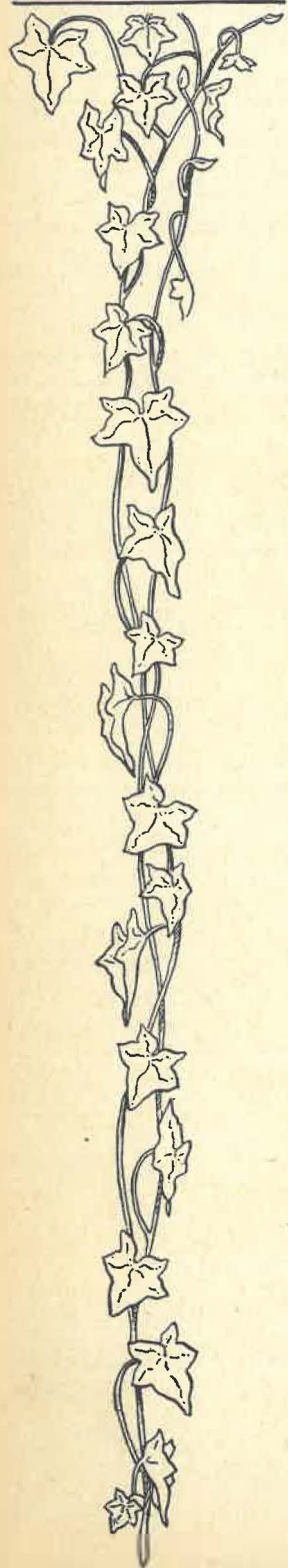


September 11, 1937



The Living Church



Photo by Wesley Bowman Studio, Chicago.

CHAPEL IN CHICAGO DIOCESAN HEADQUARTERS

The furnishings come from the old "Quarry Chapel" at Gambier, Ohio. The pews are benches made by Ohio farmers and the backs swing on pivots like the seats of a railway coach. Historically connected with Philander Chase, first Bishop of Illinois, the chapel was installed this summer.

(See page 321)

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.

CLID at General Convention

TO THE EDITOR: Those who have made the arrangements for the meeting of our General Convention in Cincinnati have seen fit to feature specially the Church League for Industrial Democracy and to give this organization and its daily meetings great prominence on the official program of the Convention. There is widespread dissatisfaction, and among many of our people a stronger feeling than that, at this action.

The Church League for Industrial Democracy, whatever its merits, is an entirely independent and unofficial organization. It has no official relation with the Church or with the Convention. In view of its militantly partisan and radical character many are questioning both the propriety and the fairness of giving such special prominence at our Convention to this organization with its daily meetings which, it is announced, "are to be held in the Mayfair Theater located in the Convention Hall."

The Church League for Industrial Democracy with Bishop Parsons as its head and the well-known League for Industrial Democracy with Mr. Norman Thomas as its head seem to have the same economic program and to be very similar in their activities. The list of speakers announced for the CLID meetings includes Norman Thomas, Sam Franklin, Lawrence Oxley, Reinhold Niebuhr, Howard (Buck) Kester, Roger Baldwin of the Civil Liberties Union, A. J. Muste, and Homer Martin of the CIO. As the speakers are all of the same economic type and all represent the same point of view it is evident that these meetings are not for judicial consideration, or for social education, but that they are purely propagandist and with more than a tinge of Communism. Should any organization be allowed to use the General Convention as a means for its economic and political propaganda?

Homer Martin of the CIO is invited to speak but why then is William Green or some representative of the AFL not given opportunity to present his side of the case in the labor controversy? If we are to enter into this controversy at our Convention, why are we to give recognition to the CIO and not to the AFL?

No one, I suppose, will question the right of the CLID to hold and advocate its economic program and to hire a hall in Cincinnati for that purpose. But many are decidedly questioning the right of those in charge of the arrangements to single out this particular organization and give its meetings such large place in connection with our Convention.

As Christians and as members of the Episcopal Church we must earnestly desire social justice and must both pray and work for the building of the Kingdom of God in this world but it by no means follows necessarily that we must accept the economic program of the CLID or of the LID. There are many in the Church, both clergy and laity, who do not wish to see the Church, or the General Convention, or the Woman's Auxiliary, committed to the program of the CLID or to any other economic or political program. If economic issues are to be featured at the General Convention, then in simple fairness all sides, conservative as well as radical, should be represented in the discussions and the speakers should not all represent one

point of view as they do in the list announced on the Convention program by the CLID. According to its chief spokesman, Mr. Spofford, and according to its own recently adopted resolutions, the CLID stands for the abolition of private ownership, for the elimination of all profit in industry or business, for the overthrow of our whole economic system, for the establishment of complete collectivism, and for the attainment of these objectives by "the necessary political and economic action."

In the judgment of very many the CLID program would not result in social progress but would give us the conditions which we see elsewhere under Fascist or Communist dictatorship.

Under our institutions of liberty and constitutional democracy, radical and Communist groups are given full freedom to advocate their theories but those who believe in the ideals of democracy as embodied in the Constitution of this land have every right to object when the official program of our General Convention is identified with propaganda of this sort.

Some may say that it is unfortunate for such questions to be raised as the meeting of our Convention approaches. It is certainly unfortunate, but the responsibility rests upon those who have made these arrangements and have given such prominence to this organization in the official program of the Convention.

The business of the General Convention is not to discuss economic or political programs but to consider how our Church may be so spiritually stirred and awakened that it may more truly bring its own people, and others, to Christ. It is by giving itself with full devotion to the work of making Christians, fully converted and believing Christians—which is its real work—that the Church will most truly help to correct the evils of our social, political, and economic system.

(Rt. Rev.) WILLIAM T. MANNING.
New York.

The Teaching of the Church Year

TO THE EDITOR: Fully concurring with Professor Simpson in his enthusiasm over "The Apocalyptic Elements in Advent Preaching" (*The Eternal Word and the Modern World*), may I bring up the point that the authors have left us with a problem, which I hope will some day receive the attention of the Standing Commission on Liturgics?

If the principles laid down by the authors are accepted, as in time they must be, then we are done with Death, Judgment, Heaven, and Hell, as themes for the four Sundays in Advent. But in that event, what are we going to do with Eschatology, the doctrine of Last Things? How will we adjust them to the Church Year, or the Church Year to them? And back of those questions lies the fact that present eternal life in the regenerate is practically ignored in the Book of Common Prayer; and the question that must be faced is, What are we going to do with the Eschatology of the Fourth Gospel, according to which, as our authors allow (p. 143), Christ's Second Coming is to be identified, not with an Apocalyptic manifestation, but with "the spiritual communion which believers have had with their Lord from Pentecost on"?

But we cannot separate our Lord's Second Coming, however interpreted, from Death, Judgment, Heaven, and Hell. No one understood that better than the author of the Fourth Gospel; and our authors profoundly observe: "Exposition of early Christian apocalyptic . . . must look beneath the external form to the underlying religious conviction; the judgment of mankind and of every individual human being consists in confrontation with the nature and person of Jesus Christ. This is of the very heart of Christianity"; and they add: "And this transmutation of the eschatological hope has been woven into the very fabric of the Fourth Gospel."

Now we must not overlook the fact that this "confrontation with Jesus Christ" is possible—as a final judgment—only through the Pentecostal gift of the Holy Spirit—specifically, the Spirit who proceedeth from the Father through the Son; in a word, the Spirit of Christ.

It is the very heart of Christianity—according to the Fourth Gospel—that this began on Pentecost and continues. Deny that, and you have to live in a vacuum—so far as what is characteristically Christian is concerned. Is that what we have been trying to do?

As a liturgical question, where shall the Church teach those vital truths? In Advent? That is no longer possible; and, as the authors point out, has amounted to nothing (p. 18).

What then? Why not the second half of the Church Year, from Pentecost on? Professor Goudge, of the University of Oxford (*Christian Teaching and the Church Year*), thinks that "The Christian Year . . . is far from giving the guidance which is necessary"; and he states specifically that "no special time is given for speaking of . . . or even (unless we employ the Advent season) about the everlasting life." His concluding criticism is: "The vast and all-important subject of the Holy Ghost can no more than be touched upon on Whitsunday!"

Now I am sure that a rearrangement of themes and lessons—Epistles and Gospels—is possible and desirable for the second half of the Christian Year; but I submit that the real meaning of the Epistles and Gospels (collects need not be omitted) for what we unfortunately call the Sundays after Trinity, is what the Rev. James Haughton brings out in his valuable *The Holy Spirit in the Prayer Book*, viz., a long Whitsunday. The Regius Professor of Divinity in the University of Oxford is given about six months in which to say his say about the Holy Spirit. He does not have to say it all in one day.

(Rev.) C. B. WILMER.

Atlanta, Ga.

American Ideals

TO THE EDITOR: May a reader of your issue of August 28th express regret that in Fr. Colony's very interesting "ceremony for an American coming of age," it should have been thought advisable to adopt so negative a tone?

Of the eight paragraphs of the declaration only the first three are wholly positive, while the next four are wholly negative and the last about half-and-half. Is there so little to say about what positive American ideals

are or ought to be, that more than half the declaration is given over to expressing antagonism toward Communism and Fascism?

Particularly unfortunate seems the clause: "I believe that every Communist and Fascist in America is a traitor to the United States of America." This goes beyond antagonism to principles; it is a denunciation of individuals, and made as it was from the very foot of the Cross, it seems strangely remote from "Father, forgive them, for they know not what they do."

C. I. CLAFLIN.
Cambridge, Mass.

Church Indebtedness

TO THE EDITOR: As an earnest and interested member of the Church, I am writing to you in regard to a subject which, after a good many years' observation, seems to my mind to have a growing significance, and which has assumed not only the proportions, but also the nature, of a menace to the Church as a whole. I refer to the tremendous indebtedness of the Church, not only in its totality, but more especially to some of its individual instances with their appalling results.

You are well aware, of course, of what is equally clear to me, namely, the difficulty and ensuing havoc that spreads itself before many a parish priest in the form of the necessity for raising interest to satisfy banks, trust companies, and other creditors, not only crippling him in the performance of the true function of his office, but causing him also in many cases to be more accurately described as a money-raiser than as a parish priest—with calamitous results, on the spiritual side, both to himself and the people in his cure.

But that is not all. Frequently the pastor is so unsuccessful at this work of money-raising, which strictly speaking is not in his province at all, that there is grave danger of the Church's losing expensive properties through forced sales, or the foreclosure of mortgages to satisfy creditors, even after considerable investment has been made by the congregations concerned. In such cases, not only would the prestige of the Church as a whole suffer, but along with such damage there would be the hurt to the morale of the congregation affected.

Do you not think that the time has come when a remedy, or rather a preventive measure, should be applied to the situation which exists? Physicians generally are more and more interested in prophylaxis, or the prevention of disease, as being more important—and ultimately less expensive—than its cure. It is with this idea in mind that I am writing, confident that the reasonableness of taking some such action in the matter will commend itself to you.

It is my intention to bring the matter before the General Convention this fall by offering a resolution to the effect that individual parishes be restrained from assuming obligations over and above an amount to be stipulated without first obtaining the consent of the finance committee of the executive council of the diocese, or such other body as the Convention shall determine. . . .

W. SINCLAIR BOWEN.
Washington, D. C.

Women in the Church

TO THE EDITOR: Your London correspondent in the issue of August 7th states that it is on very rare occasions that the voices of women are heard in English churches.

I wonder if your correspondent knows much about the work of the women members of the Church Army!

Last May, at its annual conference, the

Church Army celebrated the 50th anniversary of the women's work of that organization. Since that time the Church Army sisters have been licensed to assist in the work of the Church. At the anniversary service held in St. Paul's Cathedral, Deaconess Benniston read the lesson.

For many years Sisters have been moving around the countryside in their caravans conducting missions in the various parish churches. Each summer for years one or two groups of about 10 sisters have marched between 200 and 250 miles, holding services in the churches along the way.

I do not desire to take issue with your correspondent, but simply to point out that a woman's voice in the English Church (even though it may not always come from the pulpit) is not a rarity. I do not think it would be an exaggeration to say that every week of the year one Church Army sister, at least, is preaching in some parish church.

(Rev.) TOM GREENWOOD.

St. Paul, Minn.

"The Importance of the Priesthood"

TO THE EDITOR: Fr. Baxter's theory [L. C., July 17th] is true, but how could any bishop have the gall to preach about the importance of the priesthood when his acts would belie his words? It is so important that it serves as a gateway to all kinds of menial secular work, or even to the relief roll. While America is fast drifting into paganism, and the Church ought to be using every cent and every man to spread the Gospel, the bishops generally and some rectors are receiving big salaries and then pleading poverty as an excuse for clergy unemployment—making things worse in diocese after diocese by new ordinations and importations instead of placing the unemployed men first. I have heard that even this state is not free from its share of unemployed men seeking work over long periods in vain. To me the whole proposition is a simple one—such methods are not Christian, and therefore they ought not to have a place in a Christian Church. The fault lies with the bishops, and if they had the will they could correct it quickly. Favoritism, personalities, statistics, commercialism—instead of the love of God and love for the souls of men. I hear of supply work paid for at a price that is a disgrace to those responsible,

yes, even about \$5.00 a Sunday plus traveling expenses—and less. Surely the very least should be \$15 or \$20 and expenses, for even an unemployed priest needs to live—and some have a wife, if no children.

Can nothing be done to rouse the bishops, and the Church generally, to a sense of justice, to the practice of Christianity as well as its preaching? Will General Convention turn as deaf an ear this year as at its last meeting? Must all this correspondence continue fruitless? Must good, faithful men continue to suffer needless pain and poverty, pain not least because of loved ones deprived of necessities? If we must have a celibate priesthood or voluntary clergy, plan for it at once, but don't ask those unprepared for those conditions to suffer more because of other's selfishness and greed!

MILTON CROSS.
San Francisco.

"Child Ministers"

TO THE EDITOR: I have just finished reading your comment in THE LIVING CHURCH for August 14th, and heartily agree with your views on child ordination.

The newspaper article I read a few days ago about this child minister said that the boy was going to perform his first marriage service at 2 o'clock in the afternoon of a certain day "if his sponsors could find a couple for him to marry." His sponsors are purely mercenary; they have not the true spirit of God behind their motives when they take this young child and exploit his ability to "preach a good sermon" merely for the amount of money he is able to bring in for them.

I agree with you when you say "there ought to be a law against it," but I would add that there ought to be a civil law against it. There are already God-given laws which would prohibit such exploitation.

(Rev.) J. D. MAURER.
Van Buren, Ark.

The Name of the Church

TO THE EDITOR: General Convention is fast approaching, yet I have seen no reference in any of the Church papers to a topic which many of us are convinced is as important as—if not more important than—most of the subjects so far discussed. I refer to the name of this Church. How long are we to suffer the misunderstood, unwieldy, untrue name, "The Protestant Episcopal Church in the United States of America"?

In looking over several old copies of THE LIVING CHURCH, with their dozens of letters from all parts of America and abroad relative to this vital matter, a paragraph from one of them seems to me to hit the nail on the head more cogently and simply than the rest. And it is written by that beloved Southern missionary leader, whose life and work in Virginia and New York made such a vivid, evangelical appeal to thousands both in and out of the Church's membership—Bishop Lloyd. Let me quote from a letter of his [L. C., September 22, 1934] in the office of the Presiding Bishop:

"As to the name, I think this will come automatically. Generally people think of the Church in terms of an organization that men created, with result that they draw back from the natural titles; so that maybe this can wait. Yet long experience has made me realize the unconscious influence that names carry. When I was a young man I voted against the name of the Church being changed, thinking the time would come when people would recognize what the Church is and the legal title would automatically be dropped; but the conviction has become fixed in me that a mistake was made. The name of the Church seems to me to be largely re-

The Living Church

Established 1878

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sponsible for the fact that this Church unwittingly is the most consistent teacher of the American people that there is no such thing as a Catholic Church."

The wise Bishop came to see that the name can no longer wait and allow time to alter or eliminate it. His words should have weight in precisely those quarters where opposition is strongest. What is to be done—if anything—at Cincinnati next month? Nothing? We dare not let it go at that: *such delay is definitely hindering the growth of this Church*. I suggest, as I have done twice before in these columns, that the title page of the Book of Common Prayer be changed to the following: ". . . and Ceremonies of the Catholic Church according to the Use of the American Episcopal Church"; and that this latter title be substituted for the "*pecusa*" wherever it occurs in our documents and formularies. (Rev.) A. A. PACKARD, JR., Northampton, Mass.

Marriage and Divorce

TO THE EDITOR: Most of the stuff regarded as plausible arguments for easier divorce, permissible remarriage (really legalized adultery), and admission to the Holy Communion, is simply sheer sentimental nonsense, unworthy of any bishop, priest, or layman who holds any decent standards or who can think straight. Those who are advocating and urging such letting down of the bars should be overwhelmed by an avalanche of adverse criticism and opposition from those who uphold the Christian religion and the law of God.

The clergy at ordination were told to "watch for souls as those for whom we must give account." Surely any bishop or priest knows that he does not do this when he condones sin, when he condones departure from the law of God, the teaching of Christ, and the rule of the Church. He really becomes accessory to the fact when by approving so-called remarriage after divorce and admitting to Holy Communion, he violates both the sanctity of marriage and the sanctity of the Blessed Sacrament, and perils the souls of those who thus dare to call such relationship marriage, and in such relationship approach the Altar in flagrant mortal sin.

Those lax on the subject of marriage never could find but one text in the Bible that ever gave any support to their contention, but this text has long been discredited by every competent critic. In fact the Bible does not give the slightest support to those who would violate the sanctity of marriage. The law of God, the teaching of Christ, the rule of the Catholic Church, absolutely prohibit any remarriage after divorce. (Annulment is quite a different thing, for this is the pronouncement that the marriage was "no marriage in the eyes of God," but for causes which prohibit such union was "null and void *ab initio*.")

We all deeply sympathize with those unhappily wedded, and with those who are practically compelled to separate and live apart, but such sympathy becomes sin if one excuses, approves, or urges remarriage during the life of the other partner or that such a person should be admitted to Communion, if he or she has ventured such adulterous relationship under the guise of remarriage. For such relationship is "mortal sin," when one is not in a state of grace. Consequently Communion is at once an insult to our Lord in the Blessed Sacrament and of deadly peril to the soul of the recipient.

America is not strictly a Christian country and the Church represents only a part of the people. We cannot make secular legislation Christian or make the courts follow the law of the Church. These facts, however, have nothing to do with our duty in the

Catholic Church, and we should not debase religion by following immoral secular trends.

The majority of those who, divorced, seek remarriage (so-called) and wish to receive the Holy Communion, do not care one *iota* for God, for Christ, for the Church, for morality! They simply fool the silly sentimentalist whose sympathy for them leads them to condone sin! And how can a bishop or priest solemnize a marriage and say "Those whom God hath joined together, let no man put asunder," and then dare to contradict this by advocating all that is against such enduring union!

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

TO THE EDITOR: Regarding the matter of remarriage after divorce may I, a layman, present one protest, as follows: Away with the obnoxious reference (mostly to the bishops and priests, alas!) to that imaginary thing termed "scriptural cause" or "the Matthean exception," and employed to justify remarriage of the "innocent party" in plain disobedience of the eternal law of God. St. Matthew walked and talked with the Lord of creation, and his testimony is valid! What are the facts?

Quoting Jesus, *via* St. Matthew 19:9, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." And again, in St. Mark 10:11, "Whosoever shall put away his wife, and marry another, committeth adultery against her." The matter of fornication is mentioned in one account and not in the other. Christians with polygamic intentions—and clergy who placate them—claim to see here an outright and fundamental difference of opinion. Of course they rally to the patronage of St. Matthew—to his chagrin, indeed, among the blessed company!—while neglecting the eternal law of God delivered in the beginning to Adam, and reasserted in the same words by the Second Adam; *i.e.*, "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so they are *no more twain*, but one flesh. What therefore God hath joined. . . ."

If unfaithfulness were here a "cause" Jesus certainly would not have neglected to point out such an important exception to the law. The words recorded by St. Matthew, "except it be for fornication," do not and cannot refer to unfaithfulness, for a married woman's act of unfaithfulness is adultery (*μοιχευει*)! Fornication (*πορνευει*) has only to do with unmarried persons. Moreover St. Matthew makes his intended distinction quite obvious by using both words in the same sentence. He *does not say*, "except it be for adultery"! St. Matthew, the mathematician, is noted for his careful sense of precision. And he employs it here to prevent any misconstruction of the word "wife." A "wife" who is put away for the cause of fornication—a premarital sin—must obviously have committed the sin before marriage, her supposed husband discovering the fact by the birth of a child not his, or by other means. In this way St. Matthew tersely reminds his reader that a woman in this status was never legally married, and that she does not exemplify his use of the term "wife," *i.e.*, a woman legally married without this impediment. His view of wedlock is rather stiff after all for present-day consumption, but no more so than the law "from the beginning of the creation." In his quite correct attempt at precision, alas, he seems to have become the prey of human expediency in general, which has always been clever enough, or sentimental enough, to seek technical religious grounds for the gratification of pagan voluptuousness.

It is inconceivable that Blessed Matthew intended to stand out from the other inspired writers to be the champion of all whited sepulchres in every generation. Scholastic ability is hardly necessary in a fair and open treatment of this account of this matter. However, should it be considered advisable, the unquestionable concurrence of SS. Mark, Luke, and Paul (there are no others) bear unanimous and glorious witness to the attitude here attributed to St. Matthew.

Incidentally, the fidelity of Christ to His Holy Bride, the Church, is a *marital* affair. Our redemption depends on it. His right to abandon the contract of Calvary is sovereign. But, strangely, we *know* that our acts of grievous "unfaithfulness," "desertion," and "cruel and barbarous treatment" will never give Him "cause" to exercise that right, and declare us orphans.

Is there any connection?

"There's a kindness in His justice which is more than liberty."

Burlington, N. J. FREDERICK COOPER.

TO THE EDITOR: As a communicant for more than 60 years of our branch of the Catholic Church, I was distressed beyond measure by the majority report (was there no minority to protest?) of the Commission on Marriage and Divorce appointed by the last General Convention.

The supposed "liberalizing" of Canon 41 to enable any diocesan bishop to allow remarriage of divorced in our churches by our priests, according to his individual views, seems to me a sure method to promote anarchy instead. As has been well said, it would be like "creating 100 popes with a possible 100 codes of morality"—what folly!

Some of us have been praying and longing for years that the standard of our canon on marriage might be raised, not lowered, by the elimination of permission for remarriage of the "innocent party" based on the supposed excepting clause of St. Matthew 5:32 and 19:9. These are now generally believed by scholars to be interpolations by copyist in an effort to make plain that our Lord would not forbid a separation where one was guilty of adultery—but in so doing created a greater misunderstanding for later generations. The Church for the first three centuries knew no other law than the indissolubility of marriage as her Master's will for His children as His teaching in St. Mark 10:11-12, St. Luke 16:18, and that of His great servant, St. Paul, I Corinthians 7:10-11 plainly show.

This elimination would bring us into line with the absolute indissolubility of the marriage law of the other branches of the Anglican communion and of the whole Catholic Church at its best. That there is a tendency to weakening on this standard of marriage we know and lament. Let us then come out boldly for Christ at this crucial time against the powers of evil which are undermining purity, chastity, and the family life all over the world today.

We probably should lose in numbers and financial support for a time. But we would gain the respect of all thoughtful Christians of every name and *perhaps* we might be given power from our Lord for dealing with this and other problems in which we are so sadly lacking now; particularly in the training of our young people to meet the temptations and the difficulties of life.

So, let us pray for an overwhelming defeat of this report, and for the appointment of a new Commission who will work to bring our law into line with that of the rest of the Anglican communion, for whom God has a great work to be done for unity, we fondly believe if we are faithful, but only so.

(Mrs.) MARY JULIET KNIGHT.
Jacksonville, Fla.



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No. 11

EDITORIALS AND COMMENTS

Readers of Religious News

THE ASSOCIATE EDITOR of *America*, the Rev. John LaFarge, S.J., surprised even other editors of religious papers when he gave at the Institute of Human Relations at Williams College the results of a recent survey of 500 newspaper readers which showed the relative importance to them of many subjects of news. To these 500 men and women "religion as a news topic outranked art, aviation, biography, business, children, drama, engineering, finance, labor, law, medicine, music, radio, scandal, society, and sociology" in interest. More striking still was the fact that religion far outdistanced sex as a topic of news interest, in spite of the common belief that the topic of sex is supposed to hold the primacy. No subject, in short, was of such great moment to these 500 readers of newspapers as religion.

Fr. LaFarge made another point of extreme significance: namely, that the religious news so welcomed by readers is not primarily that of controversy, though that, of course, is read with avidity; but rather the actual presentation of the eternal truths of religion. His statement is impressive:

"The greatest single asset of the religious editor in dealing with the fickle currents of modern public opinion and taste is St. Paul's sublime certainty that men thirst for the Word of God, and never tire of hearing it if it is reasonably and attractively presented to them."

This brought Fr. LaFarge, as it must always bring all religious editors, to the heart of the problem of the religious publication or the religious department of a secular publication: the presentation of religious news and religious history. This includes, as he declared, not only the news and the history of events, both current and past; but also the news and the history of thought and the interpretation of events. The secret of genuine success depends upon the knowledge and skill with which this ideal is steadily pursued.

Fr. LaFarge stressed the influence of the religious press upon the great work being done for the ultimate reunion of Christendom. Even more earnestly he laid emphasis on the need of unity in the religious press itself, and the power for religion of that unity. Diverse as the publications of the several religious bodies may be in their policies, as well as in

their theological beliefs, they can unite on many questions of great civic and moral importance. Fr. LaFarge named some of these:

"The inroads of paganism in the field of education, the ruling of God's Name out of public life, the increasing indifference to moral standards in married life, the increased irresponsibility of parents, the apathy of the vast body of our citizenry to reckless public expenditure, the disregard for the Day of Rest, whether it be Sunday or Sabbath, the craze for mobility and the divorce from the land, the growth of racial and sectional prejudice, the distrust on the part of labor and capital alike of a religious or spiritual solution of their mutual differences."

It is an encouraging fact that the Church has taken a stand on every one of these issues. And that stand has been reflected in the Church press. A detailed study of the meetings of the General Convention of the past 18 or 24 years will reveal a gradually growing number of discussions and resolutions relating to problems which the Church perceives are the concern of all religious people, of all faiths. Commissions, both general and diocesan, increase year after year. Occasionally we hear Church people speak despairingly of these commissions, saying that they do little. But they represent a recognition of questions which *all* religious people must join in answering; and they represent a practical effort on the part of the Church to do her part. The Church press helps immeasurably in forwarding this good work.

Many Church people read what the Church press says on these matters. They read also what the publications of the other religious bodies say. And they read the daily papers for religious news. Religious news is "popular" news, as Fr. LaFarge affirms. This puts a mighty responsibility upon religious editors, as he also says. May we all be helped to meet it better!

THIS brings to mind the matter of General Convention news. *THE LIVING CHURCH* will have its best correspondents reporting the deliberations of the House of Bishops and the House of Deputies, and has made arrangements for full reports of other important Church organizations which

meet at Convention time. Special assignments will be given for feature stories and interviews, so that our readers may be thoroughly served both as to the news and the background of the news. We are planning enlarged issues to carry this material.

Of course we know that our readers will follow the General Convention in the pages of *THE LIVING CHURCH*, but what about the Church people—far too many of them—who see no Church paper at all? They will find accounts of the sessions in the secular press. Many of these are excellent; the secular press usually takes care to send to the General Convention correspondents who either know, or know how to discover, the salient points. There is never any difficulty in regard to the full reporting in the secular press of the more dramatic, the more exciting discussions of the General Convention. But a great deal takes place at the General Convention that is equally momentous as, but less thrilling than the discussions that lend themselves to display headlines. These sessions are often lost in the secular press. If cited at all, a few lines only are given to them. Only Church people can be full aware of the prime importance of certain questions which are not at all exciting to the world outside. Naturally the Church press keeps in close touch with *all* of the General Convention, reporting everything and putting the emphasis where Church people know that it belongs.

There is never any lack of reading matter about the General Convention. However, we think that Church people are best served by material written by other Church people, trained for and experienced in the work. Our readers, we know, agree with us. And we hope that they will advise others, not yet readers, to provide themselves with such reports. How? There are various media: one of the best is *THE LIVING CHURCH*!

The Forward Movement to Church

THE REPORT from New York that the summer services in that city have been unusually well attended is of interest in itself, particularly in view of the unprecedented heat during the greater part of the season. Not only at the 11 o'clock service, where the sermons attracted large numbers, but also at early celebrations of the Holy Communion there were record attendances. This was noted on week-days as well as on Sundays. What caused this fine increase of devotion?

The clergy, not having made a detailed study of the reasons, were unable to say. But several of them declared that they believed it to be due to the influence of the Forward Movement. Thousands of men and women, and children also, have been using the Forward Movement manuals, following faithfully the suggestions therein. This regular concentration on spiritual things, day by day, has naturally resulted in a deepening of the devotional life of great multitudes of Church people. Thus the Forward Movement has taken them more often and more regularly to church.

Dean Hodges used to say that people who were genuinely interested in religion were seen often in church, just as people genuinely interested in books were often seen in libraries, or people genuinely interested in music at concerts. The Forward Movement has beyond a doubt stirred up that genuine interest in many and kindled it in others. More power to it!

ACKNOWLEDGMENTS

FOR BISHOP CARSON'S WORK IN HAITI

La Jolla	\$7.00
CHURCH ARMY	
Anonymous	\$2.00

CHURCH MUSIC

Rev. John W. Norris, Editor

THERE IS MUCH valuable reading that can be done in the field of Church music. Nor is all of this reading of an advanced technical nature. There is much that is available for the non-musical priest or layman. Take for example the little book of Waldo Selden Pratt, *Musical Ministries in the Church*. First issued in 1901 it has gone into six issues, the last one being published in 1923. That its value has not diminished is evident when one looks over the bibliographies of the more recent books on the various phases of Church music. Practically all of them include it. It must be read with a consciousness that many advancements have been made even since 1923, yet its basic conclusions are valuable. It should be on the shelf of every priest.

Another book, more recently published, which should be of great help is *The Eternal Word in the Modern World*, by Easton and Robbins. Designed primarily as a book to encourage expository preaching, it is invaluable to the parish priest who would conscientiously build his Sunday services around the liturgical unity existent in the Epistles and Gospels for the various seasons of the Church year. It has been some time since we have written upon service building, yet its importance is of the greatest. With a book such as Easton and Robbins' before one, it should be possible for the busiest rector to select his hymns, and the organist to select his anthems, to foster the teaching of the day through the music of the service.

Then, too, there is Evelyn Underhill's *Worship*, published this year. This is not easy reading. It is solid meat that requires concentration, yet it is a valuable contribution to the study of worship at a time when that subject is so much to the fore in our current thought. It is not a book on Church music, but it is a book which should awaken in the minds of its readers the necessity of using music in the services in its proper place as the handmaid of religion.

Canon Douglas has done the cause of Church music a favor of inestimable value by his new book, *Church Music in History and Practice*, also a 1937 publication. The basis of his work is a series of lectures given at Seabury-Western Seminary, but those lectures have been expanded and enlarged. It is truly a work for the choirmaster of every church to possess, and it is not too technical for the parish priest. One of its great contributions is the list of phonograph recordings of music illustrating the subjects of each section.

There is an older book of which we have spoken once, but to which we again call attention, because of its value to both the priest and the choirmaster. That is Sydney Nicholson's *Quires and Places Where They Sing*. A conscientious reading of this book will do much to awaken in the minds of the readers the possibilities of better Church music in their parishes, as well as giving a historical background for a knowledge of the subject.

The writings available on this subject are large. One of my friends has recently compiled a bibliography and has a list of several hundred volumes dealing with the subject. It is this bibliography, in printed form, which will be available to those who desire it at General Convention. It seems astonishing that a subject which has been the object of so much research, study, and exposition, and one that is so vitally connected with public worship, should be one that has been so consistently and almost universally ignored.

I Doubted God

By the Rev. Desmond Morse-Boycott

MANY are unhappy, in this inquiring age, because they cannot be sure what to believe. They are religiously-minded, but argue that the teaching of the many different Christian denominations is so conflicting that they are exempted from pinning their faith to any one of them.

Yet the divergent views and practices of medical men do not destroy their belief in the efficacy of treatment! It may be argued that medical science is experimental, a great deal of it being proven, a great deal of it being uncertain, and that therefore it differs from religion, which requires you to believe a string of dogmas and doctrines, the truth of which individual clergy, or individual sects, seemingly as likely to be as right as any others, deny.

An analogy, however, between religion and medicine is sound. Either science has agreed basic dogmas, tested by the experience of many ages, and a borderline of incertitude. Anyone unhappy over what is called "the conflict in religion" would probably be astounded, if he were to study the beliefs of differing parts of Christendom, at the large amount of common consent.

What the unhappy seeker-after-truth perhaps imperfectly realizes is that his own view of the Unchanging God is always changing, and that therefore he can never hope to be free from difficulties.

The God I worshipped in little childhood lived just above the bright blue sky, peeping inconveniently through its fleecy curtains to see me stealing sugar. He was therefore a terrifying Being I was obliged by convention to worship, one day a week in my best Sunday clothes, unless I could stage a successful toothache.

Now and then, after a visit to a magic lantern show of sacred pictures, or a Lenten mission service, I would feel a mild interest, and resolve "to be a good boy" for ever, or at least about an hour.

That terrifying God became, a few years later, a benevolent Being to be invoked when I wanted something, and one, moreover, who would be sure to give me a place in heaven if I told Him I was sorry for my sins. The contingency of death seemed, in any case, too utterly remote to be entertained seriously.

In my teens I had a third God whom I served on Sundays self-consciously, as my parents were too poor to give me more than about one new suit in two years. And then I became a pagan.

I found my fourth God at the age of fifteen by means of Leonardo da Vinci's "Last Supper," and fell into church-going ways again, which duly resulted in an abandonment of the obvious sins and a passion for ornate ceremonial. I felt myself to be safely bound for heaven, while the rest of the world—except of course our congregation—was doomed to suffer the torments of hell, a prospect which gave me the same sort of satisfaction as I felt when some hated ball team slipped down the League table.

My fifth God entered my life about a year later. I would spend an hour on my knees every night, praying fervently to Him and feeling Him very near. Then came my first confession (composed on eight foolscap pages), and I walked on air. The world seemed quite different. Even the trees seemed to move in the wind as if they were the green vestments of

God. I would look up into the sky in sheer joy and speak to Him continuously. I used to talk to Him in my sleep. Work became alluring, as I began, in my youthful mysticism, to regard my school desk as an altar. The greensward of the cricket-field looked like a carpet in a sanctuary. God was in His heaven and in my heart, and all was right with my world.

But my mates moved off, as if I were a leper, for they couldn't make head or tail of me; they couldn't "cuss" in my hearing, and, although I was full enough of high spirits, I was too "pious" to join in mischief.

And then—

AT THE AGE of seventeen I read an article in a newspaper about the stars, and all my stars faded out of my religious firmament. A bleak wind of unbelief tore my religious life to shreds. I walked in darkness, groping after the God I had seemingly lost, and desperately unhappy. Fortunately, however, I was persuaded to continue the practice of my religion. I went on saying my prayers; though, for all the comfort I got out of them, I might have been praying to a stone. I went on, albeit guiltily, saying the Creed I wished to believe, but did not. I would say to myself, "How do I know there is no God? Surely my doubts are guess-work. There must be more in religious faith than meets the eye. Science is competent to tell me how all things were made, when the morning stars shouted for joy and the first protoplasm wriggled in primeval slime, but it doesn't tell me *why*."

Using thus my reason, such as it was, while clinging tenaciously to the sheet anchor of good Christian living, I came through without being ship-wrecked. It took a long time, but I thank God that He tested me by thus withdrawing Himself from my mind, though not from my heart; for bringing an end to my boyish enjoyment of religion and obliging me to practice it with that pure love which is both made and proved by the loss of spiritual consolations.

Since then I have passed through many phases of thought, and I often re-traverse, with my adult mind, the experiences of childhood, and re-live them among the children who surround me. I can draw upon the wells of experience when others are in darkness.

DIFFICULTIES one *must* have, if one is a thinking Christian. Some people never have them. They accept dogmas and doctrines implicitly. We need not despise them. We need not, if we are torn by mental conflict, even envy them. The impact of science upon religious thought, or the problems which are inherent in Christian beliefs, must needs be shaking, but need not be uprooting. If our beings are well and surely planted in the Christian tradition we shall bend, like trees in a storm, but neither break nor fall.

Faith is not, as a schoolboy alleged, believing what you know is not true.

It is an experiment which, upon the testimony of uncountable millions of living and departed, in every age and under every sun, ends in an experience, a meeting face to face with the Maker and Redeemer and Lover of men.

Christianity is not a submissive belief in a string of religious articles and a sort of self-denying servitude, but the worship of a Person, whom to know is to serve, to obey is to reign.

Our Lord Guides His Church

By the Rev. Kenneth Walter Cameron

Fellow of the Berkeley Divinity School, New Haven, Conn.

IN AN UNPUBLISHED sermon, delivered on September 28, 1856, in the Church of the Advent, Boston, the rector, the Rt. Rev. Horatio Southgate, STD, urged that on the following Wednesday his hearers "commence to offer prayers for the Council of the Church assembled in General Convention." These were "days of headlong progress—a progress which, in religious matters," he feared, was "a perpetual going downward." He was especially sad because of the memorial, presented at the previous Convention and now about to be reconsidered, which had sought large modifications in the services of the Church in order to adapt them to "other occasions than those of regular public worship"—chiefly for the unchurched masses. He was troubled also by the slavery conflict that was shaking the national government and causing serious divisions in the larger Protestant sects. But even closer to him and to his people was the "grievous wrong," borne "with uncomplaining patience, for the space of nearly 11 years"—the privation of the Holy Rite of Confirmation, for which redress would be sought in the approaching Convention.

Referring to the larger issue which threatened to alter the liturgical services of the Church, Bishop Southgate asseverated: "The number of parishes in the land which carry out the present provisions of the Prayer Book is very small indeed. . . . To talk, then, of changes, of adapting the Church to the masses, of rendering her more efficient by altering her standards, is, at least, premature. Let us use the gifts we have before we pretend to seek for higher and larger ones." Turning then to the situation of chief interest to his parish he said: "If I could think that merely such matters as flowers on the Altar or decorated Communion linen were the sum total of offense in us here, I should have little heart for the difficult mission upon which I am about to enter. But it was long since announced to me, verbally, but fortunately, in real and unguarded truth, that the exact cause of alienation from us is the system which underlies our whole ministration here, the system namely of a free church, daily services, the celebration of festivals, and the entire carrying out of the order of the Book of Common Prayer. . . . The controversy in which this parish is engaged is simply, on its part, the cause of the Church. The real question is whether the Word of God shall have free course and be glorified according to the doctrines and the order of our communion."

Unable definitely to predict what might be the outcome of these matters, he pledged himself, with God's help, energetically to intercede at the General Convention and encouraged his people to be instant in prayer, and to follow in one of the Church papers from day to day the progress of the sessions. He promised, moreover, to keep the parish clerk advised of developments which could not be given to the press, and added in prophetic tone: If God's will "is to be accom-

*THE ARCHIVES of the Berkeley Divinity School reveal the troubled ecclesiastical situation on the eve of the General Convention of 1856, and the joy that attended its achievements of one who, in an unusual capacity, was both participant and spectator.**

plished by our suffering still, I trust we shall have grace to fulfil even that difficult and dolorous mission. But my hope will anticipate a different result. I see these aged persons whom my pastoral hand has led to the Sacra-

ment of the Altar, but who still wait for the seal of the Holy Ghost in Confirmation—I see these younger members of my flock, who stand ready to put on the *whole* armour of God . . . bowing once more around the Holy Table."

Six weeks later, again in his pulpit, reporting on another Convention famous in the annals of the American Church, the Bishop joyfully announced: "The Church, with united voice, restored to us the privilege which we had so long lost. No one of our apprehensions grew into a reality. By the unspeakable goodness of God, and the guidance of His Holy Spirit, ruling the deliberations of the Church, our rights were recognized, sustained, and amply vindicated." Nothing of importance was done in regard to the famous memorial, and the "Church, in her Prayer Book, remains as unchanged as in her doctrines."

RECALLING his attitudes when about to leave for Philadelphia more than a month before, he confessed that he had been apprehensive at the manifest tendency of the Church in some sections to adapt itself to the masses by the sacrifice of some of her traditional and conservative principles, but even then he had been unwilling to say "that the Catholic faith, which she holds pure and undefiled, was immediately in danger; but there seemed to be the gradual opening of chinks and leaks in her immortal constitution, which might, in the end, prove to be for the letting in of the waters of schism and infidelity. . . . There was an evident disposition, also, in the minds of many, to relax the strictness of our settled rules in the order of our *worship*. The earnest, and, in itself, laudable desire to carry the glad tidings of the Gospel into the highways and hedges of the world, had led to the thought of sacrificing, for this object, our liturgical services. . . . Such men seemed to have forgotten, that the worship of the Church is, in itself, a powerful teacher of truth; and that, if those who are wandering in error need to be taught the rudiments of the Gospel, they need, also and equally, to learn how to bend the knee and offer prayer before their neglected Creator and Redeemer."

In describing the charity and unity which characterized the Convention he rejoiced that from the beginning to the end "not a single party maneuver was detected, not a single measure was adopted, or defeated, by a party vote. The members seemed all to take a high and large view of the Church's interests, and to work together, with wonderful harmony, for a common end.

Notwithstanding the intense slavery agitation out of doors and the fact that many delegates, in a private capacity, had been active partisans in the conflict of opinions, "from first to last, not a breath of that intestine discord which was penetrating into every home, and almost every heart in the land, entered there, to pollute the fair spectacle of the Church's unity, or to mar the harmony of her fraternal deliberations.

(Continued on page 312)

*See the MS. sermon The General Convention of 1856, in the Southgate Collection. Also a printed sermon, quite different, bearing the same name, printed for private use, Boston, 1856. For interesting biographical details see *L. C.*, XVII (April 21, 1894), 39-40; *ibid.*, XVIII (April 27, 1895), 57; the *Churchman*, April 21, 1894, 464. See also a forthcoming article by the present writer: The Southgate Manuscripts—A Discovery.

Humanizing Missions

In Two Parts. Part II

By Charles Lemuel Dibble

Chancellor, Province of the Midwest and Diocese of Western Michigan

The following is a brief resumé of the preceding instalment of this article: The leading Presbyterian church in the author's city has a communicant list of about 2,000 and contains 1,000 regular contributors. It has received a quota of \$1,500 for general undesignated missionary and educational work and this it pays regularly. In addition to its quota this church sponsors a missionary in Central Africa and pays his salary of \$1,500. It also contributes shares in 28 other fields of missionary work so that its total missionary giving is \$5,400. The enterprise in Africa and also the other shares were selected by the parish from a list furnished by the two National Missionary Boards of the Church. Contact is maintained with the missionary in Africa and to some extent with the other missions and the parish regards the sponsoring of these as its particular responsibility. The experience in this parish is being repeated in a great number of other churches of that denomination and wherever it has been put into effect it has resulted in greatly increased interest in missions and a feeling of responsibility for the maintenance of the items sponsored. In the Presbyterian Church at large the per capita contribution of communicants for general missions and religious education is \$2.34; whereas we give \$1.20 per capita.

Why does the average Presbyterian give one-third more for the general work of his Church than the average Episcopalian? If we could answer that question we should be in a position to increase the Budget of the National Council from \$2,300,000 to \$2,863,000. Curiously enough, this is almost exactly the amount that the National Council urgently needs.

In the present instalment the author provides detailed statistics regarding the experience of the Presbyterian Church and applies these to our situation.

MAKING NEW PROGRAMS on paper and changing names hasn't helped and won't help. Whether you call upon a diocese for a quota, a pledge, or an expectancy, isn't going to make much difference in its contribution. After all, it is not a diocese, nor a parish, that gives the money. It is Tom, Dick, and Harry that reach down into the pocket. It is no small enterprise to get them to better their contributions by the half. They have obviously become tired of putting their dollars and dimes into a slot in the missionary machine. We must give Harry and Dick and Tom the fun of seeing where their money goes and what it does.

The Presbyterians found this out long ago. The Board of Foreign Missions started the plan of specific objects in 1885, and it worked so well that in 1922 it was adopted by National Missions. While still maintaining quotas for a back-log, they have laid most stress upon specially designated contributions. In proportion as these have increased it has been possible to reduce quotas. In 1922 the special designations in National Missions amounted to only \$59,000. In 1935 they stood at \$922,000, out of a total of \$1,620,000 given to that board for all purposes. The plan became so popular that both boards organized special departments of specific gifts, with administrative and promotional staffs.

The new plan was soon to meet an acid test. The depression, which has impoverished our National Council, has also played havoc with the Presbyterian boards. Gifts for foreign missions dropped from \$4,149,000 in 1929 to \$2,031,000 in 1936, while receipts for national missions shrank from \$3,682,000 to \$1,619,000 in the same period.³ Synodical missions

³ These figures in both cases represent gifts of living donors only. The figures for national missions do not include synodical missions.

went from \$1,187,000 to \$565,000. Christian education accumulated a deficit of \$267,000. It has been nothing short of a catastrophe.

The only note of hope in the general dolor was sounded by the departments of specific gifts. In the Board of National Missions, where a separate accounting was made of these, the decrease was only from \$1,030,000 in 1929 to \$922,000 in 1936. Separate totals were not kept by the Board of National Missions; but, in the belief of persons connected with that board, its showing would be similar.

Impressed with the popularity of the new plan and its stability in time of stress, both boards set themselves to analyze its operation; and the results of their studies are contained in their reports to the General Assembly of 1936.⁴

The Board of National Missions said:

"In 1922, when the Bureau of Specials was organized, the records showed \$58,905.00 in pledges from forty-nine churches. April 1, 1936, thirteen years later, the records show \$250,594.49 from 425 churches and 893 Sunday schools.⁵ Had the years of depression not intervened, there would undoubtedly be a larger share of the budget underwritten, but it is gratifying that it has been possible to hold as much as has been held through these years. . . . During the church year Presbyterian men and women have placed with the annuity department of the Board of National Missions \$208,121.00 on which they are receiving a life annuity income. . . . This year 1,041 individuals have gone the 'extra mile' by making special contributions for the work of the Board of National Missions aggregating \$70,504.00. In the field of legacies and bequests considerable pioneering has been done. A large number of individuals, who have become interested in a particular phase of National Missions work and have been supporting such work through a number of years by special contributions, placed in their wills as a memorial gift an amount sufficient to carry on the work in which they were interested in their lifetime after they are gone."

Nothing could be more impressive than the words of the Board of Foreign Missions, contained in its report (p. 8):

"During the year the Department (of Specific Gifts) made a study of the gifts during the preceding five-year period of churches and Sunday schools in eighty-three typical presbyteries throughout the Church. A study was made of 3,829 churches. Excluding gifts of women and young people through the presbyterial society, 1,073 of these churches and Sunday schools gave seventy-five per cent of all the Foreign Mission contributions of their respective presbyteries. Of these churches 606, having pledges to specific work, gave in 1934-35, \$603,286.00, which is an average of nearly one thousand dollars per church. In sixty-one of the eighty-three presbyteries tabulated, the specific object churches gave fifty per cent or more of the money. In nineteen out of these sixty-one, they gave eighty per cent or more of the money. In one of the presbyteries, New York, eighteen out of sixty-one churches gave \$48,499.00, which is ninety-three per cent of the Foreign

⁴ *Minutes of the General Assembly of 1936*. Vol. II. Report of the Board of National Missions, p. 153. Report of the Board of Foreign Missions, p. 8.

⁵ Miss Vint, the secretary for specific gifts, in answer to an inquiry explains that the figure of \$250,594.49 includes only specific pledges made by churches and Sunday schools. It does not include specific pledges made by women's societies, young people's societies, and individuals. If these also are included the total is \$961,768.95. The amount actually paid on these pledges was \$922,318.25, as stated elsewhere in this article.

Mission gifts of the presbytery. . . . The Board's Department for Specific Work is ready to cooperate with all of our churches in working out definite plans for specific object giving that will promote spiritual values, both for the donors and the specific work supported."

In response to an inquiry, Dr. William P. Schell, of the promotional department of the Board of Foreign Missions, writes as follows:

"You may quote me as saying that no method has been found which has proven as successful or as encouraging as the method of encouraging churches, other organizations, and individuals to designate certainly a large proportion of their gifts for the support of missionaries, shares in stations, or other definite work or objects in the foreign mission field. It is my profound conviction that the main reason why we have failed to meet our budget and quotas year after year is because we have been trying to raise money for quotas, funds, allocations, and apportionments, instead of for causes, persons, and objects."

IN SPITE of the success that this plan has achieved in the Presbyterian Church it has evoked no enthusiasm in our National Council. A number of objections are urged, which might be controlling if the system now in effect were successful, or held out any reasonable prospect of being made so. All of the objections, however, are more or less technical and may be obviated, if there is a will to do so. If the Presbyterians have made it work, we surely can. One gathers that the real reason for opposing a change is reluctance to make the readjustments that it would require, so long as the present arrangement has not quite broken down utterly.

We are told, first of all, that there is nothing to prevent a parish or diocese from making a special designation now; but that none has applied. This is technically true, but it is hardly disingenuous. No one has applied, because none has been asked to do so. Moreover, the request would not be granted unless it came from a diocese which has paid its quota in full; and until three years ago the quotas were so high that no one would be in a position to apply. The truth is that specific assignments are most definitely discouraged.

It is objected that the plan was abandoned by us some years ago because it would not work. The silver-tongued orators and the men with work that appealed to the imagination got all the plums and the rest were left to starve. No money was found to pay stenographers and janitors. It was impossible to work out a broad and statesmanlike plan for the whole field.

But to adopt the plan which the Presbyterians have worked out does not mean a return to the horse and buggy days. Special appeals are not permitted. Bishops and priests from the mission field would not be permitted to roam at will through our parishes, taking offerings and subscriptions for their own particular work.

Under the plan, as now administered by the Presbyterians, a list is prepared of persons, stations, and projects already working or projected. The amount to be allotted to each is definitely determined and may neither be increased nor diminished by the sponsor. Printed lists of these projects and amounts are then circulated; and parishes, organizations, or individuals are invited to assume the support of one or more. Those projects not underwritten in full are divided into shares of \$25, and subscriptions are taken for one or more shares. The quota plan is still maintained and each parish is expected to fulfil its quota before sponsoring a specific object. But some reduction is made in the quota of a parish which has made a designated subscription. Of course, as the number of specific subscriptions increases, the amount necessary to be raised by quotas dimin-

ishes proportionately. If a sponsor falls down in the support of a project, it is withdrawn and assigned to another sponsor; and in the interim the project is supported out of general funds. If a large number of such defaults should occur at once, the situation might be serious. But the experience of the Presbyterians during the depression has shown that this does not happen; the financing of sponsored projects is much more stable than receipts upon undesignated quotas.

Another objection that has been raised is that the plan involves a major readjustment in the relations between the diocesan missionary boards and the National Council; that parishes sponsoring special objects would necessarily have to account directly with the National Council; and that this would probably involve adjustment of quotas also; so that parochial quotas would be assigned directly, rather than through the dioceses. This may or may not be the necessary result. Possibly concordats could be worked out with the dioceses to make assignments of projects to the diocesan missionary boards and through them to the parishes. But, if not, what of it? Not so many years ago the Domestic and Foreign Missionary Society dealt directly with parishes and the Church Pension Fund does so now. Such contacts in no way infringe diocesan autonomy; and there is ample precedent for them.

QUITE INDEPENDENTLY of the plan here advocated, many people are coming to favor returning to some form of direct contact between the National Council and the parishes. Partnership with the dioceses has certainly not been outstandingly successful. If the partnership were dissolved the dioceses would also be free to adopt the plan of specific objects. How stimulating it would be to the life of a diocese if each of the strong parishes should sponsor one or more weaker parishes or missions—not with money only, but with personal contacts and interchanges! Humanizing missions might well begin at home.

This plan, involving as it does, readjustments between the National Council and the dioceses, will require action by General Convention. But that body can hardly take the initiative. Careful planning is necessary to work out all the details. It would be unfair to expect the Joint Committee on Budget and Program to undertake such a task. Why may not the National Council make an investigation and work out a tentative scheme for designated gifts, so that it might come before General Convention in tangible and intelligible form? In working out and presenting such a detailed plan the National Council need not necessarily recommend its adoption. They would be merely making consideration of it possible. It is urgently necessary that more funds be provided for the general work of the Church. Why not make the effort to provide this increase by specified gifts? The procedure would be very simple: merely to permit a parish or mission which shall increase the amount of its contribution over what it gave last year to designate the object of such increased amount.

Men will give best to the thing they know and love. This is human nature. It is so and it ought to be so. "He gives nothing but worthless gold who gives from a sense of duty." The quality of mercy involves a personal relation between giver and receiver; only so is either blest. Something vastly more important than money is missing from our missionary effort when human interest has been left out. The men in the field need it; but we need it more than they. Why not forge again the living link which has been broken?

TOO OFTEN, "Amen" after the benediction means "Good-bye" to God for the rest of the week.
—*Exchange.*

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

Rebel Religion and Its Trends

CHRISTIANITY AND COMMUNISM. Edited by H. Wilson Harris. Marshall Jones. \$1.50.

REBEL RELIGION. Foreword by John Macmurray. B. C. Plowman. Round Table Press. \$2.00.

MORE AND MORE, the high light in religious thinking falls on the issue between Christianity and Communism; but let us say "relation" rather than "issue," for on both sides the sharpness of division becomes obscured. Is the fact dangerous, or reassuring? Possibly both. The blanket assertion that Communist atheism settles once for all the proper Christian attitudes is discredited. Not all Communists have been atheists—witness St. Thomas More—nor does Communist thought stay put, any more than Christian. What thought stays put, these days? The waters on which we are swept along are tumultuous and in full spate, in the world within as in the world without. Communists stress increasingly the place accorded in their scheme to freedom, to culture, even to spiritual values. Christians on the other hand are increasingly ready to confess that Communism has in many ways put them on the defensive, and that a penitential attitude behoves them as they look at either its theory or its achievement. The fascinating drama in process may well prove one of the turning points in the history of Christianity and of the Christian Church. Or, we may put it that here is the battlefield of the future; and as on all battlefields, confusion reigns.

It certainly reigns in this little book, *Christianity and Communism*, a collection of brief articles, originally appearing in the *London Spectator*, which gives us *multum in parvo*. Here are Dean Inge and Fr. Darcy, the Jesuit, here that most effective of young English Communists, Mr. John Strachey, here Joseph Needham, Reinhold Niebuhr, Canon Barry; and here, as would be expected, is controversy at its liveliest. People who savor it should not miss the treat, people who shrink from it had better stay away. Not that there is coarse invective, such as too often disfigures writing on both sides; debate is conducted with suave English dignity; but the rapier thrusts are sharp. Dean Inge, whose antagonistic position will gratify conservatives, has something valuable to say about the theory of natural and positive law as bearing on the discussion; but one must ruefully acknowledge that on the practical situation he is ill-informed and offers opportunity for clever rejoinder from Strachey. Every contribution, especially that by Needham and that by Barry, quickens thought; we are certainly learning the art of thinking together in print, as is evident from the correspondence ensuing on the articles, from which choice quotations are given. It is an enlivening little book; one gets in convenient miniature sundry attitudes in the great discussion which is likely to extend through many decades.

Of more weight however is the pregnant and compact volume *Rebel Religion* by B. C. Plowman. The careful reader can echo Macmurray in the foreword: "Here is a book significant, important, and deserving to be widely read and pondered." We begin with good description of our present debacle, and of the Tower of Babel around which the peoples at present are milling. A tribute to Soviet Russia fails like many books of last year to recognize the internal convulsions there, so significantly suggested by the terrible "purgings." But the author's study of Marxism is balanced and to many readers revealing. Absolutely orthodox is the animus with which the book passes to study of the Gospels; all the more disturbing the conclusions reached. Traversing familiar ground, we encounter refreshing flashes of originality. Emphasis falls on the concrete and communal character of the teachings of Jesus, so different from that of spiritual guides in the Orient: "If ever there was an Extrovert with his mind turned full on reality, it was Jesus. 'Spiritual community' was to Him an abstraction and therefore unreal. Community of spirit must express itself to Him in material community." In community alone, can the Kingdom be realized; "He trusted for the redemption of society to a Christian community—if we choose to state it so, to the Church."

Both in Jesus' mind and as history proceeds, this Christian community meets three chief obstacles—sin, fear, and wealth.

The treatment of fear as correlative with sin is striking; it follows from the practical character of the Gospel that the Church should eliminate fear not only on the spiritual but on the social plane. The inference as to our fear-ridden civilization is obvious, like that to be drawn from the petition, "Lead us not into temptation." But as time passed, from Pauline days onward, "the sense that fear is a deadly obstacle to true community dropped completely out . . . and with the disappearance of any sense that the Gospel was related to fear as well as to sin, the Christian message suffered irreparable loss."

Comparing Christianity with Communism, frank confession is made of the amazing correspondence of the two ideals on lower planes. Yet Communism, while seeking to eliminate fear, can never succeed because sin is ignored, and the author shows unsparingly its ultimate helplessness. The book moves toward startling and bitter conclusion. Christianity is a rebel religion. But we Christians have in the phrase of Anatole France wrapped our dynamite in curlpapers. And now the mind of the reader hesitates, for Mr. Plowman pleads that the Church, taking its life in its hands, must establish its own economic community. It will probably become in consequence a very small body. But it must sweep all those indirect relations, economic and political, where fear is bred, into the embrace of its responsible concern. "It must, to put the matter boldly, become an economic brotherhood itself, before it can ask the secular community to change its basis from compulsion to goodwill."

But how, oh how? One puts the book down, questions hurtling in his mind. That is well. Mr. Plowman has rendered his readers a great service.

VIDA D. SCUDDER.

Catherine de' Medici and Her Times

CATHERINE DE' MEDICI AND THE LOST REVOLUTION. By Ralph Roeder. Viking Press. Pp. 629. \$3.75.

A TIME of transition and turmoil offers good material for a vivid narration. Ralph Roeder is first and foremost an artist in words, a dangerous quality that calls for restraint in its use. He has the gifts of a novelist of no mean order. His book, however, is not an historical novel, but rather historical narrative centered about Catherine de' Medici. She is portrayed almost incidentally in the flow of events, political, religious, social, and economic. We see her shaped by her circumstances in her earlier life down to the time of her regency, and as we watch her through the years of her rulership the author leads us to wonder how far she molded history and how far events dominated her. The Protestant movement took a different course in France from that in any other country, and was inextricably entangled in political intrigues and social movements. The author has given a remarkably clear and consecutive account of a complex period.

The book is evidently intended for popular reading. It is entirely without footnotes having references to authorities, which is to be regretted in cases where there occur characterizations that call for evidence to substantiate them. The reviewer has not the expert knowledge necessary for the appraisal of the scholarly value of this swiftly moving story, but in the case of Ignatius Loyola, where she may be held competent to make a judgment, it appears to her that the handling of his character and career is manifestly prejudiced and unfair. The appendix contains some useful genealogies and a chronological table of principal events.

MOTHER MARY MAUDE, CSM.

Miniatures Grouped into a Single Picture

VICTORIA FOUR-THIRTY. By Cecil Roberts. Macmillan. \$2.50.

TO ANYONE who knows London the jacket picture gives at once the keynote of the book. Victoria Station, with the waiting boat train, columns of smoke rising to the arching roof, porters hurrying, baggage trucks clattering, people crowding into their compartments. Then the slamming of doors and the clamoring of farewells as the train slides away for the coast, the Channel boat and the waiting Orient express. Who are the passengers?

Why do they take this train? What will they do to one another? The author chooses a few and tells us. A Viennese orchestral conductor starts for a festival; and his night on the train changes his outlook on life. A Chelsea novelist, seeking a plot, finds one in a woman going to meet her husband just released from jail. Sad little "Prince Sixpenny"—easily identifiable!—with his rabbit and bag of lettuce leaving his English school for a Balkan crown. A famous German film star exiled because of Jewish ancestry. Sister Teresa returning to her convent. A family drudge making a break for freedom. A Turkish merchant, a Greek waiter, a worried uncle, and, last but not least, a charming pair of honeymooners. To each character Mr. Roberts has given the finish of a miniature and then, by his action, has grouped these miniatures into a single picture—no mean achievement! M. P. E.

For Meditative Reading

INNER LIGHT. A devotional anthology. First Series. Third Edition. Macmillan. Pp. 377. \$1.75. Second Series. Compiled by Edith R. Richards. Macmillan. Pp. 281. \$1.75.

IN THE FOREWORD to the First Series it is suggested that the selections in the anthology may be read in the family circle or at the meetings of guilds or societies. It might be added that they are possibly even more suitable for individual browsing, perhaps as bedside volumes for meditative reading. The first volume was compiled by a group of editors and is without special arrangement. The second volume is by a single editor, who has assembled the selections under title headings. Both volumes are well indexed. The selections, both in prose and poetry, are brief, many of them only a few lines. They are from a wide range of authors, a fair number from Holy Scripture, and the majority from various centuries of the Christian era, including a few by living authors. M. M.

Our Lord Guides His Church

(Continued from page 308)

There, every man seemed to feel that every other man was a brother. . . . Massachusetts, in her delegation, sat next to Alabama; two pews in front sat South Carolina; across the aisle was Georgia; a little in her rear was Virginia; and behind Virginia was Connecticut."

What impressed Bishop Southgate most was that "no member of Convention seemed willing to allow himself to be called less than a conservative Churchman. However low and radical he might formerly have been supposed to be, the *Church in her integrity* had now become the watchword of his zeal. This marked change from former days is to be attributed," he believed, "in no small degree, to the perilous condition of Christianity outside of the Church's pale. Men who once sought to bring her peculiar glory down to as near an approximation as possible to the features of the sects, have now learned to appreciate more highly that blessed unity and steadfastness which kept her erect and vigorous amidst the decay of other religionisms and the endless multiplication of heresies. They have seen that she is fast becoming the only safeguard of the truth on earth, the sole haven where the Ark may ride securely amidst the storms that are gathering, from all quarters of the heaven, against the primitive deposit of the Faith."

Then, recalling his long service in the foreign mission field of the Church, he concluded: "My eyes have looked on many a scene of grandeur and beauty in other lands. In every land, I have witnessed cheering proofs of the oneness of the Church. Often, here and elsewhere, have I beheld how good and how pleasant it is for brethren to dwell together in unity. But never have I seen, nor, on this side of heaven, do I expect to see, a scene at once so august and so lovely as that exhibition which I have depicted to you, of Catholic truth bound together by the golden cincture of love."

EVERYDAY RELIGION

Science and Reverence

SCIENCE, which for many of us has seemed to explain away belief and all that made life rich and meaningful, is now making us humble and bending us to reverence again.

The finest of modern scientists, as well as theologians, are sincerely humble men in the face of "this mysterious universe." The wisest and greatest of present-day scientists are recovering the grace of humility—the mark of the true searcher after truth—and the gift of wonder in the face of life as we are coming to understand it and of the wondrous structure, the universe, of which we are a part. The self-confident assurance and defiant arrogance of 19th-century materialistic scientists has been abandoned by our foremost and preëminent scientists. They realize nowadays that they do not know all; the universe has bent them to humility and to reverence, as ages ago it bent the man of God to his knees, in mystery, adoration, and wonder.

The researches of modern science, especially in the fields of biology, astronomy, and physics, have taught us to be humble again. Now we know that nothing is impossible, and that a miracle is simply something we do not yet understand. No longer do the wisest of our fellows hold a miracle to be impossible, simply because the event never happened before. The results of present-day science lead us to wonder what might happen next. Hardly a day passes without some transcendent discovery. When men like Dr. James Bryant Conant, president of Harvard University and one of the greatest biochemists alive, and Dr. Hans Fischer, professor at the *Technische Hochschule* in Munich, have discovered the secret of the sun's power over plant and animal life and have almost solved the riddle of life itself, we may well pass our days in tingling expectation of what new about life and our world tomorrow may suddenly reveal.

The materialistic science of generations directly preceding our own tended to undermine and destroy the religious spirit. But the work of our foremost scientists is leading men back once again to poetry and wonder and worship.

Sir Arthur Stanley Eddington of Cambridge University, England, one of the most renowned searchers of the skies in our time, was described by President Conant of Harvard when he presented the astronomer with an honorary degree at the Harvard tercentenary exercises in 1936 as "a student of the cosmos who peers within the atom and surveys the expanding universe, an expounder to the multitudes of the poetry of modern science." Eddington admits his researches and investigations have carried him so far up into the stratosphere, so to speak, of astronomical investigation that his conclusions and findings have to be expressed in terms of metaphor, symbolism, and poetical concepts. When scientists turn poets, you observe the change that has occurred.

It is well for us to be aware of the new attitude of science which has become humble and reverent again. Science aids belief these days rather than renders it impossible or makes it appear a mere gossamer will-o'-the-wisp of wishful imagination.

LIFE is not so short but that there is always time enough for courtesy.
—Ralph Waldo Emerson.

NEWS OF THE CHURCH

Situation of China Missionaries Told

No Church Workers Hurt, and No Known Property Damage, Says Shanghai Treasurer

By P. C. GILMORE

Acting Treasurer, District of Shanghai

SHANGHAI—As far as can be ascertained the following is the disposition of Episcopal Church missionaries at present:

Kuling: Bishop Roots of Hankow, Bishop Gilman, suffragan of Hankow, Mrs. Gilmore and children, Miss McNair, the Millers, Miss Selzer, Miss L. Clark, Mrs. F. C. Brown and child, Dr. H. B. Taylor and family, Miss M. I. Colson, Miss A. Gregg, Mrs. W. P. Roberts and children, Miss Sims, Miss Van Voast, Miss Parke, the Rev. L. R. Craighill and family, the Rev. L. L. Fairfield, Dr. Roots and family, and probably a number of others of the Hankow staff.

The Garretts and, I believe, one or two others were still in Peking about one week ago. Miss Myers was in Anking and Miss Bowne, Dr. Lanphear, and Sister Constance were either at their stations or in Kuling.

Tsingtao: Bishop Graves and daughters, J. R. Norton and family, J. H. Pott and family, W. H. Pott and family, Mrs. Standing, W. H. Taylor and family, H. S. Smith and family, E. H. Forster and family, Mrs. Magee and family (John Magee is in Hsiakwan), Dr. H. H. Morris and family, and Miss Jordan.

(Continued on page 314)

Illness Causes Bishop to Cancel Scheduled Program

CHICAGO—Illness of the Lord Bishop of Bradford caused a cancelation of his scheduled appearance at the 150th anniversary of the founding of the Church in Canada, according to information received here. Bishop Stewart, who was in Halifax to participate in the celebration, was asked to take Bishop Blunt's place on the program.

It is likely that the Bishop of Bradford will not be able to fulfil his scheduled appearance at General Convention and in other cities of the United States.

Lesson on Forward Manual to Take Place of Sunday Sermon

CINCINNATI—Instead of a sermon, the Rev. William Heilman, rector of St. Paul's Church, Monongahela, Pa., will instruct his congregation on October 3d in the fuller use of *Forward—day by day*, he announces. The Late Trinity issue begins on that date.

A return to the custom of grace before meals will be urged, the rector asking that the daily meditation be read aloud by some member of the family at the breakfast table. Stress will be laid on teaching children the prayers and affirmations suitable for them.

Indian Student Heads Convocation

EVANSTON, ILL.—A native Sioux Indian, Harold Stephen Jones, will head the student convocation at Seabury-Western Theological Seminary when the fall term opens. He will be the first native Indian ever elected president of the convocation.

Propose Increase in Duties of Provinces

Decentralization in Three Fields is Advocated in Report of Committee on Provinces

BOSTON—Three major changes in Church policy for the purpose of making fuller use of the eight continental provinces of the Episcopal Church are recommended by the report of the Joint Committee on Provinces to the forthcoming General Convention.

The Committee recommends turning over to the provinces the administrative work of several National Council departments; empowering the provincial houses of bishops to accept or decline resignations of bishops within the province; and delegating to the president of the province the duties at present administered by the Presiding Bishop in the consecration of bishops. As envisaged in the Committee's report, the third recommendation leaves the duty of certifying the election and consents of bishops and standing committees to the Presiding Bishop.

To implement the new functions of the provinces the Committee urges the employment in each province of at least one full-time executive.

THREE DEPARTMENTS INVOLVED

The work of the National Council which the Joint Committee on Provinces seeks to have decentralized includes the Religious Education, Field, and Social Service departments. The Council itself, the Committee report points out, proposed to the provincial synods that they consider appointment of provincial field secretaries to be supported in part by the Council and in part by the province. The report adds:

"In none of the provinces except the First was this proposed change approved, chiefly because of the added expense to the province in the partial support of such a field worker. The First province, however, having already an executive secretary giving his whole time to the work of the province, offered part of the time of its secretary for field work of the National Council and even went further in offering to bear the whole expense for the year 1937 in view of the continued financial difficulties confronting the National Council. We call attention to this action by the First province because it is an illustration of the general recommendations of your Committee."

The report points out that all the provinces are engaged in religious education work, and expresses the belief that this work could be more effectively carried on if the province were given final authority and provided with sufficient funds to maintain an active secretary.

Provincial response to a tentative re-

(Continued on page 320)

Sarah Reid, China Mission Worker, Describes Trip as Refugee From Shanghai to Philippine Islands

By SARAH REID

Secretary to Bishop Graves of Shanghai

MANILA, P. I.—On August 20th we sailed on the S. S. *President Hoover* for Manila. We were reluctant to go, leaving behind in Shanghai the medical workers and the men, but matters had been precipitated by several incidents and it became clear that we should follow orders and evacuate.

Hostilities had become so intense that James Pott, Dr. Walter Pott, J. R. Norton, and the Rev. Hollis Smith, returning to Shanghai, could not be landed but were carried on down the river.

As the launches to take us down to the *President Hoover* were leaving the customs jetty, a plane was brought down at the garden bridge, giving us another fright and preparing us for possibly more on our way to the steamer, which was anchored 10 miles down river. Acting president William Z. L. Sung had made our trip through

town easier by sending us in the medical school bus.

Once on board and settling down, we were given a letter from Bishop Mosher's office, most cordial and kindly, offering us hospitality with our mission family in Manila. This was decidedly cheering after all we had been through.

On Monday morning very early Fr. Mattocks and Miss Griffin, together with Fr. Linsley and Mrs. Eaton, were down to help us land. Quarantine officials delayed us by giving us cholera shots, combined with typhoid and dysentery inoculations for those who lacked them.

Fr. and Mrs. Mattocks have kindly taken all of us into their home and kept us busy learning about the Philippines. Many ask for Bishop Graves and hospitality awaits him here when he can come. Each boat brings large numbers of new refugees who are being wonderfully cared for. The whole organization bespeaks forethought and ability.

Situation of China Missionaries Told

Continued from page 313

Japan: The Rev. and Mrs. E. R. Dyer, the Rev. and Mrs. M. H. Throop, P. B. Sullivan and family, J. M. Wilson and family.

Korea: E. N. Tucker and Miss Brady. Miss MacKinnon and Miss Mary Lamberton are in Manila.

BISHOP-NOMINATE IN NANKING

The Rev. W. P. Roberts, nominated Bishop of Shanghai by the General Synod, is in Nanking. I have advised him not to come to Shanghai. Miss Barnaby is in Chungking or further west in Szechuan. Miss G. L. Cooper is at Tsingtao as are Mr. and Mrs. Green and family and, I believe, Miss Anne MacRae. Dr. and Mrs. C. M. Lee and Dr. and Mrs. J. E. Roberts were in Mokanshan but it is possible that the men have come down to Wusih. Mrs. F. J. O'Hara and children are in Japan. I think Deaconess Putnam is in Tsingtao but I am not at all sure. Mr. Votaw is in Tsingtao.

The boat which was to take Walter and James Pott and J. R. Norton to Shanghai went on to Hongkong without calling here, but I do not think that any of those three were on board. Smith has not arrived and I think he too must have been held at Tsingtao. I have no further news of Mr. Forster, nor have I had any response to my telegrams from Miss Lenhart or Miss Bremer.

MISSIONARIES SHORT OF CASH

I had a cable from Bishop Graves which was sent off from Tsingtao on the 15th informing me that all the members of the mission were short of cash, but containing no further information.

I have word from somebody who got through from a coastal ship from the north that Miss Martha Sherman is on board and will be carried somewhere or other in that ship, as she was not allowed to land. Through a message sent by her I learned that Miss Tomlin, Miss Gosline, and Miss Johnson of the Hankow district were all in the S. S. *Gleniffer* which was directed to go straight to Hongkong where, presumably, they now are. Miss E. G. Dexter is in the Philippine Islands and the McNulty's are in Japan with Miss Hurst, having left Korea.

HOSPITAL LACKS FUNDS

St. Luke's is keeping fairly full with patients though the authorities are refusing wounded soldiers for lack of facilities. As almost all the patients are charity, the hospital is in need of special funds with which to carry on. We have no money here which I am authorized to use for the relief of our Church members who are rapidly becoming destitute in St. Peter's Church on Avenue road.

FOOD RIOTS FEARED

Food prices are rising all the time by leaps and bounds, and we face the possibility of a bad food shortage which would probably result in unpleasant riots. That, I think, is our worst danger now, as the

Church War Relief in China

TO THE EDITOR: Could you state the willingness of THE LIVING CHURCH to receive and forward by cable any gifts from its readers for the relief of our Chinese and for St. Luke's Hospital? We will then cable to our treasurer in Shanghai authorizing him to draw on funds he has in hand and which are earmarked for other purposes and we can replace those funds by such money as you and other friends will send us. I know that THE LIVING CHURCH in the past has greatly helped in emergency situations by its kind willingness to follow some such method as this. JOHN W. WOOD,

Executive Secretary,
Foreign Missions Department,
New York.

THE LIVING CHURCH will be glad to receive and forward funds for the relief of Chinese and for St. Luke's Hospital. Checks should be made payable to THE LIVING CHURCH RELIEF FUND and marked "For Church War Relief in China." —THE EDITOR.

Japanese have landed many thousands of men and seem to be holding their own pretty well.

DOCUMENTS SAFEGUARDED

I put all our property deeds and most valuable documents in the vault of the Hongkong-Shanghai Bank, sub-agency, and I am sending our investment record books, property deed photographs, and the latest copies of our trial balances to Hongkong with Miss Steward, to be placed in care of Bishop Hall in order to ensure their preservation.

Dr. J. C. McCracken who, of course, is not a member of the mission at all, went to great pains to find someone to take his place as doctor at Weihaiwei for August and gave up all thoughts of his holiday to stand by his job. Dr. Morris left only a day or two before Dr. McCracken expected to go, and had not Dr. McCracken stayed, the hospital would have been in an extremely tight place. I hope it will be possible for the Department of Missions to let him know how much they appreciate his having stayed on the job and being a tower of strength to St. Luke's.

NO PROPERTY DAMAGE

None of our property inside the settlement has been damaged so far and we are all quite safe, though several of us have had escapes at one time or another by not so large a margin. I can tell you nothing of property outside the settlement or of anything that is happening anywhere in China except Shanghai. I have heard that Hangchow, Nanking, and Hanchang have all been bombed and that the Japanese had a large force centered on the Yangtze near Changshu.

Church to Celebrate Three Events

CHARLOTTE, N. C.—On September 19th St. Martin's Church will celebrate three important events: the 50th year of the first service in the old chapel, the 25th year of the first service in the new building on another site, and the 23d anniversary of the rectorship of the Rev. John Long Jackson.

Shanghai Refugees Arrive in Manila

Church Workers Ordered to Manila Are Eager to Return to Posts in Shanghai and Other Centers

MANILA, P. I.—The first of the China mission to reach Manila officially designated as "refugees" are Mrs. B. L. Ancell, widow of the founder of Mahan school; Miss Rachel Walker of St. Mary's Hall, Shanghai; Mrs. C. E. Perry, seven weeks' bride whose husband is remaining at the time of writing at St. John's University, Shanghai; Miss Elizabeth E. Coles, newly arrived teacher for St. Mary's Hall, Shanghai; Miss Sarah Reid, secretary to Bishop Graves; and Miss Florence Moore, who could not reach her station at Yangchow following a vacation in Japan. Miss W. E. Steward is at Hongkong.

In the Philippines are Miss Elise Dexter, Miss Mary Lamberton, Miss Frances MacKinnon, and Miss Markham, who were here on vacation, and are not yet able to get back to Shanghai.

Another missionary in high adventure is Miss Helen Boyle, treasurer at Tohoku, who came through Shanghai in a typhoon, through Cholera at Hongkong, back to Shanghai in the undeclared war, back to Manila on the same ship, commandeered for refugees, reaching Manila just a few minutes before the most severe earthquake in over 50 years.

Two of the China missionaries rode from St. John's to St. Mary's, one in a side-car, and the other on the jump seat of a police motorcycle, to get clothing to use en route to Manila.

EAGER TO RETURN

The Shanghai missionaries all are eager to return to their stations just as soon as allowed. Naturally they are in deep concern for their relatives and friends in China. But they came off the *President Hoover* which had made a record fast trip from Woosung to Manila, in fine spirit and ready for any exigencies. The Rev. J. C. W. Linsley, cathedral rector, on the emergency committee appointed by the U. S. High Commissioner, and Fr. Mattocks of St. Stephen's and Miss Griffin, mission treasurer, were on hand to welcome our arrivals from Shanghai. Temporarily they are being housed with the Mattocks.

Already Balbalasang, Baguio, Besao, Bontoc, Sagada, and Zamboanga, as well as all Manila, are ready to welcome any arrivals. The treasurer at Shanghai, P. C. Gilmore, with the approval by telegraph of Bishop Graves, has appointed an emergency committee there.

In the Philippines, arranged by cable by Bishop Mosher, now in Massachusetts, Canon Gowen, Fr. Wilner, and the cathedral rector are making necessary plans for the temporary assignment of these truly valiant China missionaries who all are eager to return to their stations in China.

Sees Unique Freedom of Religious Press

Roman Catholic Editor Addresses Williamstown Institute of Human Relations

WILLIAMSTOWN, MASS. (NCJC)—“The religious press enjoys a unique freedom and independence of the yoke that commercialism and popular whim lay upon the neck of the secular publication,” Fr. John LaFarge, S.J., associate editor of *America*, a Roman Catholic weekly, declared at the Institute of Human Relations.

Fr. LaFarge's address, entitled *Extending the Influence of Religious Press*, was delivered before a round table on the religious press, which was participated in by prominent Catholic, Jewish, and Protestant editors.

“Only in the religious press is the religious idea adequately and freely expressed,” Fr. LaFarge stated.

He discussed the influence of the religious press from the two viewpoints of mechanism and principle.

Under the first he cited a number of ways in which religious papers can extend influence over public opinion. Among them are subsidiary publications, pamphlets, and reprints; lectures, radio talks, correspondence by the editors, and similar personal efforts; development of clearing houses of religious information; adult education activities, such as summer and evening schools, to direct social action; street selling, and remailing of copies.

“But the immediate question,” said Fr. LaFarge, “is that of the principle underlying the extension of influence of the religious press.”

INTEREST IN RELIGION

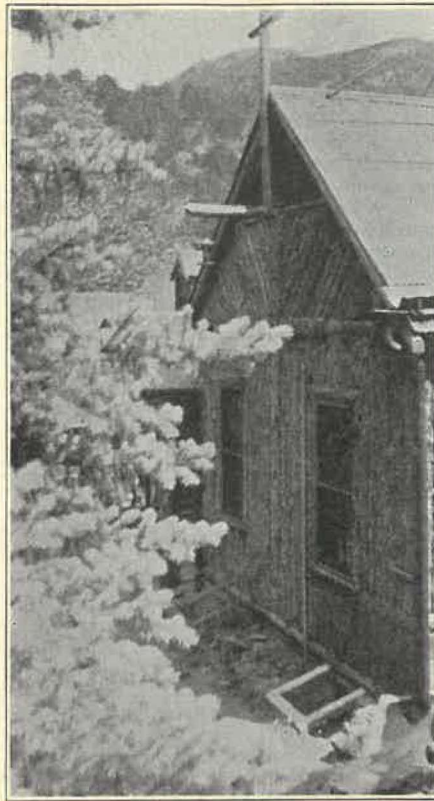
“This principle,” said the speaker, “I conceive to be the fact that there is an abiding interest in religion beneath the crust of indifference on the part of the untaught multitudes and behind the fire of opposition on the part of the actively anti-religious minority. My belief is that the religious publicist is always inclined to underestimate the strength and permanence of the demand for his product. Interest in religion and religious matters is not something adventitious and ephemeral. It is not one of the countless passing fancies which the literary promoter must take into account.”

EXPLAINS JEWISH PRESS

The second speaker, Dr. Alexander Brin, editor of the *Boston Jewish Advocate*, referred to the Jewish press as a seismograph, registering the heartbeats of world-wide Jewish thought.

Louis Minsky, associate editor of the NCJC News Service, stated that its policy was guided by two principles: (1) That propaganda is strictly taboo; (2) That the news value of a story is the criterion of its worth. “The NCJC service,” said Mr. Minsky, “supplies facts and leaves opinions to the editors.”

Dr. Guy Emery Sipler, editor of the *Churchman*, who spoke on methods of cre-



CHAPEL AT EVERGREEN

Set among rugged mountains and silver spruces is the Church of the Transfiguration, Evergreen, Colo., center of the Evergreen summer conference center which is just closing a most successful season. Important improvements have recently been made in the structure, workmen donating half their time to the project. Beyond the section of the church shown, is the parish house. What appears in the photo to be snow is the sunlight on a silver spruce tree.

ating better understanding and cooperation between Jews, Catholics, and Protestants, appealed for fair and frank criticism in the religious press, “provided those criticisms are based on valid points of difference.” The speaker urged that “constituents of all three groups need to conquer their acute sensitiveness and their tendency to list as enemies all who dare disagree with their point of view.”

1,230 Sign Statement on Church's Marriage Canon

PROVIDENCE, R. I.—Approximately 1,230 signatures have been obtained to the marriage statement sent out to all bishops and priests by a group of clergy of the Church, the Rev. Russell S. Hubbard reports. The statement asked that no change be made in the Marriage Canon in the direction of extending the grounds for divorce.

A copy of the statement with a short letter calling the attention of deputies to the number of signatures has been mailed to the deputies to General Convention. Certified copies will be mailed to the secretaries of both the House of Bishops and the House of Deputies.

Although signing the statement, a number of clergymen expressed their dissatisfaction with the present canon on various grounds.

Canon Change Hit by Commission Member

Dr. H. C. Robbins Asks New Study of Marriage Problem; Diocesan Reports Still Against Change

A MEMBER of the Commission on Marriage and Divorce, the Rev. Dr. Howard Chandler Robbins of the General Theological Seminary, has written to the Editor of *THE LIVING CHURCH* expressing his opposition to the report of the Commission, which proposed that the remarriage of divorced persons should be left to the discretion of diocesan bishops.

Dr. Robbins declared that he “warmly concurred” in the suggestion of *THE LIVING CHURCH* that the divorce problem receive new study, along the lines proposed by Bishop McDowell of Alabama in an article published in *THE LIVING CHURCH* for July 31st.

The text of his letter follows:

“On my return from England I find that my name has been included in the public press among the members of the Commission on Marriage and Divorce who have proposed that Canon 41 be altered by adding a section which would enable “any person whose former marriage has been dissolved for any cause by a civil court” to “apply to the Bishop of his or her diocese for permission to marry another person,” etc. Although a member of the Commission, I voted against the proposal, first, because it did not seem to me to be compatible with the witness of the Church to the Christian ideal of marriage, and secondly, because on constitutional grounds I am opposed to granting to bishops the power to set aside canonical requirements at their discretion.

“In making a minority report I am fully aware that my colleagues on the Commission have an equal right to their interpretation of the teaching of Christ. To suggest that this teaching is susceptible of only one interpretation is to show lack of acquaintance with New Testament criticism and with the practices of non-Anglican Churches. New Testament critics are not in agreement as to what Christ actually said in the relevant passages, and few modern scholars accept as Dominical the so-called “exceptive clause.” Non-Anglican Churches are not in agreement in their interpretation of them. For example, the Eastern Orthodox Church teaches that when once consummated, marriage is a life-long partnership and union, and that death only can sunder the relationship, but that the death may be either natural, moral, or religious; and under the category of moral or religious death it accepts at least five grounds for divorce. And the Roman Catholic Church, while regarding sacramental marriage as indissoluble, makes extraordinarily wide provision for the declaration of nullity, sometimes occasioning thereby grave scandal.

SEEKS NEW STUDY

“In my judgment, the best solution of the problem would be that proposed by the Bishop of Alabama, to separate civil and religious marriage, to require that all who marry undergo a civil ceremony before a magistrate, and to confine the solemnization of marriage to those who take a sacramental view of married life, and, realizing the obligations of Christian marriage, desire the help of God in meeting them. I warmly con-

cur in the suggestion of THE LIVING CHURCH that the matter be studied anew, with a view to proposing to the General Convention of 1940 not one canon but perhaps three or four, dealing with various aspects of the subject."

Late returns from diocesan correspondents showing the reaction of Church leaders to the Commission's proposal continue to indicate strong opposition to the suggested addition to the Marriage Canon. A minority still supports the proposal. Several Churchmen expressed their disapproval of THE LIVING CHURCH's efforts to publish Church opinion on the subject.

CENTRAL NEW YORK

Bishop Coley of Central New York: "From January 1st to September 1st 14 sets of divorce or annulment papers have come to me for decision. Canon 41 has faults, but has been a help to me in reaching conclusions

after legal opinion was received. I object to larger liberty given individual bishops under the proposed amendment. I object also to a Church law less definite than that of the state of New York."

Frederick M. Boyer, chancellor of the diocese of Central New York, and deputy to General Convention: "Canon 41 on marriage and divorce is a very loosely constructed piece of legislation as it now stands and certain amendments should be made at the coming Convention in the interests of clarity. Personally I am opposed to the amendment suggested by the Commission letting down the bars. . . ."

Dr. Paul M. Paine, Syracuse public library, and lay deputy to General Convention: "As to the proposal concerning Canon 41 I am not very well informed, but my inclination is toward a more liberal canon."

Dr. Frank W. Moore, lay deputy to General Convention: "I am in sympathy with the purpose of the Commission, to relieve what is, in many cases, an intolerable situation, and to temper ecclesiastical justice with ecclesiastical mercy. But too many vital factors, ecclesiastical, social, and personal, are involved to leave the final 'yes' or 'no' to the personal judgment of the diocesan."

The Rev. Frederick Henstridge, rector of Grace Church, Elmira: "I still believe in the teaching of our Blessed Lord as recorded in the Gospels and enshrined in the Book of Common Prayer. This is the chief reason (although there are several others) why I shall vote 'no' on the report of the Commission on Marriage and Divorce."

Charles L. Behm, Syracuse, N. Y.: "I have not seen the proposal, hence am not in a position to give my reaction on the same. I have quite definite ideas on the Church's position on marriage and divorce, but that would not be my opinion of the Commission's proposal. After hearing more about this question my views might be modified somewhat."

ERIE

Cyrus F. Mackey, Franklin, Pa.: "It is possible that facts developed at the General Convention may change my opinion, but at the present I am definitely opposed to any change relaxing the Church's marriage canon."

F. B. Mallett, Sharon, Pa.: "In view of the heavy artillery lined up against it, I hesitate to express the idea which I have, namely, that the proposed liberalization of the canon, allowing divorced persons to remarry within the Church, as the report says, might work for the spiritual welfare of some very worthy persons, and I think that the Convention could very well consider whether a more merciful and less rigid rule might be adopted and left to the discretion of the clergy and bishops."

FLORIDA

The Rev. Basil M. Walton, rector of St. Andrew's parish, Jacksonville: "I do not want to see the Church compromise herself further in this matter. I believe the Church should represent the mind of Christ, and if He were here today I believe His words on divorce and remarriage would be just as strict as when He was here in the flesh."

The Rev. Douglas B. Leatherbury, rector of St. Mark's, Jacksonville: "I am not in favor of liberalizing the Church's views regarding divorce and remarriage."

C. R. Layton, Gainesville: "I do not believe that there is any good being done by making a fight over the divorce question in the Church papers."

Raymond D. Knight, former chancellor of the diocese of Florida: "I think the laws should be changed; that the consent of the Bishop to remarriage in the Church should be required; but that he should be allowed to

give his consent in any case where he considers it proper to do so."

Judge W. S. Criswell, of the juvenile court of Duval county, Jacksonville, and chairman of the department of Christian social service of the diocese of Florida: "I think the Church should 'stand pat.' It would seem to me that the Church could better spend its energies on promoting better standards of marriage for its people."

SALINA

Dr. R. E. Cheney, lay alternate to General Convention: "To a layman inclined to be somewhat worldly and with little knowledge of Church matters, the proposed change of policy of our Church in regard to marriage and divorce raises several questions which must be answered before the conscience can be easy: (a) Does the proposed amendment conform to the dictates of our Lord? (b) If the Church changes the thing that makes it the Episcopal Church, will it remain the Episcopal Church, or will it change the name? (c) Is it possible that any action of the governing body of our Church can change promiscuity into a blessed act? (d) Will the status of the remarried person be changed with our Lord, or will it help only the consciences of the interested parties? (e) Will the financial return be enough to offset our Lord's displeasure?—At least, we will hear nothing of it in this world. (f) Should a priest of the Church be required to perform these weddings? It will place him in a class with ambulance-chasing doctors and damage-suit lawyers."

The Very Rev. Hewitt B. Finedge, Dean of Christ Cathedral, Salina, Kans.: "As a practising parish priest, I cannot but be grieved that any persons in the Church would wish to have the Body of Christ descend to average morality, and derive its ethics from the whims of those who have no philosophy except that of self-expression, who have no restraints save those deriving from satiety."

NEW MEXICO

The Very Rev. Douglas Matthews, Dean of St. John's Cathedral, Albuquerque, N. Mex.: "I like the proposed law for this reason; that it recognizes that each case should be handled upon its own merit, and that it would in most dioceses work toward liberality."

The Rev. R. Y. Davis of Farmington, N. Mex.: "In regard to the proposed marriage canon, I am against it."

SOUTH FLORIDA

The Rev. John B. Walthour, rector of St. Andrew's parish, Tampa: "I am opposed to any such drastic change as that proposed by the Commission."

Morton O. Nace, executive secretary, St. Andrew's parish, Tampa, lay deputy to General Convention: "I am opposed to the suggested proposal."

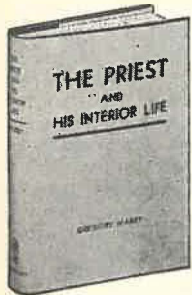
SPRINGFIELD

Ven. E. J. Haughton, rector of St. Paul's Church, Springfield, Ill.: "I heartily disapprove of the recent proposal to change the marriage canon made by Bishop Page and suggest the recommendation of the whole matter to a Commission composed of devout scholars who are faithful to Christ's teaching and the Church's tradition, along the lines proposed by Bishop McDowell in a recent number of THE LIVING CHURCH."

WESTERN MASSACHUSETTS

The Rev. Richard Greeley Preston, rector of All Saints' Church, Worcester, Mass.: "I do feel that a consideration of divorce cases by an ecclesiastical court of the diocese deserves serious thought. Certainly the matter ought not to be left in the hands of the individual rector."

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Bishop of Dornakal Arrives in America

Indian Bishop to Begin Series of Preaching Appointments With Newark Laymen's Conference

NEW YORK—The long-awaited visit of Bishop Azariah, native Bishop of the diocese of Dornakal in the Church of India, began with his arrival in New York on September 6th. The first of many engagements is with the Newark laymen's conference, September 11th.

After two or three days in that diocese he will go for three days to Wycliffe College, Toronto. Returning to the States, he will preach on September 19th at the Cathedral in Washington, and later visit the Virginia Theological Seminary at Alexandria. The following Sunday he will preach at Holy Trinity Church, Philadelphia, and then spend the greater part of a week at the College of Preachers in Washington.

In New York City on October 3d he will preach in the morning at the Cathedral of St. John the Divine and in the afternoon at St. George's Church. The Foreign Missions Conference has charge of a meeting to be addressed by Bishop Azariah on October 4th in New York.

As a guest at General Convention in Cincinnati, he will attend the opening service, speak to a Church Army dinner meeting (the English Church Army has workers in India), and address the foreign missions mass meeting in the auditorium on October 8th. Other engagements, not yet defined, will fill the following week in Cincinnati. He will then preach and attend meetings elsewhere in Ohio, returning to Cincinnati for the close of General Convention.

Chicago, Detroit, Albany, Buffalo, Rochester, and Boston are making appointments which will fill the days until the Bishop's return to New York, whence he sails for England on November 3d.

The Rt. Rev. Vedanayakam Samuel Azariah, LL.D., the first native Indian bishop (there are now two others, assistants in Lahore and Calcutta) is in the 25th year of his episcopate.

Before his ordination in 1909, the Bishop was a YMCA secretary for several years, and visited Japan as a delegate to the World Student Christian Federation. He was a delegate to the World Missionary Conference of 1910 in Edinburgh, out of which grew the World Conference on Faith and Order. Bishop Azariah visited Australia last year for the centennial celebration of the first Anglican bishop's consecration there. He attended the two Church conferences of the past summer in Oxford and Edinburgh.

The diocese of Dornakal has a population of over two million, mostly Hindu, and the Bishop's Church people are simple villagers. He has an English assistant, Bishop Elliott. Dornakal is the diocese where the first, and so far the only, American Episcopal Church missionaries in India are working, the Rev. and Mrs. George Van B. Shriver and Mr. and Mrs. Brinkley Snowden.

For

OCTOBER						
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31

These

Most Important Months of the New Church Year

NOVEMBER						
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Be Sure to Order

DECEMBER						
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The Upper Room

OCTOBER-NOVEMBER-DECEMBER ISSUE

With summer past and vacations over, it is time to inaugurate a new Church year and a new program. In many instances a new organization must be set up or at least replacements made. New Members must be drawn into closer fellowship and the spiritual life of the old members must be quickened. *For this period of cultivation the daily devotional life of the individual is most important to the success of the whole program.*

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Conference Results Reviewed by Bishop

Los Angeles Diocesan Finds Fresh
Impetus Toward Unity in Sessions
at Oxford and Edinburgh

By W. BERTRAND STEVENS
Bishop of Los Angeles

[Bishop Stevens, who reported the Conference on Life and Work at Oxford in recent issues of THE LIVING CHURCH, assesses the results of both the Oxford and the Edinburgh conferences as steps toward the goal of Christian unity.]

EDINBURGH—At the end of the World Conference on Faith and Order, we are nearly all convinced that both Oxford and Edinburgh have given fresh momentum to the cause of Christian unity. That does not mean that everyone will agree with all that has been said and done. The Conference on Faith and Order, especially, has emphasized the importance of frankness and the futility of professing agreement when there is none. It would be true, in a sense, that too much agreement would mean that the conferences have failed; the differences of centuries cannot be too easily ignored or glossed over.

WORLD COUNCIL PROPOSAL

At Oxford the ecumenical ideal, so frequently stressed during the sessions, became the keynote of most of the findings. It finally took shape in the proposal for a World Council which should have as its purpose the integration of the activities of the two conferences. The Oxford Conference endorsed the proposal with considerable enthusiasm and voted to refer it to Edinburgh. Assurance was given that

neither conference would be swallowed up by the other or lose its identity.

From some quarters there were misgivings expressed to the desirability of creating what would become, as the Archbishop of York expressed it, "a voice for non-papal Christianity." Some felt that the machinery as proposed would be too cumbersome. Others felt the council as suggested would be too small. A few feared that a scheme based on the federal idea would delay or destroy the hope of ultimate unity. Nevertheless the plan was endorsed by the Edinburgh delegates almost unanimously. The Bishop of Gloucester, who, apparently, had departed early from the meeting at which the vote was taken, voiced his disapproval later in the conference. He seemed to feel that such a World Council would be so powerful as to be dangerous to peace and that governments would be too much concerned about its opinions. This seemed somewhat far-fetched. In any case the vote had been taken and there were few who indicated that they agreed with the Bishop.

"GUARDIAN'S" VIEW

The *Guardian* has expressed the minds of many Anglicans in its editorial of August 20th:

"Some two hundred million Christians have been represented by the delegates at Edinburgh. The World Council will thus be the articulate organ of international religious opinion which cannot so well express itself otherwise. There can be little doubt that the Council would serve a most valuable purpose. Dr. Headlam by his criticism has drawn attention to only one side of the picture. But there is another one which is more encouraging and more likely to arouse that loyalty to the Christian faith which is in itself the best safeguard against war. The risk that the Bishop sees is a slight one. Set against it the prayers that such a Council would offer in unity for peace and need we fear it?"

The absence of delegates from the Roman Catholic Church was lamented frequently at both conferences. This regret seems to have been shared by a good many devout members of that Church. The *Catholic Herald* says that the Edinburgh Conference "provides Catholics of the present generation with one of their acutest trials, a trial especially painful to recent converts from circles in which the movement flourishes.

"For it appears," says the *Herald*, "to put them in a position in which they show themselves and their Church to be narrow and lacking in charity, since they are bidden to hold aloof from manifestations of this kind of unity. And the Church, so long accused of making too much of visible unity, now appears in a new rôle as making a breach in a visible unity."

The writer's justification for this is that "Catholics would be betraying the Spirit if they even appeared to accept the notion that a valuable religious unity can be constructed by finding a sort of highest common factor among differing beliefs."

The *Tablet* is more forthright.

"We do not pray with heretics and schismatics," it says, "because we have to bear witness to the worship they have abandoned in favor of their own selections."

This latter point of view is especially difficult to understand because it seems so alien, both to the spirit of Christianity and to the common courtesy that ought to prevail among men and institutions. Nevertheless, there were many in the Roman Church who watched the conferences with interest and approval. Several of the Roman clergy were present as observers at many of the sessions.

SURPRISING UNANIMITY

General approbation of the reports of the Edinburgh Conference has been expressed. They seem to be a fair statement of the present measure of agreement and not a mere reiteration of points of divergence. Surprise has been felt at the unity achieved in the reports of Sections I (Grace), II (The Church of Christ and the Word of God), and IV (The Church's Unity in Life and Worship).

It had been predicted that the question of grace would be the stumbling block for the conference. Difficulties were promptly overcome in this field, however, and the greatest number of disagreements found in the section on the Ministry and Sacraments (Section III). The report of Section III is, therefore, least satisfactory. Time prevented the able group of that section from the detailed consideration of all that is involved. Nevertheless the Christian world will find much to give it new hope in all four of the reports which have been arranged in chapter form in the completed combined report.

SOCIAL EVILS STRESSED

At both Oxford and Edinburgh the delegates, as the *Church Times* puts it, "have gone at least some way in their plans to apply more closely the teaching of Christianity to the social and economic evils of the day."

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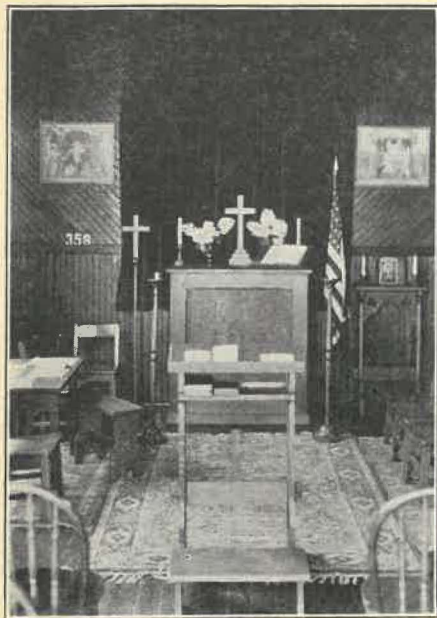
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"Tragedy of the Ages," YMCA

Book, Discusses Antisemitism

NEW YORK (NCJC)—A study of antisemitism in the present and an analysis of its causes in the past is the subject of a new book, *Tragedy of the Ages*, written by Max Hunterberg, author of *Jesus, the Crucified Jew*, just published by the Association Press, New York, the publishing house of the YMCA. In an introduction, Dr. Henry Smith Lieper writes:

"Unfortunately those who know what is going on, as a result of the stresses and strains set up by the World War, and the subsequent depression, realize that such a book is a timely one just now. . . . A study of American antisemitic movements revealed that there are in 1937 more than 100 societies directly or indirectly seeking to create hatred and discrimination against the Jew."

Mr. Hunterberg's book discusses Jewish-Christian relations, and the origin of Christian antisemitism. He quotes representative Jewish views of Christ, and opinions of great men about the Jews, and also non-Jewish views of antisemitism. In the latter part of his book he devotes considerable space to the Aryan myth, and the development of the Nazi program of antisemitism.

Children's Chapel Dedicated

BLUE RIDGE SUMMIT, PA.—On August 29th, with the entire church school in attendance, Bishop Brown of Harrisburg consecrated a beautiful children's chapel and corner in the parish house of the Church of the Transfiguration.

The chapel was given in memory of the late Mrs. G. Wright Nicols of Baltimore, Md., by her sister, Miss Henrietta S. Dickey of Baltimore and Blue Ridge Summit. A daily kindergarten school has been conducted during the summer under the direction of the Misses Alice Dysert and Ellen Louise Keckler, and it is planned to continue this school during the winter.

Summer Congregations in New York Churches Large

NEW YORK—Reports from the churches in the city up to the end of August indicate that the attendance at services, both on Sundays and week-days, has been unusually large, in spite of the record-breaking heat.

In some of the churches, there were visiting preachers of note. At others, the regular assistant ministers preached. An exception was the Church of the Ascension, where the rector, the Rev. Dr. Donald B. Aldrich, preached every Sunday evening. At the Cathedral of St. John the Divine, the summer congregation is always very large, owing to the increased number of students in town for the Columbia summer school. This summer, these were augmented by tourists.

A few of the parishes have an undiminished number of services in summer, including daily celebrations of the Holy Communion. More persons were present at these services than usual. No documented explanation can be given for this increase of church-going; but several of the clergy attribute it to the influence of the Forward Movement.

St. Faith's Alumnae to Meet

CHICAGO—Alumnae of St. Faith's School, the New York training school for Church workers, have been called to meet at General Convention in Cincinnati on October 8th, and to register at the St. Faith's exhibit at Convention. Miss Vera C. Gardner, Chicago diocesan director of religious education, is chairman of arrangements.

Rev. Robert Becker Convalescing

NORTH GIRARD, PA.—The Rev. Robert Becker, who is in charge of the Lake Shore mission field in the diocese of Erie, is recovering from an emergency appendicitis operation. He is convalescing at the home of his parents in Flushing, L. I., N. Y.

Seminary Student Wins Scholarship

SEATTLE, WASH.—The diocese of Olympia is proud of its very fine girls' school, the Annie Wright seminary at Tacoma. A national prize scholarship has been awarded to one of its recent graduates, Barbara Skerry, daughter of Major Leslie Skerry, Fort Lewis. Two scholarships were available for Colorado, California, Oregon, and Washington. Miss Skerry expects to enter Wellesley College.

Missionary Team Chosen

ERIE, PA.—Bishop Ward announces that the missionary team for the diocese of Erie, which will visit the parishes and missions from October 24th to November 5th, consists of Bishop Beecher of Western Nebraska, the Rev. John Winslow of St. Mark's Church, Dante, Va., and rural fields adjacent, and Miss Mary Wood McKenzie of Liberia.

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The first National Greek Letter Christian Society in the Episcopal Church will establish headquarters during the General Convention at the Netherland Plaza Hotel, Cincinnati, Ohio, and cordially invites the clerical and lay delegates, and visitors to the Convention interested in a youth organization, which is Christian and Churchly, and desiring information thereon as well as to view its exhibit to communicate with the Reverend Arthur G. W. Pfaffko, National President, Netherland Plaza Hotel.

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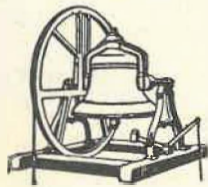
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Continued from page 313

port of the Committee has been lukewarm. Only the province of New England approved the recommendations, and the others took no definite action.

"The general tenor of the discussions," the Committee reports, "seemed to indicate reluctance on the part of the provinces to assume any responsibilities involving increased expenditure in view of the pressure of diocesan and national budgets.

"We believe, however, that we should deal with the question as a matter of principle, leaving the practical difficulties to be worked out by the agencies concerned."

TEXT OF RECOMMENDATIONS

The Committee's recommendations on departmental work, which stress the plan need not be applied in all the provinces at once, are as follows:

"(1) We approve of the general principle of making the national departments of Religious Education and Social Service advisory and of delegating to the provinces the promotion of their programs in so far as the provinces may be equipped to assume such responsibility.

"(2) We believe that the Field Department should seek the advice and coöperation of the provinces and that its secretaries would, in some provinces, work more efficiently and economically if under provincial direction. This plan has been approved by the synod of the First province and is, in our judgment, worthy of trial.

"(3) The national departments, in our judgment, should not wait for a better organization of all the provinces, but should work through and with each province according to its organization and resources.

"(4) In order that the provinces may be equipped to assume this larger responsibility, which, we believe, should mark the next advance step in the general work of the Church, we recommend the employment in each province of at least one full-time executive. It is obvious that a larger responsibility involves a more generous support. This, we believe, will be given when the need for it is evident. The failure of the Church to take more interest in the provinces is due largely to the lack of definite tasks assigned to the provinces. We suggest that provinces without executives investigate the value of such executives as indicated in the experience of those provinces where they have been employed."

RESIGNATIONS AND CONSECRATIONS

Under the heading, Resignation and Consecration of Bishops, the report of the Joint Committee makes its two major recommendations for improving the Church's method of dealing with these matters as follows:

"Under the authority given to the Joint Committee to consider all matters pertaining to the provinces we recommend a constitutional amendment providing that resignation of a bishop in the case of a continental bishop be made to the house of bishops of the province. The present practice requires a special session of the entire House of Bishops, or else that the resignation be held in abeyance until the House convenes for some other purpose, often to the serious detriment of the diocese concerned.

"We recommend also a canonical amend-

Bishop Lloyd Memorial Fund Growing Steadily

NEW YORK—Slowly but surely the Bishop Lloyd Memorial Fund is growing. Offerings ranging from 25 cts. to \$1,000 have been received. One good friend in the early summer sent a gift of \$500. She now sends another of like amount with this message:

"I am delighted to send the enclosed to make my gift to the Bishop Lloyd Memorial \$1,000. I had several extra dividends and knew of no better investment than Kuling school. . . Bishop Lloyd is still a great inspiration to me."

ment providing that upon the election of a bishop and the notification of the completion of the election coming to the Presiding Bishop, the latter shall notify the president of the province in which the diocese or missionary district is located and turn over to him the arrangements for the consecration.

SUGGEST FURTHER DECENTRALIZATION

"This would relieve the Presiding Bishop of an exacting duty, involving a large expenditure of time and money, and it is the judgment of your Committee that some of the duties at present attaching to the office of the Presiding Bishop might well be delegated to the presidents of the provinces."

Proposed constitutional and canonical amendments to effect these changes are appended to the report. They apply to both diocesan and missionary bishops within the provinces, but except missionary bishops of districts not included within any province, continuing the present provisions for their resignation and election.

The following is the membership of the Joint Committee on Provinces: Bishop Parsons of California, chairman; Bishop Oldham of Albany, Bishop Ingley, coadjutor of Colorado, the Very Rev. Henry B. Washburn, the Rev. Charles F. Blaisdell, the Rev. Malcolm Taylor, secretary; Charles L. Dibble, and Louis F. Monteagle.

The names of the entire membership of the Committee are appended to the report.

Typhoon Puts Excitement Into Hongkong Priest's Manila Visit

MANILA, P. I.—Blowing into Manila in a typhoon, with large areas of the city under water; driving with the Rev. J. C. W. Linsley, cathedral rector, to Baguio, over flooded roads—the first car to reach Baguio in 48 hours; returning to our stations at Baguio, Bontoc, Besao, and Sagada; returning to Manila as refugees were arriving from China; assisting in welcoming refugees; preaching twice in the cathedral—all this was part of the visit which the Rev. W. H. Baines, chaplain in charge of St. John's Cathedral, Hongkong, made recently to the Philippines.

A cordial spirit of coöperation is growing between St. John's Cathedral, Hongkong, in its ministry to Britishers and Americans, and the Cathedral of St. Mary and St. John, with its ministry to Americans and Britishers.

Equipment of Old Chapel in Ohio Moved to Chicago

CHICAGO—A remnant of the earliest days of the Church in the middle west has been recovered and put in a modern setting with the establishment of a chapel at Chicago diocesan headquarters. It is the equipment of "Quarry Chapel," which for 100 years has stood in a small country church outside of Gambier, Ohio.

The chapel recalls the days when Philander Chase went to Ohio, for the church from which the equipment comes is on the very trail which Bishop Chase, first Bishop of Illinois, traveled. The chapel project resulted from the discovery of the little stone building, about a mile and a half northeast of Gambier, by the Rev. Leland H. Danforth, president of the Chicago diocesan architectural guild and rector of Holy Comforter Church, Kenilworth.

Modern transportation and development of nearby towns caused the country chapel to be closed and it has not been used

for some years. Vandals left the church in disrepair.

A petition for permission to remove the Altar, pews, pulpit, lectern, and windows to Chicago was approved by the vestry of Harcourt parish and trustees of the diocese of Ohio. During the summer the Rev. Mr. Danforth supervised the transfer of the equipment to the diocesan house in Chicago. It now has been installed in a room next to Bishop Stewart's office.

Week-Day Religious Education

PARIS, KY.—Week-day religious education on school time has become a reality here through the efforts of the county ministers' association. Once a week children of the fourth, fifth, and sixth grades will spend the first hour of school at their respective churches. Bible Heroes is the title of the course this year. Among other Kentucky cities having week-day religious education are Frankfort and Covington, both of which have had such work for many years.

Duluth Organizing Parish Groups for Instruction in Forward Movement Program

CINCINNATI—Goals for the Forward Movement in the diocese of Duluth have been selected, together with a plan designed to achieve them, by Bishop Kemerer.

The program, as published in the *Rural Messenger*, seeks:

"(1) To extend the contacts of the priest with unconfirmed adults. (2) To provide an opportunity for an intelligent presentation of the Church to the unconfirmed. (3) To increase candidates for Confirmation in the vast field that surrounds every parish and mission. (4) To give our own Church people much needed information about the Church that will increase their loyalty to, and pride in, her. (5) To give them a definite, practical part in the Church's missionary imperative. (6) To make the Christian ministry a greater joy to our priests, and a greater gladness to our people."

The plan is to organize groups of people to meet for six successive weeks in each parish and mission.

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NECROLOGY

† May they rest †
in peace.

EMILIO PLANAS, PRIEST

HAVANA, CUBA—On August 13th the Rev. Emilio Planas y Hernandez, senior priest of the missionary district of Cuba, died after a long illness. He had moved to Havana to be nearer medical assistance.

Fr. Planas was born at La Majagua, near Ciego de Avila, on May 28, 1866, the son of Manuel Planas and Clara Hernandez. He spent part of his early life in the United States, attending the public school at Key West, Fla., and Cookman's Freedmen Institute, Jacksonville, Fla. He was

ordained deacon in 1904 by Bishop Van Buren, and priest in 1907 by Bishop Knight. His marriage to Estela Rabell took place in 1925.

For many years he was priest in charge of the work at Limonar, Matanzas province, and, although gravely ill, made an effort to take part in the last convocation of the district in Havana.

The funeral was conducted by Bishop Hulse, assisted by the Rev. Messrs. Canon Barrios of Jesus del Monte, Peña of Matanzas, Piloto of Cárdenas, Tuzzio of Bolondrón, Zermelo of Santa Cruz del Norte, and Archdeacon Lopez Guillén, retired, of Havana. Burial was in Colon cemetery.

GEORGE J. TURRELL

SEATTLE, WASH.—George J. Turrell, senior warden of Trinity Church for several terms, and member of the standing committee of the diocese of Olympia, died

at his home in Seattle on August 20th at the age of 82.

Born in New Zealand, he came to this country as a boy and lived in San Francisco, Albany, Ore., Tacoma, and Seattle. He was president of the Turrell Shoe Company, and a younger brother of the late Walter E. Turrell.

Bishop Juhan Consecrates Church

JACKSONVILLE BEACH, FLA.—Preceded by his son Charles, bearing the silver and ebony crozier used for many years by the late Bishop Weed, Bishop Juhan advanced to the sanctuary of St. Paul's-by-the-Sea on August 15th and, according to the Church's ritual, "separated the house for the public worship of God from all unhallowed, worldly, and common use."

It was the 50th anniversary of the completion and first service held in the structure built in 1887.

CLASSIFIED ADVERTISING

ANNOUNCEMENTS

Died

BUCKINGHAM, MRS. CAROLINE TAYLOR, wife of E. G. Buckingham, died August 18, 1937, Baltimore, Maryland. Requiem Mass Mt. Calvary Church, Baltimore, August 20th. Interment was in St. John's Church Yard, Worthington Valley, Maryland.

"May she rest in peace."

Memorials

HARRIET ELIZABETH BATES

BATES, HARRIET ELIZABETH, entered into Eternal Life September 10, 1936. The Independence Daily Reporter of Independence, Kansas, of September 11, 1936, says: "Miss Bates was born in Titusville, Pennsylvania, October 23, 1868.

She had lived in Independence since 1915. She is survived by three brothers: Frederick S. Bates of Davenport, Florida; Reverend Carroll Lund Bates of Winter Park, Florida; and Crayton H. Bates of Independence.

Miss Bates was active in church and social circles. She was a devout member of Epiphany Episcopal Church and was a vital force in its organizations. For twenty years she was organist and choir director and served the Woman's Auxiliary as president ten years doing an outstanding piece of work in that field. She was especially interested and active in gathering the United Thank Offering and in Epiphany Guild. Her kindly spirit and genuine friendliness made her a force in all her church contacts as well as in social and community interests."

Miss Bates served previously in the activities of St. James Episcopal Church, Titusville, Pennsylvania, and Trinity Church, Findlay, Ohio.

CHARLES F. SWEET

In loving memory of CHARLES F. SWEET, Priest, entered into rest September 10th, 1927.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ANDERSEN, Rev. EDWIN J., formerly in charge of the Mission of the Transfiguration, Evergreen, Colo.; to be in charge of St. Aidan's Mission, Blue Island, Ill. (C.), effective September 12th.

ASHTON, Rev. STANLEY E., formerly in charge of St. Luke's Church, Cœur d'Alene, Idaho; is director of religious education at St. Paul's Church, Oakland, Calif. Address, 157 Montecito Ave.

BLAKESLEE, Rev. CLYDE B., formerly in charge of Christ Church, Pottersville, N. Y. (A.); is in charge of Christ Church, Willard, and of the Church of the Epiphany, Trumansburg, N. Y. (C. N. Y.). Address, Willard, N. Y.

CURTIS, Rev. IVOL I., formerly assistant at Emmanuel Church, Boston, Mass.; to be rector of St. Peter's Church, Cazenovia, N. Y. (C. N. Y.), effective November 1st.

HOTCHKISS, Rev. W. MALCOLM, formerly vicar of St. Andrew's Church, Fort Lupton, Colo.; to be curate at the Mission of the Transfiguration, Evergreen, Colo., effective September 12th.

KINZIE, Rev. NORMAN F., is in charge of St. Luke's Parish, Marianna, Fla.

PETERS, Rev. SYDNEY R., formerly rector of St. John's Chapel, Ashton, R. I.; is rector of Holy Trinity Parish, Tiverton, R. I.

TAYLOR, Rev. R. DUNHAM, JR., formerly vicar at St. Stephen's Mission, Beaumont-Banning, Calif. (L. A.); is rector of St. Matthew's Parish, National City, Calif. (L. A.)

TRUESDALE, Rev. CARL M., formerly vicar of Christ Church, Pioche, Nev.; to be in charge of the Church of St. John the Divine, Burlington, Wis. (Mil.), effective October 17th.

WELSH, Rev. STANLEY L., formerly rector of Christ Church, Calumet, Mich. (N. M.); to be in charge of the churches at Glasgow, Malta, Poplar, and Scobey, in the diocese of Montana. Address, Glasgow, Mont. Effective September 12th.

NEW ADDRESSES

ALFRIEND, Rev. JOHN S., formerly Clarksburg, W. Va.; 121 E. 3d St., Weston, W. Va.

BROWN, Rev. CHARLES S., formerly Woodside, L. I., N. Y.; 4142 Ithaca St., Elmhurst, L. I., N. Y.

GOLDEN-HOWES, Rev. F. W., formerly 207 E. 16th St.; 210 E. 15th St., New York City.

ROUILLARD, Rev. LEVI M., formerly Dupree, S. Dak.; Okreek, S. Dak.

RESIGNATION

FISCHER, Rev. Dr. FREDERICK, as rector of the Church of the Heavenly Rest, Springfield, Ohio; to retire. Address, 176 East 1st St., London, Ohio.

DEGREES CONFERRED

NASHOTAH HOUSE—The honorary degree of Doctor of Divinity was conferred by Nashotah House upon the Rev. ARCHIBALD CAMPBELL KNOWLES, rector of St. Alban's Church, Olney, Philadelphia, at the annual commencement exercises.

UNIVERSITY OF KINGS COLLEGE—The honorary degree of Doctor of Divinity was conferred upon BISHOP STEWART of Chicago by the University of Kings College on September 1st.

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

20. St. John's, Poultney, Vt.
21. Trinity, Easton, Pa.
22. St. Mary's, Northfield, Vt.
23. St. Saviour's, Old Greenwich, Conn.
24. St. Peter's, Brushston, N. Y.
25. St. Stephen's, Providence, R. I.

CHURCH KALENDAR

SEPTEMBER

12. Sixteenth Sunday after Trinity.
- 15, 17, 18. Ember Days.
19. Seventeenth Sunday after Trinity.
21. St. Matthew. (Tuesday.)
26. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels. (Wednesday.)
30. (Thursday.)

KALENDAR OF COMING EVENTS

SEPTEMBER

- 26-27. Convocation of Idaho.
- 28-29. Conference of Negro Church Workers.
29. Consecration of the Rev. Goodrich R. Fenner to be Coadjutor of Kansas.

CHURCH SERVICES

ILLINOIS

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

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 days, 7:30 and 10). 9:30, Morning Prayer. 5,
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Highway to be Named After Saint

AURIESVILLE, N. Y. (NCJC)—St. Isaac Jogues, French Jesuit missionary, who died a martyr while converting Mohawk Valley Indians at Auriesville, is to be honored, through the naming of the new hard-surfaced state highway between Auriesville and Glen, after him.

Authority, requested by the Rev. Peter F. Cusick, S.J., director of the shrine of North American martyrs, has been granted by Arthur W. Brandt, commissioner of the division of highways, state department of public works. Captain Brandt approved the request on August 24th, and also the erection of tablets at each end of the road.

NEW YORK—Continued

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