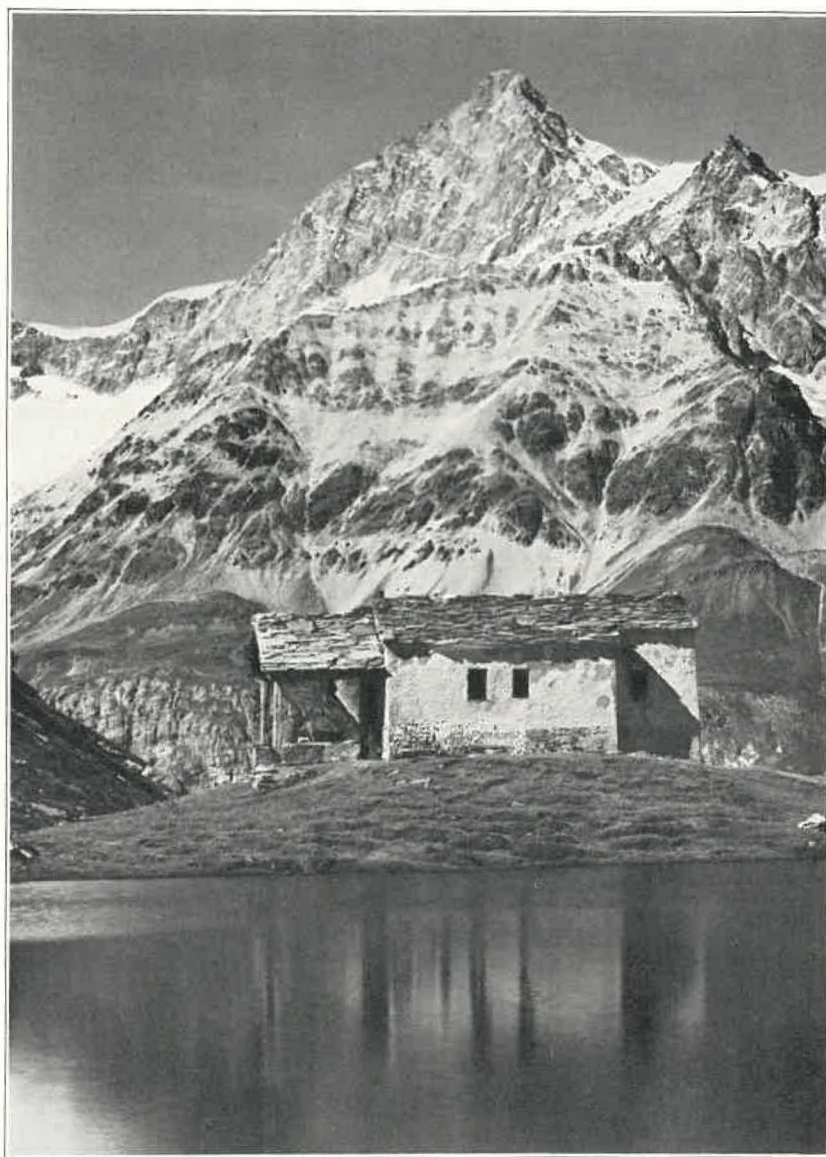


June 8, 1938



# The Living Church

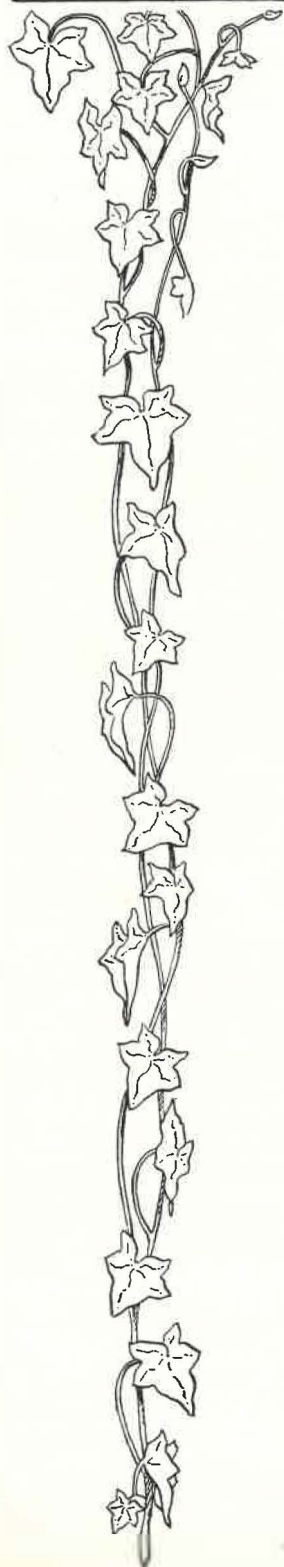


## AN OLD WORLD PILGRIMAGE CHAPEL

The chapel of Maria zum Schnee stands on the banks of the Schwarzsee in the Swiss Alps. It is visited by many pilgrims during the summer months.  
(Perren-Barberini Photo.)

Vol. XCVIII, No. 23

Price 10 Cents



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## The Ills We Know Not Of

TO THE EDITOR: Your correspondent, Mr. Hobart, is struck by the remarkable unity of the Roman Church in matters of faith and morals. It is undoubtedly most profitable for us to look at our own faults, and others' virtues; and we can well contemplate the many virtues found in the Latin communion.

Nevertheless, the apparent unity may be more seeming than real. . . . And that same remarkable unity may be devoted to destroying the Catholic Faith, as well as to upholding it. For example, the shameless traffic in Masses (and other Sacraments). All Catholic theologians teach, so far as I know, that the Sacraments are not to be given for money; and an Anglican priest will say a Requiem Mass, on request, for anyone, rich or poor, without any thought of pay. But you will not get very far in getting a Roman priest to say a Requiem Mass, without paying a substantial sum.

Again, the teaching, or, at least, practice, in regard to indulgences simply makes religion ridiculous. I quote from a pamphlet gotten out by the League of the Sacred Heart. "My Jesus! mercy" (100 days, each time). "Thy kingdom come" (100 days, each time, if said by a member of the league wearing the badge)." If you did not happen to have the badge on, it would be just too bad; and if you did not belong to the league, of course it would do you no good at all! It never seems to occur to the authorities of the Latin communion that people might pray just for the love of it; a far more worthy motive.

I quote from a manual of devotion with the imprimatur of an Archbishop of New York. "After the consecration, which the priest makes by saying over the bread and wine the same words which Jesus Christ said at the Last Supper there is no longer any bread and wine on the Altar. . . ." Again: "He says over the wine: 'This is My Blood,' and the wine itself is no longer in the chalice, but the Blood of our Lord is there instead." This—teaching the absence of the outward sign, is exactly the heresy condemned, and rightly condemned, by our Article XXVIII—"overthroweth the nature of a Sacrament" (because there is no longer any outward sign); and also is condemned by the Council of Trent.

From the same manual I quote: "Let us not forget the poor souls in purgatory, but ask Him to set them free from their dreadful pains." Against this we may well set this quotation from the catechism of the Russian Church: "In what state are the souls of the dead until the general resurrection? The souls of the righteous are in light and rest, with a foretaste of eternal happiness; but the souls of the wicked are in a state the reverse of this"; which, again, exactly agrees with our own formularies. Of course, to magnify the dire pains of the souls in purgatory is an excellent way to encourage the faithful to contribute large sums for Requiem Masses.

Probably the most unCatholic thing of all that Latin unanimity insists on is to magnify one of the popes (we remember that there are five popes) and try to make him the boss and the universal bishop of the whole Church. We recollect that St. Gregory the Great, a predecessor of the present occupant of that haughty see, rejected the name Universal Pope when offered to him, and said that it was an inven-

tion of the first apostate. And we remember other interesting facts; such as that Pope Honorius was condemned as a heretic by the Third Council of Constantinople, A.D. 680; and that the Council of Constance, A.D. 1414, deposed no fewer than *three* popes! No doubt, distant pastures may look the greener; but I believe we may better bear the ills we have than fly to others that we know not of.

(Rev.) EDWIN D. WEED.

Duluth, Minn.

## Dick Sheppard Memorial Fund

TO THE EDITOR: Multitudes of people in all the English-speaking world have been inspired directly or indirectly by the late Canon H. R. L. Sheppard of St. Paul's cathedral, London, former dean of Canterbury cathedral and vicar of St. Martin-in-the-Fields, London. Canon Sheppard, more characteristically known as Dick Sheppard, has been recognized as one of the great interpreters of the Spirit of Christ in our generation. Moreover, in the last years of his life he had been the leader, in England, of the Peace Pledge crusade, which had rallied to itself the response of thousands of people pledged to resist war.

There has come from Canon Stuart D. Morris, who was one of Dick Sheppard's leading associates and is helping to carry on his work, a letter in which he says, "You may be aware of the fact that we are trying to raise a memorial fund, and we inaugurated this fund at a magnificent meeting held in the Albert hall last Saturday. The response to the appeal has reached £10,000. . . . We do not want to use the money merely as a kind of nest-egg for the Peace Pledge union, even though we could secure our existence for a year or two in that way. I think most of us feel we ought to live in faith, relying upon the kindness of our own members to keep the Peace Pledge union going. But we

are thinking along the lines of trying to start in London a kind of Dick Sheppard club. Not a club in the commonly accepted sense of the word, so much as a peace center which could combine a bookshop, lecture room, buffet, etc., providing both a center for peace activity and a place where those interested could meet. We should also like to feel that such a center might offer to folk who are in trouble of one kind or another the same kind of opportunity of talking over their troubles with someone that they used to feel existed so long as they could come and see Dick Sheppard. The real purpose of my letter is to ask you whether you think it would be possible to start in America a fund which could augment the money we are likely to raise here."

Dick Sheppard's affection for people and his service were so universal that they are not bounded by any national lines. We, the undersigned, want to bring this appeal for a memorial fund for him to the attention of those in the United States who would like to have a part in honoring and perpetuating his memory. We hope that many will wish to give to it in sums either large or small. All gifts should be sent to James M. Speers, treasurer, 609 Fifth Avenue, New York City, marked for the Dick Sheppard Memorial Fund, and these gifts will at once be sent to the Dick Sheppard club.

(Rev.) W. RUSSELL BOWIE  
(Rev.) ALLAN KNIGHT CHALMERS  
(Rev.) THEODORE H. EVANS  
(Rev.) HARRY EMERSON FOSDICK  
(Mrs.) ESTHER FISKE HAMMOND  
(Rev.) ELMORE MCN. MCKEE  
(Rev.) ROBERT W. SEARLE  
(Rev.) RALPH W. SOCKMAN.

New York.

## Why Editors Grow Gray

TO THE EDITOR: Will you please see that my subscription to THE LIVING CHURCH is cancelled?

I want to take a Church paper, not an organ for the propagation of Communistic doctrine.

Some time ago I subscribed what I could to a fund for the endowment of THE LIVING CHURCH. I am sorry now that I did. I was devoted to your paper then, but it has changed its complexion and become objectionable to loyal Americans.

R. H. CLARK.  
Cleveland.

TO THE EDITOR: I shall ask you to remove my name as a subscriber to THE LIVING CHURCH. A headline in your issue of April 27th, page 521, denotes a trend of your policy and a field for new subscribers that you are trying to develop regardless of the feelings of some of your subscribers.

ANNIE A. BECK  
(Mrs. Alfred J. Beck).  
Fort Lauderdale, Fla.

HEADLINES on the page indicated are as follows: All Cuba Shocked by Bishop Hulse's Death; District of Arizona Is Trying to Raise \$5,000; Rector Improves Mission; Two Negro and Four White Women Are Judged Winners in Sewanee Essay Contest; and Iowa Church Workers to Meet in July Under Rev. E. B. Mounsey.

—THE EDITOR.

## The Living Church

Established 1878

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

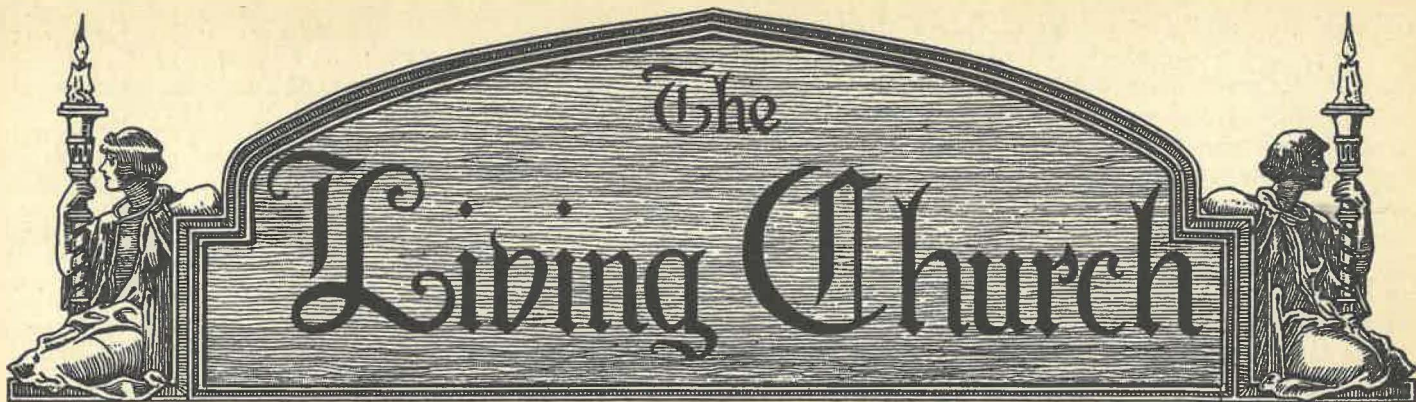
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Published by MOREHOUSE-GORHAM CO., 1801 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis. Printed in U. S. A.

### SUBSCRIPTIONS

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





VOL. XCVIII

NEW YORK AND MILWAUKEE, JUNE 8, 1938

No. 23

## EDITORIALS AND COMMENTS

### A Converted Church

**W**E HAVE just been celebrating the Feast of Whitsunday, the birthday of the Church. We all speak very glibly of "the Church" but how often do we stop to think what we really mean by this word. What is the Church? The question may seem so simple as to be elementary. It is elementary; yet at the great World Conference on Faith and Order held in Edinburgh last summer it proved to be the fundamental question underlying all other questions and the one that the conference agreed must be answered before further effective steps could be taken to unite Christian people in a common universal Christian society.

There have been many definitions of the Church throughout the history of Christendom. Probably the simplest, the clearest, and the one that has the most authority for us is the answer given in the Book of Common Prayer. In reply to the question in the Offices of Instruction, "What is the Church?" the definition is given: "The Church is the body of which Jesus Christ is the head and all baptized persons are the members."

This puts the whole matter in the proper perspective. The Church is not simply an organization. It is a body, a living organism. Christ is its head and we are its members by virtue of our baptism. We do not have to be saints nor even good Christians to be members of the Church. Once baptized, we are members forever, whether we like it or not.

Thus the supernatural character of the Church is its chief characteristic and the essential note by which it can be recognized. But the question is not so simple because despite its lofty character the Church Militant is made up of individual baptized Christians, each of whom is a citizen of the world as well as of the Church. Therefore, the first thing we notice as we look at the Church is that it is very difficult to distinguish it from the world. How can one recognize a baptized member of the Christian Church? By his business ethics? By his family life? By his Church attendance? By the nature of his home? By his children? By what St. Francis termed his holy joy? All of these things ought to characterize the Christian by virtue of his membership in the divine society of the Church, but we know that they do not inevitably do so.

It is unfortunate that we have dropped the word "holy"

from the Creed. When we say in the office of Holy Communion "I believe one Catholic and Apostolic Church," we are omitting one of the four essential notes of the Church. We ought to say, "I believe in one holy Catholic and Apostolic Church." That was the earlier form of the Creed, and we urgently need the restoration of that note of holiness to our definition of the Church, so that we may do our share in making it a truly converted Church.

**W**HAT do we mean by that old-fashioned word, "conversion?" Webster's dictionary defines conversion as: "A spiritual and moral change attending a change of belief, with conviction, for what is false or worldly to what is true or Godly."

Basically "to convert" means nothing more nor less than "to turn." It is significant that the word "turn" is the first of the seven words around which the Forward Movement in the Church is built—turn, follow, learn, pray, serve, worship, and share. It is the purpose of the Forward Movement to cause the Church to turn *with conviction*, not so much from that which is false to that which is true (though that is a part of the process), but particularly from what is worldly to what is Godly.

Dr. Bernard Iddings Bell in his new book, *In the City of Confusion*, speaking of this matter of conversion, asks: "Convert us we plead; convert us to what?" And answers: "Convert us to a religion that is broad and deep and high." Only such a three-dimensional religion as this is big enough and satisfying enough to be the yardstick by which a mature modern man can measure his life. Our religion must be broad enough to embrace all mankind; deep enough to carry us through the most profound human experiences; high enough to reach to heaven and bring us before the very throne of God.

Such a religion demands conversion; and first of all an individual conversion, a personal turning away from the world toward God.

The concept of duty is not a popular one today but the Church still reminds us that we have a definite duty as a member of the Church. "My bounden duty is to follow Christ, to worship God every Sunday in His Church, and to



work and pray and give for the spread of His kingdom."

It is not enough to turn to God; we must follow Christ and be His faithful soldier and servant to our life's end. To follow him effectively we must learn more about Him and about the ways and teachings of His Church. So too we must pray and worship Him—at the least "every Sunday in His Church"—summer as well as winter. And we must serve him and share of our substance "for the spread of His kingdom." Thus the disciple's rule of the Forward Movement and the Prayer Book description of a Churchman's duty alike describe the responsibility of the individual member of Christ.

We hear so much nowadays about the social gospel or the redemption of society that we sometimes tend to forget that our primary relationship to God is an individual one. We are baptized and confirmed as individuals. We make our Communions as individuals. When we are married one individual is united to another in the sight of God. When we are finally called to pass through the portal of death we do so as an individual. Our Lord died on the Cross to save us as individuals and to add us one by one to the glorious company of heaven. Our conversion must therefore be an individual one, a personal rededication to Christ and a determination that His teaching shall be our guide as individuals in every problem that we have to face.

But while conversion is first of all an individual matter, it is not entirely and solely an individual matter. The basic unit of society is not the individual but the family. St. Andrew, when he was called to be one of our Lord's disciples, went first and brought his brother to share his conversion. So also it is our duty to make our family a Christian one. A marriage entered into selfishly with the idea that if it is not successful it can be dissolved, is not a Christian marriage and is not an adequate foundation for a Christian home. The children of such a marriage—if, indeed, they are not prevented by selfishness from the right to be born—can scarcely be expected to believe in a wise and loving heavenly Father if their own earthly father does not exhibit those qualities.

The parish is the family unit of the Christian Church. The Bible readings and meditations set forth in *Forward—day by day* have recently dwelt upon some of the kinds of parishes that fall short of the Christian family ideal—the worldly parish, the slumbering parish, the divided parish, the exclusive parish, and the self-centered parish. Contrasted with these is the truly converted parish which is the ideal of the Church. Thank heaven there are parishes of this kind in every diocese. Without them the Church would be in a sad state indeed. It is the converted parishes, be they many or few, that are the power houses for the work of the Church in the community, the diocese, and the world at large.

But the Christian who has gained the vision of a converted Church will not be satisfied to express his religion individually or in his family or his parish. He will carry it into his business and professional relationships, into his entertainments and recreation, into his casual conversations with his friends. That is not to say that he will be a pious bore of the type of the leading character in *Heaven's My Destination*. He will not wear his religion on his sleeve nor will he utter platitudes about it. Rather he will live his religion in a way so broad, so deep, and so high, or, to change the metaphor, in a manner so contagious that it will infect all with whom he comes in contact.

We urgently need a truly converted Church—a Church that will be holy as well as Catholic and Apostolic. That does not mean that it will not be made up of sinners. The Church is not a fellowship of saints, except in the sense that all who

are trying to do God's will, however imperfectly, are saints. It is rather a society of sinners who are nevertheless conscious that they are members of the body of Christ and are earnestly trying to follow their divine Head.

## A Paradox

WE HAVE always enjoyed paradoxes, so we take great pleasure in the argument of the Liberal Evangelicals that (1) since Protestants are members of the Church, we have no right to deny them the Blessed Sacrament; and (2) since Protestants are *not* members of the Church, the rubric requiring Confirmation as prerequisite to receiving the Sacrament does not apply to them.

Now, we may be doing the Liberal Evangelicals an injustice. Perhaps they mean "Universal Church" in the former case and "Episcopal Church" in the latter. We certainly agree that baptized Protestants are members of the Holy Catholic Church by virtue of their baptism. Obviously, they are not members of the Episcopal Church nor do they claim to be because they reject her discipline and certain elements of her doctrine. Because all baptized Christians are members of the Universal Church we resent the invidious distinction whereby Episcopalians alone are required to be confirmed before being admitted to Holy Communion at the Altars of the Church, all others being admitted with no questions asked. Is there some stigma attached to the status of being a child of the Church that must be erased by confirmation, while no such requirement is made of Baptists, Methodists, Presbyterians, *et al?* Would it not be much more logical to abolish confirmation entirely—and episcopal ordination too while we are at it—and frankly become simply one more Protestant sect?

At the recent meeting of Liberal Evangelicals in New York, Dr. Beverley D. Tucker, who is now Bishop Coadjutor-elect of Ohio, is reported to have said: "I cannot see any place for this Church if we just become a feeble imitation of what the Roman Catholic Church can give to America so much better. I feel that the genius of the Protestant Episcopal Church is to be Protestant on one side and quite loyal to its historic heritage on the other."

We agree with Dr. Tucker. We do not want the Episcopal Church to be a feeble imitation of Roman Catholicism nor of Protestantism either. Certainly it is the genius of the Episcopal Church to be protestant against both the errors of Rome and those of Protestantism and quite loyal to its historic heritage—i.e., to the Catholic Faith. It cannot maintain that loyalty if it surrenders either to Romanism or to Protestantism—yet the demand of the Liberal Evangelicals seems to us to involve just such a surrender. That is why we oppose it.

## TRANSITION

SOME DAY the touch of Thy transfiguring hand  
Will fall on me, and I shall stir in sleep  
Like one aroused at dawn from slumber deep  
Who feels his cheek blown and the curtains fanned  
By whispering wind that breathes across the strand;  
And all at once the joy of life shall leap  
Within him, as he sees the glowing sweep  
Of sunrise sky and radiant morning land.  
So shall I feel the dawning of my day—  
The thrill of coming life that waits for me  
Beyond this quiet garden where I dream  
And where the hours uncounted slip away—  
Till in a sudden waking I shall see  
The great experience, the joy supreme.

HELEN HAWLEY.



# A Baccalaureate of the Air

*Address in the Church of the Air Series, Delivered June 5th*

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

Dean of Seabury-Western Theological Seminary, Evanston, Ill.

"Thine ears shall hear a word behind thee, saying,  
'This is the way, walk ye in it,'  
When ye turn to the right hand,  
And when ye turn to the left!"

—Isaiah 30: 21.

THE WRITER of these lines lived at a time of great perplexity and distress. As a young man, Isaiah entered public life when his nation was threatened with destruction, and the whole course of history seemed to be coming to an end. The Western nations were awe-struck by the prospect of a huge world-power rolling up ominously out of the East: the armies of Assyria were on the march, and their way lay westward—for Assyria, certainly, "the course of empire" led that way. Such was the feeling of the times when Isaiah "graduated," so to speak, and made his "commencement" as a citizen and religious teacher in Israel.

But he never lost heart or grew discouraged, from the day of his vision of God in the temple at Jerusalem—God "high and lifted up," and His glory filling the sanctuary; God, calling for a messenger to His people, and young Isaiah eagerly responding, "Here am I, send me"; God, who promised to support and uphold His prophet—and His support never failed. If we ask why it was that Isaiah was so sure of his message, and so confident of himself, in spite of the terrifying time in which he lived, the answer must be: He was *not* sure of himself, he was sure of God: and his confidence rested back upon something more than his own experience, or the belief of people around him: it rested back upon God. The central moment in Isaiah's life was his vision of God in the temple at Jerusalem. He went to church one day, and saw God there. That was his inaugural vision, that was his ordination, that was his commencement. In that moment he became a man, and "put away childish things"; and from that hour he "saw life steadily and saw it whole," in the light of God's purposes. That is what gave him confidence. He never lost his sense of consecration and of commission by God for the purpose which God had in mind in choosing him. God had a plan for his life, and all he had to do was to carry out the plan.

How fortunate—to know the plan of your life, and to know that it is God's plan, and that you can make no mistake in following it! How we wish we knew God's plan for our lives, and for the world about us; and then needed only carry it out according to directions from on high! Well, that isn't impossible. God has a plan for every life, and for the whole world; and we can find it out if we try; and we can realize it, if we will. In fact, the real happiness and welfare of men consists precisely in this, in finding out the will of God for them, and then doing it.

But *how?* Men have always been trying to find out the will of God by various means, palmistry, astrology, numbers, necromancy—some magic device or other; or by blindly accepting the dictation of those who claim to know, but sometimes use their power over others to gain their own ends; or by stupidly going ahead and saying, "I will do what I like, and God—if there is any God—will probably approve it in the end." That is not the way Isaiah counseled, or followed. His answer, perhaps written down later by one of his disciples or followers, is in our text.

"A word *behind* thee"—"Ah, yes," says someone, "that must be the voice of the past: an example of the innate conservatism of religion, its inability to face up to new situations, its continual harking-back to the old ways." You remember that beautiful last poem by Longfellow, completed a few days before he died, "The Bells of San Blas"—which seemed to say,

"Oh bring us back once more  
The vanished days of yore,  
When the world with faith was filled:  
Bring back the fervid zeal,  
The hearts of fire and steel,  
The hands that believe and build."

And you remember the poet's answer—which sounds like his own last word to the world about him, when he died in 1882—

"O Bells of San Blas, in vain  
Ye call back the past again!  
The past is deaf to your prayer;  
Out of the shadows of night  
The world rolls into light;  
It is daybreak everywhere."

No, we cannot bring back the past again, even if we would. But we can learn from it. For the past was the present, once. Indeed, there was a time when it was future, and men faced it uncertainly, and questioningly, and perhaps with alarm. We can see how the present slips into the past, and how the future becomes the present, like an endless fabric forever glowing off the loom of Time; and the present conditions the future, even as the past has conditioned the present. For all our talk about a "brave new world," and the freedom people enjoy these days, and the plans afoot to put something better in the place of the antiquated laws, customs, and standards of the past, let us not forget that we simply aren't going to make a clean break and begin all over again.

There are no gaps in history. No revolution, no new discovery, no catastrophe overwhelming a civilization ever completely wipes out the past and starts afresh. As a matter of fact, such a process would be far too wasteful, and nature does not permit it. Fallen Greece educates her captors; fallen Rome passes on the torch to her barbarian invaders; a fresh continent discovered in the 15th century is populated and civilized by Europeans; and the standards of the Victorian era are not so much destroyed and done away, today, as modified, altered, and adapted. Let us hope our "brave new world" of today will hold fast the good in the past, and not discard the good with the bad, in sorting over its inheritance from the past!

OR IS this "word behind us" the voice of private conscience? But certainly one's private conscience is not infallible. It needs education and enlightenment. Sincerity and honesty of purpose are indispensable; but they are not enough. There have been madmen who were sincere enough, and thought they did God service by persecuting and even killing those who disagreed with them. Conscience alone is not enough. Only an educated conscience, enlightened by experience and guided by divine wisdom, will suffice for our needs.

Or is it the "social conscience," the slowly emerging, still



dim, yet growing, realization of what justice or righteousness really means in terms of our common life? But that also needs enlightenment, education, experience, and divine guidance. Otherwise, it will run the risk of being confused with the aims of special groups or classes. "*Vox populi vox Dei*"—"the voice of the people is the voice of God"—is nonsense: the words did not mean what they are twisted to mean as often quoted nowadays. There is little to choose between the tyranny of the mob and the tyranny of the dictator, between the selfishness of one class or group and the selfishness of one man, or half a dozen, determined to exploit society, and to use their skill or their natural advantages, not for the good of others but solely in order to amass more and more power, and compel men to accept their dictation in every department of life. America was never planned to be the happy hunting-ground of dictators, or of demagogues, or of mob-rule, or of shrewd, selfish, aggressive men who prey upon their fellows. The American idea, certainly, stands for something better than that. Yet, although we recognize the importance of the social conscience, we certainly recognize its limitations, and realize that something more is needed.

What is this voice, then, if it is not the voice of the past, nor the private conscience, nor the slowly emerging social conscience? Is it the Bible, or the Church, or the voice of specially gifted spiritual guides? I think it is something more even than these. It is all these—but it goes beyond even these. The Ten Commandments still hold good but they need a deeper and wider interpretation than in the rude pastoral age that first heard them uttered—and Jesus our Lord gave them that deeper and wider interpretation. The Sermon on the Mount speaks to us with superlative authority; and yet we need to see how its admonitions apply under the changed circumstances of our modern life. The Church speaks to us; and yet we must somehow penetrate to the real core of that teaching, and not be satisfied with mere external observance of certain requirements.

What we need, in short, is to hear the very voice of God speaking to us, to our generation and to us as individuals: "This is the way, walk ye in it." We cannot accept anything short of that as our complete guide. If we are deaf to that, our case is hopeless; but if we really hear God speak, and know it is His voice, we can go ahead, face anything, and be sure of success if we walk obediently to His will. The ancient Israelites were terrified at the thunder and lightning on Mount Sinai, and cried out to Moses, "Speak thou to us! Speak any man to us! But let not God speak to us, lest we die." But the danger is just the opposite: unless God speaks to us, we shall die. The absence of moral certainty is the mark of death. A generation, or a class, or a nation that does not know the will of God, or care about it, is already doomed. They are practical atheists—living, as the Apostle said, "without God in the world." The *strong* generations, races, nations, and individuals, are those who have moral conviction, who are certain of the difference between right and wrong, who believe in God and the will of God, and are determined to obey Him at all costs.

**N**OW moral conviction, the result of hearing the voice of God, is not a substitute for these other voices we have been considering, nor is it just a supplement to them. It is the "still small voice" that can be heard in the midst of them all, and yet is not identical with any of them. God speaks in manifold ways, "in many parts and in different manners." Experience will teach us—if we take it seriously; the past has something to tell us, if we will study it carefully; the experience of others, the accumulated experience of the Church, and

the record of God's dealings with men, and of men's experience of God, in the Bible: all these will teach us, for in all of them God speaks to us; but nothing can take the place of direct hearing of the word of God, through prayer, worship, meditation, study, and thought, through the words of others, or through immediate vision and access to God. What we need is direct guidance. As the prophet foresaw it, "No one shall say to another, 'Know the Lord'; for all shall know Him, from the least even to the greatest." In that day, all the Lord's people should be prophets, and receive His word. In that day, God would pour out his Spirit upon all, old and young, slaves and free, and

"Their old men shall dream dreams,  
Their young men see visions."

So far, all this is in traditional language—the old language of the Bible and the Church. Now let us try to put it in the language of today. We live in a world not unlike that of the young man Isaiah. What we want—and need—is guidance. We have some light; we want more. For we realize that the world we live in, and our own lives, are not what they might be. Life in this world could be vastly more satisfying than it is. To mention only one thing, the great expansion of our knowledge of the world, the triumphs of modern science and inventions—all that is wonderful; but life is no better for the mass of human beings that it was a thousand years ago; in some ways it is far worse.

And we believe life can be made better than it is. But how? By building a wall of defense about one's own private life, or his family's? By treating life as a competitive game, and wresting an area of one's own from the common territory, and building there a castle of contentment, far from the woes and vexations of the mass of men? I do not deny that everyone should have some place to call his own; every family should have its castle of content, its refuge from the strife and vexations of business and public affairs. But it need not be isolated, and it must be near enough the common interest and concerns of men for its inhabitants to pour their strength into the common task, their intelligence and consecration to help meet the common needs. Simply to build a refuge, and make your home a sheltered retreat, means giving up and running away from life, not facing it. If the world can be made a better place to live in, *we* must do something about it. It will not come about automatically.

I believe you young men and women, graduating from high school and college this June, are going to see great things come to pass in the next 40 years—yes, even in the next 10. Great changes have taken place in the past 40 years, even in the past 10; and equally startling changes are in store. There will be new political alignments; and I believe there will be new religious alignments as well. Perhaps you will see the Christian Church restored once more to outward unity. You will see a greater emphasis, I believe, upon real religion, simple and concrete, and freed from a weakening dependence upon popular notions of what religion involves. It is going to mean more to be a Christian: people won't belong to the Church just because it's "the thing to do," but because they have genuine convictions about religion.

You may also see a fuller realization of social justice, as men come to see that no one lives, no one can live, to himself, or treat life as a game of chance or of force; but that we must live cooperatively, and each seek the welfare of all. Slowly it is dawning upon us that real wealth is not money; and that no one has the right to spend his money solely upon himself; or to get it regardless of the conditions of life his success may

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# The Church in India

By the Rev. George Van B. Shriver

American Missionary to India

**P**EOPLE like facts. Not long ago I gave some detailed facts in a sermon and someone said to me afterward, "We appreciated what you told us because so often all we get is a 'pep talk.'" Here are some facts about the area in which the Protestant Episcopal Church is working in India.

First are numerical facts. In 1924 the Singareni mission had the following statistics:

Adherents .....	2,205
Villages .....	46
Communicants .....	180
School children .....	233
Number of castes who have accepted Christianity .....	2

In 1937 the statistics were as follows:

Adherents .....	7,110
Villages	
With teachers .....	84
Without teachers .....	47
Communicants .....	859
School children .....	910
Number of castes who have accepted Christianity .....	5

In other words, the mission has more than tripled its size in the past 13 years.

Second are facts about opportunities and prospects of Christianity in the Singareni area. Originally the Christians there were all from two groups known as the outcaste groups, Malas and Madigas. Now there are three other groups coming in from higher social levels, the Koyas, the Vadders, and the Lombardis. This means that the message is spreading there numerically and also cutting across social barriers.

There are about 500 Koyas from about six different villages

who propose to become Christians and who have been studying about Christ for the past year, with Christian teachers. Ten years ago, these people wouldn't have thought of becoming Christian and no persuasion could have moved them. Fifty years ago, the Rev. Mr. Cain of Australia went to India and lived with these people and tried to win them. He spent his whole life among them with practically no results. He has been dead for 20 years. For some reason the Koyas are coming now. We believe that reason is God.

There are about 100 Christian Vadders in the Singareni area. These people are well-diggers. One group was baptized two years ago and one group seven years ago. The second village became Christian because of the witness of the first village and because of the witness of a certain Christian teacher. That is often the way it spreads.

The Lombardi people are just becoming interested. They have seen that the Church stands for social justice. They have seen Christian priests in India tackle cases of the unfair dealings of rich people with poor people. Where formerly the Lombardis have retaliated against the rich by lawsuits, by stealing, and even in one case to my knowledge by murder, they now see that the Christian Church can obtain justice reasonably. Five hundred Lombardis asked to be taught about Christ just a week before I left India.

Today the opportunities and prospects for the growth of the Christian Church in the country around Singareni are almost without limit, provided the present openings can be met.

Third, spiritual facts, though sometimes hard to get hold of, are still facts. Almost invariably when a village becomes Christian, drinking and quarrels have noticeably decreased.



CHRISTIAN HINDUS IN THE DIOCESE OF DORNAKAL



Idol worship has ceased. This has been due to the teaching the people received and to their daily prayers.

In addition, though Oxford Group meetings held at various times in the area, second-generation Christians have received spiritual benefit. A boy, too lawless and unmanageable to be allowed to stay in school, was so changed that he was allowed to return and finished his final year and did it creditably.

Another boy who wasted all his time playing at school instead of studying, and who therefore failed, has returned with a new decision to make good and has passed his mid-term exams.

A teacher, who was so lacking in discipline that he had to be dismissed and who had to return to the work of a day laborer, has found a new way to live and has brought in the names of 50 Hindus who wish to be Christians and is in touch with 150 more.

**T**HERE ARE a group of Christians who used to quarrel together with unfortunate regularity, who have now been praying together in church every morning for about eight months. Differences have been settled during these times instead of in public quarrels involving all the neighbors.

A serious quarrel which started through a fight between some Christian and Hindu children, and which was at one time verging on a lawsuit, has been settled by the realization of his wrong in the quarrel by the Christian involved.

Besides these things, the power of prayer has been proven in many cases. Prayer was successfully used to allay the persecution of some catechumens by their Hindu neighbors and they were even brought over to a friendly attitude toward the Christians. Some day they may be won completely.

The meetings that have been responsible for these things have been called by the Indian Christians "new life meetings," and they have meant deep spiritual experiences for at least 200 Christians whose religion was merely running on the level of form. The tone of the work in the area has been raised as a result.

Fourth and finally there are financial facts. With the work at its present size it costs about \$15,000\* a year to support the clerical and lay workers now engaged in the Singareni area; \$500 of this comes from the Indian Christians themselves. The smallness of their contribution is due to the fact that their wages average only \$6.00 per month. Two thousand five hundred dollars has been promised from the Episcopal Church in America. The rest must come from other voluntary sources, from people who realize the importance of this work which has almost doubled in size in the last five years and which is part of the most rapidly expanding Christian work in the world today, the diocese of Dornakal. (The diocese has averaged well over 10,000 baptisms per year for the past 10 years.)

**W**ITH the work in the Singareni area expanding at its present rate, the cost of supporting it may be expected to rise each year unless expansion is stopped. The money is spent almost entirely on training and maintaining secular evangelists and ordained priests. The evangelists also act as secular teachers where necessary. Their primary work, however, is to teach prospective Christians about Christ and to prepare them for baptism. There are three priests in the area. These priests are each in charge of certain localities in which it is their duty to administer discipline, supervise the secular workers, preach and teach, baptize and administer the sacra-

\*This figure includes the salaries and expenses of the Rev. G. V. B. Schriver and of the Indian missionary now in charge temporarily.

ments, and direct the advance of the Church through the witness of its people.

It is interesting to note that a part of the mission in the north about 90 miles long by 40 miles wide has never heard the Christian message because of lack of men and money.

The most notable fact that comes out of these financial figures is this—it costs about \$2.00 per year per baptized person to maintain and spread the Christian religion in this area. It is doubtful if there is any place at home where the dollar can be used as efficiently and effectively.

The Church is spreading in this area, the opportunity is great, the spiritual state is improving, and the expenses are low. Facts usually speak for themselves.

## A Baccalaureate of the Air

(Continued from page 674)

force upon others—perhaps, after all these centuries, the prayer of the Psalmist is going to be realized: "Give me neither poverty nor riches."

**P**ERHAPS we are at last to see clearly what scientists tell us was true of man from the start, long before history or civilization began, that is, that man is gregarious by nature, and was meant to live in friendliness with his fellows, not in unlimited competition, let alone warfare and strife, as if they were "natural enemies." The best things about man are due to his cooperation, his mutual help, not his pride and ambition, his suspicion and hatred of his fellow-men. A hospital or a school is a truer symbol of human nature than a warship or a prison-camp.

These are things that may perhaps come to pass! But how can we be sure of it? They won't come automatically. What is needed, to put it in plainest language, is a generation of men and women who believe with all their hearts that justice and peace, and the pursuit of the common welfare, and the good life lived by all, are not idle dreams, "too good to be true," but the manifest destiny of mankind—if men will follow the will of God their Maker. The savage in the jungle finds a watch, and carries it as a charm—or prides it apart to find the spirit that ticks inside it. He does not know how to use it, since he doesn't know what it is for. So there are men who do not know what life is for, or what God intended men to be; and so they use life for other purposes, and exploit their fellows, and simply make havoc of the world they live in, instead of being builders, creators, leaders.

After all, the essential thing in this world, which God made, is what God made it for; what He intended it to be; what He meant us to do. In His will alone is our peace, and our welfare. What the whole world needs is a generation of men and women who possess enlightened moral convictions, and certainty about the will of God, and are prepared to give themselves to bring it to pass: men and women who will "wait to hear what the Lord God saith," and who, having heard, will respond: "Here am I; send me." Surely, in the graduating classes of 1938 are men and women who will make that response. Step forward! The world needs you! God calls you!

## Views Held in Stubbornness and Pride

**W**HENEVER VIEWS are held in the spirit of pride and stubbornness, and contrary views opposed in a harsh and critical spirit, there we find disunion, and in such spirit lies the sin. To differ on intellectual matters is not nearly so heretical as to evince an inconsiderate and intolerant spirit in our differences, because this last is a sin against love and so a sin against God.

—Bishop Oldham.



# Reflections on Unity

By Ruth Kenyon

Associate Editor of the English *Christendom*

THE CURRENT EMPHASIS on reunion has brought up the problem what exactly unity is, and what is the way to it. Various conferences in the past year have been concerned with the question, directly or indirectly. The simplest of these appear to suppose that the chorus of the Blowers' Anthem is a verse from the Holy Writ:

"The more we get together, together, together,  
The more we get together, the merrier we shall be."

—or the stronger, or the safer. Unity is expected to arrive through arrangements for personal contacts. But somehow there is an unctuousness and a priggishness about efforts at friendliness for friendliness' sake which seem to indicate that here is something less than genuine fellowship. Catholics, at all events, have never felt at ease in this glamorous atmosphere. They are conscious that unity of mind implies a fundamental unity of ideas. Creeds matter, whether or no people prefer to call them ideologies.

So the next stage of the search is in those great conferences for the comparison of ideas, two of which made 1937 a marked year in the ecclesiastical world. Faith and Order, and Life and Work—Edinburgh and Oxford—were both struggling to discover how far the Churches were at one, how far divided intellectually. Edinburgh in particular was concerned to ask to what extent differences of formula, of emphasis, and of tradition are or are not real differences of creed. So acute and learned a scholar as the present Dean of York, reviewing the results, records and apparently agrees with the judgment that in the four or five great topics discussed "there is no ground for separation." On the other hand another wise and acute thinker, the Rev. V. A. Demant, has been heard to declare almost despairingly that not different ideas merely, but different religions, have been revealed. Possibly, for all their apparent divergence, these judgments really coincide. For though the Dean finds such far-reaching agreement, he too finds a deep division yet unbridged; and what he finds is relevant to our quest for the ground of unity. "The main question," he says, "to which all the Edinburgh topics are subordinate, is, What do we really mean by the Church, and what is the Church in the purpose of God?" (*York Quarterly*, January, 1938).

It is striking, too, that the Faith and Order Conference internal to the Church of England, the Archbishops' Commission on Christian Doctrine, found that it was "on reaching the doctrine of the Church that the subjects of most lively controversy (were) close at hand."

At this point, as the Dean of York perceives it, it is the purpose of the Church which comes prominently into view; and thus Edinburgh makes contact with Oxford—Faith and Order with Life and Work. Now when Life and Work came into being at Stockholm some 12 years ago, there was a widespread and cheerful idea that work, at any rate, was something about which all Churches could agree. Here was no need, men thought, for any preliminary trouble about doctrine. Everyone knew what Christian ethics demanded that the Church should do for the world. It had to claim that the law of love should rule social practice; and if there were any differences of doctrine they lay in the secular sphere between Socialism and individualism, not between Protestants and Catholics

or Lutherans and Calvinists. But by the time the Oxford Conference came to be planned, Life and Work had found it most necessary to appoint a theologians' committee. Partly, no doubt, this was because the arrival of the competing ideologies of the totalitarianisms had forced Christians into taking stock of their own. But partly, too, it was the authentic outcome of the attention directed by Stockholm to the purpose of the Church in the World. In other words, it was an authentic reaction of the Church to the same desperate world-situation to which the totalitarianisms are also reactions. In a world where there is no security, either for mind or for body, whoever undertakes reconstruction needs to go down to the very foundations. So if Edinburgh found itself pointing to Oxford, Oxford in its turn points back to Edinburgh.

"Dogma and Church belong together," writes Dr. Oldham in the Oxford report. "The Church stands or falls with the question whether history has a center from which it takes its meaning. In a day when men are turning away from the relativism of human ideals and purposes to seek support in what seem to them the solid realities of race and nation, which are not of their own making and which can therefore command the surrender of their whole beings, the Church can triumph only by an unshakable faith in a truth which is independent of our own wishes, and to which, in the end, all things must bend."

THERE IS, then, agreement that faith implies purpose, and that purpose is dependent on faith, and that till unity of faith and purpose are achieved the Church is handicapped in its functioning. But now comes the danger. The temptation arises to suggest that the immediate task is the pursuit of unity, and to ignore the duty of the Church to act, here and now, as it is, even though it is handicapped. And this is a fatal temptation. For it is implicit in this agreement that unity lies in faith and purpose, that it can never be realized merely by discussion of differences or by adjustments of organization. It is discovered in action. It is not a thing to be made; it is an organic fact, there for men to find—"a solid reality, not of their own making"; and they find it as they seek a common end. Prof. Ernest Barker, discussing the nature of group life in his introduction to Gierke's *Natural Law*, has said that it consists in a common purpose, "which permanently unites a number of individuals as the common content of their minds and the common intention of their wills." They do not go about anxiously asking of each other, "Have we a common purpose?" but as they pursue the intention which possesses them all the rest falls into place.

This is obviously true of ordinary groups. The unity of a trade or profession is there before it is institutionally expressed in a formal association. Because its members are interested in their job they come to be interested in one another; fellowship is the privilege of fellow-workers. Because competing associations are bad for the job, members desire to transcend them to the extent that their interest is in the jobs and not in the association. The moment there is a turning away from the claims of the work itself inward on the institution the vested interests of the association as such thrust themselves forward, and unity begins to recede into the distance.

Of that supernatural body the Church it is eminently true that it finds its unity outside itself and in its purpose. It is not



the Body of Christ for the joy it finds in being so, but that it may continue in the world His work of redemption. Ecclesiasticism is a caricature of Churchmanship precisely because it consists in the Church's interest in itself as an institution. The institution is the sacramental expression of the real and given unity; it does not constitute it. If Catholics feel bound to hold fast to that sacramental expression, in Baptism and Holy Order, it is always with the *caveat* that the outward visible sign is not itself the inward spiritual grace, and does not bound it. The call to the Church—to whatever believes itself to be the Church or a part of the Church, in the urgent circumstances of today—is to manifest itself by being itself. And that means by action; action in the world there where it finds itself. The further thinking that is necessary will arise out of and accompany the necessary action; and in that way and not otherwise obstacles to visible unity will be overcome.

It is impossible, therefore, not to feel a deep disappointment when Oxford and Edinburgh appear to hold back from the outward thrust and turn inward upon constitution-making. The main emphasis in the proposals for the future seems to be thrown upon the organization of a new, representative, official World Council of Churches. Through such a council, it seems to be thought, the Church will be able to speak to the world in accents of ecumenical authority. Experience seems rather to show that councils officially representing bodies which do not in fact agree spend most of their time in the rather futile occupation of exploring every avenue to find a formula. Nor are Anglo-Catholics guiltless of similar tendencies. There is surely something psychologically wrong, something in the nature of escapism, in the emphasis placed on the idea of reunion, in the sense of something primarily institutional and organizational.

As the Church goes into action, on the other hand, it visibly moves toward unity. First, it is putting out an energy of spirited recovery; and if that is chiefly expressed in the Retreat movement, it is indeed a retreat "*pour mieux sauter*" and leads to the very Center of unity Himself. Secondly comes a new energy of thought—scholarship and sociology and philosophy—and there obviously unity is found as truth is pursued for its own sake and discoveries made by one are used by all. Thirdly, there is action proper, such as Rome has seized upon in the now famous phrase, "Catholic Action"; Churchmen working together just there where they find themselves in the work of the world, to change institutions from within. Inevitably that makes for unity. It is when the disciples launch out into the deep and let down their nets for a draught that they find themselves beckoning to their partners on the other ship, that they should come and help them.

#### Wiser Than Herod

DOWN in the jungles of Africa, where natural human intelligence is given an opportunity to express itself, modern teachers often experience an intellectual surprise. This incident happened in a school where they were studying the account of Herod and the daughter of Herodias, in which the latter asked to be rewarded the head of John the Baptist.

"And now he sware unto her," the teacher read, "whatsoever thou shalt ask of me, I will give thee, unto the half of my kingdom.' Now you," the teacher said, "addressing a 16-year-old African boy, 'you may be a chief some day. What would you have done if you had made that promise and Herodias had asked you for the head of St. John the Baptist?'"

The young African thought for a moment. "I should have told her," he answered, confidently, "that St. John's head did not lie in that half of my kingdom which I had promised her."

—*Hawaiian Church Chronicle.*

## Another School in Distress

*What is to Become of Iolani School in Honolulu?*

By the Rt. Rev. S. Harrington Littell, D.D.

Bishop of Honolulu

THE "TOURIST INDUSTRY" ranks third in Honolulu, surpassed only by the sugar and pineapple industries. To hosts of travelers, Honolulu and the Hawaiian Islands are only places of beauty, romance, and pleasure. Nevertheless the "paradise of the Pacific" is still a vast and difficult missionary field. The Church, at first under English and then under American bishops, has fought a good fight for 76 years.

Among the Church's most notable and powerful instruments in this missionary work are Iolani, a boys' boarding and day school, and St. Andrew's Priory School for Girls. Iolani is now established in the minds and hearts of the people of the islands as providing religious, academic, and athletic training second to no other school.

Education, the hope of the world at large, is perhaps very especially the hope of Hawaii with its mixed population, including its vast Oriental group. Sun Yat Sen, a graduate of Iolani and the founder of the Chinese republic, is but a symbol of the influence to be exerted by such a school. However, for years Iolani has been cramped into a space of under five acres, of which half is unusable. Four hundred and fifty boys, of whom 125 are boarders, are crowded into inactivity through this congestion. Indeed Iolani has been committing suicide through its own success.

Iolani must move! But move where? Land in and around Honolulu is all occupied. However, by a miracle a tract has become available. It has become possible to buy, if bought at once, 25 acres of Honolulu's most desirable land for school purposes. The chance will never come again. It is literally now, now at once, or never. To buy this land and to grade it will cost \$125,000, the land price being under 9 cts. a square foot. Of this sum our own people and friends have now raised over \$60,000. The time has come when Honolulu, a strictly missionary field, the Pacific frontier of Christianity, must appeal to the mother Church on the mainland for help. This is a poor time—a very poor time. But the time is not of choice but of necessity. I repeat—it is now or never! Buildings can wait. The land will not.

So, grateful for the confidence and encouragement of our island people, and certain of the approval and interest of the Church at large, we appeal for help. For God, for Church, for country.

Checks may be made out to the Iolani School Campaign, and pledges if desired can be made payable in 10 quarterly payments covering two and one-half years. If anyone desires to make a memorial gift, it will be a pleasure to arrange the naming of an athletic field or of a building after the name of the one to be memorialized. Checks and pledges should be sent to me at the Bishop's House, Queen Emma square, Honolulu, Hawaii.

Some years ago, the children's birthday offering was dedicated to the erection of a chapel for Iolani, which was not only a most generous gesture of good will, but also an eloquent witness of the true missionary nature of our work. This chapel will by the grace of God be the first building erected upon the land if by the generosity of the friends of the Church we are able to acquire it. Meanwhile in patient confidence Iolani continues to train its membership in the true Faith, and in good citizenship and sound learning.



# The Church Army Conference

By Capt. B. Frank Mountford

National Director of Church Army in USA

IT WAS ALL unexpected. "It is seven years," a voice came over the wire, "since you visited England. Prebendary Carlile is in his 92d year. You should see him again before he moves into paradise. There's a check in the mail for your third-class fare. The committee makes request that you attend Church Army international conference."

And so it came about that one morning in May I found myself in the arms of the man who, 35 years before, had received me as a youth and who had given me such training and such an opportunity to serve as any man might covet. And yet, I remind myself, I am but one of 6,000 so trained by Wilson Carlile and the Church Army.

There is nothing else in the world quite like a Church Army conference. It lasts two and a half days and is attended by some 900 captains and mission sisters.

At the reception the chief shook hands with quite 300 conferees. At that reception I heard 37 people speak in 60 minutes—and every message was worth while.

Two days before, Prebendary Carlile and his sister had been at Buckingham palace where Queen Elizabeth pinned the eighth star on the founder and the seventh on Miss Carlile, each star representing seven years of service. It was touching to hear Dr. Carlile tell of that little ceremony. "The Queen received us as if she were our sister, and said, 'Everything Church Army does is so well worth doing; the atmosphere of your homes is so wonderful.'" The home to which the Queen referred was the White Hart hostel, formerly a wretched saloon, now receiving 16,000 women and 1,000 babies each year.

At the annual luncheon, the Bishop of London was in fine form: "Church Army knew me in my shirt sleeves, before you liked me in my lawn sleeves. . . . We are cheerful because we work. . . . Thirty-seven years a Bishop; I found the diocese divided. Church Army has helped me in drawing together all sorts of Christians. As a diocese we are now a united family. . . ."

"On one occasion," said Bishop Ingram, "a Roman Catholic gave me my hat, and a Baptist put my scarf around my neck, and a Presbyterian helped me on with my coat, and a Wesleyan opened the door for me. We are getting on with the reunion of Christendom."

The 56th anniversary at St. Paul's cathedral was something to remember, with 900 uniformed missionaries, evangelists, and mission sisters present. What singing! What a feeling of goodness! and what a sermon by the Lord Bishop of Worcester!

The annual meeting was presided over by Sir Arnold Wilson, M.P., who said that he wished the whole House of Commons could be assembled in the gallery of Queen's hall and hear the reports which he was hearing and find out the extent of Church Army's work.

The final service of Holy Communion will ever be unforgettable to this writer. Nearly 1,000 members of the staff making their Communion at 7 A.M., with all senior workers communicating last of all, and then remaining in the chancel, surrounding their beloved chief, who, before pronouncing the benediction asked for names of workers now in the Nearer Presence. Very moving was the response as from all over the great headquarters church, tremulous voices called: "My

wife . . ." Captain X . . . Sister Z . . . Edward Clifford . . ."

The Doxology, sung to that perfect setting of "Ye watchers and ye holy ones," followed. Sobs escaped, but we had a sense of being in heavenly places with angels and archangels, and with all the company of heaven.

Many of us there signed on afresh to serve, and serve better, the Lord of our lives. It was a great moment—and none need be ashamed of the further emotion aroused, as with hand clasping a neighbor's hand we sang, "God be with you till we meet again."

I think that I return to my job in the United States a better man.

Great was my privilege when, a few hours before sailing, I was called to Lambeth palace to give to his Grace, the Arch-



AT LAMBETH  
Captain Mountford is shown with the Archbishop of Canterbury during his recent visit to England.

bishop of Canterbury, a brief report of what Church Army in USA is endeavoring to do. His Grace showed special interest in the work of our mission sisters.

The isolated of rural America are heavy upon the hearts of those of us who constitute Church Army in USA.

Some 27 former Church Army men are in the ministry of the Episcopal Church; more than 50 serve as lay missionaries. We need to double that number. Conversion, Consecration, Churchmanship are our watchwords.

## Prayer for Persecutors

FOR THE ENEMIES of the Cross, Almighty God, whose truth is from everlasting, and whose power none can resist, turn, we pray Thee, the hearts of those who are enemies of Thy Church, that they may know even in this our own day, the things which belong to their peace. Impress upon them such a sense of the majesty of Thy truth that they may fear to oppose Thy word. And so fetch them home to Thy flock that they, too, with the redeemed, may learn to love and worship Him who died for their salvation, and whom in Thy servants they persecute, even Thy Son Jesus Christ, who with Thee and the Holy Ghost livest and reignest ever, one God world without end. Amen.

—Rev. David N. Kirkby.



# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## Two New Books by Maritain

THE DEGREES OF KNOWLEDGE. By Jacques Maritain. Scribners. Pp. xviii-475. \$6.00.

INTRODUCTION TO LOGIC. By Jacques Maritain. Sheed and Ward. Pp. xii-300. \$2.50.

THE TWO latest books by M. Maritain are significant in introducing us rather more fully to the general philosophical position of this acute French scholastic thinker. Earlier translations have been made of books along more general lines; here we have books strictly in the philosophical discipline—but none the less valuable for that, of course.

In his big volume on *The Degrees of Knowledge*, M. Maritain explores the problem of epistemology, and then goes on to discuss the various ways in which knowledge about the world and God is conveyed to man. As might be expected, he takes a critical realistic view, developing St. Thomas' thought but not essentially altering it. Scientific knowledge is abstracted knowledge, but none the less real knowledge; M. Maritain will have none of the Eddington-Jeans school which would dismiss science to the realm of "symbols" alone. Beyond that, there is metaphysical or strictly philosophical knowledge, obtained by the proper exercise of reason, and giving genuine and true information, so far as it goes.

The top of the whole structure is mystical knowledge, granted to the pure in heart, not contradicting but perfecting and fulfilling the lower grades, and leading to that adhesion of the soul in love to the reality of God. The world is organic, hierarchical, systematized, as in scholasticism generally; irrationalism is dismissed, but place is found for "surds" in our knowing.

The book is not easy reading, but it is important reading. One wishes that its general outlook (which to the reviewer seems the precise truth) could be put in shorter and less philosophical form, as a counter to much loose writing and thinking on these subjects.

The second volume, which is a textbook of logic, will appeal to the professional student; and will be an invaluable exercise for anyone who wishes to give his mind a thorough workout. M. Maritain follows, on the whole, the traditional logic of the schools, but he has a freshness of illustration and presentation which saves the book from being a dull school text.

W. NORMAN PITTINGER.

## E. F. Benson's "Old London"

OLD LONDON. By E. F. Benson. Appleton-Century. 4 vols. \$5.00.

THIS is the latest addition to the *Old City Fiction* series, which began with Edith Wharton's *Old New York* and after traversing New Orleans, Chicago, Philadelphia, and San Francisco, has now crossed the Atlantic to London. For this city no better portrayer could have been found than Mr. Benson; and he chooses to depict through individuals four periods—Georgian, Victorian, Mid-Victorian, and Edwardian.

The first volume, *Portrait of an English Nobleman*, is a veritable little masterpiece, the story of the most pompous peer in England: Sir Godfrey Mallory, Lord Stoke, K. G., of London and Stoke Abbey. He feels it his duty to see that the lower classes live in accord with the precepts of religion and morality, but in his estimation the Mallorys are above caste and may follow their family motto, *C'est mon plaisir*. He is good to his tenants, because repairs mean less trouble, but he cannot dream of feeling brotherhood to "common people." His foil is the hoop-rolling actress, Daisy Duncan, whom he eventually marries and hopes to mold into his own image—with what success Mr. Benson does not tell us.

The second, *Janet*, turns on the Victorian horror of "trade." Janet was left a widow, with slender means and two children to educate. To this end she could have utilized her rare talents as a dressmaker; but her relatives and her very children protest so shrilly that she is obliged to abandon the idea. And thus she is doomed to a life of household drudgery that wears her out before her time. And the Victorian ideal is vindicated: women may work—but they must get nothing for it.

*Friend of the Rich* treats of a professional helper of social climbers; the type that Pinero depicted so caustically in *The Times*. In this case the ambitious family are kindly and generous people, whom Mr. Benson sets in contrast to the wholly selfish "friend," who seeks to exploit them for her own purposes. Her defeat comes with the return from abroad of the daughter of the family, who sweeps aside all their training in "form," and inaugurates a more natural and wholesome life.

*The Unwanted* tells of Dorothy, left unencumbered and with a moderate income but with no hobbies, interests, or other outlet, at a period when marriage was held to be a "nice" girl's exclusive destiny. So it is no wonder that an overweening curiosity and a vivid imagination make her the terror of all her acquaintances; she can never understand why she is sedulously avoided by everyone. The War and its opportunities for action must have come as infinite boons to Dorothy!

*Old London*, like the other sets of the series, has its four little volumes delightfully decorated and appropriately boxed. The artist is Reginald Birch. M.P.E.

## Philosophical Meditations

MEDITATIONS IN SEASON. By Herbert Wallace Schneider. Oxford University Press. Pp. 83. \$1.50.

THIS beautifully bound and printed book (designed by D. B. Updike of the Merrymount Press) contains a series of philosophical meditations on the mysteries of the Christian faith, written by the professor of religion at Columbia university. They are arranged by the seasons of the Church year, show depth of spiritual insight, acquaintance with the central Christian tradition of faith and life, and philosophical acumen as well as more practical discernment. Professor Schneider is a layman; how one wishes there were more like him, holding high positions in our universities and colleges, and helping students to see the profound significance of the Christian religion.

Naturally there are places where one disagrees with the author—this is inevitable when the meditations are intentionally along broad philosophical lines. But no one can read the series without being helped and quickened. And we are grateful for such a beautiful book for Lenten presentation.

W. NORMAN PITTINGER.

## For Priests and Their Servers

THE PRIEST AND HIS SERVERS. By R. H. LeMessurier. Morehouse-Gorham. Pp. 54. 40 cts.

THE HISTORY OF ACOLYTES AND SERVERS. By W. S. Williams. Pp. 74. Published by the author (73 Fairdene road, Coulsdon, Surrey, England). 2s.

THE FIRST of these small books is a guide book for parsons who are beginning to use servers at the Altar. It is suggestive in ways of organizing guilds for servers, instructing them in their duties, and guiding their devotional life. It will be useful to the clergy, particularly to those who realize that serving must be learned rather more from experience than from precept. The book shows incidentally the striking difference between the English and the American scene in this department of Church life.

Mr. Williams' book is a short history, well documented. It will be of special interest to laymen who are themselves acolytes, servers, or layreaders. The data appear to be accurate, and the introduction by the Archbishop of York gives a certain note of authority to the little book. W. NORMAN PITTINGER.

## Christian Giving

BEFORE the word *afford* means *to spare*, it really signifies to produce or yield. The Christian does not give God merely what he can spare, but rather what he can and gladly desires to share.

—Bishop Jenkins.



# NEWS OF THE CHURCH

## Thorough Survey of Negro Work Planned

Commission Maps Out Program of Fact-Finding on Regional Basis; General Interest Seen

CINCINNATI—A thorough survey of every aspect of the Church's Negro work will be undertaken at once, according to plans set in motion by the Joint Commission on Negro Work, meeting May 27th in Cincinnati. The commission also made plans for a joint session with the Department of Missions of the National Council next October to discuss the question of the proposed appointment of a Negro executive secretary, following instructions of the 1937 General Convention which authorized the Commission on Negro Work.

Bishop Stewart of Chicago, chairman of the Commission, presided at the Cincinnati meeting, and remarked upon its representative character. "I consider it significant and symbolical," he said, "that this meeting is without regional emphasis in its representation." He pointed out that there was no preponderance of either South or North, East or West, rural or urban interests. "It shows a general interest throughout the Church in the problems of Negro work."

States represented were Virginia, Missouri, New Jersey, New York, Arkansas, Louisiana, Illinois, and Ohio. Absent were Commission members from North Carolina, Georgia, Washington, and Maine.

Grateful satisfaction was recorded at reports from all sections describing increasing cooperation between White and Negro workers in community health, hospitalization, and sanitation. It is expected the proposed survey will take account of such progress, as well as in interracial conferences, and will report on the vitality of Negro parishes, clergy stipends, and condition of buildings, indicating points of strength and weakness as the basis for future recommendations. Conferences are to be promoted between clergy and leading laity of both races for a fuller understanding of problems involved.

Work of the Commission on Negro Work is somewhat hampered by lack of funds, Bishop Stewart said, but for the present the bishops who are members of the commission will try to secure enough to carry on until a definite program is organized.

Bishop Penick of North Carolina has been named to the commission in place of Bishop Quin of Texas, and has been appointed chairman of the subcommittee on education. Bishop Penick was not present at this meeting.

Bishop Scarlett of Missouri was appointed chairman of the subcommittee on survey of Negro work. The survey operates regionally, each member establishing con-

## Dr. H. D. Phillips Accepts Southwestern Va. Election

ROANOKE, VA.—Dr. Henry D. Phillips, rector of Trinity church, announced on May 27th that he had accepted his election as Bishop of the diocese of Southwestern Virginia, subject to the consents required by Church law. Dr. Phillips was elected on May 17th by the 19th annual convention of the diocese, sitting in Lynchburg. He will replace Bishop Jett, who is resigning.

The date as yet has not been announced for the consecration.

tacts and gathering material from bishops and representative Negro workers in the region assigned to him. Results will be tabulated and analyzed by Henry K. Craft, New York.

Members of the subcommittee and the regions assigned are: Mr. Craft for New England and Northeast; the Ven. B. W. Harris, Norfolk, Va., for the Southeast; the Rev. Dr. E. H. Oxley, Cincinnati, for the Midwest; Bishop Demby, Suffragan of Arkansas, for the Southwest; and Bishop Scarlett for the Far West.

Others present at the Commission's meeting were the Rev. George M. Plaskett, Orange, N. J., and Dr. Warren Kearny of New Orleans.

## Membership Drive Brings 2,156 Recruits into GFS

NEW YORK—A gain of 2,156 new members, the result of its members' month campaign, was announced May 16th by the Girls' Friendly society. The increase is divided between a gain of 1,345 girls under 25 years and 811 juniors under 12 years.

Climax of the campaign was April 24th, the day when the new girls were admitted to the society in special festival services held throughout the nation. After this service, reports were sent to GFS headquarters where they were carefully checked in order that, on a proportional basis, the smallest branch and diocese would get as much recognition for its gain as the largest group.

With 427 new members, the diocese of Michigan carried off the honors. These members were admitted in a great festival service in St. Paul's cathedral here, and represented an increase of 45%. St. Paul's mission, Philadelphia, reported the highest proportional gain—250%.

## Rev. Malcolm E. Peabody Accepts Election by CNY

UTICA, N. Y.—The Rev. Malcolm E. Peabody has accepted his election as Bishop Coadjutor of Central New York, it was announced here June 2d. His election is subject to the required consents of the bishops and standing committees of the Church.

The Rev. Mr. Peabody was elected May 11th on the seventh ballot by the diocesan convention.

## Presbyterians Take Steps Toward Unity

Declaration With Episcopal Church Passed by General Assembly With Few Dissenting Votes

PHILADELPHIA—Steps toward union with two other Christian bodies were made by the Presbyterian Church in the United States of America at its General Assembly here late last month. The assembly accepted the declaration of purpose to achieve organic union passed by the Episcopal Church's General Convention last October. It also made overtures to the Presbyterian Church in the United States, Southern branch of the Church, which was meeting simultaneously in Meridian, Miss.

The text of the declaration respecting the Episcopal Church, passed with hardly any dissenting votes, is as follows:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christian Churches is the will of God, hereby declare their purpose to achieve organic union between the respective Churches.

"Upon the basis of these agreements, the two Churches agree to take immediate steps toward the framing of plans whereby this may be achieved."

Commissions of both Churches are charged with the responsibility of studying means whereby the cause of union may be furthered, and making recommendations to their respective legislative bodies.

The Presbyterians voted endorsement of the proposed World Council of Churches, thus becoming the first communion to give its assent to the constitution worked out early in May at a conference in Utrecht. Actual formation of the Council will await the assent of the Continuation Committee of the World Conference on Faith and Order, and that of the various Churches taking part.

The Rev. Dr. Charles R. Welch of Louisville, Ky., was elected moderator in a gesture of amity toward Southern Presbyterians.

Refusal to include a statement sanctioning resort to arms in the confession of faith of the Church, study of a minimum salary plan for pastors, and establishment of a "service bureau" to aid in reducing church debts, were voted by the assembly.

## Receives \$12,200 for Fund

EASTHAMPTON, MASS.—Twelve thousand two hundred dollars came recently in the form of a legacy to St. Philip's church here, the Rev. T. Frederick Cooper, rector. The legacy, from the estate of Miss Anna Toppliff, is to be used as an endowment fund.



## Minnesota Provides Retirement Policies

81st Annual Convention Votes to Pay Half of Cost for Workers; Recommends Action to Parishes

MINNEAPOLIS, MINN.—A resolution to provide for the taking out of retirement policies on lay employes of the bishop and council was adopted by the 81st annual convention of the diocese of Minnesota when it met in St. Paul's church here on May 24th and 25th. The employe and the diocese are each to pay half of the premium, which amounts to 6% of the employe's salary.

The convention, at which 400 persons were present, decided that the 1938 budget is to be increased so as to care for the premium item, and that the same retirement policy action is to be recommended to all parishes, missions, and institutions of the diocese.

In his address to the convention, Bishop McElwain said:

"Our rural life is the solid background of our life as a state, and woe to the Church if she forgets that fact. . . . Our views on sociology, industry, and international relations must be shaped by the fact that we are sons of God and brothers of man, and not on reformers' theories.

"I commend a new study of those fundamental truths upon which the Church's commission and word are built, as well as on the wreckage which trusts in human wisdom and selfish insistence upon individual and class rights have wrought in the modern world."

### TALKS OF MISSIONARY FIELD

Missionary field work, over which Bishop Keeler, Coadjutor, has jurisdiction, was the subject of his address. In part, he said:

"We have 38 missionary clergy, serving 79 congregations on the smallest budget in the last five years. We must not reduce this budget or lessen our efforts in the so-called rural field. It would be disastrous to the city parishes for which the smaller ones are constant feeders."

Bishop Keeler, in his conclusion, listed three major objectives for the coming year: the promotion of the Church schools, Seabury-Western, Shattuck, St. James' for small boys, St. Mary's hall for girls, and Breck school for boys; the providing of sufficient funds to place a full-time student chaplain at the University of Minnesota; and the appointment of a committee to report at the 1939 convention with plans to increase the episcopate endowment so as to release larger sums of money for diocesan and general missionary work.

### CALLS FOR YOUNG MEN

Also, he called for young men with personality, leadership capacity, and proper academic training to become candidates for the ministry.

The committee on legislation was given authority by the convention to investigate the matter of changing the canons of the diocese so as to make members of the Woman's Auxiliary eligible for voting

(Continued on page 686)

## Cleveland Club Endorses Anglo-Catholic Manifesto

CLEVELAND—The Cleveland Catholic club, meeting here in St. Andrew's church on May 24th, received from the Rev. Vivan A. Peterson a motion that the club go on record as endorsing in full the Anglo-Catholic manifesto. Seconded by the Rev. Carl Range, rector of St. John's church, the motion was passed by the 96 persons present.

The group, which represented seven of the parishes of metropolitan Cleveland, also included into the resolution words to the effect that news of the action should be sent THE LIVING CHURCH.

The rector of St. Andrew's church is the Rev. J. Alvin Mayo.

## Three Methodist Churches Start Union Plans Moving

NEW YORK (RNS)—Methodist leaders have already set in motion plans to unite formally the three largest branches of the Church.

The uniting conference, which will accomplish the merger, will be held on April 26, 1939, according to a decision of the bishops of the Methodist Episcopal Church, South, and the president of the Methodist Protestant Church. The place of the conference is to be determined by a commission on entertainment of 15 members, representing the three denominations.

In the meantime, the first of a series of conferences of the Joint Commission on Interdenominational Relations and Church Union has tentatively been set for June 28th at Evanston, Ill. The commission, composed of representatives of the three Churches, will begin its work by providing for the formation of the various committees which are to study the plan of organization to be recommended to the uniting conference.

Leaders in the three Methodisms have expressed the opinion that the union will not be consummated finally, and a general conference of the Methodist Church called, before 1942. Until the first general conference of the unified bodies, each of the denominations will continue under the present regime.

## Parish Raises Funds to Aid Presbyterian Church

EVANSTON, ILL.—An unusual act of friendship was that of the Rev. John Heuss, rector of St. Matthew's church, Evanston, who made a special appeal to members of his parish to assist Northminster Presbyterian church, in the same neighborhood, out of a financial emergency.

The Presbyterian church faced foreclosure and sale as a result of a \$75,000 debt. St. Matthew's took up a special collection for the church. The whole community became aroused over the situation and the \$75,000 was raised within 10 days.

## Criticizes Members of R. I. Committee

Bishop Perry Insists That Great Harm May Come From Publicity Given Doctrinal Disputes

PROVIDENCE, R. I.—A critical note predominated in one part of the address Bishop Perry delivered May 24th to the annual convention of the diocese of Rhode Island when it met here. Incalculable harm, he insisted, has been done by making public through the newspapers the heated disputes on points of Christian doctrine that occasionally arise in any communion. His criticism was directed at four members of his own standing committee.

As reported in THE LIVING CHURCH of March 30th, four members of the standing committee of Rhode Island had risen to the defense of the Archbishop of Canterbury and Bishop Freeman of Washington regarding the practice of intercommunion. They cautioned clergy throughout the country to examine carefully a statement on reunion which was then being extensively circulated in opposition to recent intercommunion services, and they did this by means of a circular letter.

The criticism was also taken to apply to the original circulators of the statement on reunion, four of whom are connected with the diocese of Rhode Island.

Bishop Perry had this to say:

"Controversy has its rightful place in a sincere, even a militant effort of contrary minds to be led to a right judgment and thus to agreement. On the other hand, controversy becomes no better than the exercise of a contentious spirit when conviction is used as a weapon of attack or defense, instead of an instrument of righteousness and truth.

### DETERMINATION BELONGS TO COUNCILS

"Incalculable harm has been done by the unfortunate habit of advertising to a scandalized world in the columns of the newspapers heated disputes on points of Christian doctrine and discipline. The determination of these questions properly belongs to the councils of the Church. The application of them comes under the pastoral oversight and administration of the bishops and clergy.

"I have returned from the experience of the Presiding Bishop's office more than ever convinced that questions of Christian doctrine and practice find their answer in wholesome intercourse between the bishop and his clergy, and in the faithful and normal exercise of the parish priesthood."

The Rev. Albert C. Larned presented a resolution to the convention in this form:

"Resolved, that in the opinion of this convention no member of the standing committee of this diocese should in his official capacity, in the absence of the bishop of the diocese, publish for propaganda purposes outside the diocese any opinion concerning the doctrine, discipline, sacraments, and ecclesiastical policy of the Episcopal Church."

The resolution was referred to the committee on canons; and when reported back to the convention, it was tabled. Although it had no official reference to the letter sent out by the four members of the standing committee, it was obviously a reference to that occasion.



## Announce Program of Church Congress

Four Theologians and Six Members of Working Committee Announce Completion of Triennial Plan

WASHINGTON—The program of the first triennial Church Congress, which is to meet in this city on April 25 to 28, 1939, has just been announced. It was drawn up by four seminary consultants, the Rev. Drs. Hallock of Nashotah, Hardy of General Theological, Taylor of Cambridge, and Lowry of Virginia Theological, in conjunction with six representatives of the Church Congress working committee: Rev. Messrs. Aldrich, chairman of the congress; Meadowcroft, the secretary-treasurer; Crocker, Dorrance, McGregor, and McKee, when they met May 22d to 24th at the College of Preachers.

The program will be as follows: The Gospel and the Predicament of Modern Man; opening service with address on The Unchanging Gospel, evening of April 25th; The Gospel and the New Testament, morning of April 26th; The Gospel and the Church, subdivided into The Gospel as a Message and The Gospel as Community, evening of April 26th; The Gospel and Modern Man, morning of April 27th; The Relevance of the Gospel for Today, evening of April 27th; and The Gospel of our Parishes, morning of April 8th.

Discussion from the floor will follow all papers, and further discussion will be encouraged at round tables in the afternoons. These will be led by experts in the different fields.

### STUDY TWO ANNUAL SYLLABI

Church Congress members have been studying for two years the first two annual syllabi, The Basis of Christian Faith and Action, and The Content of and Authority for Christian Evangelism.

The last paper in the second syllabus, written by Bishop Rhinelander, will appear in the *Anglican Theological Review* for July, 1938. In the same journal the new syllabus will start in October, 1938, under the general title of The Christian Doctrine of Sin and Salvation. The three parts of this syllabus to be published before the Congress in April will lead directly into the program.

Persons wishing information regarding the movement or wishing to become a member of it may write to the chairman of the Church Congress, the Rev. Dr. Donald B. Aldrich, 12 West 11th street, New York City.

### Mrs. Oldham Speaks

ALBANY, N. Y.—At a luncheon of 300 women at Trinity Methodist church here on May 17th, Mrs. G. Ashton Oldham, wife of the Bishop of Albany, was the speaker. The meeting was sponsored by the women's inter-Church group and the federation of Churchwomen. Mrs. Oldham spoke briefly of the Oxford conference, which she attended last year.



PORTRAIT PRESENTED TO GTS

This painting by Sidney E. Dickinson of the Very Rev. Dr. John Murray Forbes, first permanent dean of the General Theological seminary, was presented to the seminary at this year's commencement by the alumni.

(Peter A. Juley & Son photo.)

## Presbyterians Rule Out Three-Century-Old Belief

Vote Out Sections of Their Canons Insisting on Predestination

MERIDIAN, MISS.—Voting 151 to 130, the general assembly of the Presbyterian Church in the United States recently omitted two sections of the Church canons which proclaim that God foreordained the exact number that might be saved or lost. This modification of the 300-year-old confession of faith invoked bitter debate among the delegates.

Dr. J. B. Green, professor of theology of the Columbia Theological seminary, declared that the ruled out sections "kept our ministers on the defensive in attempting to explain something that none of us understand."

The section read: "By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death.

"And their number is so certain and definite that it cannot be either increased or diminished."

Other modifications of stern Calvinism were made in the Westminster standards. By small majorities, the assembly voted against reëntering the Federal Council of Churches and against considering union with the "Northern" Presbyterian Church.

A system of modified episcopal authority for presbyteries in placing of ministers was adopted. The selection of "bishops" to take charge of ministerial placement was advocated by some speakers but not adopted by the assembly.

In carrying out the trend indicated by the removal of the sections quoted above, the most conservative Church in the South has, it is generally conceded, taken a decided turn toward a more contemporary attitude.

## 25 Get Diplomas at GTS Commencement

Presiding Bishop Represented by Bishop Matthews; Dean Fosbroke Confers 17 Degrees

NEW YORK—Bishop Matthews, a member of the board of trustees, acting for the Presiding Bishop, who was unable to be present, awarded diplomas to 25 seniors at the commencement exercises of the General Theological seminary on May 25th. The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the seminary, conferred the degree of Bachelor of Divinity upon 13 other men, recent graduates, and the degree of Master of Divinity upon one man.

Three honorary degrees of Doctor of Sacred Theology were conferred. One of these was given the Rev. George Marshall Plaskett, rector of the Church of the Epiphany, Orange, N. J., a Negro graduate of the class of 1908. This is the first time in its history that the seminary has ever given an honorary degree to a Negro. Bishop Essex of Quincy, of the class of 1910, and Bishop Fenner, Coadjutor of Kansas, of the class of 1916, also received the honorary degree of Doctor of Sacred Theology.

The commencement address was delivered by Dr. Robert Kilburn Root, dean of faculty and professor of literature at Princeton university. Bishop Essex delivered the baccalaureate sermon.

### ALUMNI PRESENT PORTRAIT

On May 24th, at the alumni luncheon in Hoffman hall, a portrait of the Very Rev. John Murray Forbes, first permanent dean of the seminary, was formally presented to the seminary by the alumni. The Rev. Dr. Charles N. Shepard, subdean of the seminary, made the presentation. The portrait, by Sidney E. Dickinson, was painted from an etching, a photograph, and the recollections of the oldest alumnus of the seminary. The necessary funds were given by alumni, trustees, and interested friends. Dr. Forbes was dean from 1862 to 1872.

The alumni lecture was delivered by the Rev. Dr. Felix Lossing Cirlot, of the class of 1927. The subject was A Critique of the Report of the Archbishops' Doctrinal Commission. An unusually large number of alumni attended the lecture.

## Diocese of New York Announces Schedule for Three Conferences

NEW YORK—Three church summer conferences have just been announced by the office of the diocese of New York. They are to be held at Incarnation camp, Ivoryton, Conn., June 26th to July 2d. The conferences are arranged for the family, juniors, and seniors.

Leaders of the family conference include the Rev. Charles R. Fielding, Dr. Thelma Grady Voorhis, and Dr. Mary James. The subjects taken up will be The Life of Christ and Understanding Our Children.



## City Schools to Have Religious Education

Elgin, Ill., Raises \$5,795 Fund for Weekday Christian Teachings in Public Classrooms

ELGIN, ILL.—Weekday religious instruction in the public schools of Elgin, according to an account in the *Elgin Courier News*, became an assured fact on May 23d when reports of campaign workers showed that a goal of \$5,475 had been over subscribed to the amount of \$320.34. This goal has been before the non-Roman churches of the city for the last 10 years.

It is expected that by July 1st a supervisor and a teacher will have been selected from the many applicants, and that the work of preparing the curriculum can begin. The teacher must have the qualifications of a member of the public school faculty.

When the fall term of school opens, arrangements will have been made for one hour of instruction weekly in all grammar schools of the city. Attendance will be voluntary, and each child who attends the lectures will be required to present a written request from his parents.

The Rev. Messrs. Crawford W. Brown, Sidney W. Powell, and William Rest, endeavoring to assist in the preparation of the lessons, last winter gathered a large amount of material. They visited several cities, studying the way weekday instruction is now handled. Their tour of investigation took them as far as Minneapolis and New York.

### WILL ALSO FINANCE BIBLE CLASSES

The sum of money already raised by campaign is sufficient to finance, in addition to the weekday instruction next fall, the holding of daily Bible classes. These are to begin June 13th and to continue to July 1st.

The Bible classes, an annual event now in its 14th year, have grown steadily. Last year 800 young people enrolled.

The campaign to raise \$5,475 for the Elgin Council of Christian Education was started on May 13th. The next day a house to house canvass was made, despite rain. In all, 2,300 persons contributed, almost double the number usually contributing to similar causes.

Pastors of 15 churches participated in the movement, including the Rev. Crawford W. Brown of the Episcopal Church of the Redeemer.

### Have Christmas Tree in May

CHICAGO—A Christmas tree in May doesn't sound just right, but the children of St. Paul's church, the Rev. F. C. Benson Belliss, rector, had just that on May 22d. Gathering around the tree, all decorated in true Christmas fashion, the children placed gifts for mission children in stations of other countries. Because of the time required for packing and dispatching the gifts, the St. Paul's children gave theirs this spring.

## Anxiety Felt in Germany About Pastor Niemöller

LONDON (RNS)—Great anxiety is being felt throughout Germany about the imprisonment of Pastor Niemöller, Confessional Church leader, according to Sydney H. Moore, headmaster of the well-known Silcoates school, who has just returned to England after interviewing many pastors and professors of the Confessional Church.

Mr. Moore said that already from 20 to 30 deputations from different parts of Germany have gone to Berlin to intercede for him, including a strong contingent of miners from the Ruhr.

The British educator said that prayers for Niemöller are being constantly offered in the Roman Catholic churches of Germany.

Mr. Moore described Niemöller as being "very depressed."

"Niemöller is essentially a social being, yet for the whole of the day he sits confined in a solitary cell, save only for 15 minutes' exercise," he said.

## Minnesota Men's Club Has Repaired 1,500 Toys for Underprivileged Children

RED WING, MINN.—Every Monday evening since last November 20 men and boys have been busy in the basement of Christ church here repairing toys for distribution to underprivileged children. More than 1,500 toys have been reconditioned.

The project is that of the Welles men's club. About five years ago, in order to make good use of the spacious basement of the church, the men converted it into a toy shop. Beginning in a small way with a few makeshift tools, they now have a fully equipped shop. The latest addition was a \$125 saw and joiner, which the men themselves donated.

Toys are collected by the city chamber of commerce, the Kiwanis club, and other secular organizations, and turned over to the men. So well has the work been going that the men now have money enough to run the shop for the next two years.

## 67 Graduates of St. Augustine's College Addressed by Dr. Wesley

RALEIGH, N. C.—Sixty-seven graduates heard the baccalaureate address of Dr. Charles H. Wesley, dean of the graduate school of Howard university, when he spoke at the 71st annual commencement exercises of St. Augustine's college on May 25th. The Bachelor of Arts degree was given to 26 students, the Bachelor of Science degree to 11; 10 were graduated from the St. Agnes school for nurses, four from the Bishop Tuttle school; and 13 were graduated from the two-year college preparatory division. Three former graduates were given diplomas.

St. Augustine's college is the only Church college for Negroes. The president, the Rev. Edgar H. Goold, in his report showed that the year had been successful, though larger financial support is very much needed.

## 100 Youths Expected at Brooks Institute

Church Society for College Work Sponsors Meeting to Examine the Bases of Christianity

NORTH ANDOVER, MASS.—One hundred preparatory school boys, college students, and young business men are expected to attend the Brooks institute, which will be held from September 12th to 17th at the Brooks school in North Andover. It is sponsored, through the Church Society for College Work, by a large group of men prominent in religious and educational fields; and its purpose is to examine the bases of Christianity intelligently, objectively, and with reverence.

Speakers at the conference include Frank Ashburn, headmaster of Brooks school; the Rev. Eugene Blake, minister of the First Presbyterian church, Albany, N. Y.; the Rev. Charles Cadigan, chaplain of Amherst college; Fay Campbell, secretary of Dwight hall, Yale university; the Rev. John Crocker, chaplain to Episcopal students at Princeton university; and the Rev. C. Leslie Glenn, rector of Christ church, Cambridge.

Additional speakers are the Rev. Arthur L. Kinsolving, rector of Trinity church, Boston; the Rev. Frederic B. Kellogg, chaplain to Episcopal students at Harvard university; the Rev. Elmore McKee, rector of St. George's church, New York City; Spencer Miller, expert on industrial relations; the Rev. Grant Noble, chaplain of Williams college; and the Rev. Theodore Wedel, secretary for college work.

### TO HOLD RETREAT AND CONFERENCE

Prior to the Brooks institute, a retreat and conference of the institute leaders and others interested in college and school work will be held at Merrywood, the estate of Mrs. Francis S. Kershaw of Marlboro, N. H., under the leadership of the Rev. Charles Wiston of China. Applications for both retreat and institute may be made through the Rev. Frederic Kellogg at Christ church, Cambridge.

Among the sponsors of the institute are President Thomas H. Gates of the University of Pennsylvania; Bishop Lawrence of Western Massachusetts; the Rev. Endicott Peabody, headmaster of Groton school; the Hon. Francis B. Sayre, assistant secretary of state; the Rev. A. Graham Baldwin, chaplain of Phillips Andover academy; the Rev. Eugene Blake, minister of the First Presbyterian church, Albany, N. Y.; the Rev. W. Bryan, Jr., chaplain to Presbyterian students at Princeton university; and the Rev. George Cadigan, Episcopal chaplain at Bowdoin college.

Others are the Rev. H. M. P. Davidson, chaplain of St. George's school; Dr. Francis Hall, Boston physician; the Rev. George Langdon, chaplain of Pomfret school; the Rev. William F. Lewis, rector of St. Paul's church, Burlington, Vt.; the Rev. Sidney Lovett, chaplain of Yale university; the Rev. John Mackay, president of Princeton Theological seminary; Burton Miller and Charles C. Peabody of Cambridge; David R. Porter, headmaster of Mt. Hermon school; Henry Prout of Boston; Edwin A. Stebbins of Rochester, N. Y.; the Rev. W. Brooke Stabler, chaplain of the University of Pennsylvania; the Rev. George Stewart, minister of the First Presbyterian church, Stamford, Conn.; Edwin Sunderland, New York lawyer; the Rev. Malcolm Taylor of the diocesan house, Boston; and the Rev. Meredith Wood, master at St. Paul's school, Concord, N. H.



# Spring Conventions Held in Many Dioceses

## RHODE ISLAND

### Bishop Perry Asks for Suffragan to Direct Mission Work

PROVIDENCE, R. I.—The election of a suffragan bishop was asked for by Bishop Perry, when he addressed the 148th annual convention of the diocese of Rhode Island May 24th in the Cathedral of St. John here.

Said the Bishop: "A city mission, and associate mission house, whenever and wherever found possible, would serve to reinforce and unify much of the Church's work now being fostered here and there under separate auspices. The direction of these new ventures and the supervision both of diocesan missions, and of the diocesan offices constitute and present a distinct and permanent sphere of responsibility.

"The administration of such work is committed usually either to an archdeacon, a diocesan and city missionary, or to a suffragan bishop. The opportunity would seem to me ripe for the choice of this third alternative.

"Under the canons the election of a suffragan can only take place upon the request of the bishop of the diocese after approval of convention, and the consents of the bishops and standing committees of the Church. Such procedure would postpone final action until another session of convention.

"I am ready now to make such a request only after the step shall have been carefully considered, approved, and financed by the clergy and delegates assembled."

A committee consisting of the Rev. Roger Alling, and the Rev. James Murchison Duncan, Charles R. Haslam, Robert L. Bowen, and Winthrop DeWolf, was appointed to consider action on the request of the Bishop.

This committee reported favorably, and proposed that the salary of the suffragan be \$5,000 a year, plus traveling expenses, plus pension premium, making a total of \$5,850, to be raised as follows: \$3,600 already being paid to the executive secretary, \$1,800 traveling allowance of Bishop Perry voluntarily surrendered by him, and a \$475 assessment on the parishes.

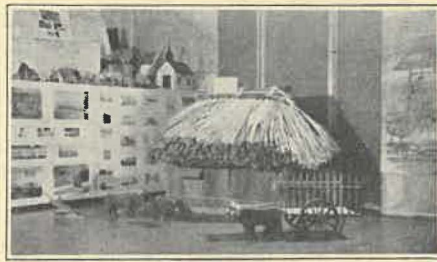
Upon the acceptance of this committee's report by convention, Bishop Perry formally made request for the election of a suffragan bishop, when and as the canons provide.

Diocesan officers were generally reelected. The Rev. Russell Hubbard replaced the Rev. A. R. Parsley as a clerical member of the standing committee. Lewis D. Learned replaced R. L. Anthony.

### Japanese Priest Ordained in Brazil

NEW YORK—In Brazil on April 27th a Japanese deacon, the Rev. Barnabé Kenzo Ono, was ordained to the priesthood at Trinity church, Porto Alegre. Mr. Ono has been ministering at the Church of the Ascension, Uezuca, one of the many Japanese colonies in the state of Sao Paulo.

The ordination took place during the 40th council of the Brazilian Episcopal Church. At the same time as the council meeting were the meetings of the Woman's Auxiliary, the Forward Movement, and the Brotherhood of St. Andrew.



### CHURCH SCHOOL EXHIBIT

A feature of the recent Massachusetts children's offering presentation was this exhibit at Grace church, New Bedford, prepared by the boys of St. Paul's school, Camaguey, Cuba. An exhibit from rural Virginia was shown at St. Stephen's, Lynn. Other churches chosen for presentation services, of which there were five, were Trinity, Boston; St. Thomas', Taunton, and St. Anne's, Lowell.

## NORTHERN MICHIGAN

### Bishop Ablewhite Declares "Isms" the Menace Today

MARQUETTE, MICH.—"The menace of 'isms' in the world today can be met only by Christian people becoming better Christians," declared Bishop Ablewhite in the opening sermon of the 43d annual convention of the diocese of Northern Michigan.

Bishop Creighton, Coadjutor of the diocese of Michigan, was the principal speaker at the convention dinner. He urged that the Church accept the responsibility of being the moral guide to a troubled and vexed generation of confused people. He asked that Christians sweep aside complex arguments and subterfuges and recapture the feeling of spiritual unity with Christ.

Nearly every parish and mission in the diocese was represented at the convention and reported quotas paid much more fully than during the last several years.

The standing committee was reelected without change. Delegates elected to the provincial synod are: clerical—the Rev. Messrs. Glen A. Blackburn, Malcolm Langley, Gilbert Curtis, and Clarence Reimer; lay—Charles McBean, William Fountain, F. L. S. Reynolds, and George Osborn.

### Bishop Consecrates Parish House

BAY ST. LOUIS, MISS.—A new parish house was consecrated here on May 17th by Bishop Green, the consecration being one feature of the recent rural convocation, which was first to make use of the house.

### Pennsylvania Auxiliary Plans Special Offering

PHILADELPHIA—"Save the cuts" is the slogan for a special program adopted by the Woman's Auxiliary of the diocese of Pennsylvania in working toward its goal of a special offering to apply on the \$47,000 deficiency between the pledges of the dioceses and the budget of the National Council.

The women of the diocese have been asked to make the Ember Days, June 8th, 10th, and 11th, days of special prayer. A special service for the presentation of the "Save the cuts" offerings will be held June 22d in St. Luke's church, Germantown.

## HARRISBURG

### Bishop Brown Draws Parallel Between Present and Pharaoh's Time

HARRISBURG, PA.—Recalling Pharaoh's dream of seven fat and seven lean kine, interpreted by Joseph to mean seven years of plenty followed by seven years of famine, Bishop Brown, in his address to the 34th convention of the diocese of Harrisburg, May 24th and 25th, observed that he had completed on May 1st seven years in the episcopate, which had been lean years, financially speaking. He hoped that the good years of better times are yet to come.

"Our thanksgiving to the giver of every good and perfect gift and our expression of gratitude to our children in God throughout the diocese is unbounded," declared the Bishop, "because during these lean and desperate years of depression and recession, without fear and without complaint the work of Christ has been carried on in our own congregations, and we need not be ashamed of what we have sent to the National Council for the great missionary enterprise throughout the world."

Calling the attention of the delegates to the fact that whereas during the past year five priests were received from other dioceses and two were demitted from the diocese, 16 clergymen changed their charges within the diocese, the Bishop remarked that in well nigh every case he considered the change to have been a promotion to larger work because of faithful and effective service.

He asserted that this promotional idea is the policy of the Bishop, and that the parish vestries have coöperated to a marvelous degree. He praised the calibre of the ministers of the diocese today, announcing that his only claim of contribution to the welfare of the diocese is his share, under God's guidance, in placing the right priest in the right place. He called upon the laity for loyal support of their spiritual leaders, particularly in making the newly confirmed and other new members feel at home in their churches.

"We note that every bishop in his convention address stresses the parlous times in which we live. Dictatorships abound. Wars drench the earth with blood. Rumors of war startle the mind with fear. But man's necessity is God's opportunity! The spiritual awakening we have longed for is surely at hand at last. Open opposition to Christ is having effect upon the brave hearts of the host of God. 'Who is not with Me is against Me!' In time of war, indifference cannot be distinguished from treachery, and surely today the strong Son of God goes forth to war against the world, the flesh and the devil. . . ."

Judge Fred S. Reese of Carlisle, Pa., presided as toastmaster at the annual banquet, the speakers being Dean Evans of the Philadelphia Divinity school; the Rev. Theodore P. Ferris, rector of Emmanuel church, Baltimore; and Bishop Brown.

A new constitution of the diocese, approved on first reading last year, was finally adopted with the exception of one section which would have prevented any clergyman or layman whose parish or mission is in



default in the payment of diocesan assessment or Pension Fund premiums from appointment or election to any office or committee.

All Saints', Hershey, Pa., was admitted as an organized mission.

Three new members were elected to the standing committee: Canon Stuart F. Gast, the Ven. W. Josselyn Reed, and George L. Low. Elected to the provincial synod were the Ven. W. Josselyn Reed, the Ven. William T. Sherwood, the Rev. Messrs. Robert T. McCutchen and Samuel H. Sayre, and the following laymen: Dean R. W. Bomberger, Col. W. Fred Reynolds, P. F. Burchfield, and James Rudisill.

## SPRINGFIELD

### Advance Has Been Made in All Parts of Diocese, Bishop White Reports

SPRINGFIELD, ILL.—At the annual synod of the diocese of Springfield, held May 17th and 18th in St. Paul's church here, a joint session of the synod and the Woman's Auxiliary heard Bishop White's charge, in which he reported signs of growth and advance in all parts of the diocese. Bishop Spencer of West Missouri was the speaker later in the evening at the annual dinner of the Church club.

Elections included the placing of Maynard Motz on the standing committee as lay representative. He replaces L. T. Gregory. Deputies to the provincial synod include the Rev. Messrs. H. L. Miller, E. L. Roland, T. A. Dixon, and F. S. Arvedson; C. M. Hathaway, J. Haber Smith, Ernest Wilson, and C. M. Andre.

The Woman's Auxiliary elected the following as delegates to the provincial meetings: Mmes. Nathan Cole, Jesse Black, Charles Armstrong, H. K. Feltenstein, and Reed.

## CONNECTICUT

### Bishop Budlong Reveals Memorial Plans in Honor of Retired Bishop

HARTFORD, CONN.—Every effort, said Bishop Budlong in his address to the 154th diocesan convention of the diocese, will be made to expand the facilities of Berkeley Divinity school and to purchase the building now known as Sachem hall from Yale university. The building is to be a memorial to retired Bishop Brewster, oldest living alumnus of the school.

Bishop Budlong, speaking as president of the board of trustees of the school, addressed the convention on May 17th in Christ church cathedral here.

A resolution was passed by the convention congratulating Bishop Brewster on the 41st year of his consecration and the 90th of his life. Born in 1848 in Windham, the Bishop is a graduate of Yale. He has received honorary degrees from that university and from Trinity and Wesleyan colleges. In 1928 he resigned his bishopric.

Reporting to the convention, the diocesan treasurer stated that all bills for 1937 had been paid, since expectancies were \$7,000 overpaid.

Statistics for the year 1937 show 1,868 Baptisms, 2,410 Confirmations, 60,202 communicants, and 19,974 officers and teachers, an increase all around.

The budget for 1939 calls for \$108,715, of which \$65,000 will go to the National Council for missions. This is twice the amount retained for diocesan missions.

The convention, by resolution, em-

powered the Bishop to appoint a committee to consider the advisability of a field secretary for the diocese. The committee is to report at the next convention.

Following the convention meeting, 364 persons attended the annual dinner of the diocesan church club. A testimonial to retired Bishop Brewster, the dinner and meeting included the presentation of a bound volume of letters of congratulation from every clergyman now living who had served under the retired Bishop, as well as all those clergymen now serving in the diocese. Later a second bound volume was presented Bishop Brewster, this one containing letters from every bishop of the Church in the United States.

The Rev. Messrs. Frank S. Morehouse and Raymond Cunningham replace the Rev. Messrs. S. R. Colladay and H. E. Kelly on the standing committee. Deputies to the provincial synod are the Rev. Messrs. George B. Gilbert, Frank S. Morehouse, Raymond Cunningham; the Ven. William F. Williams; Tracy B. Lord, Wallace C. Hutton, Frederick W. Kilbourne, and the Hon. Raymond E. Baldwin.

## WESTERN MASSACHUSETTS

### Bishop Lawrence Offers Suggestions for Efficiency of Clergy

SPRINGFIELD, MASS.—The welfare of the clergy, declared Bishop Lawrence in his address to the 37th annual convention of the diocese of Western Massachusetts, is his first interest. He gave a number of suggestions for the greater efficiency of the clergy. The convention was held May 17th and 18th in Christ church, Springfield.

Bishop Lawrence pointed out the importance of the follow up of confirmation candidates and the recognition of the responsibilities of vestries, spiritual as well as material.

"What can be done to create an alert, informed, and converted laity in the diocese?" he asked. Feeling that a solution could be arrived at only through consultation and cooperation with the laity themselves, he last year called together a group of diocesan leaders. The result now was the selection of Alan W. MacCarthy, a qualified layman, to visit with vestries of the diocese.

In connection with youth, a subject close to the Bishop's heart, he spoke of his new work at Bucksteep Manor, calling it a leadership training center. A field secretary for the Girl's Friendly society has been engaged, and a chapter of the Sir Galahad order has been started for boys.

The Bishop emphasized four principles and trends for the diocese: decentralization, as expressed in the formation of the diocesan council; individualism in the recognition of personal responsibility; Christianization, as expressed in increasing emphasis upon those only nominally or conventionally Christian; and humanization, as expressed in the adoption of a human rather than financial goal.

After lengthy discussion, the convention adopted, by unanimous vote, a canon setting up a diocesan council to coordinate the organization and work of the diocese. The council will consist of 24 members. It will organize the following departments: missions and Church extension, religious education, Christian social service, field work, publicity, youth, and finance.

Also, a resolution supporting the cam-

paign against venereal diseases and asking the state legislatures to enact into law the necessary bills to provide for medical examination prior to marriage was adopted by the convention.

Following the recommendation of a committee headed by Canon Mott, it was voted to recommend that the senior warden of each parish and mission call a meeting of his vestry or executive board to consider some plan of insurance for lay employees.

The Western Massachusetts branch of the Woman's Auxiliary held its spring meeting in the same place. Mrs. Leigh R. Urban presided over the all day session, which included the presentation of a United Thank Offering. Miss Margaret Teague, rural worker, and Dr. Mary James, medical missionary to China, were speakers.

The Rev. G. Gardner Monks replaces the Rev. L. R. Urban as clerical member of the standing committee. Frederick S. Allis, Sidney E. Bell, and Albert W. Rice replace H. A. Field, M. P. Whittall, and Chandler Bullock as lay members. Deputies to the provincial synod are to be: clerical—the Rev. Messrs. Frederick H. Arterton, Charles H. Cadigan, Arthur Murray, and Stanley C. S. Shirt; lay—Richard H. Campbell, Curtis P. Donnell, Russell L. Davenport, and John W. Emery. The alternates are: clerical—the Rev. Messrs. Frederick H. Danker, Edmund R. Laine, T. Frederick Cooper, and Ralph B. Pease; lay—Winthrop Dakin, Earl T. Harper, William C. Hart, and Reginald D. Lidstone.

## Minnesota Provides Retirement Policies

—Continued from page 682—

membership on the bishop and council. The report will be heard at the next convention.

A committee of three was named as a loan committee to administer funds left by the late Isabella T. Cooke of Minneapolis. It is stipulated that these funds are to be used in making loans to small parishes and missions at a low rate of interest, and that Bishop Keeler be one member of this committee. The other members are David E. Bronson and Benjamin T. Griggs.

The convention adopted a budget of \$66,650 for the year.

### TEXAS RECTOR IS SPEAKER

Principal speaker at the convention dinner was the Rev. Thomas N. Carruthers, rector of Trinity church, Houston, Tex. The Rev. Dr. A. E. Knickerbocker, rector of the host parish, spoke in behalf of the general Church. He concluded:

"We have the men, the power, the money resources. In the Name of God, let's tap them and go forward in greater service!"

The Rev. Austin Pardue was succeeded on the standing committee by the Rev. William C. Bimson, as was Harold Blodgett by Ralph Brownson, Jr. Delegates to the provincial synod will be: clerical—the Rev. Messrs. Monroe Bailie, A. E. Knickerbocker, Hubert G. Wrinch, Frank Zoubek, William C. Bimson, and Dean Vesper O. Ward; lay—Donald A. Hormel, E. R. Coppage, J. F. Quest, G. A. N. King, George Barnes, and Drake Lightner.

### St. Luke's Graduates 65 Nurses

CHICAGO—Sixty-five young women were graduated from the nurses' training school of St. Luke's hospital, at services held in St. James' church. Dr. Selim W. McArthur, president of the medical board, spoke and presented the diplomas.



# Liberal Evangelicals Discuss Long Report

Review Study of Confirmation Office Rubric, Then Vote Approval of Occasional Open Communion

**N**EW YORK—The session of the fifth regional conference of the Liberal Evangelicals, held in St. George's church, May 24th and 25th, which evoked most discussion was that of the afternoon of the first day, when the report of the committee on relations with Evangelicals of other denominations, including the question of open communion, was presented.

The report, 3,000 words in length, was read by Bishop Ludlow, Suffragan of Newark, chairman, and signed by him and the other members of the committee, namely the Rev. Dr. W. Russell Bowie, the Rev. Dr. John Gass, the Rev. Dr. Howard Chandler Robbins, the Rev. Dr. Guy Emery Shieler, and the Rev. George T. Trowbridge. No other question except that of open communion was touched upon in the report.

The committee declared itself to be in favor of what the Church of England calls "occasional conformity," or the admission of unconfirmed baptized persons to the communion at certain times and under special circumstances. The service at Oxford last summer was cited as the example to be followed.

A considerable portion of the report was devoted to an historic study of the rubric at the close of the Confirmation Office. The point was made that this was only a "domestic rule" for Anglicans and not a regulation for members of other religious bodies.

Almost as much space was given to citations from the histories of bishops and parishes of the Episcopal Church in the



**INDIANS LEND COMMUNION SERVICE**  
The Queen Anne Communion vessels exhibited at Western New York's centennial celebration were lent to the diocese by this delegation of Mohawk Indians. (Buffalo Evening News Photo.)

United States, for the purpose of proving that open communion in the sense of "occasional conformity" has always been the custom. One paragraph of this section of the report read as follows:

"Open communion is not determined by canon law. No canon of this Church deals with it even by implication. It is determined solely by custom, as in the Cathedral of St. John the Divine, New York, where open communion has been the invariable rule ever since the cathedral was opened for public worship. This custom, which is general but not universal, depends in turn upon a liberal and historical interpretation of a rubric in the Book of Common Prayer. That rubric reads as follows: 'And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.'"

Bishop Manning of New York, who was not present at any session of the conference, was shown this paragraph and made the following statement:

**MIGHT GIVE WRONG IMPRESSION**

"The statement made in this report as to a rule on this subject at the Cathedral of St. John the Divine might perhaps give a wrong impression. The only rule on this subject at the cathedral is the rule of faithful adherence to the canons of the Church and to the rubrics of the Prayer Book, including the rubric at the end of the Confirmation Office. No invitation to receive the Holy Communion is given at the services in the Cathedral except the invitation of the Prayer Book itself as contained in the two Exhortations, 'Ye who do truly,' and 'Dearly beloved in the Lord,' both of which are read at the 11 o'clock service every Sunday."

Bishop Ludlow, at the end of the report, offered the following resolution, which was seconded by the Rev. Dr. Howard Chandler Robbins:

"Resolved: that, in our judgment, the rubric at the close of the Confirmation Office is a disciplinary rule, intended solely to apply to members of the Anglican communion, and having no reference whatsoever to the occasional reception of the Holy Communion by baptized members of other Chris-

tian bodies who come to what is not 'Our Table' but the Table of the Lord.

"The admission of these guests is to be regarded as fully warranted historically, as in accord with the liberality of the Anglican tradition, as approved by the overwhelming majority of our people, and as avoiding a legalism which would reduce the Catholicity of this Church. Moreover, it is in accordance with the spirit of what our Lord said when His disciples sought to exclude from fellowship those who, though they followed Him, were following 'not with us.'"

**OBJECT TO "OCCASIONAL"**

The discussion, which was prolonged, was almost entirely upon the desire of some of the Liberal Evangelicals to omit the word occasional from the resolution, and recognize all baptized Christians as members of the Church. The Rev. Dr. E. Clowes Chorley, rector of St. Philip's church, Garrison, N. Y., who moved that the word be struck out, said:

"We have many Christian people in our congregations who wish to be regular communicants, but do not wish to be confirmed because they have pledged their allegiance to Christ in some other religious body. Occasional conformity would not meet their situation."

Bishop Ludlow replied, saying:

"The committee chose that word occasional deliberately. As soon as you make a practice regular, you come upon canonical questions and other problems. We must not go faster than the whole body of Church people are going."

**REFER REPORT TO COMMITTEE**

After several more speeches covering the same points, it was voted to refer the report back to the committee, who would retire and bring in their findings within half an hour. At the end of that time, the committee declared that all its members still were in favor of leaving the word occasional in the report. Discussion was renewed.

The Rev. Dr. William Norman Guthrie,



**HISTORIC VESSELS**

These Communion vessels, shown by Miss Dorothy Pratt, are owned by St. James' church, Batavia, N. Y. They were exhibited at Buffalo historical museum during the Western New York centennial celebration. (Buffalo Evening News Photo.)





ST. JOHN'S UNIVERSITY

Sandbags have been piled to form a redoubt in front of Schereschewsky hall.

rector emeritus of the Church of St. Mark's-in-the-Bouwerie, said with some warmth:

"This group amazes me by the idea its members appear to have of the meaning of the word occasional as used by the Anglican Church. It does not mean now and then, but on occasions, or what we in our slipshod way, would term great occasions. I hate to see Church people here talking like Congressmen, as though they did not know the English language or did not consider it important to speak it accurately."

## ADOPT RESOLUTION

After still more speeches, the resolution was adopted with the word occasional retained.

At the evening session on May 24th, the subject was War and Peace, the speakers being the Very Rev. Arthur B. Kinsolving, 2d, dean of the Cathedral of the Incarnation, Garden City, L. I.; and the Rev. Theodore Evans, rector of Trinity church, New Haven, Conn.

On the morning of May 25th, the subject was The State of the Church, the speakers being the Rev. Theodore P. Ferris, rector of Emmanuel church, Baltimore; the Rev. C. Leslie Glenn, rector of Christ church, Cambridge, Mass.; and the Rev. Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y.

On Wednesday afternoon, May 25th, Church and State was the subject. It was presented by the Very Rev. Dr. Henry P. Van Dusen, dean of Union Theological seminary, and the Very Rev. Dr. Henry Bradford Washburn, dean of the Episcopal Theological school, Cambridge, Mass.

The Liberal Evangelicals number 483, representing every province. There were only about 100 at the conference, owing to the dates, inadvertently chosen, which conflicted with conventions, commencements, and other special gatherings. Many of those present came from a distance.

An interesting announcement was made at the close of the conference, namely that five members of the Liberal Evangelicals had recently been elected bishops. These are: the Rev. Dr. Karl Block, the Rev. Dr. Edmund P. Dandridge, the Rev. Dr. Beverley Dandridge Tucker, the Rev. Dr. William A. Brown, and the Rev. Malcolm Peabody. Another member, the Rev. Dr. Charles W. Sheerin, has been elected second vice-president of the National Council.

## Campus Gate at St. John's Kept Locked

Entrance to Shanghai University, Now Refugee Camp, Is Permitted Only to Known Friends

SHANGHAI—No admittance is the general rule now at St. John's university in this city. The main gate is kept closed day and night, and only those persons who are known to the keeper or who must enter on business are permitted. On a flagpole above the entrance, and on many of the buildings, the American flag is flying, evidencing that the university is an American institution.

Outwardly the buildings and grounds look much as they did before the war. Despite the fact that at one time a fierce conflict raged near by, the damage to the institution was small. The grounds are on the boundary of the perimeter established for the defense of the International Settlement. They were under the protection of the British troops encamped in Jessfield park, which lies close on the south.

The bridge connecting the main part of the campus with that on the north side of Soochow creek has been partly dismantled. Japanese troops are patrolling in front of the grounds and drilling on the athletic field; and to enter the grounds from the north side of the creek, it is necessary to secure a military pass.

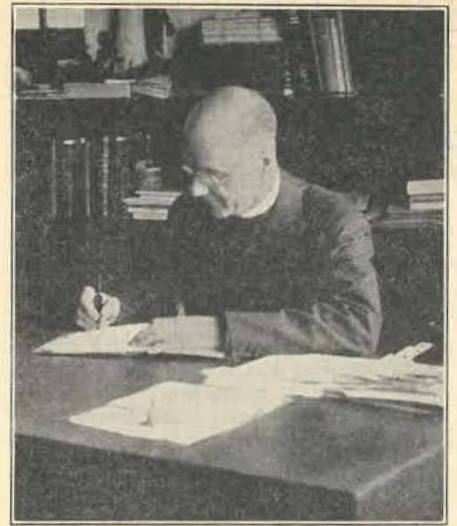
St. John's, however, is not, like St. Mary's, a deserted village. The dormitory buildings are occupied—by refugees and members of the staff, if not by students. Mann hall, Schereschewsky hall, and Seaman hall house many clergymen and other Christian workers and their families. These people were compelled to flee from the interior. There are more than 400 of them.

One wing of Yen hall has been converted into a refugee camp for 250 poor women and children. It is run by the YWCA of this city and financed by members of the mission. Counting residents, refugees, and servants, there are 900 persons living on the campus.

Women refugees are being taught various handicrafts, so that they may be more likely to support themselves when it becomes possible for them to return to their homes. For the many children, primary schools and a kindergarten have been organized. Special classes have been arranged for the clergy and other Christian workers, and the religious work goes on throughout the camp grounds.

Clothes are hung out on the verandas to air and dry, sometimes making the buildings look like New York tenements. This effect is furthered by the fact that the buildings also serve as godowns for furniture, school apparatus, and the rescued belongings of members of the mission and of refugees. The verandas are blocked with huge rolls of paper belonging to one of the newspaper firms. The paper, worth \$200,000, weighs many tons.

It is not possible to know when the refugees will be able to return to their homes. Some believe the day will come soon, but the majority are not so optimistic.



BISHOP ROBERTS AT HIS DESK

The Shanghai diocesan is shown working on the tremendous administrative problems of the Shanghai area at the desk given him upon his consecration last November.

### Many Missionaries Working in Shanghai District Have Changed Mailing Addresses

SHANGHAI—Many of the missionaries now working in this district have changed their addresses, according to the *Anking Newsletter*. Bishop Huntington, Miss Laura Clark, and Miss Mary Parke are now getting their mail at American Church Mission, 43 Tungting road, Hankow.

Mail for Dr. Taylor, the Misses Bowne, Colson, and Myers, and the Rev. Leslie Fairfield should be sent to St. James' hospital, Anking.

Letters to Mrs. Craighill, Mrs. Taylor, and Miss Gregg, and for persons at Wuhu should be sent to American Church Mission office, 1305 Yu Yuen road, Shanghai.

The mission office was moved from 152 Minghong road last August to the first floor of the Gilmore's house at 99 D Jessfield road, and only recently proper quarters were secured for the office at the aforementioned address on Yu Yuen road.

### Inaugural Ceremony for Seabury Memorial Set for September 6th

ABERDEEN, SCOTLAND—The Bishop Seabury memorial, according to a recent report from the Bishop of Aberdeen and Orkney, is now going forward with the large scale plans in the hands of the treasurer. The building space will be available at the end of this month, and September 6th has been fixed for the inaugural ceremony.

To date £2,300 have been expended in beautifying the bare and dingy nave of the old cathedral and making it harmonious with the new building about to be begun. The American treasurer sent £6,160 in 1928, and this spring he sent the final instalment of the funds subscribed in America—£11,626. These have been invested in government securities and have been drawn on only to meet the expenditures. It is hoped that the remaining funds will be found sufficient to carry out completely the architect's plans.



## Present 3 Offerings at Florida Centennial

**Diocese Falls Short of Objective, Yet Secures Money Enough to Do Most of the Work Planned**

TALLAHASSEE, FLA.—Three special offerings were presented when the centennial celebration of the diocese of Florida, with its two festival services and an historical pageant, was observed in St. John's parish May 22d. These were the offering for the centennial objectives, that of the young people's service league, and the church schools' Lenten offering for general missions.

The offering for the centennial objectives, which failed to reach the goal of \$35,000, will nevertheless cover the current debt of the diocese and go a way in attaining the chapel to be built at the University of Florida, in memory of the late Bishop Weed, and toward which the diocese of South Florida has already pledged its full quota of \$12,500; the salary of an arch-deacon; and the reestablishment of the diocesan newspaper. Plans are already afoot to secure the balance that will be needed to crystalize these plans.

The young people's service league placed \$400 in the alms basin to be used in the Forward Movement program of the youth of the diocese, and the church schools presented \$1,826.23 for general missions.

The Bishops of Florida and South Florida were in charge of the services, the Rev. John L. Oldham, chairman of the centennial committee and rector of St. Mary's parish, Jacksonville, assisted at the early celebration of the Holy Communion, and the Rev. William Jeffery Alfriend and members of his congregation of St. John's were the hosts of the occasion.

### SPIRITUAL NEEDS UNCHANGED

Bishop Wing of the southern diocese was the centennial preacher at the high school auditorium, while the rectors of the mother parishes of the diocese of Florida—those which antedated the organization of the diocese in 1838—assisted Bishop Juhan with the special service prepared for the day.

Bishop Wing in his sermon emphasized the fact that though the conditions of the world have changed mightily in the past century, its spiritual needs have not changed. "The Church's method of approach may be necessarily changed," said he, "but the end is the same—to win the world to Jesus Christ."

After delivering his text, "As the Father hath sent Me, even so send I you," and enlarging upon all the implication of those words, the preacher reviewed the founding of the diocese of Florida, out of which in 1892 grew the missionary district of South Florida, "when much of this great territory was a jungle and Indian warfare was a constant menace."

Three clergymen and 12 laymen, representing six of the seven parishes then organized, met in St. John's church, Tallahassee, on January 17, 1838, and organized the diocese now celebrating its 100th anni-

versary. The Bishop characterized their action as one of "sublime audacity, superb confidence, and radiant faith."

From the original seven congregations with about 100 communicants, the two dioceses grew into some 145 congregations and some 23,000 communicants. This growth he called a "great accomplishment" within the 100-year period.

The young people's program was under the direction of Bishop Juhan and the Rev. Ben A. Meginniss, Jr., director of the young people's service league. They were assisted most ably by the student workers at the University of Florida and the Florida state college for women, the Rev. Hamilton West and Miss Julia Gehan.

The young people joined with their elders in the colorful procession of choirs in red cassocks, led by crucifers and flag bearers, clergy and bishops, and officers of the diocese, both men and women, who marched from St. John's church to the high school for the midday service, luncheon, and pageant, the latter closing the two-day celebration with a high challenge for the new century.

The pageant was written by Miss Margaret G. Weed, daughter of the late Bishop of Florida, and was presented by her and her assistants on the auditorium stage. The script portrayed the coming of the light of Jesus Christ to Florida in its very earliest days, and traced the history of the diocese through the presentation of 16 incidents of the past 100 years.

### Manila Hospital Honored

MANILA, P. I.—St. Luke's hospital here was given, May 12th, the highest honor obtainable for a hospital with a capacity of 100 beds or over, when it was awarded a framed certificate calling it a model hospital of its class. The award was made on Hospital Day.

### Daughters Announce Two Courses

GAMBIER, OHIO—Two of the courses planned for the summer conference of the Daughters of the King of Ohio and Southern Ohio, which is to be held here June 20th to July 1st, are Planning a Parish Program of Religious Education, and Personal Evangelism.

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## Texans Sponsor Sunday Bay Front Services Ending With Special Twilight Sermon

HOUSTON, TEX.—A novel type of service is being used in this diocese. The gathering is along the bay front, beginning on Sunday afternoon and climaxing with a twilight sermon; and swimming, badminton, quito, and baseball are a part of the program. There is a picnic supper.

The services are sponsored by the young people of the Church of the Redeemer, Eastwood; St. James' church, Southmore; Holy Cross, Harrisburg; and All Saints', Pasadena. May 1st was the date of the first service, and there has been one each Sunday since.

## Albany Young People to Hold Third Conference at Silver Bay

ALBANY, N. Y.—Silver Bay on Lake George will be the scene of the third annual conference for young people held under the auspices of the diocese of Albany, July 3d to 10th. Leadership training is the purpose of the conference. The Rev. Dr. R. W. Woodroffe, executive secretary, is in charge of arrangements.

Bishop Oldham will be chaplain of the conference. He will conduct a study course on the life of Christ. The deans will be Mrs. Rollin S. Polk and the Rev. George A. Taylor.

## Dr. Prince Marks 15th Year

LAKE FOREST, ILL.—On May 8th the Rev. Dr. Herbert W. Prince celebrated the end of his 15th year of service in the Church of the Holy Spirit here. During this period the parish has made progress that included doubling the number of its communicants and baptized persons.

## Church Criticized by Southampton Bishop

Tells SPG Church's Supreme Need  
Is Sanctity All Around; Urges  
Deeper Devotional Life

LONDON—Dr. Karney, Bishop of Southampton, and formerly Bishop of Johannesburg in South Africa, criticized the present state of the Church Catholic in England when, on May 11th, he preached at the anniversary service of the Society for the Propagation of the Gospel. The service was held in St. Paul's cathedral here.

The supreme need of the Church of England, he declared, was greater sanctity all around. A holy Church would have other marks, he added, one of which would be Catholicity, and that would mean a missionary Church.

He pointed out that the town clergy are overworked with outside engagements, while many of the younger clergy marry too young and assume heavy financial burdens.

Today the Church gives the impression of fussiness and ineffectuality, of an institution living on the benefactions of the past. Rather, he said, it should be a Church from which prevailing, effectual prayers ascend day and night.

He suggested that the Church of England religion today is too mild for the present fierceness, that a devotional life is needed, one built up around the Eucharist and the daily offices said publicly in every church.

## A RELIGIOUS "BRAIN TRUST"

What has been described as a "religious brain trust" is now contemplated, according to a pamphlet entitled *The Christian Faith and the Common Life*. The "trust" is to be composed of distinguished Churchmen and Nonconformists.

In a foreword, the Archbishop of Canterbury explains that the proposal is the outcome of the conferences at Oxford and Edinburgh. After these, he invited a conference to meet at Lambeth. The participants in the latter were unanimous in holding that new steps are needed to meet the demands of the present situation.

A committee, the foreword explains, was consequently appointed, under the Archbishop of York, to prepare a plan, and it is this which is incorporated in the pamphlet.

The plan suggests the formation of a council on Christian Faith and the Common Life, to consist of a group of carefully chosen and highly qualified persons who should be invited to enlist the ablest minds in the study of the problems which now confront the Church.

"... To seek out and relate," the pamphlet continues, "the creative impulses which the Holy Spirit is bringing to birth in the life of the Church and the community; and to discover how bridges may be built between the organized life of the Churches and the activities of the common life."

"This might give the Christian movement a new sense of direction, and make it evident that there is a distinctive, challenging, and vitalizing Christian message for our time."

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## Merger Planned by 4 Lutheran Synods

Four More Synods Working Toward  
Merger That Should Be Effected  
During 1939

NEW YORK (RNS)—Evidence of growing unity among Lutheran bodies in America is contained in the recent approval of a move to combine four of the six United Lutheran Church synods in Pennsylvania. The first meeting of this newly formed Central Pennsylvania synod will be held June 7th and 8th at Harrisburg.

Pastors and lay representatives of congregations now constituting the West Pennsylvania, the Susquehanna, the East Pennsylvania, and the Allegheny synods, held separate conferences to consider a plan of merger. Duly authorized committees had already made the proper preliminary preparations for receiving a charter, and their reports were adopted. The other two bodies in that state are the Pittsburgh synod and the ministerium of Pennsylvania.

The Central Pennsylvania synod is the product of negotiations over a period of more than 10 years.

Four more synods—Kansas, Nebraska, Iowa, and Northwest—are also working toward a merger which authorities believe will be effected some time next year.

### SENTIMENT FAVORS INTEGRATED UNION

During recent months growing sentiment has favored a more integrated union of the five Lutheran communions which were federated in 1930 into the American Lutheran conference. These communions are the Norwegian Lutheran Church, the American Lutheran Church and the Augustana synod, the United Danish Lutheran Church, and the Lutheran Free Church.

The American Lutheran conference is one of the three main Lutheran groups, each with an approximate membership of one and a half million. The other two groups are the United Lutheran Church of America, the Evangelical Lutheran synod of Missouri, Ohio, and other states. Each of the important Lutheran bodies maintains a commission on Church unity. Recent meetings of these representatives have indicated marked friendliness and willingness to cooperate.

### SYNODICAL LINES CROSSED

Regarded as another indication of growing amity among Lutherans is the fact that many phases of Church activity are now being organized along national lines, with little regard for synodical affiliation. Such national groups formed include the Lutheran Foreign Missions conference of North America, the National Lutheran Inner Missions conference, the Lutheran Educational conference, the American Lutheran Home Missions council.

Most recent unity move was the organization of the Department of National Lutheran Welfare in the National Lutheran council to coordinate activities of Lutheran welfare agencies throughout the country.

## Bishop Stevens Will Lecture at 36th Los Angeles Summer School

LOS ANGELES—At the 36th annual summer school of the diocese of Los Angeles, to be held during the week of June 26th at Harvard School for Boys, North Hollywood, San Fernando valley, Bishop Stevens will present a general course of lectures on The Christian Message for Our Present-Day World.

There will be, also, three courses on the Bible: The Old Testament, Its Content and Values, by the Rev. William Cowans, rector of Trinity church, Redlands; The Life of Christ, by the Rev. Edwin Moss, vicar of the Church of the Angels, Los Angeles; and The Life and Work of St. Paul, by Dean Lane, Phoenix, Ariz.

### Five Choirs Unite in Festival

WORCESTER, MASS.—In accordance with Bishop Lawrence's plan for spring choral festivals in the different parts of the diocese of Western Massachusetts, one was held in All Saints' church here on May 11th. The choirs of the Worcester churches, All Saints', St. Matthew's, St. Mark's, St. Luke's, and St. John's, took part. Bishop Lawrence was the preacher, and Dr. T. Tertius Noble, organist and choirmaster of St. Thomas' church, New York, conducted the singing of his own anthem, Souls of the Righteous.

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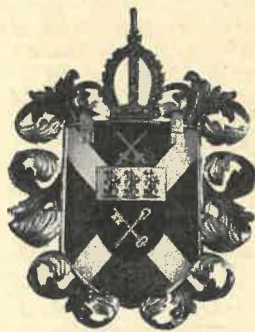
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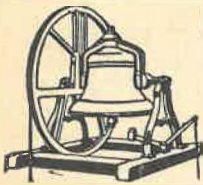
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## Mutual Task Discussed by Various Faiths in Capital

WASHINGTON—Roman Catholics, Anglicans, Jews, and Protestants gathered here on May 23d to discuss their mutual task of making religion vital in the nation's capital. Spokesmen for the different groups addressed a congregation of several hundred people. Canon Stokes of Washington cathedral presided over the gathering.

He read a letter from President Roosevelt which called attention to the unity of religion in the well-known passage from Amos:

"What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

"I am glad," wrote the President, "to learn that the committee on religious life in the nation's capital is unwearied in its work to promote good will among all our citizens. It gives me great pleasure to wish Godspeed to your work."

Fr. Cartwright, pastor of the Roman Catholic Church of the Immaculate Conception, delivered a call to a united religious platform. The three planks of this platform for the unity of the three religious bodies and their members are: the existence of God, the Ten Commandments, and the radical difference of man from beast.

Rabbi Simons, another speaker, asserted that one needs religion to "arouse and interpret the conscience" and properly to "interpret the Constitution of the nation." He defined religion as the "gateway to tomorrow."

## Tohoku Auxiliary Will Support Christian Doctor in North China

TOHOKU, CHINA—Two resolutions—concerning the supporting of a Christian doctor in North China and contributing toward a purse for Tange San, a missionary soon to complete 20 years of service in Taiwan—were ratified by the Woman's Auxiliary of the district of Tohoku, when the Auxiliary met May 4th in Sendai. The resolutions were made at the General Convention Auxiliary meeting in Kyoto.

The Bishop, in his sermon, instructed the Auxiliary to evaluate its work carefully and to realize that the missionary work of the Church can only become strong when there are strong parishes at home supporting that work.

Relected president of the Auxiliary of the district was Miss Ai Toi.

## Order of St. Vincent Creates Endowment as Walker Memorial

CAMDEN, N. J.—Meeting in the clergy house of the Church of St. Mary the Virgin on May 20th, the Order of St. Vincent, through its council, set aside a fund of \$400 as an endowment in memory of Robert T. Walker.

It has been proposed that the income of the endowment be applied to assist candidates for Holy Orders. Walter W. Gaskill, Boston, was authorized to work out details for the establishment and prospective use of the fund.

## Archbishop Protests Leaving Out Religion

### Objects to Melbourne Committee's Dispensing With Religious Services on National Memorial Day

BY ROBERT HARLEY-JONES

SYDNEY, AUSTRALIA—This year there was no religious expression of remembrance at Melbourne on April 25th, Anzac day. The negative decision was made by the Melbourne Committee of Returned Sailors and Soldiers' Imperial League of Australia. Dr. Head, Archbishop of Melbourne, who is himself a returned soldier, has issued a public protest.

Anzac, as every Australian knows, is a composite word derived from the initials of Australian and New Zealand Army Corps. It was coined during the World war, and is now in national usage as the name of the day dedicated to the memory of those Australians who fell in the war.

Each year on April 25th, the day of the Anzacs' landing at Gallipoli, a public commemorative service has been held in the chief cities of the commonwealth; and military, civic, and religious representatives have been present.

Regarding the negative decision of the Melbourne Committee of Returned Sailors and Soldiers' Imperial League, Dr. Head has written in the *Church of England Messenger*:

"I propose to march as usual with the imperial troops, but to leave the procession before the civic commemoration takes place. Our great Anglican soldiers, Sir Harry Chauvel and Sir Brudenell White, have refused to be present at this ceremony, and we should follow their example, for several reasons.

"We are really faced with a conflict of loyalties. I recognize and fully appreciate the loyalty to unity and comradeship among the ex-soldiers. I am sorry that this should be weakened or spoiled, as it is a glorious thing. But on this particular day we are not thinking of ourselves only, but of ideals which are far greater than ourselves, and it is because of our loyalty to these greater things that I find the proposed civic ceremonial insufficient and unsatisfying.

"There is our loyalty to the empire, which is Christian, and the majority of whose people are anxious to secure their Christian faith at a time when it is being menaced in other countries. We are heading for national disaster if, in our public ceremonies, we deliberately leave out God."

### ARCHITECTS' PLANS UNSATISFACTORY

The winning design for the extension of St. Andrew's cathedral was that of Messrs. Pinckney and Gort of London. When the design was published in Sydney about three months ago, it aroused a storm of public criticism as a design unsuitable for an extension of the perfect Gothic miniature of St. Andrew's and unwanted as an ultra-modern ecclesiastical structure.

The chief dailies and weeklies have been inundated with letters of protest. Although the architect arrived in Sydney recently to make arrangements for the carrying out of the design, it was felt that it would be most unwise to proceed without reconsidering the whole scheme of enlargement.



## Bishop of Arctic Talks at Grand Rapids Church

GRAND RAPIDS, MICH.—The Bishop of the Arctic, popularly known, because of his frequent travels by air, as the Flying Bishop, was the guest preacher at St. Mark's church here on May 22d. Dr. Fleming is head of a diocese of immense proportions in the northern part of Canada, and for many years he has devoted his life to the Eskimos.

The Eskimos call him In-Nook-Tak-Kaub, meaning "one of the family of the Eskimo." In the issue of October 25, 1937, *Life* magazine presented a pictorial story of his work and life among the Eskimos.

Dr. Fleming's sermon was a stressing of the years of peaceful relations between

the United States and Canada, an especially appropriate topic, since St. Mark's has had a guest preacher from the Canadian Church on the Sunday nearest Empire day for the past several years.

"If the United States and Canada," said the Bishop, "are to be great, each member of these two nations must be obedient to the heavenly vision. . . . It is not a case of following the Stars and Stripes or the Union Jack. Our standard bearer is none other than the King of kings and Lord of lords. . . . We desire that public opinion in Canada and the United States may be so influenced that the peace which has reigned for the last 125 years may grow deeper and stronger. . . ."

The service, which was largely attended, featured the singing of American and British national anthems and a procession of American and British flags.

## Washington Bishop Dedicates Memorial for His Late Brother

TROY, N. Y.—Bishop Freeman of Washington dedicated St. John's memorial garden, together with a separate plot in memory of the late Rev. Dr. Henry R. Freeman, brother of the Bishop, and long rector of St. John's church, on Rogation Sunday. The garden proper is a memorial to deceased members of the congregation of St. John's.

The sunken garden, occupying the site of the late Dr. Freeman's residence, was made possible by his many friends in the city. The mayor of Troy and representatives from numerous civic groups appeared in the procession at the service. The Rev. Nelson M. Burroughs, rector, read the prayers and service.

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**Four Choirs Participate in First Festival in Western Michigan**

GRAND RAPIDS, MICH.—Four choirs participated in the first diocesan choir festival ever held in the diocese of Western Michigan. It met in St. Mark's church on May 22d, the choirs coming from St. Luke's, Kalamazoo, Henry Overley, choir-master; Trinity, Marshall, Paul Humiston, choir-master; Grace, Grand Rapids, Verne R. Stilwell, choir-master; and St. Mark's, Grand Rapids, Paul Callaway, director.

Mr. Overley directed the combined choirs in canticles and anthems, Mr. Callaway acting as accompanist. The prelude was played by Mr. Humiston, the postlude by Mr. Stilwell. In the opening portion of the service, the versicles and responses were sung by the rector and the choir of St. Mark's.

**CALENDAR OF COMING EVENTS**

**JUNE**

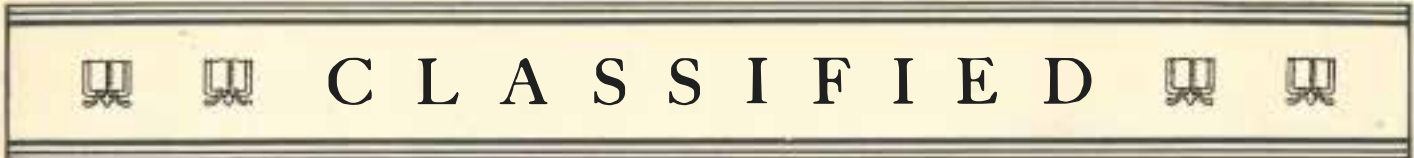
- 6-July 23. Kanuga conferences, Hendersonville, N. C.
- 11. Church Union regional conference, Lebanon, Pa.
- 13-17. Virginia Theological seminary summer school, Alexandria, Va.
- 13-18. West Virginia conference, Jackson's Mills.
- 13-24. Eastern Oregon summer school, Cove; North Texas conference, Happy.
- 14-22. Sioux Falls, S. D., summer conference.
- 18-July 25. Camp Reese conference, St. Simon's Island, Ga.
- 19. Missouri summer conference, Columbia.
- 19-23. Clergy summer school, Cape May, N. J.
- 19-24. Summer conferences of Northern Indiana, Howe; Olympia summer conference, Tacoma, Wash.
- 19-25. Western Michigan summer conference, Montague.
- 19-30. Minnesota summer conference, Northfield.
- 20-23. Vermont conference on Church music, Rock Point.

- 26-July 1. Bethlehem Conference for young people, Mt. Pocona, Pa.; Erie-Pittsburgh summer conference, Kiski, Pa.
- 26-July 2. Los Angeles summer conference, North Hollywood; Maine summer conference, Brunswick.
- 27-July 1. Cathedral summer school, Albany, N. Y.
- 27-July 6. Church conference of province of New England, Concord, N. H.
- 27-July 8. Conference for Church work, Wellesley, Mass.; DeKoven summer conference, Racine, Wis.

**CHURCH CALENDAR**

**JUNE**

- 8, 10, 11. Ember Days.
  - 12. Trinity Sunday.
  - 13. St. Barnabas.\* (Monday.)
  - 19. First Sunday after Trinity.
  - 24. Nativity of St. John the Baptist. (Friday.)
  - 26. Second Sunday after Trinity.
  - 29. St. Peter. (Wednesday.)
  - 30. (Thursday.)
- \*Transferred from June 11.



**ANNOUNCEMENTS**

**Died**

CARTER, AMELIA BELLAR—In loving memory of AMELIA BELLAR CARTER, who entered into rest June 7, 1936.

"May light perpetual shine upon her."

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**RETREAT**

ADELYNROOD—South Byfield, Mass. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 25th to 27th. Conductor, the Rev. Whitney Hale. Applications should be made to Mrs. JAMES C. HAKES, 149 Chestnut street, Montclair, N. J.

A RETREAT FOR WOMEN WILL be held at St. Mary's Convent, Kenosha, Wis., beginning with Vespers June 17th and closing with Mass June 21st. Conductor, the Rev. James P. De Wolfe. Persons desiring to attend should notify the MOTHER SUPERIOR.



## NECROLOGY

† May they rest  
in peace. †

### AMBROSE BACZEWSKI, PRIEST

CONSHOHOCKEN, PA.—The Rev. Ambrose Baczewski, since 1927 priest in charge of Holy Trinity mission, Conshohocken, and St. Mary's mission, Manayunk, Philadelphia, died in this city May 16th, after a four-day illness originating in apoplexy.

He was born December 7, 1881, in Poland and received his high school and college education in Przemysl. Graduated from a Roman Catholic seminary there and ordained priest in 1908 by Bishop Pelczal (Roman Catholic), he went in 1919 to Warsaw university and was awarded the degree of Doctor of Phonetics. He then became a member of the faculty of the university.

In 1922 he was transferred to the faculty of the university at Lemburg. He migrated to America in 1923 and was for two years a priest of the Polish National Catholic Church. In 1927 he was appointed priest in charge of the two Polish missions he was serving at the time of his death.

Fr. Baczewski is survived by four children. His three sons all rose to eagle rank in the Boy Scouts of America in the troop at Calvary parish, Conshohocken.

The burial service was held May 20th at Holy Trinity mission.

### MRS. FRANK J. MALLET

WHITE PLAINS, N. Y.—Mary Emily Long Mallett died at her home here on May 14th. A requiem was celebrated at Grace church on May 16th. The Burial Office was said at the Chapel of the Cross, Chapel Hill, N. C., on May 17th. Interment was at Chapel Hill.

Mrs. Mallett was the wife of the Rev. Frank J. Mallett, rector emeritus of St. Paul's church, New Albany, Ind., sometime rector of St. John's church, Sharon, Pa., and of St. Luke's church, Salisbury, N. C. After Fr. Mallett's retirement, he and Mrs. Mallett made their home here, to be near their son, the Rev. Reginald Mallett, for five years rector of Grace church.

Mrs. Mallett is survived by her husband and six children: the Rev. Reginald Mallett, who recently became rector of Grace and St. Peter's church, Baltimore; Ethelbert Mallett of Nashville, Tenn.; Frank J. Mallett, Jr., of Sharon, Pa.; John Mallett of Louisville, Ky.; Miss Mabel Mallett of Chapel Hill, N. C.; and Mrs. C. S. Lomax of Brooklyn, N. Y.

### EDWIN LLOYD MENGEL

STOUX FALLS, S. D.—Edwin Lloyd Mengel, one of South Dakota's leading laymen, died in Brookings on May 17th at the age of 52. A former banker in Winner, S. D., Mr. Mengel became principal of the Hare

industrial school on the Rosebud reservation, where Indian boys were prepared for farming, cattle raising, and like pursuits.

When Hare school was closed because of small appropriations since the decline of missionary giving by the Church, Mr. Mengel became chairman of the agricultural conservation committee with headquarters at State college in Brookings.

He was a layreader in the Church, a

member of the executive council of the district, and a vestryman. Both in character and in unremitting service to the Church, Mr. Mengel was one of the most valuable laymen in South Dakota.

The funeral was held in St. Paul's church, Brookings, on May 18th. Bishop Roberts, Dean Woodruff, and the Rev. Joseph Ewing officiated. Interment was at Winner.

## CHURCH SERVICES

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

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

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Days 7:00 and 9:30 A.M.  
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

### NEW YORK

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Morning Prayer, 10.  
Evening Prayer, 4.

Weekdays: Holy Communion, 7:30  
(also 10, Wed. and Saints' Days).  
Morning Prayer, 9:30.  
Evening Prayer, 5.

Organ Recital, Saturday at 4:30.

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

Sundays

8 A.M., Holy Communion  
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8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion  
5:30 P.M., Vespers

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8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and Sermon.  
Holy Communion, Thursdays and Saints' Days,  
10:30 A.M.

#### Church of the Incarnation, New York

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Rev. JOHN GASS, D.D., Rector

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

### NEW YORK—Continued

#### St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

8:00 A.M., Holy Communion  
9:30 A.M., Children's Service and Church School  
11:00 A.M., Morning Prayer and Sermon  
7:30 P.M., Organ Recital  
8:00 P.M., Choral Evensong and Sermon  
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Confessions: Thursdays, 4:30 to 5:30; Fridays,  
7 to 8; Saturdays, 3 to 5 and 8 to 9.

#### St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service: 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

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Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

### WISCONSIN

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

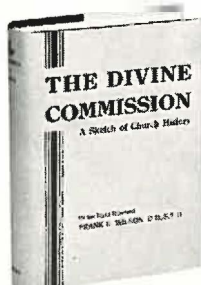


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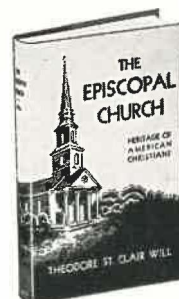


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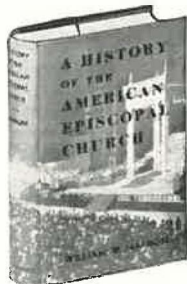
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