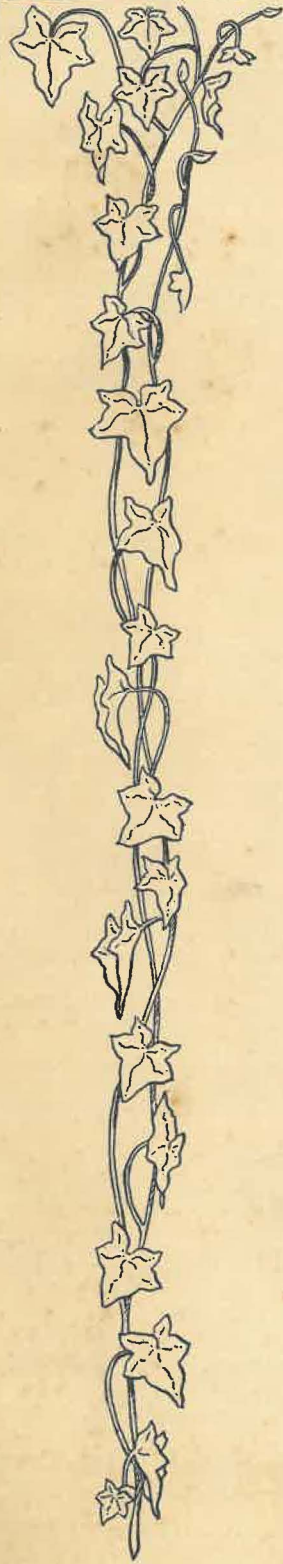


The Living Church



SCENE FROM "THE GREAT COMMANDMENT"

Tamar and Joel, two Jewish young people of the time of Christ are shown in the above picture from "The Great Commandment," a new religious movie which will be released soon.

(See pages 6 and 7)

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.

Rev. Noel L. Murray

TO THE EDITOR: The Rev. Noel L. Murray left the diocese of Oregon during the latter part of January, and since then his whereabouts has been unknown. His parents in Moylan, Pa., are anxious to have him return to their home and wish that any clergy he may contact would give him this information.

(Rt. Rev.) BENJAMIN D. DAGWELL.
Portland, Ore.

"Communion in One Kind"

TO THE EDITOR: I read with considerable interest Bishop Ivins' article on Communion in One Kind [L. C., June 7th]. The enclosed query and answer appeared in the last *Journal of the American Medical Association*. It might interest you and the Bishop. (Dr.) EFFIE ARNOLD.
Detroit.

The query and reply in the June 17th issue of the *Journal of the American Medical Association*, to which several readers have called our attention, are as follows:

QUESTION—Communion Cup and Bacteria—Has there been any bacteriologic investigation regarding the common communion cup as used in the Episcopal Church? I have never heard of any such researches being made, but the practice of passing the cup from lip to lip certainly stirs the imagination of any one with a medical training. Whenever I mention the subject, Church officials reply "Did you ever hear of an infection from this source?" This unscientific answer does not satisfy me. I still believe that bugs can get by a church door, and that even the most devout may be a host to a tubercle bacillus—even a spirochete!

W. H. GODFREY, M.D.,
Toronto, Canada.

ANSWER—No published report on the survival of bacteria on the chalice used in the Episcopal Church has been found. The possibility of the transmission of infection by this means is not to be denied, but ancillary evidence suggests that it is unlikely. The bactericidal activity of some of the heavy metals, or "oligodynamic action of metals," is well known. Copper, silver, and gold coins, for example, carry few bacteria and rarely, if ever, function as fomites in the transmission of disease. Furthermore, the bactericidal activity of silver has been utilized, by the German workers in particular, in the disinfection of water by the catadyne process and by filtration through the so-called silbersand filters. The rim of the silver chalice, therefore, unlike that of the drinking glass or china cup, is not an indifferent surface on which the survival time of a microorganism is conditioned by its resistance to drying but is in itself actively bactericidal. After one person has made his Communion, the officiating priest wipes the rim of the chalice and rotates it slightly so that the next person puts his lips to an adjoining spot. Commonly from three to five minutes elapses before a particular section of the chalice rim is touched to the lips of a second person. Bacteria that are present are therefore exposed in a thin film of mixed saliva and wine to the polished silver surface for this length of time before

they are transferred to the lips of another person. The bactericidal activity of the alcohol present in the wine, even in the fortified wines such as port, is probably negligible. On the other hand, wine in prolonged contact with the chalice may acquire some degree of bactericidal activity, and its dilution with water containing appreciable quantities of residual chlorine may add to its slight germicidal properties. The fact that no epidemic has been traced to the use of the silver chalice is in itself of no little significance and is suggestive of the relative unimportance of the common use of the chalice in the transmission of disease.

Retiring Fund for Deaconesses

TO THE EDITOR: The article, Set Apart, by Mrs. James De Wolf Perry, in THE LIVING CHURCH for June 14th urges me to write this letter in regard to the retiring fund for deaconesses. As a charter member of the board of directors and its secretary for 13 years, I write with first hand knowledge of the need of the fund. When my generation of women were "set apart," we had little thought of future security. Serving the Lord in the way that most appealed to head and heart was our only reason for entering the diaconate. In those days, parishes and missions were proud to have on their staff a woman of experience and poise, even though the days of her major activity were over. With the lowering of parish incomes, not only deaconesses but curates have been found too expensive. Youth's enthusiasm has been the open sesame to parishes, instead of the richness of experience. This is the main cause why so many deaconesses need a retiring fund. Their own lack of savings; the parish's inability to pension; the Church's insistence not to pension; the releasing each year of a few more

of those whom the Church has called, trained, and set apart—this is the compelling reason why the directors of the retiring fund are seeking large contributions for the building up of an adequate endowment. Only so can a larger income be obtained. An automatic pension fund would have been impossible to raise by voluntary contributions; and so, according to its by-laws, this fund can serve only those who need it most. As applications must be made to the secretary, it is with intimate knowledge of the economic situation that I write. The need is equally only by the gratitude of those who are now beneficiaries of the retiring fund for deaconesses.

(Deaconess) MARY C. WEST,
Secretary, Retiring Fund for Deaconesses.
New York.

Bishop Burton's Pictures

TO THE EDITOR: When the copy of THE LIVING CHURCH dated May 17th, reached me, I, too, had somewhat the feeling expressed by Mrs. I. L. Du Pont, regarding the picture and notation of the tired Bishop and his grandmother's lace and jewels.

In these days, we are all tired at times, and it is to the Church and her eternal verities that we have to go for strength. I doubt whether any of us has much time or interest in a bishop's ring or in his laces, but we do look for his word of comfort and exaltation.

LOUISE BRECKENRIDGE.
Mount Carmel, Conn.

TO THE EDITOR: I cannot pass by a recent letter [L. C., June 7th] signed by Mrs. Du Pont regarding the interesting pictures appearing in your magazine covering the occasion of Fr. Burton's recent consecration as Bishop.

Upon second thought, I am sure she will agree that the appearance of fine pictures and articles regarding events of such interest to so many of us who are not fortunate enough to be in attendance, could scarcely be termed a breach of good taste.

For my part, I looked forward eagerly to receiving these interesting details, and I am passing on my issue of THE LIVING CHURCH to those of my friends who are loyal and devoted Church people but who are unable to subscribe to THE LIVING CHURCH, to say nothing of being able to attend any of the numerous interesting events as they occur in the life of our Church.

Continue to keep us informed as to the progress of the Benedictine Fathers in Indiana also!

LANSlNG, Mich.
VELEDA TRUMPOUR.

TO THE EDITOR: What a poor editor is to do should be to keep THE LIVING CHURCH what it should be, strictly a religious paper and not a comic page, such as the one in the issue of June 14th [editorial on page 623].
Lucy C. M. NOBLE.
Philadelphia.

TO THE EDITOR: You are asking in THE LIVING CHURCH, page 646, of June 21st issue, What should an editor do? The answer is: keep on what you are doing.

(Rev.) J. A. F. MAYNARD.
New York.

GUESS we'll just have to keep on doing the best we can.—THE EDITOR.

The Living Church

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No. 1

EDITORIALS AND COMMENTS

Three Valuable Reports *III. A Diocesan Evaluation Commission*

IN THE past two issues we have discussed certain important and valuable reports having to do with the national policy of the Church. This week we turn our attention to a diocesan report which we feel is especially valuable, not only in itself, but as an indication of the kind of self-appraisal that can be undertaken by other dioceses.

Let us say at the outset that we think that this policy of diocesan self-appraisal is most praiseworthy. Some splendid examples of it have come to the attention of the Church during the past year or two, of which perhaps the most notable were the laymen's survey made in Denver, the appraisals made by committees of the diocese of Florida and the diocese of Michigan, and the present report emanating from South Carolina. These studies are indicative of a determination on the part of clergy and laity alike to avoid drifting and to plan the missionary and evangelistic work of the diocese well in advance in order to secure a maximum of effectiveness.

The South Carolina evaluation commission grew out of the 1938 annual address of Bishop Thomas to his diocesan convention in which he pointed to "the failure of the Church within the diocese to meet certain future obligations and challenges, both material and spiritual." Taking this as a point of departure, the diocesan convention voted for the appointment of a commission consisting of two clergymen and two laymen to make a complete evaluation of the state of the Church within the diocese along the following lines:

"(1) Possible points of advance into new fields.

"(2) The strengthening and encouraging of work being effectively done at present.

"(3) Helpful analysis of, and advice to, lagging parishes and missions.

"(4) The amalgamation or elimination of work in fields where population changes or other factors render even the most constructive efforts virtually fruitless."

Members of the commission appointed by the Bishop were the Rev. Messrs. William W. Lumpkin and H. D. Bull, and Messrs. M. W. Seabrook and O. T. Waring. Subsequently as the magnitude of the task was seen, four other members were added—the Rev. Messrs. Roderick Jackson and E. G.

Coe, and Messrs. F. S. Rodgers and G. H. Osterhout. Beginning in November, 1938, this commission held frequent meetings and put a great deal of time and study into the preparation of its report, which was presented to the diocesan convention meeting at Georgetown this year on May 3d.

IN CARRYING out its work, the commission made a tour of inspection of the diocese and noted that this tour was "carried out with as great deliberation and care as possible. Both positive and negative factors were noted in each field in order to guide diocesan authorities in making constructive changes. The first emphasis was placed not on what might be wrong in a field but on what its resources and opportunities were found to be."

In order to facilitate studies, parishes and missions of the diocese were divided into four classifications as follows:

"Dependent—Field aided by diocese.

"Independent—Field not aided by diocese but unable to support resident clergyman.

"Self-Supporting—Field not aided by diocese and supporting resident clergyman but where income does not entirely support program.

"Solvent—Every aspect of parochial program completely and satisfactorily supported."

On this basis after a detailed study it was found that of the 64 total active fields, 10 could be classified as solvent parishes, 2 as self-supporting, 2 as independent parishes, and 4 as independent missions—a total of 18 fields not dependent upon the diocese, with 27 dependent parishes and 19 dependent missions, or 46 fields to which the diocese had been giving aid to a greater or less degree. The commission commented:

"This is a disturbingly large proportion of aided diocesan units, and the fact that this situation has remained unchanged for some years should give rise to a feeling of decided discontent with the fact that diocese-wide indifference should have allowed such a situation to exist. It is to be remembered that the Bishop and council are overloaded with executive and administrative duties, and in the case of the Bishop, pastoral cares also, and it cannot be taken for granted by the diocese

at large that responsibility begins and ends with sending delegates to the diocesan convention; nor have parishes and missions any reason to be comfortable in mind over the knowledge that a third to a half (as it is in many cases) of their rector's salary is supplied from outside sources. On the contrary, every communicant resident in the diocese has unending responsibility for its material and spiritual success and efficiency as a Christian enterprise—not to mention the wider responsibility that every Christian has toward the entire world. In the same way, it is incumbent upon the dependent parochial and missionary unit to adopt measures immediately which will bring about increasing, and eventually final independence. The ideal of self-support, with a clergyman resident in each field, is for some a physical impossibility, unless radical changes take place in a given community, and for others, it is at best a remote objective; but independence from the department of missions is, in the studied opinion of the commission, within the range of possibility for all but one or two of the aided group of 46. It might be added that there is a small group which is on the verge of complete self-support, given the proper impetus, and it is to this fact that the commission especially directs the attention of the diocesan authorities, the diocese at large, and the rectors, vestries, and people of those particular fields themselves. The funds thus released, should the above-mentioned developments take place, might then be put to the use for which intra-diocesan missionary funds are properly intended, that is advance work, the opening up of new fields."

Here is an important finding and an equally important statement of policy based upon it. We venture to suggest that, while of course the figures would vary, most dioceses would find a situation similar to this if they made an intensive study of the work within their areas. Certainly in as old and settled a diocese as South Carolina it is disturbing to find that only about one-third of the parishes are self-supporting and that these must bear a considerable part of the burden of the remaining two-thirds. Obviously there must and should always be diocesan missionary work within a diocese, but in most cases this ought to be advance work and not the maintenance of old established fields that could become self-supporting.

THE organizational life of the parishes and missions, the commission found to be "in a fair state of activity." It observes:

"Most parishes and missions were apparently putting up a creditable fight to reach their membership along lines of service. This applies particularly to the chapters of the Woman's Auxiliary. The chief lacks were in the realm of Christian education, and of activity for men. In some instances, however, the vestries were acting as chapters of the Laymen's League in all but name, and there were occasional examples of splendid Christian educational work, and some of these in rather unexpected places. The existence of these exceptions, however, only serves to emphasize that the man-power of the diocese is all but untouched . . . and that our programs of Christian education are, on the whole, far below what they should be in effectiveness. There is need for immediate action in regard to stimulating and guiding both of these, and the results of such action would be far-reaching."

Here again is a situation that is by no means confined to South Carolina. By and large the Church is not making the most effective use of its man-power. Whether the clergy do not preach and teach sufficiently the call of every Churchman to the ministry of the laity, or whether members of the Episcopal Church are peculiarly apathetic to this teaching, we cannot say. Nor do we want to compare our own Church with other Christian communions in this respect. It is a fact

of common observation, however, that the average lay member of the Episcopal Church apparently conceives of himself as a recipient of the message of Christianity rather than as a messenger called to pass on what he has received to others. What the Church needs, to use an old fashioned but none-the-less true expression, is more lay evangelism.

Most of us lay people are too much inclined to leave it to the clergy to carry on the important work of Church extension. We ask the rector, for example, how many people he has in his confirmation class, not realizing that it is no more his confirmation class than our own. It is primarily our job, as lay men and women, to bring to the rector new candidates for baptism and confirmation whose interest in the Church we ourselves have aroused by our examples. His job is the more technical one of instructing these candidates and presenting them to the bishop after we have taken the initial step of bringing them into contact with the Church. If this concept of the ministry of the laity were more widely held and acted upon throughout the Church it would make a tremendous difference in the rate of her growth and in the spiritual vigor of her manpower.

So too in the matter of Christian education we feel that the lack is not to be found in curriculum material, of which there is an abundance, nor in the teachers, of whom there are generally sufficient, but in the aim of the education itself. What is the purpose of the church school? Is it simply to keep the children occupied on Sunday or to teach them certain facts about Church history and religious customs? Or is it, on the other hand, to teach them to know, to love, and to worship God in Jesus Christ and His Church? The most important thing about a church school is to orient it properly; this done, the other problems fall into their proper relation to one another.

BUT let us return to the South Carolina report. In regard to the problem of numerical growth, the commission makes the following observations:

"First, that the effect of the declining birth rate, a nationwide circumstance, and so much so that statisticians predict a fall-off to 10,000,000 in the population of the United States by the year 2,000, is being felt among us from the smallest mission to the largest parish. The inverted pyramiding of age groups in all the fields is too evident to pass over without serious consideration. The commission's study of the diocese reveals clearly that the predominant group is that of the middle-aged. Young married people are second in number, and then there follows an abrupt drop as young people under 21, and children, are listed. Figures taken over a period of years in several church schools show that is a progressive phenomenon—the number of children enrolled decreases each year.

"With this in mind, the commission would urge drastic realignments and amalgamations were it not for two other more hopeful circumstances. First, that in spite of the above, the number of communicants in the diocese has continued to increase slightly each year. For this, none may take credit, in the opinion of the commission, since it is in business terms 'unearned increment.' It is due almost entirely to the slow but apparently continuous drift from the dissatisfied and restless group on the outskirts of the Protestant churches at large, into active membership in the liturgical communions. This is a sobering fact, and one which should remove all accumulated complacency that these branches of the Holy Catholic Church should be so trusted by those in spiritual need."

Here is a most important observation and one that should be considered well in connection with the whole question of Christian unity. Are we wise to compromise any of the treas-

ures of our Catholic heritage just at the time when the Protestant world around us is reaching out for these very treasures? Surely when the world so greatly needs the sacraments, the Apostolic ministry, and the authority of the Church's teaching on moral questions, this is no time to let down our standards or try to harmonize them in a sort of vague synthesis with those of other bodies that have rejected large areas of Catholic faith and practice.

BY WAY of summary, the South Carolina commission makes the following general comments:

"First, that the character of the human material of the diocese of South Carolina is its chiefest claim to hope for advance and Christian achievement. . . . Second, that the Commission was particularly on the *qui vive* for parochialism, and emphasis on class distinction and that it found very little of either. . . . Third, this is on the debit side. The disappearance of parochialism, allowing the various fields a vision of the diocese as a whole, is not so extensive that the membership of the parishes and missions sees the whole work of the Church. In 95% of the fields visited (and the figure named is not a guess) the lack of knowledge of the meaning of the mission of the Church was appalling. This can and must be corrected by proper education. Fourth, a final general comment: The diocese sees and understands itself but has not yet gone into action. It is ready for action, and it waits only on a strong impetus. It is not stagnant as some commentators have claimed, but pregnant."

Let us take out of its context and italicize one tremendously important sentence in this summary: "*In 95% of the fields visited . . . the lack of knowledge of the meaning of the mission of the Church was appalling.*" Is not this true of the Church as a whole and is it not the primary factor that is holding back her growth and advance? Is it not a matter of some significance that of the nearly one and one-half million communicants of the Episcopal Church in the United States, less than 100,000 read any kind of Church paper?

The Church service, the Church school, and the Church press—these are three powerful agencies in the building of intelligent, informed, enthusiastic Churchmanship. What are we doing to build them up and make them more effective?

We congratulate the priests and laymen of the diocese of South Carolina who have made this splendid study of their diocesan needs and resources. We commend the Bishop and convention of that diocese for their far-sightedness in appointing this able commission and adopting their findings as a guide for the future development of the diocese.

Above all, we commend this method of diocesan evaluation to the other dioceses and missionary districts in the Church. Colorado, Florida, Michigan, and South Carolina have shown the way. We venture to believe if the other 90-odd dioceses and districts in the Church were to undertake similar surveys and follow through with the action indicated by the findings, it would mean no less than a spiritual rebirth for the American Episcopal Church and an era of unprecedented progress during the course of the next half century.

"The Great Commandment"

ONE of the most hopeful projects in Christian visual education is that described by Irving Pichel in his article in this issue, *Directing A Religious Film*. His picture, *The Great Commandment*, is the first of what it is hoped will be a series through which Christian principles are to be presented through the medium of the motion picture.

There have, of course, been religious movies before. Most

of these, however, were either sporadic Hollywood efforts like *The King of Kings* or amateur productions that could not compete with professional films. *The Great Commandment* is the first product of a motion picture corporation specifically organized with the purpose of producing and distributing Christian moving pictures that will be good entertainment, professionally produced, and suitable for showing alike in the motion picture theater and the parish house.

The moving spirit of this enterprise is a priest of our own Church, the Rev. James K. Friedrich. Whether or not the project will turn out satisfactorily depends in large measure upon the calibre of this first picture and the way in which it is received by the Church, the press, and the public. We understand that advance bookings are now being arranged, and so we suggest that Churchmen who wish to cooperate in this project say a word now to the managers of their local theaters, urging them to book this picture as soon as it is released. The picture is produced by Cathedral Films and will doubtless be released through the ordinary commercial channels if there is sufficient demand for it.

Washington Merry-go-by

FOR the sake of the record we must correct a news item in our issue of June 21st in which, under a Washington dateline, we stated: "Bishop Freeman of Washington on June 8th received informally the King and Queen of England, who spent several days here at the White House. King George laid a floral wreath on the tomb of Woodrow Wilson in Bethlehem chapel."

The item was received from our correspondent and published in good faith. What it recorded was according to the plans; but what apparently everyone except the correspondent and the editor knew was that the plans were changed at the last minute. The King and Queen did not visit Washington cathedral as planned, nor were they received by the Bishop of Washington.

Just what happened to upset the plans is not very clear to us. According to news reports, on June 8th some 20,000 persons waited in the Washington cathedral grounds to see the King and Queen, who were scheduled to drive through the cathedral close with the President and Mrs. Roosevelt. Bishop Freeman, surrounded by members of his staff, stood on the South road, near the Bethlehem chapel, waiting to greet the royal party in accordance with the plans. British and American war veterans were among the crowds, and it was hoped that the King would lay a wreath on the tomb of Woodrow Wilson.

However, when the royal and presidential party arrived, instead of driving through the cathedral close, it drove along Woodley road to Wisconsin avenue and returned immediately to the White House, where President and Mrs. Roosevelt entertained the royal visitors at a garden party.

So far as we are aware no explanation has been given either by the State Department or by the British Embassy for the last minute change in plans. An inquiry to cathedral authorities has brought the reply: "The matter is still under investigation and if there is anything growing out of it, we shall gladly give you all the information we possess; but at the moment there is no statement which the Cathedral can make."

This is all the information that we have been able to obtain in regard to this matter, which has caused a considerable amount of discussion in some quarters. We set it forth in correction of our own erroneous news item and in order to clarify the record.



"The Great Commandment," first feature production of a new Hollywood company devoted entirely to religious movies, is a story of individuals living in the time of Christ, and of His impact upon them. The Rev. James K. Friedrich, young Anglican priest, is active in the project, which has taken the name of Cathedral Films. Above: Christ teaching His disciples at the Sea of Galilee.

Hero of the picture is Joel (John Beal), leader of the Zealots in the little village of En Gannin, where our Lord is believed to have told the story of the Good Samaritan. The Zealots were a band of young Jews sworn to overthrow the power of Rome. Above, left to right in foreground: Joel, Tamar (Marjorie Cooley), and Zadok (Warren McCollum), Joel's brother, betrothed to Tamar.



Father of Joel and Zadok is Lamech (Maurice Moscovich), village scribe who asks Christ the question that is answered by the parable of the Good Samaritan. He is shown above (center) at the wedding feast of Tamar and Zadok. On his left, holding a cup, is Jemuel (Lloyd Corrigan), father of Tamar.

Roman soldiers enter the village to proclaim and enforce the collection of a new tax imposed on the people of Judea because of the recent revolts against Rome. Without conscious intention, the picture suggests a parallel with present-day struggles of oppressed masses against dictatorial rule.



Hearing of the dynamic power of a leader to the north in Galilee, Joel sets out to find him. He meets Jesus, offers Him men and swords for a rebellion, and is turned down. Nevertheless he decides to stay with Christ's disciples, who are traveling through Joel's home village on their way to the Passover. Above: Seeing a blind man's sight restored, Joel becomes a witness of Christ's healing power.

At left: In consultation with Judas, Joel is convinced that Christ's hand can be forced to lead an armed revolt against Rome.

By the force of Christ's teaching and example, Joel begins to understand something of the way that His disciples are asked to tread. Above: Joel and travelers to the Passover listen to Christ's words as they rest on a hillside.

After they reach the village, Joel resolves to put into practice in his own life the teaching of the parable of the Good Samaritan. At great personal danger to himself, he undergoes the ordeal without faltering. Turning from the superficial aims of the Zealots, he has found a deeper, spiritual victory.



Directing A Religious Film

By Irving Pichel

Director of *The Great Commandment*

SOON *The Great Commandment* will be available for showing. It will be subjected to the test all plays and motion pictures and stories must meet—the response of an audience to its appeal to that audience's emotions. It will succeed or fail in so far as it moves its audiences to a recognition of the validity of its motivations, the basis truthfulness of the actions of its characters. This is a different thing from a recognition or acceptance of the truthfulness of any of its teachings, or rather, the teachings of any of its characters—Lamech the Jewish scribe or Jesus of Nazareth. It is a commonplace that the world will acknowledge the truth of a teaching and find it inconvenient to base personal action on the teaching. In drama we are concerned with the truthfulness of actions, of human conduct.

It may be of interest to know how the director of such a motion picture as *The Great Commandment* approached his task and sought to safeguard the success of the picture as a motion picture, motivated, as this one is, by rather different emotions and, possibly less universal ones, than those of the ordinary picture.

When I say "less universal," I do not mean that religion is not universal and that spiritual motivation is not general, but rather that we are accustomed to entertainment of a popular kind in which it is conceded pretty generally that people act as they do primarily from motivations of hunger and sex and all the complexly conditioned responses that can be traced back to these two basic motivations. The man who acts primarily or wholly because of spiritual hunger is so rare that he is canonized as a saint. In terms of drama, he is likely to refrain from acting rather than to act, since the larger part of human action is against our fellowmen, and the goodness of a spiritually minded man is first of all a discipline which restrains him from injurious action. This restraint leads to great emotional fruition in terms of renunciation and sacrifice and other magnificent *inactions*, but they are dra-

matically moving and valid only as they are set in contrast with their opposites.

I say this much in order to make clear the fact that a motion picture director must be aware at all times, not only of his characters and why they act as they do, but also of how they are to be viewed and their actions estimated by the audience which sees them.

It is true that the director must be something of a technician, equipped with a knowledge of his medium, of the possibilities of the camera as story-teller, of the rhythms of motion on the screen, and the like.

He must be also something of an organizer who can hold together a large cast of players and a large staff of technical workers, photographers, sound recorders, electricians, property men, art directors, and so on.

If his subject involves times and peoples other than those of today, he must have a modicum of scholarship and a capacity for research and an appreciation of the way of that daily life.

But above all, he knows that he is showing human beings to other human beings. He is saying, in effect, "Here are people *like us*. Let us watch them in a given situation. See how they act. Would you, under like circumstances, do as they are doing?"

If the spectator says, "No!" the writer, the actors, and the director have failed to convince him that the pictured action is truthful or reasonable or human.

Ordinarily, this challenge is not thrown to the audience. The people of the play act in the patterns according to which we all tend to act—so much so that we identify ourselves with these fictional heroes and heroines and villains.

Obviously, in a picture like *The Great Commandment*, this challenge to the audience cannot be evaded.

We must say to the audience: Here is a man like us, living in times startlingly like our times, who acts, *not*

THE importance of the motion picture as an instrument of tremendous force and social significance in a nation's life is being acknowledged today by schools, colleges, and churches. We believe that there is a definite place on the screen for pictures of a religious nature; that unless the Church can actually bring its influence to bear in the production of films it is losing a great opportunity. Films that will entertain yet carry the great truths of the Christian faith in a compelling way can accomplish a great deal in the life of any community. "*The Great Commandment*" is the first picture to be released (probably in August or September). It is a story of Bible times. Future productions will deal with modern situations, incidents from Church history, etc.

Mr. Irving Pichel, a well known actor and director, directed "*The Great Commandment*." Mr. Pichel is an unusual man in the picture industry for he is keenly aware of the social significance of the motion picture. He was eager to make this film, for he felt it carried a timely message to a confused world. He lived and moved in the making of this picture as though it was a task of tremendous importance and the picture carries the impression that it has a message to give and a story to tell that are desperately needed right now.

REV. JAMES K. FRIEDRICH.



ON THE SET OF "THE GREAT COMMANDMENT"

John Beal as Joel, Fr. Friedrich, and Marjorie Cooley as Tamar are shown in a cheerful moment between scenes during the filming of the picture.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Discipleship

FIFTH SUNDAY AFTER TRINITY

JULY 9TH

THE *Gospel* for today shows clearly the meaning of discipleship. After a night of fruitless toil the fishermen return to land. Simon Peter is among them. We can imagine his incredulity when he hears our Lord's command: "Launch out into the deep." The night has brought nothing; is it likely that the day will be any better? "Nevertheless at Thy word I will let down the net." The result was a miracle. St. Peter that day made his great venture of faith and a miracle was wrought. Miracles do still happen. We learn that the reward of faithful discipleship is blessing.

The *Epistle* emphasizes the heritage of the faithful disciple: "knowing that ye are thereunto called, that ye should inherit a blessing." The eyes of the Lord are over the righteous. God is concerned in all our actions: in all we do or say. God has united us one with another as members of His spiritual family; therefore we must "be all of one mind," "love as brethren," "be courteous," and "sanctify the Lord God in our hearts" (and so we pray daily: "Hallowed be Thy Name").

In the *Collect* we pray for the peace of the world: "that the course of this world may be so peaceably ordered by Thy governance." Pray that the world may come to acknowledge the sovereignty of God, and that His people may "joyfully serve Him" in the "godly quietness" which St. Peter describes in the *Epistle*.

as you and I might have acted, but quite differently. There is a reason, as you see, for his acting as he does. It is because, he tells us, of the teaching of "A Man I met, a great and simple Man who taught that we should show mercy to those in distress." Had you met and followed this Man, would His teaching change your instinctive, elemental actions? If so, would you not then act like Joel in our story? In fact, could you act otherwise? Could you act otherwise, that is, and claim to know and accept the validity of the teaching of Him you call Master and Saviour? You might say, "This is very fine, but it's asking too much of human nature," but you could not say, "This is asking too much of a Christian," and still claim to be a follower of Christ.

That is the question the director must propound to the audience. True, I may appear to be taking some credit from the author who asked the question when he wrote the story. Really, however, there is a difference, for the author addresses a world that lives in his imagination, and the director and his cast of players speak directly, with very real voices and very real movements, to the ears and eyes of very real people in the theatre. The author has said that his characters act as they do because they are capable of a religious response. The director must say to the audience, "You are capable of this sort of action, because these people are like you and, whether you recognize it or not, you, too, have other hungers than those for love and money and revenge, just as insistent and just as capable of satisfaction in this world you live in."

Needless to say, to make such a picture is vastly more interesting than the usual assignment—more difficult and hazardous, but with the promise of far greater satisfaction if the challenge is successfully met.

The Gospel of Eternal Life

THIS meditation by the Rev. Dr. Charles P. Deems, rector of St. Mark's church, Minneapolis, Minn., was read at the 11:00 A.M. service there, June 18th. On the preceding Thursday Margaret Deems, 22-year-old daughter of Dr. and Mrs. Deems was drowned when she heroically attempted to save the lives of two girl scouts [L. C., June 28th]. Though Dr. and Mrs. Deems made their Communion at the early service on the following Sunday, they did not undertake to attend the late service, and the meditation was read by one of Dr. Deems' assistants.

"My dear People:

"We want you to know that we are worshipping with you and that never before have we felt so sure of ourselves as we say, 'I believe in the Communion of Saints, in the Resurrection, and in the life everlasting.' We have felt that it must be true but now we know that it is true. We have weighed that faith in the balance and it has not been found wanting.

"We are aware that what has happened to us seems to the world the most inexplicable kind of tragedy, utterly unreasonable and inconsistent with the belief that God is love. We are not finding it so, though our lips unconsciously, from time to time, echo those unforgettable words, 'My God, my God, why?' and even when this natural question demands recognition, somehow its identification with another and greater Calvary makes us aware of the presence of One who seems to say, 'There was a moment when I could not understand.'

"At that point of contact with the Master the 'why' dies upon our lips. It is not questioning but wonder that fills our hearts; wonder at the sustaining power of the Spirit (we have touched the hem of His garment and the miracle has begun to happen), wonder at our ability to transmute tragedy into triumph, wonder at our mysterious impulse to turn bereavement into benediction and above all, wonder at the power of prayer and love and sympathy to undergird us. Yes, 'wonderful' is the only word which describes what we are passing through.

"Intermingled with this wonder is gratitude. We have been blessed by the privilege of watching a rare spirit grow to the full flower of its beauty. And now we have seen her added to God's bequest of youth, making even heaven more lovely. We have been blessed with the assurance that all we have believed about the power of Christ's Spirit to glorify the soul in which He dwells—is true. We have been blessed with such a flood of evidences of the human love which surrounds us that our hearts are singing through our tears. Under the circumstances, it seems strange that this is true, nevertheless it is. Our grief is overwhelmed by gratitude.

"Just one thing more. We are discovering that there is nothing to do *about* death. But there *is* much to do *with* it. It can be used as God's instrument to bind us all closer to one another in a world where so much divides, to unlock the gateway to fields of exquisite spiritual experience hitherto undreamt of, and to stimulate our wills to lay down our lives for our friends. Above all, if we choose to permit it, it can be used to give life—all life—new significance. We know all this because God is now using it thus among us.

"I want you all to know that I have never been more eager to preach the gospel of eternal life than I am now.

"Because I know how wonderfully you have been sharing the sorrow of our loss, I also want you to share some of its beauty and power.

"Affectionately your rector,

CHARLES DEEMS."

Democracy and Freedom*

By William Alfred Eddy, Ph.D.

President, Hobart and William Smith Colleges

FREEDOM is a personal achievement of gallant adventure within the rigid limits of physical and spiritual laws that govern our brief three-score years and ten. To promote this free and abundant life in the community, we have the agencies of Church and State to which we owe loyalty and allegiance. The road to freedom for the human being is steep and difficult. What about the road to freedom for the patriot and the Churchman?

I. POLITICAL DEMOCRACY

AS a nation we are fortunate to be citizens of a political democracy which is the most fertile soil for liberty that exists anywhere in the world today, but it would be naïve to assume that the harvest is ready to be reaped. The American freedom which lies deep in our Constitution and in our sentiments is still to be realized in political and economic life. We must not too easily assume that the ideal has become a fact.

A serious flaw in the American character is the habit of indulging an emotional idealism that ends in the heart and on the lips. We write a noble experiment in Prohibition onto the books, and retire to a cocktail party. We denounce the Russian and the Spaniard for destroying that noble institution, the Christian Church, whose door we seldom darken. We take our oaths on a Bible we have not read. But a Bible on a shelf will not improve our morals, and a Constitution on a shelf will not guarantee a free democracy.

Lip-service is not enough, because while tyranny is 15,000 years old, our Constitutional life is 150 years young. Its roots run far back into the soil of our Anglo-Saxon heritage, but above ground it is still an infant. Ours is the youngest of all political economies, and has not yet conquered the world. Constitutional liberty of thought and action is still unknown in Asia and Africa; it is in full retreat in South America; it breathed for a few fateful hours after the World war in half a dozen Mediterranean countries; it hangs in the balance in Western Europe; and is still on trial here. Round the world is sweeping a paralyzing epidemic of reaction which exalts the State and dwarfs the citizen. Either the totalitarian State is worshiped with bended knee and outstretched arm, or the government has become a wet nurse to whom is committed every private and personal responsibility.

The Constitutional liberty which it behooves us not to bury nor to praise, but to preserve, is not to be contained wholly in terms of the Jeffersonian ideals of "life, liberty, and the pursuit of happiness," nor wholly in terms of some particular mechanism of government, whether a bicameral legislature or a direct primary. Other lands have parroted our ideals or copied our procedures without avail. A system of absolute government may be defined in a phrase or expressed in an organization because it serves a single will, whether that be the tyrannical will of one man, or of one class. But the liberty of 120 million persons of multiple interests is the concern of our Constitution, which belongs to all the people. An oligarchy serves the few, a lynching party serves an overwhelming majority. Even in a lynching party, however, there is a minority of one, whose rights under our Constitution

are clear and sacred. Democracy defies easy definition because it must include protection to every minority interest which exists or may exist in the future. It cannot prosper with programs of "the public be damned," or "labor be damned," or "capital be damned." Democracy is the art of getting on together, not by damnation nor by amputation, but by preservation of diversity, and individual enterprise.

The protection of the minority by our Bill of Rights is not simply a humanitarian gesture of sympathy for the forgotten man. It is a safeguard for all of us against the tyranny of the majority mob. It was natural, after centuries of absolute monarchy, that majority rule should look like free government, but today we are witnessing popular autocracies exercising extremes of tyranny seldom equaled by the worst of hereditary kings. There is a profound fallacy in the idea of absolute majority rule. Often some privilege is at stake which is mildly objectionable to the majority but passionately dear to the minority. In colonial New England, for example, the Puritan majority disliked the Catholic Mass, but the value of the Mass to the Catholic minority was vastly greater than its inconvenience to the majority who were not obliged to attend the Mass. The conscientious objector to war does not prevent the majority from waging war, and his opinion may well prove to be the majority will when the next war scare is dinned into our ears.

EVERY progressive platform of a majority began as a minority movement. How then can we suppress the "heresy" of today which may prove to be our gospel tomorrow? Our Constitution, thank God, does not require that we think alike. We hear much of the conflict of ideologies in the world, but each ideology serves a special class. Our enemy is not simply some foreign doctrine, but any imposed doctrine which inhibits private initiative and enterprise. The Ku Klux Klan is as un-American as Karl Marx. American life is an experiment with human nature in all of its rich variety and potentiality. The experimentation must go on.

The praise of our American democracy these days is so easy and so common that much of it may miss the mark. There is no danger that our people will exchange their civic liberties for voluntary serfdom under a bearded Communist or shrieking Hitler with his fondness for blood purges and persecution. The orator who warns us against these unpleasant dictators knocks down merely his own man of straw. The danger is rather that our people lose patience with the slower processes of democracy: public hearings, discussion, appeal to higher courts, and the delays of the committee room. Policies formed after careful deliberation are inevitably deliberate and slow compared to the mass action a dictator can secure overnight. The danger, I repeat, is not that we fall in love with brutality but that we be betrayed by a plausible and temporary efficiency enrolled under the flag of science. A recent psychological conference declared that the European dictators utilize the scientific laws of human psychology more efficiently than we do. It appears that these dictators know better how to arouse and to employ ambition, pride, and hate! Mere technical efficiency is always at a disadvantage in a democracy where many voices are raised simultaneously. We must be prepared to pay the price of conference, compromise, and persuasion to

* Address delivered June 23d at the national convention of the Girls' Friendly society, Providence, R. I.

achieve our ends, no matter how much we are tempted to prefer autocratic control. This we must do if we prefer permanent health to temporary advantage, if we prefer reason to force.

For reason and reasonableness are the ultimate sanctions of our Constitution. Our Declaration of Independence presupposes emancipation from mental slavery, without which the people cannot and should not rule. The 39 men who signed the Constitution believed that, if free, enlightened men will vote and work for that which is good. They provided freedom at the ballot box in the faith that voters will want to see the best man elected. They sought free circulation and competition of goods and services in the faith that an intelligent man will seek the best commodity. To this end, our nation is committed to education in home, school, and college. Constitutional democracy is the child of liberal education.

THE error of the idolater is that he mistakes some adjacent object of wood or stone for the spiritual reality of which it is only the hieroglyph. Now idolatry is not out of fashion even in higher education where the local and immediate advantage is worshiped and adored as if it were the altar of the living God. Men still turn away after false gods even after long service in the train of truth. After five hundred years of liberal education at Heidelberg, the statue of Athena, goddess of wisdom, with the inscription "To the Eternal Spirit" has been replaced by the swastika and the tribal eagle with the impudent inscription "To the German Spirit." Discordant voices demand hysterically that we idolize some novelty of Russian economics or some antiquity from early American politics in the expectation, apparently, that the timeless arts and sciences will be prostituted to the demand of a lobby of mercenaries, who, concerned about the quick profits of today, take no thought for the morrow, much less for the Eternal Spirit. With the fads and phobias of the hour, even of the election hour, we can have no traffic. Specially must we beware lest some handsome and more durable model of idol find a place on the altar, for idols of gold are as lifeless as idols of clay. Too often in history have education and the Church been pressed temporarily into the service of inquisitions, crusades, imperial wars, and sectarian strife for power. The Eternal Spirit has been blasphemed whenever the boundaries of knowledge or of the kingdom of God have been contracted to coincide with the petty province of the Roman empire, the divine right of kings, the army of Cromwell, or the theology of the Puritans. The worship of local, tribal gods is idolatry, even when the tribe covers a continent. No man hath seen God at any time for the obvious reason that the material and cultural objects we see with the naked eye are never God.

We must disentangle the absolute and timeless claims of the Gospel from the temporary and temporal claims of the State, and resist all specious efforts to put the flag before the Cross. The State has been glorified in Russia until it has replaced all religion; that is happening in Germany today; and it may happen in America tomorrow. We, who have a view of eternity, must remember that our Christian freedom existed before America was discovered, and that the Church triumphant will exist when these continents are again uninhabitable in the next ice age. Patriotism is the highest secular bond, but the only commonwealth that endures forever is the kingdom of God.

To make this clear to our misguided patrioteers, we must emphasize every international bond; our Christianity which binds us to our fellow men no matter what their flag; our love of truth, which binds students in the international Re-

public of Letters; our fraternal organizations which, like the Girls' Friendly, are devoted to international goodwill. Here at least, we must allow no hate for any race or nation to take root. No matter how great the provocation, let us remember that the need for peace of the man on the street is the same in the streets of Rochester, Rotterdam, Ottawa, Rome, Warsaw, and Berlin.

Pressure groups would even now hustle us into an armed camp of so-called "democracies" to oppose a group of nations labelled as "autocracies." But the sane view of the man on the street is that liberty and tyranny are both everywhere. The oppression of minorities is not less in Russia and Poland than it is in Germany and Italy. Tyranny is everywhere—even in our own backyard. The alliances of war tomorrow are not black against white. We were urged by our friends to side bitterly with one party or the other in Spain during the recent war. The issues were confused; right and wrong were inextricably shuffled; only one fact emerged: Spain has been devastated.

Only that truth remains for us to teach: war is unprofitable; everybody loses; all nations are mixtures of evil and good; all peoples love peace. Let us then join in common cause with all common people to oppose the forces making of war. Some will call us unpatriotic because, forsooth, we do not spring eagerly to arms, but we do not need to murder international goodwill to please them. May it be known throughout the world, in 1939, that the Girls' Friendly is a society of peace which places the brotherhood of man in front of national pride.

II. THE CHRISTIAN CHURCH

THE only institution that understands freedom for the whole personality and for the whole human race is the Church. You will find a hundred organizations and projects competing for your interest and support wherever you live. Each one proposes some special cure for some special discomfort in society. The Church alone knows that the disease is universal and the cure "Ye must be born again."

We suffer today from extreme specialization; from doctors who can treat the eye and ear, but cannot minister to a mind diseased; from pedagogues who can drill us in the syntax of dead languages but cannot help us understand ourselves or our neighbors. The chemist tells us we are a shovelful of atoms; a breakfast for worms: bookworms, earthworms, glowworms—we don't know which. The economist tells us we are so many units of manpower, horsepower, to be used up and discarded at the age of forty. The biologist reminds us that we are animals who can be run over by a truck and killed by a germ. The politician tells us we are robots who must hate the New Deal, or who must get ready to kill some more Germans. But we are not wholly identified by any of these miserable tags and labels. We are more than chemicals, animals, voters, serfs, or citizens. We are also potential children of God, with eternity for our native land. This vital, dynamic, organic truth, the Church alone teaches.

I know the danger of specialization because I teach in college, where life is too frequently thought of as "120 hours of assorted credits plus physical education." The teacher is rare who seeks to understand the unity of the student's personality, instead of just teaching the special subject. I want to pay tribute today, long overdue, to one of the greatest of these rare teachers, your national President, Miss Helen Brent. I thank God every day of my life that she is the leader and spiritual adviser of the students at William Smith college. Others teach botany or medieval history alone,

but Miss Brent is a great professor of human personality because she is a professing Christian first, who sees the life of her girls, not as a bundle of fragments, but as a living whole. Her ministry is to the immortal mind and spirit and, as a result, she is loved as few teachers are loved. You will not find another Christian statesman to replace her, no matter how far you travel nor how long you live.

The final truth, my young friends, is that liberty is truly realized only in the Church of God. The pagan's creed is despair because he sees only the beauty of the passing day and the pathos of the coming sunset. Against this black despair we have, in our world, only one sure hope: the Christian Church. There alone do we see our little life projected, not against today, but against eternity. In the worship of God, whose service is perfect freedom, we find the only home that does not change. We may graduate from the nursery to the school, to the college, to domestic and professional vocations, always leaving some part of our life behind. But to the Church we always belong. Past, present and future, are there gathered up and nothing is lost. When Jesus looked upon the woman of Samaria at the well, He saw her as she had been and as she would be later, and He had infinite compassion for the complete personality of the deathless and changeless child of God before Him. A thousand years in His sight are but as yesterday. To restore the brotherhood of mankind, we must have no less than this totalitarian view of human life. No partial view will do. We cannot rest smug in our national prosperity, because the disease of hate will infect us in time, as it is infecting us now. The totalitarian nations seek to impose their way on the entire world by force. The only culture that is really as wide as humanity in its sympathy and understanding is the Christian Church, which claims all peoples, all national flags, and all races and breeds of mankind. The Church brings us freedom, not by taking cities, but by helping us rule our spirit in tolerance and Christian love. This is the only road to freedom.

Sixty Years Ago—

From THE LIVING CHURCH of July 3, 1879

“**G**REAT misery prevails just now among the Jews in Jerusalem, the greater part actually suffering from want of bread. ‘In two Jewish shops where I entered,’ says a missionary, ‘the owners could think and speak of nothing else.’” In 60 years civilization has been going somewhere, but the misery has spread to other countries.

“For the year ending with March, 1879, the Church Missionary Society of England secured the enormous sum of \$237,930 from the children alone, by means of little collecting books, cards, and boxes, that it sends out to be used in gathering money for this purpose.” Did the mite box idea originate here?

“‘Give me your hand,’ said the schoolmaster sternly. ‘And my heart, too,’ she meekly replied, and a soft answer effectually turned away his wrath.”

“Nine young ladies have presented themselves for examination for admission to Harvard university.” What became of them?

“It is bad enough to discourage children by systematic repression, to wound their feelings and provoke them by a dignified severity that makes life as barren to them as a blasted heath; but it is simply brutal to provoke them to anger by scornful looks and bitter words, or to abuse them by spiteful punishments.”

“We welcome the Fourth of July as a celebration of the birthday of a nation that has been called by the Lord of Hosts to greatness and power. We hail it as the one day that stirs the hearts of the people to patriotic impulse, and leads them to forget themselves and their business, and to remember that they have a country and a history.”

CHURCH MUSIC

Rev. John W. Norris, Editor

Church School Hymns

WHAT proportion of the hymns of the Church is employed in the worship of our church schools? This question is one that might well be studied by the superintendent of every church school throughout the country whether he be layman or clergyman. We are a little inclined to believe that the answers would be enlightening and reveal our failure to teach the children the best that we have.

This was brought to mind by a recent list of hymns received from the Rev. Wolcott Cutler, of Charlestown, Mass. Fr. Cutler had gone through the Hymnal and selected 100 hymns which he felt should be taught his church school. He then made up a blank with the names at one side, on which he can keep a record of the number of times he uses each of these hymns. In this way it is possible for him to analyze his choice of hymns for the children. In this list of 100 hymns he has omitted those sung only in special seasons or at festival periods. Such a study, made in advance, and then put into practical use should result in the children's learning more than just a few hymns which will become “favorites” and which in later years they will uncritically consider the “good old hymns.”

While commending this method of hymn study for the church schools we believe there is one point that should not be overlooked. The tunes should be listed as well as the words. Thus it will be possible to determine whether the same tune is being used for more than one hymn.

Another point that should be carefully examined is the relation of tunes and texts. In some instances the present hymnal provides as many as three tunes for one hymn. Hymn No. 253, “The God of Abraham praise” is an example. The tunes provided for this hymn are Leoni, Covenant, and St. Audrey. Which of these tunes should be employed? An examination of the three reveals at once that St. Audrey is not suitable. It is distinctly a choir tune, requiring balanced parts and sopranos capable of a high G. No church school could sing it, nor would it be suitable for congregational use. Covenant does not have these objections, yet it seems to lack the strength of Leoni. The latter, it is true, is in a minor key, but it still retains the character of praise. Added to this is the fact that it was the original melody to which the hymn itself was sung and for which it was written. Thomas Olivers who wrote the hymn, which is a paraphrase of the Hebrew Yigdal, took both text and tune from a Hebrew synagogue in London. The Yigdal is a metrical form of the 13 articles of the Jewish creed. The melody, probably not earlier than the 17th century, was used as a vehicle for the Yigdal. Thus we have in this hymn and in its tune a relationship which should be preserved. The tune, then, which the children should be taught, is the first, or Leoni. It is not difficult and once a school learns it, the children will sing it with real fervor.

The training of children to sing the hymns of the Church is of vital importance. They should be taught those which are to be the basis of their worship throughout their lives. The idea of hymns down on “their level” is bad psychology and most children reject them. Children prefer to be treated as adults. If they are to worship as adults should worship they must learn now those songs of praise which are worthy of adults.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Early Eucharist

THE EARLY EUCHARIST. By Felix L. Cirlot. SPCK. In the United States the book may be ordered from the author, 3015 Main street, Buffalo, N. Y.; \$3.15 postpaid.

A JEW never says "Bless, O Lord, this food," but always (in substance) "Blessed be thou, O Lord, who hast given us this food"; the essence of a Jewish blessing is *thanksgiving*. Such thanksgiving, however, is more than an acknowledgment of gratitude, for it gives to the food a quality, a "holiness" (1 Timothy 4:4-5) that it did not possess before. To the apostles, therefore, the vital words in the account of the Last Supper were "He gave thanks," and the one phrase in the historic liturgies that can certainly be traced back to apostolic days is "Let us give thanks unto our Lord God" (p. 45). Consequently in the first three centuries the Church called its highest worship simply the "Thanksgiving" (*eucharistia*), gave the same name to the Food there dispensed, and even coined the transitive verb *eucharistizein*, "consecrate-by-thanksgiving" (literally "thanksgivingize"). All this is familiar enough in principle to modern students of liturgics, but Dr. Cirlot's analysis covers every possible detail; while he appears to be the first specialist who has noted the significance of the "Let us give thanks" formula.

In any case, he is certainly the first specialist who has established a firm connection between early liturgical development and the Jewish backgrounds. He shows that to start with Passover ceremonies leads nowhere and that the popular "*Kiddush*" theory of Oesterley and Box is mistaken in its vital premise. Acts 2:42 gives the true origin when it associates "fellowship" with "the breaking of the bread." For "fellowship" (*haburah*) meals were an established feature of Jewish life; in the first Christian century "the breaking of the bread" was a meal of this type, to which was added as a "distinct but not separate" rite the eucharistic Thanksgiving and administration. By the year 100 the distinction began to lead to separation, and a century later the disunion was everywhere complete; the meal itself taking the name "*agape*." Once this is realized, the liturgical evidence is an orderly whole, in which even the deviations of the *Didache* are easily explicable.

Dr. Cirlot carries his analysis down to the liturgy of St. Hippolytus; an excellent stopping place, since this type-form lies behind all subsequent liturgies to a greater or less degree. As regards later developments his notes on the Great Intercession are brief but most illuminating. His particular interest, however, is in the later Eastern theory of consecration by the invocation-prayer, a theory still advocated in certain quarters. But in the earlier writers the word "invocation" (*epiklesis*) is a title for the Thanksgiving as a whole, not a specific petition for the descent of the Holy Spirit; and therefore this theory is no longer tenable. (On page 262 Dr. Cirlot notes that after completing his manuscript he found that his results were corroborated by the high authority of Dom Odo Cassels.) On the Latin theory of consecration by reciting the "words of institution" Dr. Cirlot wisely wastes little time, contenting himself with naming the basic reasons that make it impossible.

Chapter IV turns to second century eucharistic theology. Here Dr. Cirlot makes the extremely important point that at that time the great heresy was docetism, against which the Church fathers were fighting desperately; particularly avoiding every shade of language that the docetics could interpret in their own sense. Hence the eucharistic realism of this century must be given its full value. But Chapter V, on the eucharistic sacrifice, is incomplete. That all orthodox second century believers regarded the Eucharist as a sacrifice nobody now disputes; Dr. Cirlot, in fact, proves that "do this" was unambiguously interpreted as "offer this." But the only type of sacrifice Dr. Cirlot considers is propitiatory; he neglects the (liturgically) even more important aspect of the sacrifice of "praise and thanksgiving," offered not to win pardon but in acknowledgment of pardon already won. In the next edition of this book this chapter should be doubled in length.

Chapters VI and VII deal with the New Testament evidence:

following the example of Dr. Lietzmann in proceeding from the better known topics to the more controversial subjects. It is enough to say that, whether we agree with Dr. Cirlot or not, his analyses take into consideration every conceivable theory and give due notice to every important work on the subject; his discussions are mines of information. The chief criticism to be made is one that Dr. Cirlot himself makes: at the end—and at the most vital point—there is a blank which he is unable to fill. And the significance of this blank the future must reveal.

However this may be, into brief compass Dr. Cirlot has packed an incredible amount of information. This does not make for easy reading—nor is Dr. Cirlot's style always graceful. But we may agree unhesitatingly with another reviewer in the *May Theology*: at last we have in English a book worthy to stand beside the great French and German treatises on the same theme.

BURTON SCOTT EASTON.

A Great Religious and His Rule

THE RELIGIOUS VOCATION. By Richard Meux Benson. Edited by the Rev. H. P. Bull, SSJE. With an introduction by the Rev. Lucius Cary, SSJE. Morehouse-Gorham. 1939. Pp. 315. \$3.00.

RICHARD MEUX BENSON was undoubtedly a hidden force behind the monastic movement in the Anglican communion in the last quarter of the 19th century, and his force is not yet spent. He is known as the founder of the Society of St. John the Evangelist, with its missionary work in India and South Africa and its affiliated congregations now working in the United States, Canada, and Japan. His creative influence reached beyond his own society to many of the communities for women in which he gave frequent retreats, and notably to the Community of St. Mary, which is indebted to him for considerable sections of its Rule of Life, and for much inspiration from his spoken and written words.

The present volume reveals as do none of Fr. Benson's other published writings the principles that inspired his own saintly life, and that were transmitted by him to his brethren, known familiarly as the Cowley Fathers. The introduction by Fr. Cary contains a telling description of the spirit of Father Benson. The substance of the volume consists of the text of instructions on the rule of the society given during the years 1874 and 1875. They are well edited with topical headings in the margin of the pages and a number of notes that serve to elucidate certain difficult or doubtful passages.

The book should be of value to all priests or religious who value their vocation and would fain find the way to live on the supernatural plane which was Fr. Benson's familiar home. He himself had a rare combination of intellectual, spiritual, and practical qualities. His teaching was based firmly on Holy Scripture and the fundamental doctrines of the Creed; but he had an original turn of mind that gave a freshness of approach and a force of conviction to all that he had to say. Gratitude is due to the Fathers of the Society who have been willing to give of their treasure to the Church at large, and to those of their number who have so ably discharged their task as editors.

MOTHER MARY MAUDE, CSM.

Fr. McNabb's Life of Christ

A LIFE OF OUR LORD. By Vincent McNabb. Sheed & Ward. \$2.00.

FR. VINCENT tells us that he was unwilling to write this book but was compelled to do so by the command of his superior. This command should never have been issued, for the pages are full of incredible blunders. *E.g.*, "no group in any position of authority, ecclesiastical or civil, were ever denounced by Jesus" (p. 81); but the "chief priests and the scribes and the elders" of Mark 11:27 (*i.e.*, the Sanhedrists) were in absolute authority. Or, "the Sadducee movement, which was largely modernistic" (p. 82); the Sadducees were the obstinate traditionalists of Israel who bitterly opposed the "modernistic" Pharisaic innovations.

B. S. E.

NEWS OF THE CHURCH

41st Council of GFS Draws 500 Delegates

Dr. Eddy of Hobart College Speaks
of Democracy and Freedom;
Three Themes Considered

PROVIDENCE, R. I.—The 41st national council of the Girls' Friendly Society, meeting here June 22d, attracted 500 delegates to hear Dr. William A. Eddy of Hobart college speak on Democracy and Freedom [see page 9 of this issue of *THE LIVING CHURCH*]. Bishop Perry of Rhode Island welcomed the delegates to the diocese at the opening meeting.

The council continued until June 30th. It considered three themes, after listening to speakers on these same themes: Democracy and Freedom, Our Responsibility as World Christians, and The Girls' Friendly Society and the Church.

Among the speakers were Miss Ruth Perkins, Miss Eva D. Corey, Mr. Robert Neumann, an exile from Austria, Mrs. Guy E. Sipler, Mrs. Harold E. Woodward, Mrs. Thomas Weber, Miss Rose Troiano, and Bishop Oldham of Albany.

Daily services of Holy Communion were held at St. Stephen's and Grace church, and daily meditations were provided by Bishop Bennett, Suffragan of Rhode Island. The council committee arranged a number of sight seeing trips about historic Rhode Island, as well as a Rhode Island "shore" dinner. On June 24th Bishop and Mrs. Perry received the delegates at tea at the Bishop's house.

Miss Eva D. Corey, a representative of the division of College Work and Youth of the National Council, speaking on The GFS and the Church, said in part:

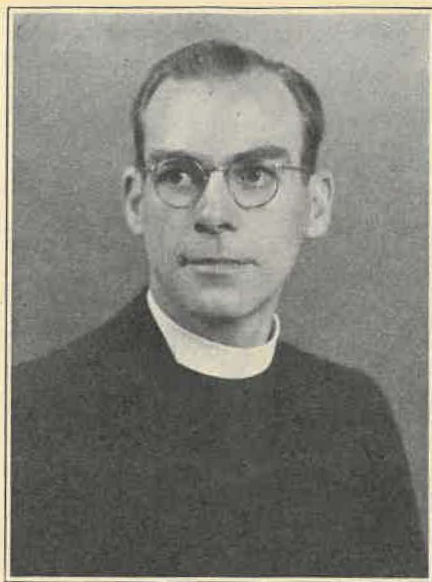
"The Girls' Friendly Society, one of the oldest of the seven youth societies in the Church, has a great deal to contribute to the plans and organization of the program for the youth of the Church, which will be adopted in 1940. . . .

"It meets the girl where she is, and helps her on to the ideal life, and makes her a real contributor to life. It provides normal recreational outlets and develops real Christian character."

Bishop Perry to Assist in Preparing Lambeth Agenda

PROVIDENCE, R. I.—Bishop Perry of Rhode Island is sailing for England to attend the meeting to be held there this month of the Lambeth Conference's consultative committee. The committee is charged with preparing the agenda of the 1940 Lambeth Conference of Anglican bishops.

Bishop Perry will be the only representative of the Episcopal Church at the committee meeting.



NEW U. W. CHAPLAIN

The Rev. Charles Francis Boynton, new chaplain of Church students at the University of Wisconsin, has begun his duties at St. Francis house with the opening of the university's summer session. He was formerly chaplain of Christ school, Arden, N. C. (Ivey's Studio Photo.)

Woman's Auxiliary Issues Picture Book in Marking 50th Anniversary of UTO

NEW YORK—In connection with the celebration of the 50th anniversary of the United Thank Offering next fall, the Woman's Auxiliary calls attention to the accomplishments of the Offering in a picture book just issued and titled *The First Fifty Years*.

"In the half century since its beginning," the introduction says, "the gifts included in the offering have amounted to nearly \$7,500,000. They have made possible many enterprises of the Church both in the United States and abroad. From a single woman missionary supported and a single simple mission chapel erected by the first Offering of 1889, these gifts have grown until each triennial offering now maintains about 200 women missionaries; erects or repairs needed buildings, churches, hospitals, schools; provides for the training of future missionaries; and cares for women who have given their lives in Christian service."

Examples of kinds and varieties of work supported by the UTO are illustrated, from the first little church erected—Christ, Anvik, Alaska—through fields domestic and foreign, with pictures of work, workers, and the people with whom they work, of every race and tongue.

"So the gospel of Our Lord marches on," the book concludes, "ever bringing more men and women and children within the radiance of its light. The advance among women has been stimulated because the women of the Church have in ever-increasing numbers paused in our daily round of duties to give thanks and make an offering to God for the good things, both large and small, which have enriched our lives."

Reports on Internal Unity of Anglicans

Bishop Perry Tells Commission on
Ecclesiastical Relations About
Conditions Within Communion

NEW YORK—Importance of internal unity of the Anglican communion was stressed by Bishop Perry of Rhode Island in a report to the Advisory Commission on Ecclesiastical Relations, which met here June 19th. Bishop Perry is head of the Commission's division on relations with the Anglican communion.

In view of the increasing interest shown by Christians throughout the world in the movement for Church unity, Bishop Perry said, "the quest of unity within its own household" is an important task of every Church, especially of "those branches of the Church that are world wide in their extent."

He traced the relationships of the various national Anglican Churches in the Lambeth Conference, in the Anglican bishopric in Jerusalem, and in the Oriental mission field and the European chaplaincies, where coöperation and mutual consultation are carried out.

Anglican unity, Bishop Perry said, was based on the following characteristics, as defined by the Lambeth Conference:

"A fellowship within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces or regional churches in communion with the see of Canterbury which have the following characteristics in common:

"(a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;

"(b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and

"(c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference."

The Presiding Bishop reappointed the

13.08% Increase Noted in Salina Communicants

CONCORDIA, KANS.—A gain of 13.08% in communicant strength is reported by the annual journal of the district of Salina, published July first by the Rev. A. B. Hanson, Concordia, secretary of the district.

Confirmations during 1938 totaling 265, a new high record, contributed to the increase in communicants from 1,705 on January 1, 1938, to 1,928 on January 1, 1939.

Bishop Roberts Is Robbed by Armed Chinese Bandits

SHANGHAI, CHINA—Armed bandits held up and robbed Bishop Roberts of Shanghai and Mrs. Roberts on June 25th. The Bishop and his wife were held up when returning by automobile in the afternoon to St. John's university. After halting the car, the bandits relieved the two occupants of their money and jewelry and then subjected the car to an extensive search. The bandits escaped into uncontrolled Chinese territory.

Neither Bishop Roberts nor his wife suffered injury, though the shock did upset Mrs. Roberts. Settlement police were immediately notified of the robbery, and an investigation was begun.

Bishop Roberts, head of the American Church mission, is chairman of the American community in Shanghai.

heads of divisions in the Commission and established one new division, at the meeting. Shortly before his death last year, the Rev. Dr. Frank Gavin reorganized the commission along the lines of the Church of England's equivalent body, the Council on Foreign Relations. The divisions and their chairmen are:

Relations with the Anglican Communion, Bishop Perry; Relations with the Orthodox Churches, Bishop Wilson of Eau Claire; Relations with the Protestant Bodies, Bishop Parsons of California; Research, the Rev. Dr. William H. Dunphy, Philadelphia; Ecumenical Movements, Bishop Oldham of Albany; the new division, on the Jerusalem and the East Mission, the Presiding Bishop, chairman ex officio, with Bishops Perry and Oldham as members.

The commission asked Bishop Tucker to appoint the Rev. Canon Charles T. Bridgeman as his official representative in Jerusalem.

The Archbishop of Canterbury has requested information about Orthodox Churches in the United States. Dr. Dunphy has prepared a report on the subject which it is hoped will be available for distribution in the United States after it has been presented to the Archbishop when the Lambeth Conference Consultative Body meets in England this July. The report contains information both useful and interesting to American Churchmen on the Russian, Hellenic, Albanian, Bulgarian, Carpatho-Ruthenian, Rumanian, Syrian, and Ukrainian Orthodox Churches as they exist in the United States.

OLD CATHOLIC REFUGEES

Sympathies of the Commission were aroused by a letter from the Rt. Rev. Adolf Kürty, Old Catholic Bishop in Switzerland, regarding Old Catholic refugees from Austria. The letter was referred to the National Council's department of Christian social relations, which has a committee on refugees.

Members of the Ecclesiastical Relations Commission, in addition to those mentioned above, are: The Rev. Dr. Floyd W. Tomkins, secretary and counselor; the Rev. Francis J. Bloodgood, the Rev. Drs. J. G. Hammaršköld, Edward R. Hardy, and Howard C. Robbins, Messrs. James G. Mitchell, Origen S. Seymour, Clifford P. Morehouse, and Edward K. Warren. All were present except Dr. Hammaršköld and Mr. Seymour.

Conferences Planned for Autumn Canvass

52 Dioceses Schedule Meetings in Furthering Every Member Work Throughout Church

NEW YORK—Fifty-two dioceses already have planned conferences in connection with the fall program and Every Member Canvass for 1940, according to announcement by the Rev. Dr. Charles W. Sheerin, vice-president of the National Council.

Most of the conferences will be held in the early fall, September or October. The schedule represents the largest number of program conferences arranged in recent years by the various dioceses, and indicates, Dr. Sheerin believes, intensive preparations for the canvass.

Actually more than 60 conferences are included in the schedule thus far reported, as some dioceses will hold clergy and lay conferences separately. About half of the dioceses reporting are planning clergy and lay sessions together. Other dioceses are expected to report plans soon.

Representatives of the National Council will be in attendance at virtually all of the conferences, Dr. Sheerin said. For the most part the conference programs cover plans for prosecuting a successful Every Member Canvass, and education on the work of the parish, the diocese, and the National Church.

The diocese of Kentucky provides what Dr. Sheerin believes to be an example of a particularly thorough preparation for the fall canvass. The plan there calls for a clergy conference, extending over two days, and then a mission, held by a clergyman and a layman in every parish and mission of the diocese.

PARISH LEADERS' CONFERENCE

The mission will include a conference of parish leaders, a parish dinner with addresses on the Church's Program and Stewardship, and an Evening Prayer service with a missionary address, or family

Lexington Revises Method of Giving Financial Aid

LEXINGTON, KY.—One result of an appraisal of missions and aided parishes in the diocese of Lexington, made recently by a convention committee, is a revision of the method of distributing financial aid. The committee recommended that grants from diocesan funds be made to the aided parishes and missions through the local treasurers.

This plan was adopted June 1st by the diocese. Heretofore money from diocesan funds has been sent directly to the clergy as part of their salaries.

The committee concluded that sending the money to the treasurers (who would list it in parish records as diocesan aid) would make the aided congregations more keenly aware that they are being aided.

Hopes Canvass Dates Will Be Clear of Interference

NEW YORK—The hope that the period of November 5th to 26th may be kept clear of extra-diocesan gatherings so as to permit the whole Church to devote itself to the Every Member Canvass has been expressed by the Presiding Bishop.

Bishop Tucker pointed out that certain meetings, such as the House of Bishops on November 8th and 9th, had been scheduled before the Canvass dates were determined.

"United action on the part of the Church is absolutely essential this year," said Bishop Tucker, "in order that parochial, diocesan, and national programs of the Church may be vividly presented to our people and necessary support for them obtained."

prayers with intercessions for the Church's mission. It is expected that Dr. Lewis B. Franklin and Bishop Bartlett of Idaho will assist in the Kentucky plan.

Dr. Franklin is expected also to attend the Southern Ohio Old Barn conference, September 20th through 24th, while the Ohio conference of clergy and laity is scheduled for September 27th, 28th, and 29th, in charge of Dr. David Covell, with it is hoped, Bishop Lawrence of Western Massachusetts as visiting speaker.

Dr. Sheerin will cooperate in the laymen's conference of Albany, October 6th to 13th; the clergy conference at Choate school, Connecticut, October 27th and 28th; the Dallas conference, November 1st to 3d; Harrisburg, September 8th to 10th at Altoona; Long Island clergy conference at Westhampton, September 18th to 20th; Massachusetts lay conference at Southboro, September 16th to 17th; Rhode Island, at St. George's school, Newport, September 14th to 17th, and others.

Among others cooperating with dioceses at fall conferences are William Lee Richards, James E. Whitney, Dean Paul Roberts of Denver, Bishop McKinstry, Bishop Sturtevant, Dr. D. A. McGregor, and Spencer Miller, Jr.

Rector Gets Second Scholarship

PORTLAND, ORE.—The Rev. Bernard Geiser, vicar of St. Barnabas' mission, McMinnville, for the second time has been awarded a scholarship enabling him to pursue his study of art at the University of Oregon this summer. While at the university Mr. Geiser will take the services at St. Mary's, Eugene, when the rector, the Rev. H. R. White, is on vacation. Services in McMinnville will be maintained by William Lankford, a candidate for the ministry who is home on vacation.

Preaches to Congregationalists

BELOIT, WIS.—The Rev. Clarence Reimer, rector of Trinity church, Houghton, Mich., on June 18th delivered a sermon as guest preacher at the Second Congregational church here. Occasion was the 50th anniversary of his parents, Mr. and Mrs. John Reimer of Beloit.

Survey Discusses Reunion in France

General Tendencies in Evangelical Bodies Are Summarized by Church Assembly Publication

LONDON—New light on the recent important fusion of the French Evangelical bodies, which have come together to form the united Reformed Church of France, is given by the *Fifth Survey on the Affairs of the Continental Churches* (French Reformed Church), which is published for the Church of England council on foreign relations, by the press and publications board of the Church Assembly here.

The uniting bodies are *Les Eglises Reformées*, *Les Eglises Reformées Evangeliques*, *Les Eglises Libres*, and *Les Eglises Méthodistes*, together with the Central Evangelical society, which is the home missions scheme of the Reformed Churches. These five different bodies have concurred to form the Reformed Church of France restored to its unity, and this survey holds out expectation that this reunited Reformed Church of France "will count 600 units besides the 50 mission stations of the Central society; leaving about 50 outside its fold."

The survey summarizes those general tendencies in the uniting bodies, during recent years, which have made the union possible. It also indicates the main difficulties which stood in the way and how they have been overcome, and outlines the views of those congregations who have felt unable to associate themselves with the movement for reunion. The survey was to be presented to the Church Assembly at its summer session this month.

WRITES FOREWORD TO SURVEY

The Bishop of Gloucester, chairman of the Church of England council on foreign relations, in the course of a foreword to the survey, writes:

"The cause of the disunion of these Churches was very largely the tension between the liberal and conservative elements in the Church. The reunion has arisen partly through the growing movement toward Christian Unity at the present day, and partly through the changed attitude of both liberal and conservative elements in the Christian Churches generally. It is claimed, rightly or wrongly, that liberal theologians everywhere have ceased to hold their liberal opinions with the same dogmatic certainty which characterized a former generation, and that conservative theologians do not feel that a demand for a rigid assent to formularies is the best means of securing the acceptance of the fundamental truths of the Christian religion.

"There are three points which may be noticed:

"(1) The declaration of assent is in general form, without binding yourself to the letter of formulas."

"(2) The treatment of the Apostles' Creed follows the lines laid down by the Faith and Order Conference at Lausanne, which stated that it accepted the faith of Christ as con-

Dr. R. Calvin Seriously Injured in Car Accident

EL PASO, TEX.—Driving to California to spend his vacation there, the Rev. Dr. Ross R. Calvin, rector of the Church of the Good Shepherd, Silver City, N. M., and author of *Sky Determines*, was severely injured June 22d when his car turned over near Indio, Calif.

Dr. Calvin was hospitalized at Indio, where he underwent examination to determine the full extent of his injuries. His wife and two children, who were with him in the car, escaped with slight bruises.

Within the last few weeks two other Churchmen have been in serious automobile accidents. Bishop Seaman of North Texas, driving alone, damaged his car greatly, as did the Rev. A. D. Ellis, Jr., who was driving with his wife. No one was injured in either accident.

tained in the Apostles' and Nicene Creeds. The declaration of these united Churches affirms the perpetuity of the Christian faith through its successive expressions in the Apostles' Creed, the ecumenical creeds, and the confessions of faith of the reformation, especially the confession of La Rochelle.

"(3) As regards the historical character of the Gospel as the basis of our Christian faith, the united Church in its declaration accepts generally that: 'It founds its teaching and worship upon the great Christian facts affirmed in the Gospel, represented in its sacraments, recalled in its religious solemnities, and expressed in its liturgy.'

"It may be noticed in conclusion that this is another instance of the influence of the World Conference of Faith and Order. The leading members of the French Protestant Churches have taken a very great part in the Faith and Order movement. The reunion also follows the lines which are most practical at the present time—namely, that those Churches which are nearest one another and have most in common should unite together first. This has been the case, for example, in the Methodist Churches, in the Scottish Presbyterian Churches, in the Canadian Churches. The greater difficulty comes when Churches which represent much more independent traditions attempt to come together."

Chaplain of St. Helen's Hall Resigns; Appointment Is Made

PORTLAND, ORE.—A little over two years ago the Church of St. Michael and All Angels, Portland, became a parish. The next year it celebrated the completion of a well-equipped parish house. This year the work has grown to a point where the rector, the Rev. Richard Flagg Ayres, has found it necessary to devote to it his whole attention. Consequently, he is resigning as chaplain of St. Helen's Hall and junior college, a position he has held since 1934.

September 1st Mr. Ayres will be succeeded at the Hall by the Rev. Arthur Vall-Spinosa, at present priest-in-charge of St. John's Snohomish, Wash. Mr. Vall-Spinosa will also take charge of St. Peter's mission, Portland, succeeding the Rev. Noel L. Murray who was dismissed from the diocese last January.

Work in Philippines Is Saved by Igorots

Natives at Sagada Mission Make Abaca into Salable Articles; Support Bila School

SAGADA, P. I.—For two years the mission school at Bila, one of the outstations near here, has been supported by the Igorot industries at the Mission of St. Mary the Virgin here, and some of its indebtedness has been paid. The school would have been closed when cuts were made in appropriations had not the successful Igorot industries provided a way to save the day.

Work at the mission was begun in 1932 at the weaving department of the girls' school, when Miss Jean MacBride, teacher in the Sagada high school, volunteered to help. She conceived the idea of weaving abaca, a native fiber commonly called Philippine hemp.

Success in the sale of articles made from abaca fiber is partly due to the original designs, beautiful weaving, and hand sewing which the Igorots learned only by patient practice.

There were only two looms in the girls' school at first, and school girls were doing the weaving. Later the school girls did not have time enough to do the work and so the women of Ili who had done weaving were employed. Now 19 women and girls are at work. They manufacture bags, pocketbooks, luncheon sets, book covers, rugs, chine las (a kind of native heelless slipper), card table covers, and other useful attractive articles. The abaca fiber is dyed various colors.

Part of the earnings of the industry has been used, at Bishop Mosher's suggestion, to improve the building in which the work is done. More and larger windows have been installed, and dormer windows have been put in the third story.

Wares are sent regularly to Easter school, Baguio, where there is a ready sale among residents and visitors to the big mountain resorts. There is also considerable sale in the United States.

Several of the workers are married women. When a new child arrives in the family, the mother is frequently away from her work such a short time that the mission workers inquire surprisedly: "What will the baby do without you?" "Oh, I will run home to nurse it," is invariably the reply. Some other mothers have the babies brought to the mission and stop work only long enough to nurse the children.

Children's Religious Art Exhibit

NEWTON, MASS.—The religious art exhibit arranged recently from the work of the pupils of Grace church, Newton, comprised the interpretive drawings done by children of the junior-grammar department, and chip carving by classes meeting in Lent, as well as the notebooks kept throughout the year. This work is directed by Miss Rhoda Williams.

Foreign Missions Unification Nearer

10 Organizations Incorporated in
Membership of Conference; 300
Persons Attend Meetings

SWARTHMORE, PA.—One of the most sweeping moves toward unification of foreign mission management in America was put in motion recently at the 46th annual session of the Foreign Missions Conference of North America here. Ten different organizations which have handled various phases of the foreign mission enterprise on a semi-autonomous basis, including regional direction, rural work, medical work, promotion, and women's work, have been incorporated into the membership of the Foreign Missions conference as representative committees of that single body. Chairmen of these various committees become members of the executive department of the Foreign Missions conference.

The conference brought together this year some 300 delegates and visitors from nearly 60 different boards and societies interested in world Christianity. The membership of the Foreign Missions conference includes 120 agencies.

As Dr. John R. Mott summarized in his closing speech:

"This is the latest in a series of meetings which signalize the growing ecumenical movement in Christianity. This is in the tradition of Edinburgh in 1910, Jerusalem in 1928, Oxford and Edinburgh in 1937, and Madras last December."

HEARS SYMPOSIUM

To appraise the status of the proposed World Council of Churches as an implement of the growing ecumenical movement in Christianity, the conference heard a symposium which presented Dr. Samuel McCrea Cavert, one of the members of the provisional committee of the proposed World Council, Dr. George W. Richards, president and professor of Church history at the theological seminary of the Reformed Church, and Dr. A. L. Warnshuis, one of the two world secretaries of the International Missionary Council.

Dr. Cavert, executive secretary of the Federal Council of the Churches of Christ in America, told that 37 different churches in North America, Europe, and Asia have in 13 months ratified the plan for the proposed World Council.

In Dr. Cavert's words:

"At the very time when all the other forces—science, trade, politics—which we thought might produce world unity have proved feeble, the Church gives evidence of becoming the greatest uniting influence in the world."

INVESTMENTS QUESTIONED

To prove their deep concern over the matter of war profiteering, the conference members asked their own boards and societies to investigate their funds to make sure they are not investing in munitions

Bombings Are Protested by China College Board

SWARTHMORE, PA. (RNS)—A telegram protesting the "continued bombing" of populous Chinese cities by Japanese planes was dispatched to Secretary of State Cordell Hull and the Department of External Affairs at Ottawa, Canada, by members of the associated boards for Christian colleges in China attending the Foreign Missions Conference of North America here.

The telegram urged that "our respective governments make strong representations to the Japanese government regarding these increasing outrages."

and other industries inconsistent with the Christian cause. If this recommendation is conscientiously carried out, an estimated \$55,000,000 of board investments will come under scrutiny.

Election of officers and resolutions concerning relief for the "homeless and destitute refugees of China" were taken up in the fourth business session of the meeting of the conference.

The adoption of the report of the nominating committee, which was presented by Dr. C. M. Yocum, elected the Rev. Dr. C. Darby Fulton chairman of the conference for the ensuing year. Dr. Fulton is secretary of the executive committee of Foreign Missions of the Presbyterian Church in the USA.

The small number of youth delegates to the conference was noted in a resolution urging that in the future all boards and societies include in their delegations "at least one young man or woman under 25 years of age."

St. Mark's Cathedral, Seattle, Celebrates Its Golden Jubilee

SEATTLE, WASH.—The golden jubilee of the founding of St. Mark's cathedral here was celebrated on June 15th. Dean John D. McLaughlan preached. Bishop Huston of Olympia was present at the dinner in the cathedral hall, as were four of the charter members of the parish.

Forty candles were on the birthday cake, and these were extinguished by Bishop Huston.

Interchurch China Relief Committee to Carry On

SWARTHMORE, PA. (RNS)—The Church Committee for China Relief, which in its year of existence has raised nearly \$366,000 for war relief work in China, was approved and ordered continued by one of its three parent bodies, the Foreign Missions Conference of North America, meeting here recently in annual session.

The Church Committee for China Relief is sponsored jointly by the Federal Council of the Churches of Christ in America, the China Famine Relief, USA, Inc., and the Foreign Missions Conference.

New Emphasis Urged by Missions Group

Commission on Lifegiving Church
Recommends Evangelistic Side of
Religion Be Stressed

SWARTHMORE, PA. (RNS)—A new emphasis upon the evangelistic side of the Christian gospel, both at home and among the younger Churches abroad, was recommended to the Foreign Missions Conference of North America, meeting here, by the Commission on the Lifegiving Church.

Training of ministers and missionaries, and their wives, in evangelistic methods, calling of evangelistic conferences, sounding a call to prayer in the Christian Churches throughout the world, and asking for a more generous use of the Bible were among the specific items listed for emphasis this year.

The commission also suggested a series of specific areas in which individual and coöperative efforts should be made by the boards of missions in evangelistic cultivation. The countries were headed by India, where work among the depressed classes and the aboriginal tribes was explicitly named. Africa, the Philippines, the student movement in all countries, and Japan were also listed as "special areas that are at present peculiarly urgent for a united evangelistic approach."

In discussing the needs of China, special emphasis was placed on the movement westward by war refugees and the need for Christian leadership in the building of the new West. When the paragraph treating refugees came to the floor, Dr. John W. Wood, secretary of the Department of Foreign Missions of the Episcopal Church, asked that it be amended to include refugees "of other nationalities, especially those who have been forcibly deported from their native land."

THOUSANDS IN CHINA

Dr. Wood pointed out that a letter in April from Bishop Roberts of Shanghai had reported that 6,300 German refugees had already arrived in Shanghai and others were coming. Both Christians and Jews were immigrating to China, he declared. "One of the fields ripest for evangelistic effort," Dr. Wood insisted, "is this group of German refugees." In line with Dr. Wood's motion, the findings committee reported later a recommendation that carried out explicitly his request.

179th Year Is Marked

PHILADELPHIA—The 179th anniversary of one of the earliest Swedish churches in the environs of Philadelphia was celebrated June 22d at Christ church (Old Swedes'), Upper Merion, Bridgeport. The Rev. Dr. Charles W. Shreiner, headmaster of the Church Farm school preached, and the Rev. James Hart Lamb, Jr., rector, conducted the service.

Interim Group Appointed by Committee on Refugees

NEW YORK—At its recent meeting here the Episcopal Committee on German Refugees appointed an interim committee consisting of Mrs. Kendall Emerson, Miss Mary Van Kleeck, Mrs. Guy Emery Shippler and the Rev. Almon R. Pepper, to assure that the present activities of the committee are carried on through the summer vacation season.

The meeting was attended by the above, and also by the Rt. Rev. Paul Jones, chairman, and Miss Harriett A. Dunn.

Reports were received of progress in placing and reestablishing a limited number of refugees, of distribution of literature through the Church, and of difficulties encountered in the securing of affidavits required in order to obtain a consular visa to come to this country. Members of the committee are working on all the problems presented, with the American Committee for Christian-German Refugees, and other national and international agencies.

Miss Mary Van Kleeck cited the instance of a brilliant scholar, now in this country, who suffers from lack of the intellectual and cultural fellowship to which he was accustomed, and urged personal interest and friendship with refugees who are established here.

Mrs. Shippler noted the growing anti-Semitic feeling in the United States, pointing out that the Church could well work to suppress this anti-Christian hatred, through its doctrine and practice of Christian love; and also that this trend menaces work for refugees.

The committee will prepare and distribute some additional literature in the near future, including a reprint of the Southern Ohio poster, and will cooperate in the use of the "stamps" issued by that diocese.

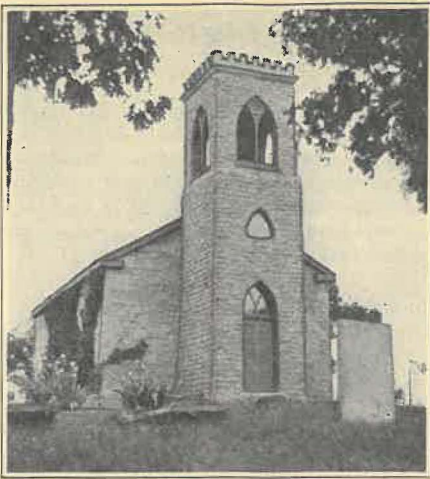
Rev. Louis C. Melcher Accepts Trinity, Columbia, S. C., Post

COLUMBIA, S. C.—It was announced June 25th at Trinity church here that the Rev. Louis C. Melcher, for the last eight years rector of St. John's church, Knoxville, Tenn., had wired his acceptance of the call to become rector of this parish. He will begin his duties September 1st.

He will succeed Rev. Dr. Henry Phillips, who resigned as rector last spring to become Bishop of Southwestern Virginia. A native of Baraboo, Wis., Mr. Melcher was graduated from the University of Wisconsin and the theological seminary of the University of the South, Sewanee, Tenn. He served in the army during the World war, and began his ministry at St. Luke's cathedral, Panama Canal Zone.

\$4,200 in Bequests

PORT ANGELES, WASH.—A parishioner of St. Andrew's church here has presented a sum of \$3,000 to be invested in behalf of the stipend of the priest in charge, and \$1,200 to be applied to the benefit of the poor of the community.



CHRIST CHURCH, LIMESTONE TOWNSHIP, ILL. (Peoria "Evening Star" Photo.)

Dean Sheppard of Peoria, Ill., Conducts Service in Historic Limestone Church

PEORIA, ILL.—Dean Edson P. Sheppard of St. Paul's church in this city on June 4th, assisted by the choir boys of St. Paul's, conducted a service in old Christ church, Limestone township, seven miles from here. The 94-year-old structure, known as the Limestone church, was opened on the day to the many persons making a pilgrimage to the place where English pioneers had worshipped.

The building is of native limestone. A stone tower rises above trees that crowd the churchyard on the hilltop. Though the church has been closed most of the year, it was restored recently. Often students of the history of Illinois visit it.

English settlers laid the cornerstone of the church on May 17, 1844, and the building was completed and consecrated next year. Bishop Philander Chase officiated. Today every detail of the building remains the same as it was in that day.

Military School Head Confirmed

SALINA, KANS.—Major R. L. Clem, superintendent and head of St. John's Military school here, with his wife and two children, were confirmed by the Rt. Rev. Robert Nelson Spencer, acting Bishop of Salina, on June 13th. During the two years that Major Clem, formerly a Presbyterian, has headed St. John's school, a majority of the non-Church boys and four faculty members, himself included, have entered the Church's life.

Festival in Chanute, Kans.

CHANUTE, KANS.—The second annual acolytes' festival of the southeast deanery of the diocese of Kansas was held on the evening of June 11th at Grace church, Chanute. Forty acolytes were present from Fort Scott, Iola, Pittsburg, Emporia, Independence, Neodesha, Parsons, and Chanute. The Rev. Fred W. Litchman was officiant, and the Rev. William Paul Barnds, dean of the southeast deanery, was the preacher.

Eucharistic Conference Held in Thomaston, Me.

THOMASTON, ME.—The fourth annual Eucharistic conference was held June 15th at St. John's church here, with clergy and lay people from 14 parishes in three states present. The Holy Eucharist was offered at various services by the Rev. Messrs. Robert Sweetser, Malcolm Peart, J. Arthur Glasier, and Sheafe Walker. Mr. Walker delivered the sermon. Bishop Brewster of Maine presided at the Solemn Eucharist.

The deacons of honor to the Bishop were the Rev. J. Arthur Glasier and the Rev. Gordon Gillett, and the celebrant of the Eucharist was the Rev. H. B. Pulsifer. Deacon was the Rev. Robert Sweetser, and sub-deacon the Rev. Llewellyn Diplock. Music was under the direction of the Rev. Earnest O. Kenyon.

The Rev. Malcolm Peart spoke at the afternoon conference. At the closing service of Thanksgiving the Rev. Arthur Glasier spoke on the subject, Jesus Is Here.

Colorado Gets \$1,500 Bequest

DENVER, COLO.—The diocese of Colorado, it has just been announced, is the beneficiary of a \$1,500 bequest to be used for diocesan missions. The sum comes from the estate of the late Jessie W. Heal, whose brother, the late Rev. John W. Heal was for years a priest in the diocese.

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New Jersey Begins Early to Plan for Its Canvass

TRENTON, N. J.—Early moves are being made to carry out the will of the 1939 convention of the diocese of New Jersey, which passed in May two resolutions proposed by the committee on the episcopal address. The convention resolved that "no parish is properly fulfilling its obligations to itself, the diocese, or the Church at large unless it undertakes a thorough Every Member Canvass each year."

The requirement of holding such a canvass was made obligatory upon every place receiving diocesan aid as a mission.

For the parishes, Bishop Gardner of New Jersey is planning a series of vestry dinners in each convocation, at which he can lay the case before all the elected officials. A few such were held in the past two years with remarkable success, and the five rural deans are coöperating to make the movement more widespread in 1939. All mission clergy have been notified by the archdeacon of such requirements, and the members of the board of missions are each taking several stations in their immediate vicinities under personal care to develop the program.

Visit to the Patriarchates and Pilgrimage to the Holy Land

Leaving London 1st April and returning 2d May, 1940

Leader: *The Lord Bishop of Oxford*

Chaplain: *Dom Bernard Clements, OSB, vicar of All Saints' church, Margaret street, London*

Constantinople, Alexandria, Antioch, Jerusalem, Athens, and many other places will be visited. Six days will be spent in Palestine. Cost from 70 to 115 pounds inclusive. The itinerary and details of the arrangements may be obtained from the Pilgrimage Secretary, The Church Union, 238 Abbey House, Victoria street, London, S.W. 1.

There will be a chapel in the ship and Mass will be said daily.

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Dr. Sullivan Is Called Summer Dean in Boston

BOSTON—Summer dean of the Cathedral Church of St. Paul here is the title bestowed upon the Rev. Dr. Edward T. Sullivan, who began on June 25th his 26th summer as Sunday morning preacher at this cathedral church on busy Tremont street.

Dr. Sullivan's sermons, noted for their appealing and inspirational quality, will be included in the broadcast given on each Sunday morning at 11 A.M. (Eastern daylight time) over station WNAC. In the middle of September, Dr. Sullivan will return to the pulpit of Trinity church, Newton Centre, a parish which he founded and of which he has been rector for 48 years.

Williamstown Institute to Discuss Making Education More Powerful, Effective

WILLIAMSTOWN, MASS. (RNS)—How college students and faculty members of different faiths can help to make higher education a more powerful and effective aid to democracy, by coöperating to overcome inter-group prejudices and misunderstandings on the campus and by working together for solution of common problems, will be discussed at daily round table sessions at the 1939 Williamstown institute of human relations, it was announced by Herbert L. Seamans, college secretary of the National Conference of Christians and Jews.

The institute will be held from August 27th to September 1st on the Williams college campus here.

Prominent educators and students from colleges and universities in all parts of the country, as well as student pastors, Newman club priests, Hillel foundation rabbis, YMCA and YWCA secretaries, and other directors of campus religious activities, will take part in the round table series devoted to Campus Organizations, Mr. Seamans said.

The aim of these discussions, as of all conferences conducted at the institute, will be to try to develop a common understanding of the subjects studied, rather than to seek individual or group commitments to specific policies or proposals, it was explained.

Young Churchmen Organized at Salina Young People's Meeting

SALINA, KANS.—When the young people held their conference at St. John's school here the first week in June a permanent organization of Young Churchmen was begun, and 16-year-old Randolph Williams was elected president. Mrs. Theodore Wedel, national director of the youth of the Church, assisted in the organizing.

The conference was under the direction of the Rev. Charles E. Wilcox. Seventy-six young people attended, thus giving the conference the record for enrolment in Salina to date.

Says Work is Credential of Pa. Field Department

PHILADELPHIA—"Work is the credential of the field department, and the basic principle to which we are committed is to form a working body in the interest of the Church which will make a tremendous difference in this diocese and throughout the whole Church." This was the keynote sounded June 20th by Dr. Thomas S. Gates, president of the University of Pennsylvania, noted financier, and chairman of the field department of the diocese of Pennsylvania, at a dinner meeting at which enthusiasm for the Every Member Canvass as a means of rallying the manpower and the financial resources of the diocese reached a new high level.

The meeting, first of the field department as it has been organized by the Rev. Dr. Frederick P. Houghton, executive secretary of the diocese of Pennsylvania, who formerly was on the Field Department of the National Council, was attended by 115 clerical and lay representatives of 101 of the 208 parishes and missions in the diocese.

Other speakers were Blackwell Newhall, assistant to the president of the Philadelphia Gas Works company and chairman of the field department committee on promotion, who presided; Dr. John W. Wood, executive secretary of the department of Foreign Missions, National Council; Dr. Lewis B. Franklin, national treasurer; and Dr. Houghton.

Knowing the advance work of the Church on foreign soil as few others, Dr. Wood told a story of the mission field. He was followed by Dr. Franklin, whose interpretation of the Church's missionary enterprise in practical terms of dollars and cents revealed the whole panorama in a light that made it easy for the assemblage to comprehend its full meaning.

Realization that the Church is supported by about one-third of its people visibly stirred those present to a realization of the urgency of a complete canvass in every parish and mission.

Northwestern Honors Bishop

CHICAGO—Bishop Stewart of Chicago was honored by Northwestern university for the second time within a few days recently when he was presented with the symbolic key of Phi Beta Kappa at the annual commencement exercises held in Evanston. His election to the honorary scholastic society followed closely the news of his selection for the award of the alumni medal for distinguished service to the university from which he graduated.

Chinese Speaks in Eau Claire

EAU CLAIRE, WIS.—Miss Teh-Wei Liu, a native Chinese educated at St. Hilda's school, was an unexpected speaker at the recent annual meeting of the Woman's Auxiliary of the diocese of Eau Claire. As a result of her talk on present day conditions in China, the diocesan Auxiliary voted to "adopt" a Chinese refugee for one year.

Discuss Plan to Bring Men Closer to Church

CHICAGO—A plan of action designed to bring men into closer relationship with the Church was discussed the weekend of June 24th to 25th when a group of prominent Episcopal businessmen of the Chicago area assembled under the leadership of the Rev. Dr. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest.

The group met at Camp Houghteling, near Muskegon, Mich., the summer camp site given to the Brotherhood of St. Andrew by the family of James L. Houghteling, national president of the Brotherhood and United States commissioner of immigration.

Present day social problems as they relate to the program of the Church in the community were discussed, and consideration was given to ways and means of interesting men in taking a more active part in Church activities. Opportunities for lay service and the Churchman's responsibilities to his parish were stressed throughout the discussion.

A committee to correlate the findings was appointed and instructed to prepare a report outlining a plan which can be presented for consideration by Churchmen of the diocese.

Shrine Mont Is Given \$1,000 Grant by Group

ORKNEY SPRINGS, VA.—A grant of \$1,000 has been received by Shrine Mont here from St. Andrew's association, Richmond, according to announcement by the Rev. Dr. E. L. Woodward, director.

On June 22d, during the recent conference of the junior Woman's Auxiliary of the province of Washington at Shrine Mont Dr. and Mrs. Woodward were given a surprise party by the members of the conference. Eighty-five persons from nine dioceses took part in the Woman's Auxiliary conference June 12th to 16th, and 99 persons from eight dioceses attended the conference for junior women.

Auxiliary Districts Set Up

MILWAUKEE—The work of establishing five districts for wider opportunity of service for members of the Woman's Auxiliary in all parishes and missions of the diocese of Milwaukee has been completed during the past two weeks. Meetings were held in Mineral Point, Madison, West Allis, Waukesha, and Beloit. Officers were elected in all districts except the fifth.

Katharine Hepburn Broadcasts

WASHINGTON—Two dramatic sketches built around the Biblical verse, Suffer Little Children, and starring Katharine Hepburn and Burgess Meredith, celebrated stage and screen players, was broadcast under the auspices of the Federal Council of the Churches of Christ in America on June 25th over the red network of the National Broadcasting company.

18 Indians from Mission at Granite Falls, Minn., Give to Missionary Fund

NEW YORK—Eighteen Indians in Holy Light mission, Granite Falls, Minn., have sent \$18 to apply on the missionary shortage fund. This will be credited to the amount the diocese of Minnesota is raising for the fund. Minnesota is underwriting the cut for North Dakota.

David Campbell, the Indian warden of the mission, explained that the sum represented a dollar from each of the Indian members of the mission. They had learned of the Church's need by reading the diocesan paper.

Mr. Campbell's covering letter reads:

"We have colesion here
David Campbell
Warden
I am glad I have that job
Well, goodbye."

"Colesion" might mean "collection" or it might suggest "cohesion." Either would indicate the devotion to the Church of a little band of native Americans, who have the vision of Christ for the whole world.

Kenyon College Honors Clergymen With Degrees

GAMBIER, OHIO—Four prominent clergymen of the Church, Bishop Whittemore of Western Michigan, the Rev. Alden Drew Kelley, the Rev. Guong-Houk Diong, and the Rev. J. Ernest Carhartt, were among the persons awarded degrees by Kenyon college at the 111th commencement of the college on June 19th.

The degree of Doctor in Divinity was conferred on the Rt. Rev. Lewis Bliss Whittemore, Bishop of Western Michigan, for his service to the Church. For three years he was a teacher in the Philippine islands, and later served large parishes in New York, Pittsburgh, Detroit, and Grand Rapids. He was elected Bishop Co-adjutor of the diocese of Western Michigan in 1936, and became Bishop of Western Michigan in 1937.

The Rev. Alden Drew Kelley and the Rev. J. Ernest Carhartt were granted the honorary degree of Doctor of Divinity. The Rev. Guong-Houk Diong was granted the degree of Doctor of Sacred Theology.

\$50,000 to Hospital

PORTLAND, ORE.—Under the will of Mrs. Nellie Stevens Wilcox, who died April 24th, Good Samaritan hospital, Portland, is to receive \$50,000 to be used for the Wilcox memorial maternity hospital, which was named in memory of her husband and made possible by gifts from his estate.

Honored on 10th Anniversary

HAWTHORNE, N. J.—The vestry of St. Clement's church here sponsored a service of thanksgiving on the 10th ordination anniversary of the rector, the Rev. F. J. Warnecke.

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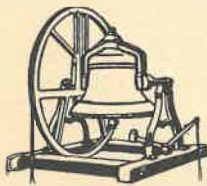
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Compares Findings of Two Conferences

Archbishops' Committee Issues Its
Report on Meeting on Faith and
Order; Covers 10 Years

LONDON—Most important publication recently released in England, from the point of view of Churchmen, is *The Edinburgh Conference on Faith and Order*, a report of the committee appointed by the Archbishops of Canterbury and York to consider the findings of the conference. It compares the findings of the Edinburgh conference with those of the Lausanne conference of 10 years ago and attempts to estimate what difference, if any, from an Anglican standpoint, has been made during the 10 years.

The report was published for the Archbishops' Committee on Faith and Order by the Press and Publications board of the Church Assembly, 2 Little Smith street, Westminster, S.W. 1, and the price is one shilling plus postage.

Some notion of the scope of the report may be gathered from the headings included: Ten Years' Progress; The Meaning of Grace; Justification and Sanctification; The Sovereignty of God and Man's Response; The Church and Grace; Grace, the Word, and the Sacraments; The Communion of Saints, The Word of God; Tradition; The Ministry; and many others.

DIVISIONS OF OPINIONS

The report, signed by the Bishop of Gloucester as chairman of the Archbishops' Committee on Faith and Order, contains an introduction which concludes with a summary on Divisions of Opinion.

"In the report on the Lausanne Conference," it is stated, "it was pointed out that underlying all the discussions, there were two points particularly on which there was difference of opinion.

"(1) While one section of the Conference was aiming at an organic union, the other section would have been content with some form of federation, at any rate as a first step; and as a result

"(2) While one section would look upon intercommunion as the first step towards unity and was in fact much disappointed that the Conference did not end with a corporate communion there was another section which would hold no less strongly that intercommunion must be regarded as the sign of completed unity."

"Both these tendencies have become more apparent during the last 10 years and have had a marked effect on the religious movement of the time.

"It has also become more clear that the question of episcopacy really lies behind many of our differences. While there are many who hold that no real unity is possible except on an episcopal basis, and others who are prepared to acquiesce in such a unity, there is, on the other side, a good deal of reluctance to accept it.

"One more division must be noticed, that between Europe and America. Observers have said that as regards mental outlook that represents the most fundamental difference."

NECROLOGY

† May they rest †
in peace.

CARROLL L. BATES, PRIEST

WINTER PARK, FLA.—The Rev. Carroll L. Bates, retired priest who has lived here for several years, died suddenly on June 17th in Daytona Beach where he was spending the day.

Born in Macon, Ga., in 1861, he was educated in Hamilton college and Berkeley divinity school and was ordained priest by the Rt. Rev. Courtland Whitehead in 1889. He served Emmanuel Church, Emporium, Pa., 1888-1891; St. Stephen's church, Wilksburg, Pa., 1891-1901; Christ church, Benson, Minn., 1902-1907; St. Mark's church, Lake City, Minn., 1907-1914; Emmanuel church, Hastings, Mich., 1914-1917; St. Mary's church, Green Cove Springs, Fla., 1922-1923; and St. Luke's church, Live Oak, Fla., from 1923 to his retirement in 1930.

Keenly interested in pageantry, he served as chairman of the Council on Church Pageantry and Drama under the old General Board of Religious Education and was the author of several books of pageants.

He is survived by his widow; by a son, the Rev. Carroll M. Bates of St. Stephen's church, Wissahickon, Philadelphia, and by a daughter, who is the wife of the Rev. W. Keith Chidester, rector of All Saints' church, Winter Park.

The burial service was held in All Saints' church here on June 20th, Bishop Wing officiating, assisted by the rector. The interment was made in Rome, N. Y.

H. A. L. SADTLER, PRIEST

RAHWAY, N. J.—The Rev. H. A. Linwood Sadtler died here on June 18th after a long illness. He had been rector emeritus of St. Paul's church here since 1937, in which year he completed 25 years of a successful pastorate. Mr. Sadtler was at one time head of the old associate mission in Trenton which did notable work in the rural field around that city for many years.

Mr. Sadtler was born in Baltimore, and at the time of his death was 61 years old. He was a graduate of Harvard, 1900, and from General theological seminary, 1903. He served on the staff of Grace church, New York, for two years, and later was associated with St. Paul's church, Pittsburgh; Trinity church, South Norwalk, Conn., and St. John's church, Elizabeth.

He had also been active in diocesan affairs before his illness, being a member of the field department and committee on constitution and canons. He is survived by his widow, the former Marguerite Limond and two daughters, Margaret and Jean. Bishop Gardner of New Jersey officiated at the burial.

GEORGE BATTLE

ASBURY PARK, N. J.—George Battle, organist and vestryman of St. Augustine's

church for many years, died here in his sleep of a heart attack on June 22d. Mr. Battle had had a long and distinguished career in the field of music as well as in the army. He was a devoted Churchman and a good friend to St. Augustine's parish, which is one of the two self-supporting Negro parishes in the diocese of New Jersey.

He was also justice of the peace, music director of the county WPA music project, and leader of the Asbury Park community chorus. He started his musical career in Washington, and later moved to New York. He appeared on the stage with Miller and Lyles and other well known artists. During the World war he joined the 15th regiment and served with the American forces overseas.

Requiem Mass was celebrated on June 26th by the Ven. Robert B. Gribbon, archdeacon of the diocese. Mr. Battle is survived by a niece, Mrs. F. E. Brown, and a sister-in-law, Mrs. Carrie Battle.

Serb-Bulgar Rapprochement Is Supported by Orthodox Church

LONDON (RNS)—Powerful support for efforts to bring about Serb-Bulgar rapprochement, as a reaction to Nazism, is being provided by the Orthodox Church, according to the Balkan correspondent of the London Times.

Pointing out, in a special article on The Key to the Balkans, that above all things Bulgaria wants good relations with Yugoslavia, he said that although Pan-Slavism is not yet under way there are signs of its revival because of the Nazis.

"Serb bishops," he said, "have frequently visited Bulgaria in the last few years. Bulgarian prelates a few weeks back attended the synod of the Serb Orthodox Church in Belgrade. Within the Orthodox Church the rapprochement movement has been going on for years, and it finds its echo in the heart of every south Slav peasant, fearful of the march of Germanism."

CALENDAR OF COMING EVENTS

JULY

- 9-15. Valley Forge young people's conference, Wayne, Pa.
- 14-16. Kanuga laymen's conference, Hendersonville, N. C.
- 15-16. Convention of Nebraska, Galilee, Lake Tahoe.
- 15-29. Kanuga adult conference and Kanuga conference for college students, Hendersonville, N. C.
- 17-23. Montana summer conference for young people, Templed Hills.
- 17-29. Kanuga clergy school, Hendersonville, N. C.
- 17-August 18. Evergreen conference, Evergreen, Colo.
- 24-August 26. Sewanee summer school, Sewanee, Tenn.

CHURCH CALENDAR

JULY

- 9. Fifth Sunday after Trinity.
- 16. Sixth Sunday after Trinity.
- 23. Seventh Sunday after Trinity.
- 25. St. James. (Tuesday.)
- 30. Eighth Sunday after Trinity.
- 31. (Monday.)

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Ground Under Our Feet: An Autobiography. By Richard Ely. Illustrated. Macmillan, New York. Pp. 330. \$3.00.

A Puritan in Babylon: The Story of Calvin Coolidge. Illustrated. By William Allen White. Macmillan, New York. Pp. 460. \$3.50.

Henry Luke Paget. By Elma K. Paget. Illustrated. Longmans, Green, New York. Pp. 278. \$3.00.

THEOLOGY

Agape and Eros. By Anders Bygren. Authorized translation by Philip S. Watson. SPCK. Imported by Macmillan, New York. Pp. 537. \$2.50.

¶ This is Part II of Volume II of an important treatise on the history and nature of the Christian idea of love.

The Case for Evangelical Modernism. By Cecil John Cadoux. Willett, Clark, Chicago. Pp. 191. \$2.00.

¶ A study of the relation between Christian faith and traditional theology, by the well known English scholar.

God in Our Street. By George Stewart. Abingdon press, New York. Pp. 216. \$2.00.

¶ A book which puts in simple language the author's interpretation of the basic doctrines of the three Persons of the Trinity and their significance in human life.

Modern Humanism and Christian Theism. By Elias Andrews. With a foreword by James S. Thompson. Zondervan publishing house, Grand Rapids. Pp. 232. \$1.50.

¶ A criticism of present day humanism in the light of the Christian revelation. The author is a lecturer in the philosophy and psychology of religion at Pine Hill divinity hall, Halifax.

The History of the Creeds. By F. J. Babcock. SPCK. Imported by Macmillan, New York. Pp. 282. \$3.75.

¶ The second edition of a well known book, issued for the Church historical society of Great Britain.

Prophecy and Divination. By Alfred Guillaume. Harpers, New York. Pp. 434. \$5.00.

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Anthropology and the Apocalypse. By V. Burch. Macmillan, New York. Pp. 254. \$4.50.

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A RETREAT for women will be held at St. Katharine's school beginning the afternoon of September 13th and ending the morning of the 15th. The Rt. Rev. Campbell Gray will conduct the retreat. All communicants of the Church are invited. Those wishing to attend please notify the SISTER SUPERIOR, St. Katharine's school, Davenport, Ia.

The Gospel Story. By Peter Green. Longmans, Green, New York. Pp. 126. \$1.00.

¶ A short life of Christ, written for the use of mission schools in the foreign field, but valuable to teachers of religion everywhere.

Readings in St. John's Gospel: First Series: Chapters 1-XII. By William Temple. Macmillan, New York. Pp. 204. \$2.75.

¶ This book, as the Archbishop of York declares in his own introduction, consists of the thoughts that arose in his mind and spirit as he read and reread the fourth Gospel.

St. Paul and the Gentiles. By Wilfred L. Knox. Cambridge university press (Macmillan, New York). Pp. 261. \$4.00.

¶ An important study of St. Paul's Epistles.

OLD TESTAMENT

Amos. By B. A. Copass. With a foreword by L. R. Scarborough. Broadman press, Nashville, Tenn. Pp. 99. 75 cts.

¶ A vividly written interpretation of the Book of Amos.

In the Steps of Moses the Conqueror. By Louis Golding. Illustrated. Macmillan, New York. Pp. 426. \$2.50.

¶ A companion volume to *In the Steps of Moses the Lawgiver*, by the same author.

The Psalms: Arranged for Private Worship. By Brother George, OSP. SPCK. Imported by Macmillan. New York. Pp. 194. \$2.25.

¶ Selections from the Prayer Book Psalter, with occasional alternative renderings, to be used for private devotions.

SERMONS AND PREACHING

Being Made Over. By Charles R. Brown. Harpers, New York. Pp. 159. \$1.50.

¶ A new book of sermons by the dean emeritus of the divinity school of Yale University.

The Acts of the Apostles in Present-day Preaching. Volume II. By Halford E. Luccock. Willett, Clark, Chicago. Pp. 168. \$1.50.

¶ Chapters 1-8 were covered in Volume I of this work. The new volume deals with chapters 9-28. All preachers should have both volumes.

The Art of Conducting Public Worship. By Albert W. Palmer. Macmillan, New York. Pp. 211. \$2.50.

¶ A helpful book for ministers of all Christian communions, by the president of the Chicago theological seminary.

The Cross Athwart the Sky. By R. E. Golladay. Zondervan publishing house, Grand Rapids. Pp. 148. \$1.00.

The Gospel According to Strange Evangelists. By John Schmidt. Zondervan publishing house, Grand Rapids. Pp. 118. \$1.00.

¶ Unique sermons, based on the lives of those Gospel characters who denied and persecuted Christ.

God's Control. By Samuel M. Shoemaker. Fleming Revell, New York. Pp. 155. \$1.50.

The Man with the Hope. By M. S. Rice. Abingdon press, New York. Pp. 134. \$1.00.

Preaching the Doctrines of Grace. By 16 Baptist preachers. Compiled by Roland Q. Leavell. Broadman, Nashville, Tenn. Pp. 150. \$1.00.

MISSIONS

The Church Faces the World. Edited by Samuel McCrea Cavert. Round Table press, New York. Pp. 133. \$1.50.

¶ A joint statement, prepared for the Madras conference, by John C. Bennett, Samuel McCrea Cavert, Allan Knight Chalmers, F. Ernest Johnson, Benson Y. Landis, A. J. Muste, H. Richard Niebuhr, John H. Reisner, Luman J. Shafer and L. Foster Wood. The peculiar importance of this book is its emphasis on the Church not as a social institution but as the very foundation of the world.

The Church of the T'ang Dynasty. By John Foster. SPCK. Imported by Macmillan, New York. Pp. 168. \$1.75.

¶ A history of the first age of the Christian Church in China, written primarily for Chinese Christians of the present time, by the well known professor of Church history in the Selly Oak

colleges, Birmingham, England, some time a professor in Canton Christian college.

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Harmony in Marriage. By Leland Foster Wood. Round Table press, New York. Pp. 122. \$1.00.

One Generation to Another. By Robert Russell Wicks. Scribners, New York. Pp. 191. \$1.50.

¶ A study of those things which make a home permanent and happy, this book would make an excellent wedding present.

There's No Place Like Home. By James Lee Ellenwood. Illustrated. Scribners, New York. Pp. 234. \$2.00.

¶ A delightful book about a family and how they live together.

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Our Promised Land. By Richard Neuberger. Macmillan, New York. Pp. 398. \$3.00.

A Short History of the World Since 1918. By J. Hampden Jackson. Little, Brown. Boston. Pp. 480. \$3.00.

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A Brother at Bolahun. By Brother Edward, OHC. Holy Cross press, West Park, N. Y. Pp. 69. 65 cts.

¶ Letters from the Holy Cross Mission in Liberia, West Africa.

Forward—day-by-day. Forward Movement Commission, 406 Sycamore street, Cincinnati. Twenty copies and over, 3 cts. each; 10-19 copies, 4 cts. each; 1-9 copies, 5 cts. each.

¶ This is the newest manual, with Bible readings and meditations for the summer of 1939, based on the Psalms and parables.

The Mass: Notes on Doctrine, Ritual Ceremonial, Symbolism. By W. R. Alderson. Church Literature association, London. Pp. 32. 6 pence.

Memorandum on the Archbishops' Commission on Christian Doctrine. By A. G. Hebert, SSM. SPCK. Imported by Macmillan, New York. Pp. 46. 50 cts.

One Gospel for Mankind. By Hugh Vernon White. Friendship press, New York. Pp. 72. 35 cts.

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