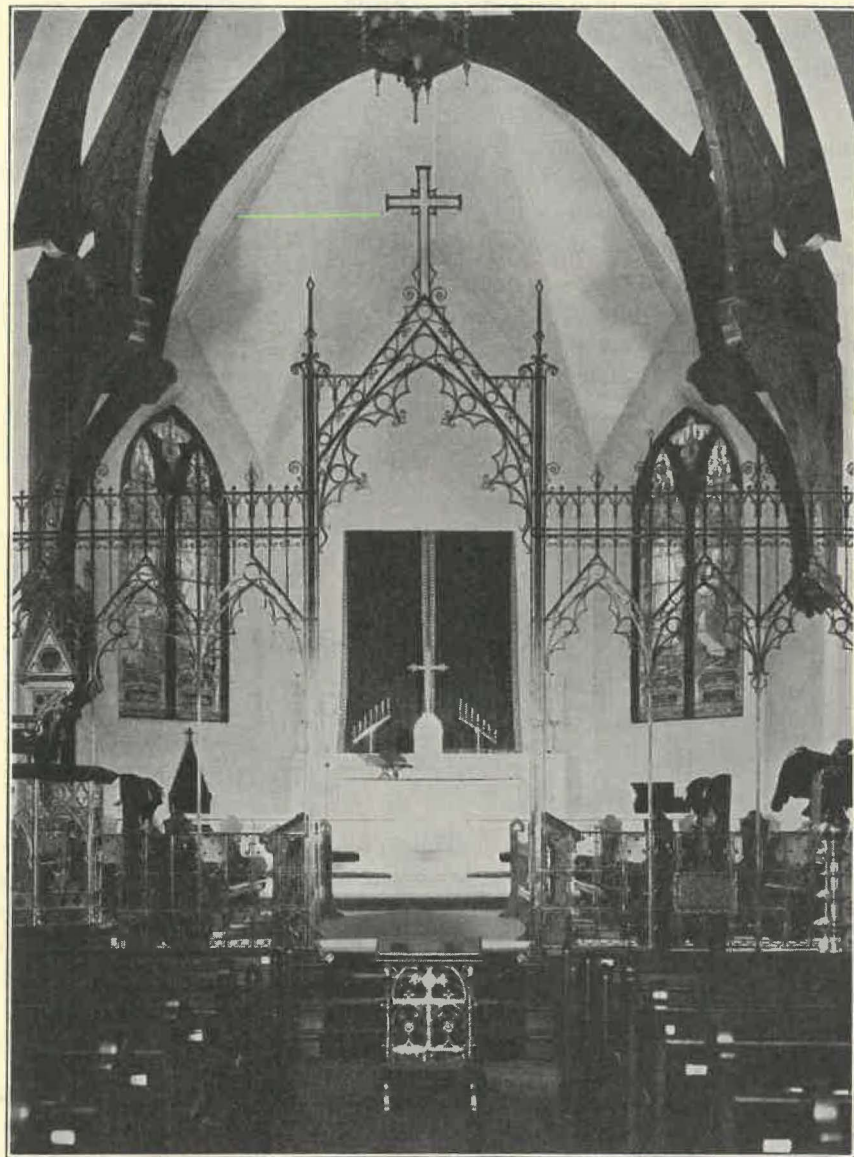
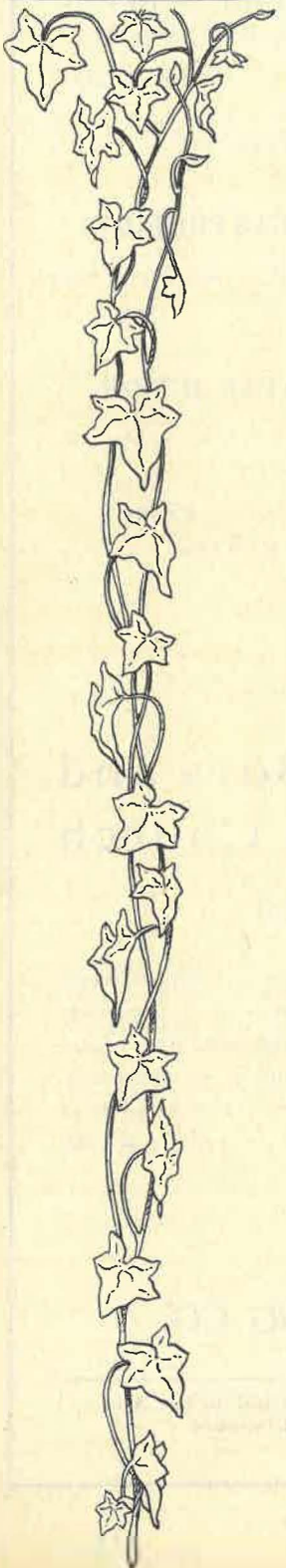


May 16, 1936



# The Living Church



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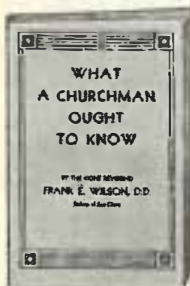
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# The Living Church

Established 1878

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

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## Church Calendar



### MAY

- 10. Fourth Sunday after Easter.
- 17. Fifth (Rogation) Sunday after Easter.
- 18, 19, 20. Rogation Days.
- 21. Ascension Day (Thursday.)
- 24. Sunday after Ascension.
- 31. Whitsunday. (Pentecost.)

### CALENDAR OF COMING EVENTS

#### MAY

- 19. Conventions of Connecticut, Rhode Island. Council of Eau Claire.
- 19-20. Convention of Erie. Council of Southwestern Virginia.
- 20. Conventions of Western Massachusetts, Western New York. Synod of Springfield.
- 24-29. Episcopal Social Work Conference.
- 26. Conventions of Long Island, New Hampshire.
- 26-27. Convention of Minnesota.

### RELIGIOUS RADIO PROGRAMS

Compiled by NCJC News Service

The following is a list of important national religious programs for the coming week. The time in each case is Eastern Daylight Saving Time.

#### MAY

- 15. COMMEMORATION OF JOINT ANNIVERSARIES OF THE ISSUANCE OF THE "RECONSTRUCTING THE SOCIAL ORDER" AND "THE CONDITION OF LABOR" PAPAL ENCYCLICALS—Rev. Dr. Edgar Schmeidler, O.S.B., Director of the Rural Life Bureau, National Catholic Welfare Conference—"National Farm and Home Hour." 1:30-2:30 P.M. WJZ and NBC Network. Rt. Rev. Monsignor John A. Ryan, Director, Social Action Department, N.C.W.C. 8:30-9:00 P.M. WJZ and NBC Network.
- 16. RELIGION IN THE NEWS—Dr. Walter Van Kirk. 6:45-7:00 P.M. WEAf and NBC Network.  
 THE MESSAGE OF ISRAEL—Rabbi Irving F. Reichert, Temple Emanu-el, San Francisco. 7:30-8:00 P.M. WJZ and NBC Network.
- 17. THE RADIO PULPIT—Dr. S. Parkes Cadman. Subject: "Replenishment of Soul." 10:00-10:30 A.M. WABC and CBS Network.  
 CHURCH OF THE AIR—Dr. Zenan M. Corbe. Executive Secretary, Board of American Missions of the United Lutheran Church

of America. 10:00-10:30 A.M. WABC and CBS Network.  
 SUNDAY FORUM—Dr. Ralph Sockman. Subject: "The Cost of Convictions." 1:30-2:00 P.M. WJZ and NBC Network.  
 CHURCH OF THE AIR—Most Rev. George L. Leech, Bishop of Harrisburg (Catholic). Subject: The Anniversary of the Papal Encyclicals. 1:00-1:30 P.M. WABC and CBS Network.  
 NATIONAL VESPERS—Dr. Harry Emerson Fosdick. Subject: "Putting Manhood First." 4:00-4:30 P.M. WJZ and NBC Network.  
 CATHOLIC HOUR—Very Rev. Thomas S. Conlon, O.P. Subject: "The Tribute of the Heart." 6:00-6:30 P.M. WEAf and NBC Network.

19. MID-WEEK HYMN SING—Dr. Arthur Billings Hunt, Baritone—Director; Katherine Palmer, Soprano; Joyce Allmand, Contralto; John Jameson, Tenor. 6:15-6:30 P.M. WEAf and NBC Network.

20. HOMESPUN—Dr. William Hiram Foulkes. 11:15-11:30 A.M. WJZ and NBC Network.

EVERY WEEKDAY MORNING  
 MORNING DEVOTIONS—Different clergymen officiating. 8:00-8:15 A.M. WJZ and NBC Network.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### MAY

- 25. Community of St. Saviour, San Francisco.
- 26. Convent St. Anne, Arlington Heights, Boston.
- 27. St. James' Church, Long Branch, N. J.
- 28. St. Peter's Church, Westchester, New York City.
- 29. Convent of St. John the Baptist, Ralston, N. J.
- 30. St. Stephen's Church, Plainfield, N. J.

## Clerical Changes

### APPOINTMENTS ACCEPTED

EVANS, REV. THEODORE H., formerly rector of Christ Church, Tuscaloosa, Ala.; is rector of Trinity Church, New Haven, Conn. Address, 53 Wall St.

MARTIN, REV. JACKSON A., formerly curate of Grace Church, White Plains, N. Y.; is rector of St. John's Church, Delhi, N. Y. (A.), as of May 1st.

PFLAUM, REV. ALEXANDER E., formerly rector of the Church of the Good Shepherd, East Chicago, Ind. (N.L.); is in charge of St. Boniface Church, Chilton, Wis. (F.L.). Address, 210 N. Madison St.

UNDERWOOD, REV. ERWIN FREDERIC, formerly assistant at Zion Church, Wappingers Falls, N. Y.; began his new duties at Calvary Church, Pittsburgh, Pa. (P.), on May 1st. Address, 315 Shady Ave.

### RESIGNATION

DOBBIN, REV. HUGH A., after twenty-three years of service, has resigned as headmaster of Paterson School, Legerwood, N. C. (W.N.C.). He is succeeded by Mr. George F. Wiese, a member of the Church Army.

### ORDINATIONS

#### PRIEST

OHIO—The Rev. JOHN P. CRAINE was advanced to the priesthood by Bishop Rogers of Ohio in Trinity Cathedral, Cleveland, April 25th. The ordinand was presented by the Rev. James R. Colby, and the Rev. Dr. Herman S. Sidener preached the sermon.

#### DEACONS

DALLAS—CLARENCE R. HADEN, JR., was ordained deacon by Bishop Moore of Dallas in St. John's Chapel of the Seabury-Western Seminary, Evanston, Ill., April 22d. The candidate was presented by the Rev. Dr. Frederick C. Grant, and the bishop preached the sermon.

MARQUETTE—ROGER SHERMAN, JR., was ordained to the diaconate by Bishop Ablewhite of Marquette in St. Alban's Church, Manistique, Mich., April 19th. The Rev. Thomas Foster preached the sermon. The candidate is in charge of the church in Manistique, and associated missions. Address, 513 Oak St., Manistique, Mich.

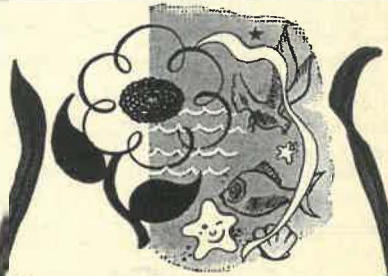
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Yet Nature and Neptune have a lot to offer too. Warm sunshine basks on the beach at our door. Fashion blooms along the Boardwalk. Riding, cycling and golf are sporting a lively season. Why miss it? It all costs surprisingly little at these seaside hotels.

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## CORRESPONDENCE

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

### The German Church Situation

**TO THE EDITOR:** I have read with interest the correspondence of Bishop Herzog and Dr. Leiper as bearing on the German Church situation. May I, as one who was reared in the German Church, but has been twice as long a resident and student in America, comment on the same? America is at present subjected to a wave of anti-Germanism too sadly reminiscent of the World War. The simple fact that the Third Reich is the product of the Treaty of Versailles and the post-war policies of the neighbors of Germany, and that the situation in the German Church is the result of historic causes is ignored among us. The world is critical of Germany. But there is neither light nor help in criticism.

The first thesis, that the German Nazi

state was evolved in Germany because of the insane policies pursued by the former Allied and Associated Powers from 1918 and thereafter surely needs no elaboration. Prof. Keynes of London warned "The Tiger" and his confrères that the concepts of Versailles would ruin first Germany and next the world. And that the twenty millions of Germans sentenced to death at Versailles should become belligerent members of a party that promised them room for existence ought to surprise no one. In such a struggle for life, it is not to be expected that parlor etiquette should prevail. Let the critic of the NSDAP search his memory for evidence that he protested the insane program which produced the Third Reich. Otherwise he may prepare for the inevitable world war and the unknown—perhaps Communism—beyond its hell.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOFF, Rector  
Sunday Masses: 8:00, 9:00, 11:00 A.M., and  
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

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

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Evening Prayer and Benediction, 7:30 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

Cathedral Heights  
New York City  
Sundays: 8 and 9, Holy Communion, 9:30, Children's Service, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10), 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
9:30 A.M., Children's Service and Church School.  
11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.  
Thursdays and Holy Days  
12:00 M., Holy Communion.

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

Fifth Avenue and 53d Street  
REV. ROELIF H. BROOKS, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### Trinity Church

Broadway and Wall Street  
In the City of New York  
REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8, 12 (except Saturday), 3 P.M.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M. Holy Communion.  
9:30 and 11 A.M. Junior Congregation.  
11 A.M. Morning Service and Sermon.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. JOHN GASS, D.D., Rector  
Sundays: 8, 10, and 11 A.M.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. HENRY W. ROTH, Dean  
Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

Second, the Church: Americans are doing their brethren in Germany a poor service by blanket criticism of the German government and its policies concerning the religious situation. Imagine, merely, the converse, that Germans were posing as critics of the attitude of our government toward our Churches! The bases are utterly different from our own, so that our people are unprepared to understand what is happening there. The German Church was originated from above, centered in ecclesiastical princes and the secular lords. It is not, even yet, the body of believers, it is the system of doctrine as expressed for organization in the hierarchy. *Cuius regio, eius religio* has still its effect across the centuries. The German people have silently but certainly separated themselves from the Church. Evidences, long unheeded, are the great atheistic movements over wide areas of Germany, the neglect of the Church by the educated and cultured groups, as already indicated by Schiller and his contemporaries, the meager attendance at worship services in great sections (so that in the extreme cases it becomes a question if services will be held. If fewer than three persons appear, the Sunday service is omitted). The clergy, secure in position, favored in salaries, anticipating fine retirement pensions, have carried forward—with notable exceptions—the tradition of the privileged official classes, to the alienation of the people. Further, the division of the Church into regional entities has hindered the integration of the totality of German religious interests. Again, the German Church has failed to keep pace with modern ideology. Its preaching is still couched—with fine exceptions—in mediæval thought-forms. The Church, in brief, too secure for its spiritual good, has not kept step with the evolution of German life.

Third, American critics seem unaware of the drift, increasingly noticeable among us, toward a totalitarian state. Dr. J. H. Oldham's little book *Church, Community, and State* ought to be read by every American toward an understanding of our Church and of present Germany. Too many imagine that America still exists in splendid isolation. The Church, here and everywhere, will either undergo profound readjustment in organization, philosophy, and methodology, or it will go the way of the Russian Church. Our best thought might be most profitably employed in this realm. Germany is merely farther along the way. We could learn invaluable lessons, if only we ceased to play the rôle of the Pharisee. Incidentally, the German-Faith group will probably be a blessing in disguise to the orthodox Church, in the manner of self-examination and stimulation. In the presence of her domestic rivals (the State and "New-Heathenism") and before her foreign zealous but unwise friends, the German Church might well say: "If God will spare me from my friends I can easily take care of my enemies."

(Rev.) JOHN F. C. GREEN.

McKeesport, Pa.

### "Who Gave What"

**TO THE EDITOR:** Deán Day's letter in the issue of May 2d strikes a sympathetic note in me. I agree with both him and the Rev. William M. Hay that there ought to be more publicity about the gifts of our people and an annual printed statement of who gave what. I too can cite the Roman Catholic Church. My parish church is across the street from one. They publish a list annually of what each person has given. I know of a Methodist church that sends out such a list quarterly, telling the

(Continued on page 642)





## EDITORIALS & COMMENTS

### Church Institutions for Children

**I**S THERE a Church orphanage or a home for dependent children in your diocese? If so do you know how it is run and whether its standards are as high as they ought to be? Or do you assume that because it has substantial brick buildings and puts out an attractive annual report it is a worthy institution of which the Church may be proud?

One of the chief concerns of the Department of Christian Social Service in recent years has been the raising of the standards of our Church institutions for children. A tremendous amount of progress has been made along these lines, but there is much that still remains to be done.

Thanks to the work of the Child Welfare League of America there is no longer any uncertainty as to what should be included in the whole matter of standards for child care. These do not stop with such obvious needs as food, clothing, and shelter. They go on to include modern sanitation, adequate lighting, proper heating, healthful ventilation, and a host of other important matters. Clothing must not only be appropriate for the particular season but must also belong to the individual child. The day of uniforms for orphanage children to distinguish them from their fellows in the public schools is gone—or ought to be.

Above all, one must never forget that any Church institution is primarily concerned with human beings. The main purpose of an orphanage is not to show a favorable annual report but to train the children within its walls for Christian citizenship. For this the members of boards of managers of child-caring institutions need constantly to be reminded that their interest should lie in progressive and not static standards, and should be definitely pointed to the moulding of the character of the children entrusted to them.

**C**HARLOTTE cannot remember when she was taken to the Youngsville Orphanage because she was only twenty months old at the time, but she has vivid memories of the ancient building, once an educational institution, which housed between 150 and 200 children. Charlotte does, however, have a vivid memory of the daily fear of being whipped. In fact,

she recalls particularly her resentment at being constantly forced to do things. Directions were invariably given by command and never by request or by suggestion. She has a very keen memory of being slapped by the superintendent, a stalwart man, because once she ran down the hall and slammed the door.

Children from the Youngsville Orphanage attend the public school, and by the time Charlotte was in the third grade she became very conscious of being an "orphanage girl." Children from the orphanage daily took cold lunches to school, whereas the other children had money with which to buy hot lunches. Soon the former learned to group themselves together on the school grounds because they felt they were not wanted by the others. Charlotte, however, was lucky because at the age of eleven she was "adopted out" by a childless couple of over sixty whom she had seen exactly once before she went off with them.

What is to be said of such an institution as that in which Charlotte had to spend some of the most impressionable years of her life? Even today such conditions may be found in institutions that have not kept pace with progress in the field of child welfare—even institutions under the aegis of the Church. In other words, what was considered a perfectly adequate method of running an orphanage in 1906, was out of date by 1926, and is a hopeless anachronism in 1936.

**T**HE most important single element in any Church institution and particularly in those for children is the personnel of the staff. This involves not only the question of training and experience but the love of children, the understanding of children, and a fine adaptability to a progressive standard of child care. Mere good will and a vague desire to be helpful can never do a thorough job in what is increasingly becoming a technical field. In the life of the Church we have often been tempted to feel that Mrs. Smith would make a good superintendent of a home for children, merely because she is a widow of a priest; or that Miss Jones would be a good assistant for her, merely because she was one of many children herself.



MISS ARTLEY had an assured position teaching at the junior college in Xonda, and received a fair salary. She had no one dependent upon her and she loved children. So she decided to adopt one.

It was good luck for her that a chance inquiry led her to St. Bridget's Shelter for Unfortunate Girls. Here she saw a blue-eyed baby girl, exactly one month old. The baby was healthy, normal, appealing.

"That's just exactly the sort of a youngster I want to adopt. Where can I find one like her?"

"Oh," answered the matron, "you can have this one."

"But," queried the incredulous Miss Artley, "Her mother would *never* let her go!"

"Yes, she would!" responded the matron. "She's a sinner, and we made her give the baby to us. We always do."

"Well," gasped the teacher, "when can I come and get her?"

"You look like a good woman. Take her along right now. But remember!"—and the matron became quite emphatic—"Remember to bring back her clothes. We give you the baby, but we *don't* give you her clothes!"

And with such an investigation of her future surroundings the baby was taken to her new home.

Yes, the clothes *were* returned! But what of the children who are "adopted out" by such haphazard methods?

WE HASTEN to explain that the above examples, though actual ones, are not taken from the records of Church institutions. We do not believe they could happen at any of the 77 children's homes maintained by the Episcopal Church—certainly we hope not.

Be it said to the honor and credit of the Department of Christian Social Service that it has consistently urged that any institution giving care to children in the name of the Episcopal Church, whether it be a diocesan or parochial institution, should not be content merely to reach the standards of physical, mental, and emotional care upheld by other institutions, but that it should definitely surpass them. As long ago as 1922 Mrs. John M. Glenn made the statement, oft-quoted since, "The Church has a *plus* to add to social work." Yet upon his visit to a well-known Church children's home, Fr. Barnes, then executive secretary of the Department, was shocked to hear a board member say, "Our pride has always been in our hardwood floors." One would rather expect that in a Christian institution their pride would be in their children.

It must be said, however, that in some instances those responsible for child-care institutions of the Church take an attitude of aloofness from the broad stream of child welfare work in America, which, if it became vocal, might be expressed something like this: "We are a Church institution. Therefore, we are superior to these merely secular institutions. We not interested in new methods. Why should our superintendent be sent to the state conference of social work? Why should our board members bother to attend these regional conferences of the Child Welfare League? We are a Church institution and we have our own methods and ideals." Such an attitude is not typical of Church institutions, but it does exist, often in most unexpected places.

It is right that a Church institution should have its own ideals, but it has much to learn from the methods of agencies not primarily religious that have devoted years of study to this subject. The Child Welfare League of America is the effective association of child-caring agencies and institutions

which exist to promote the finest possible standards of child care. Membership therein is not a nominal matter; it is open only to agencies or institutions with highest standards and, if they drop below these standards, they would lose their membership. Yet in the list in the current *Living Church Annual* (pp. 127-131) only four of the 77 child-caring institutions of the Episcopal Church are credited as belonging to the Child Welfare League. Naturally, this does not imply that the remaining 73 are all below standard—many of them are doubtless eligible—but it does indicate a certain indifference to that type of coöperation which leads to increasingly fine standards.

WHAT is the nature of the *plus* that the Church has to add to social work in the field of child care? Certainly in the institutional field, it does not refer to any magic substitute for comfortable housing, a balanced diet, satisfactory clothing, or sound emotional attitudes. On the contrary, it should be something *added* to all of these.

The *plus* that the Church has to offer is the giving to the children under her care of a compelling consciousness of God, a love of Our Lord, and a lasting appreciation and practising knowledge of His religion. Most of our child-caring institutions are doing these things. Those that are doing it most effectively are the ones that are doing it definitely as a *plus*, over and above the maintenance of standards that compare favorably with those of the most progressive institutions maintained by state, civic, or private charity. Are the institutions for child care in your diocese of this calibre?

#### The Religious Census

LAST WEEK we called attention to the omission of provision for the decennial religious census in the appropriation bill for the Department of Commerce. In response to a letter on that subject, the Hon. Daniel C. Roper, Secretary of Commerce, writes:

"In answer to your letter of April 23d, urging that the Bureau of the Census arrange to take the 1936 decennial census of religious bodies, I am pleased to inform you that I am calling this matter to the attention of the proper committees in Congress and hope that arrangements can be effected so that appropriations may be made available to the Census Bureau for this purpose. I sincerely hope that it will be possible to arrange for the census for this year, so as not to destroy the decennial comparability of the data which have been assembled for the years 1906, 1916, and 1926."

A letter to your Congressmen and Senators would help to show them that Churchmen are interested in provision for an accurate periodic survey of the religious state of the nation.

#### "The Temporal Interests of Man"

DURING the past few years, many people, including even some devout members of the Church, have been heard to say that they could not join very heartily in the celebration of Rogation Sunday and the Rogation Days. It did not seem reasonable to them to pray God to "multiply the harvests of the world" when by official acts of governments those harvests would be burned or plowed under. Men and women who had taken great delight in the Rogation procession and blessing of the fields in country places still kept up the old custom, but with troubled spirits. What would be done with the kindly fruits of the earth, when the time came to gather them in? This question was in their minds as they perambu-



lated, saying or singing litanies. And the question was natural enough; still is, indeed!

But here, as at so very many other points, Church history helps and cheers us all. The Rogation Days were actually first observed in extraordinary times. Claudius Mamercus, Bishop of Vienna in the fifth century, ordered these three days before Ascension Day to be given to fasting and special supplication on account of the "frequent earthquakes and the incursions of wild beasts which had destroyed or seriously injured vegetation." They were continuously observed thereafter, in public and with much ceremony, until the Reformation. Even then, the custom was that the Rogation Days were kept, but in private. It is an interesting fact that these fasts were most widely observed when there was anxiety about what Bishop Claudius Mamercus had called "the temporal interests of man," according to an old translation. Even in cities there were solemn observances of the Rogation Days. In England there were gay elements in those ceremonies in prosperous years; but always there were the prayers for a blessing on those things which served "the temporal interests of man."

**PEOPLE** were more certain then about what does serve those interests. It was really only a short while ago that abundant harvests were regarded by everyone as a great and an unmixed blessing. We hasten to say that we know well that an enormous number of thoughtful men and women still so regard them, believing that the solution to the problem is to be found not in curtailment but in better distribution.

There used to be little harvests, too. Almost anyone who had a bit of earth made a garden. People had what they described as their "own vegetables." The children were given small plots. No one needs to be elderly to remember the lettuce and the radishes which the children so proudly brought in from their own gardens! It was easy to teach those children the meaning of the Rogation Days. And it was natural enough for the people who had little gardens to say the Rogation prayers.

How many city people now have their "own vegetables"? When Fr. Huntington, a few years ago, wrote an article urging a return to the cultivation of the piece of earth just outside so many doors, scores of men and women declared that it was far cheaper to buy vegetables than to grow them. Some of them submitted figures. But Fr. Huntington still continued to maintain that the neglected earth might solve the economic problem for many a family. The little garden, he felt sure, would help to meet one at least of the "temporal interests of man."

However, even those who are obliged to disagree still have every reason to observe the Rogation Days. Man needs so many things, temporally. Whether he grows them or makes them or buys them from others, he must have them. And man requires yet other things that cannot be made nor bought. In the homilies of the Middle Ages, there are sermons for this season: One of these contains these points:

"In these Rogation Days, if it be asked of God, and prayed for, that God of His Godnes wyll defende and save the corne in the felde, and that He wyll vouchsave to pouрге the ayer, for this cause be certaine Gospels red in the wyde felde amonges the corne and grasse, that by the vertue and operation of God's Word, the power of the wicked spirites, which keepe in the air and infecte the same (whence come pestilences and the other kyndes of diseases and syknesses), may be layde downe, and the aier made pure and cleane, to th' intent the corne may remaine unharmed, and not infected of the sayd

hurteful spirites, but serve us for our use and bodely sustenance."

In the *Homilies* of Queen Elizabeth's reign, there is a sermon for the "Days of Rogation Week," in three parts with an exhortation to be spoken when the Rogation perambulation went around the bounds and limits of the parish. Notwithstanding the quaintness of its language, there is a startling modernity about its thought. Indeed, the Church League for Industrial Democracy would find some of its most cherished principles in it. This paragraph, for instance:

"To confess that all good things cometh from Almighty God is a great point of wisdom, my friends. For so confessing we know whither to resort, for to have them if we want. I would we believed steadfastly that God only gives them. If we did, we would not seek our want and necessity of the devil and his ministers so oft as we do, as daily experience declareth it. If the merchant and worldly occupier knew that God is the Giver of riches, he would content himself with so much as by just means, approved of God, he could get to his living, and would be no richer than truth would suffer him; he would never procure his gains and ask his goods at the devil's hand. God forbid, ye will say, that any man should take his riches of the devil. Verily so many as increase themselves by usury, by extortion, by perjury, by stealth, by deceits and craft, they have their goods of the devil's gift. But God will give you peace and quiet to gather in provision. Nay God hath promised to open the windows of heaven upon the liberal righteous man, that he shall want nothing."

Not only in the fifth century, when there were earthquakes; not only in the Middle Ages, when there was fear of unseen spirits which infected the air and the corn, but in the "spacious age" of Queen Elizabeth, the sermons preached on the Rogation Days dwelt upon many other things belonging to "the temporal interests of man" than seed-time and harvest. It was always the season when all man's necessity as a sojourner on the earth was specially remembered and "recourse made to Almighty God," as the Rogation sermon quoted says in another part. The earth that God had created was trod by His creatures, with fasting and with prayer. With joy and mirth, too; in prosperous times people were so certain that the fields would be blessed that they ended their processions and litanies with a feast. And in other, anxious times; what then? They prayed the more earnestly and, as one old writer puts it, "took heart."

We all are deeply troubled about the state of the world. The spiritual aspect of it causes us grave concern. The material aspect weighs heavily upon the minds and consciences of all Christian people. There are such vast numbers of men, women, and children in the world whose "temporal interests" are forgotten or neglected. Let us remember them before God on the Rogation Days, praying more earnestly than before, and "taking heart." Heart for what? For trying harder to serve those "temporal interests" of our brethren.

### Propaganda

**WHATEVER** its object in a given case, propaganda in the modern world can enormously influence the direction of public opinion. Books have been written to show us how, especially since the "intelligence offices" of world powers demonstrated its importance on an international scale in the World War; and geniuses like Ivy Lee have created a technique for it in peace times. High-pressure salesmanship has flowered it.

We wonder, sometimes, to what lengths of folly it might lead us when skillful propagandists are without principle.



Lately there have come to our desk some samples of Fascist literature for wholesale distribution, with anti-Semitism as its central theme and everything of a democratic value lumped under the inclusive label of "Communism." When we see it, and some of the rumors inspired by certain political groups with more means, apparently, than principles, our first impulse is to minimize it as patently vicious and absurd. But how critical is Mr. Average Man, really? We have no desire to cry "Wolf" where there is no wolf, nor would we want to be victimized by that deliberate kind of "left-wing" propaganda which uses "Fascism" as a handle to belabor everything conservative. But recent Congressional inquiries have forced us to recognize the existence of forces working to duplicate in America the attitudes being cultivated in Germany and Italy. The flow of stuff like this before us (*What Do the Jews Want?*) is the proof.

If we think we are too intelligent to be taken in by it, then watch out for others—and for ourselves as well. Propaganda has an insidious way of creeping in unnoticed when we think the door is barred against it.

### Through the Editor's Window

HERE IS A STORY that must be good, for the editor of the enterprising South Carolina diocesan paper, the *Diocese*, used it in two issues of his paper—or perhaps the editor is getting absent-minded! At any rate, here it is: "The parish treasurer had died and one of the parishioners was at a loss what to do with his contribution. He met the rector on the street and asked to whom he should send his check. The rector said, 'Did it ever occur to you that you might come to church and put it on the offering plate?' And—this is a true story!—the man said, 'Why no, I hadn't thought of that.'"

ANOTHER INTERESTING ITEM that we glean from *Publishers' Weekly* is picked up from an English trade publication, the *Bookseller*, stating that the new London firm of Robert Hale & Co., publishers, has adopted as its cable address the word "Barabbas." Commenting on this, the *Bookseller* says, "Mr. Hale's choice will doubtless prove to have been an astute one. It should, at any rate, be a great time-saver. Authors and booksellers, glad to take the opportunity of addressing a publisher by an epithet that relieves their feelings without at the same time causing the risk of a libel action, will probably transact all their business with the new firm by telegram."

HERE ARE some amusing newspaper "howlers":

"Then lowering his head, he prayed silently as the aged Bishop stood on the altar facing the church and raised his arm in the final benediction."—*Hartford, Conn., Times*. We would have lowered our head, too.

"The Very Rev. Milo Hudson Gates, dean of the Cathedral, will preside, and Sir Gerald Campbell, British Consul General, will read a message of greeting from King Henry VIII."—*New York Herald-Tribune*. Perhaps the shade of bluff King Hal is coming back to deny the canard that he founded the Church of England.

### Infectious Christianity

THERE IS A STORY—good though not new—of Spurgeon's being approached after one of his meetings by a man who had been deeply moved and now came up to the preacher to ask about being given some Church work. "What is your trade?" asked Spurgeon. "I am a locomotive engineer," replied the man. "Is the fireman a Christian?" "No, sir." "Well, then, there is your Church work."

—Edward S. Woods, in "*What Is This Christianity?*"

## Everyday Religion

### Growth by Cells

ONE OF these days we shall be aware in the Church of new power. It will be man power. Already the idea of it is at work like yeast among some of our laymen.

They have taken gladly to the Forward Movement's insistence upon personal discipleship as something natural, evangelical, and Catholic. But they are not satisfied to stop there.

These laymen are proposing to unite their discipleship into bonds similar to those of the original twelve. They are drawing together into natural little groups in spiritual friendship which is just as natural and right as the biological grouping of live molecules in a live cell.

They have no parliamentary organization, no by-laws, dues, officers, or even a name. They are just ten or a dozen men who are drawn to one another in the Church without formality but with an exalted purpose.

Instead of bridge or monopoly or golf or politics, they have the purpose of backing one another up to make real forward movement in their own lives and in the life of their parish.

They see that the life of the Church is not going to get new vigor by mandate from any headquarters. Life grows from within out, from below upwards, in a hidden way, unheralded.

The idea is their own. It did not come from the pulpit.

Like laymen they are using modern science; the biological principle of cell growth. These ten or a dozen get together by themselves. Their gatherings are not advertised in the parish bulletin. The parson knows about it, thanks God, and prays for them—and lets them alone. They tell the rector how they are getting on and have his blessing. If they get off the right line, he is on hand to help in the right direction.

What do they do? Well, first, they are trying to catch up on a lot of back study. They are trying to find out among themselves what are the facts of the Faith and what is the meaning of our religion. They are wise in safeguarding themselves against degenerating into a debating society. This business requires haste.

Their next objective is to find genuine and manly experience of religion and to make it deep and healthy. There is nothing morbid, but they bring religion into the open.

Their aim is to put their religion and themselves to work—not at taking up collections or ushering or anything of an official sort—but at something which will make the Christian life spread and the Church grow.

They insist upon the cell form. If the cell increases to more than a dozen members, it naturally breaks up and a second cell forms with the same purpose and nature as the original cell.

They are on guard against spiritual pride. They don't think themselves holier than other men. They just insist on grouping together, growing, breaking up into further groups, for the sake of the Life. Without title, laws, dues, officers, at the same time they are alive and life-giving. God bless these disciple cells.

CHRISTIANITY without missionary endeavor is a contradiction.  
—Bishop Jenkins of Nevada.



# War and the Christian Conscience

By Nicholas Berdyaev

Author of *The End of Our Time*, *The Fate of Man in the Modern World*, etc.

*THIS PENETRATING DISCUSSION of the Christian attitude toward war, by one of the greatest theologians and philosophers of the Eastern Orthodox Church, is reproduced through the courtesy of "Sobornost," the organ of the Fellowship of St. Alban and St. Sergius, in which it originally appeared.*

The first part of the problem is comparatively clear and simple, for it is simply a question of conscience's having to make a choice between good and evil. The second part of the question is much more complicated and involved.

It is hard to believe that it

would be possible to abolish war and the will to war in our modern capitalist order of society, with modern nationalistic states which all affirm their sovereignty. War is almost an inevitable result of the contemporary social order. We must change this order to make war impossible. The Marxists are right when they say that imperialistic wars are the offspring of capitalism. But in their tendency to schematization they artificially simplify the question. The struggle against war must be individual and social, spiritual and political. To start with, this struggle must take place in men's souls and Christians are the first people who should be aware of this. But at the same time the battle is waged in society, within the social order, and we cannot hope to abolish war without taking part in this also.

**T**HE LEAGUE OF NATIONS is an important indication of the change which is taking place in the history of relationships between nations. But the League of Nations as such does not raise the question of a spiritual change in men, neither is it concerned with a radical social change in society. It works within the context of the existing order and its closest affinities are with the principles of liberal democracy.

Yet another reason for the impossibility of solving the question of war along abstract lines is the fact that war in the past and modern war are two quite different phenomena and should be evaluated differently. If it might be true to say, to a certain extent, of wars in the past that they had not only a negative, but also a positive content—that in some cases they might have represented the lesser evil, might have even helped to extend civilization; that they were associated with the knightly virtues of loyalty, honor, and valor—the same could never be said of modern warfare. War in modern times is a cosmic catastrophe, which threatens us with a collapse of civilization and of national life, which has nothing whatsoever to do with any honorable feelings, and which does not expect them.

If we think of war not in the abstract or in a general sort of way, but in quite concrete terms, as something happening now, in our time, in our world as we know it, we shall realize that it is the most terrible form of evil which exists, and that all our powers should be directed to making it impossible. The rationalization of modern war is precisely the factor which makes it completely base, completely inhuman. Now, revolutions also are associated with blood and violence, with terrific sacrifices, so that one cannot simply and light-heartedly desire a revolution; yet, if a revolution were to occur now, which could prevent the possibility of war, it would in fact be the lesser evil and would actually prove to be a blessing. Moreover, we must remember that war in any case would lead to revolution. There is only one difficulty—the revolution

**I**T IS quite inadequate to say that in our time the problem of war constitutes one of the quandaries which torment the conscience of mankind, for actually it is the most terrible problem of all; it is a question of life or death for humanity, of the very destiny of civilization. Practically all people—even the vindicators of war and those who support armaments—have agreed that war is evil, that it is a dreadful evil. Perverted sadists alone can defend war for its own sake as a higher value. It is obvious that as soon as we apply any kind of absolute moral standards, and especially any Christian standards, a radical condemnation of war becomes inevitable. But war is an occurrence which takes place in the relative and transitory sphere. It belongs to the realm of the irrational, and it is obviously impossible to defeat it by rational means. It is hard to convince men of the insanity of war, because man often *wants* to be mad, because he frequently *chooses* insanity and self-extermination. War is connected with the unconscious of the collective. In obedience to their dark instincts men seek perdition.

It is a mistake to treat the dilemma of war in an abstract way, by applying abstract moral values irrespective of the concrete reality which confronts us. L. Tolstoy was the only person who had a consistent abstract attitude to war, but very logically, from his own point of view, he denied not only war but all forms of resistance. He repudiated the State as well, for the State always makes use of force and coercion. To a large extent the State has been created by war and for the purposes of war. Tolstoy's teaching on non-resistance was combined with a profound religious faith that as soon as men stop resisting evil by force, as soon as they abstain from coercive action, God Himself will intervene and truth will become victorious. Such an interpretation originates from the special way in which Tolstoy understands evil. I think that Tolstoy's teaching contained a great truth. He succeeded in stirring the Christian conscience, which was an overwhelming achievement if we take into account the extremely shameless behavior of Christians in the course of history. But I am convinced that it is quite impossible to accept Tolstoy's absolute denial of all forms of resistance and struggle for certain reasons of which I have no time to speak here. Meanwhile, any other point of view—apart from that of Tolstoy's—is not consistently absolutist or maximalist. What we need in our time is precisely an active resistance to war of this sort, a struggle to end war; I am almost prepared to say a "war" against war!

One cannot discuss war in an abstract way primarily for the reason that this whole problem cannot be isolated from the other general social problems of our time, as well as from a whole series of further questions which are tormenting mankind. There are really two sides to this whole dilemma. Firstly there must be the condemnation of war by the Christian conscience as the greatest of evils. (The Churches are under a heavy obligation to do this.) Secondly there is the question as to how we can stop war in a practical way; how we can make it impossible.



would have to take place not only in one camp, but in both!

The history of the attitude of Christianity to war is rather complex and varies at different periods. It cannot be said that this history is a great credit to Christianity; indeed it is a burden for the Christian conscience and demands our repentance.

In the early ages Christians were opposed to war, they regarded war as sin, for they had no native country. There is no greater contrast between the interpretation of the truth underlying life than that of the Christians and that of the Roman legions. It was an instance of the collision of two principles in the world—that of God and that of Cæsar. Men had to choose whether they would worship God or Cæsar. The persecution and the martyrdom of Christians was a consequence of this. Through the blood of the martyrs a spiritual victory was gained over the totalitarianism of the kingdom of Cæsar. But with Constantine the Great, Christians begin to change. To all outward appearances the Christian Church had been victorious over the empire, but in point of actual fact the empire came to dominate the Church, and succeeded in subjecting it. The Roman legions were victorious.

**T**HIS was the beginning of what might be called the Constantine period in Church history, an epoch of intimate connection between Church and State and of the "Statefication" of the Church, a period now drawing to a close. From the time of Constantine, too, the Church adopts a different attitude to war. It begins to bless war in the same way as it blesses and consecrates the authority of the State. The "Christ-loving" army appears on the scene. The Church even goes as far as threatening with excommunication all those who refuse to participate in war. St. Augustine partly justified war also, for the reason that he wished to prove that Christians were good citizens. For the purpose of justifying war, arguments were taken not from the Gospels (this would have been impossible!) but from the Old Testament. Later on we shall see that Calvin was led to base his Christian State on the Old Testament. Luther teaches that only the soul of a Christian is free, while his body remains subject to the State. Christian thought becomes very wily in its efforts to find a justification for war and no sophistry was spared which could be used to further this aim.

It is characteristic of the Middle Ages that at that time Christianity was received, affirmed, and defended by men of bellicose instincts, who were warriors by nature. Christianity tended to soften and transfigure the barbarous and pugnacious elements in human nature and its bloodthirsty instincts, with the result that the ideal of knighthood began to make its appearance, an ideal which stood for chivalrous, warlike qualities. But fundamentally the problem of the meaning and the justification of war was not faced. The humanists of the Renaissance, such as Erasmus and others, opposed war. It is not now so much the official Church (which is always associated with the State), but chiefly the sects, which adopt a firm and uncompromising attitude in relation to war. The first to adopt this line were Fox and the Quakers, who were most radical in their denial of war and are very close to Tolstoy in this respect.

In modern times Christianity comes under the influence of triumphant capitalism. Christians justified the colonial policy, which was associated with European capitalism and which led to war. We are particularly struck here by the fact that people who had a Church consciousness and men who were leaders of the Church failed to remain independent of the kingdom of Cæsar, and were under the control of the prevailing political

movement. Rousseau suggested that all Christians should be banished from a democratic republic, because they were bad citizens. The motive is the old Roman motive. The ruling strata of Christians wish to prove that Christianity is not dangerous to the Kingdom of Cæsar, that Christians can be good and obedient citizens of any state. But as has already been said above, the Constantine epoch in history is rapidly drawing to a close. This happens in different ways. The process is especially cruel in Russia where the Church had to break with the conception of the sacred empire. A refusal of military service on the grounds of religious conviction is one of the symptoms of the conclusion of this epoch. It also implies that the Christian conscience has become more sensitive, although it does not as yet attempt to solve the question of war, which is a social question.

**T**HE THING that should be ultimately and irrevocably destroyed in our time is all romanticism in connection with war. No room should be left any longer for such romanticism, for actually it has been destroyed by the dialectic of war. Modern war is no longer an encounter and a struggle between people which demands human valor. Modern warfare is a purely technical warfare, a struggle between chemical laboratories. The development of the technique of war is one of the most terrible manifestations in the life of contemporary humanity. Such weapons of extermination and death are given into the hands of modern man, that all his former weapons are but childish toys in comparison. In the past, wars were very much localized, they could never exterminate entire nations and civilizations. Modern war tends to become world-wide and threatens us with the wiping out of whole nations and civilizations. The technique of modern war, which arms men with terrible weapons of extermination, makes us face the problem of the spiritual and moral condition of man and of human society with a new intentness. War is characterized by a mad form of dialectic, which leads it to obey only its own laws, but which will ultimately destroy the very possibility of war, though only after man has suffered terribly. Wars in ancient times were associated with murder and bloodshed, but there was something human in them in comparison with modern war, which has nothing human in it any longer. War in truth becomes something satanic. There is nothing more revolting than the romantic ideology of war in modern Fascism, National Socialism, etc. Youth succumbs to this temptation without in any way realizing that youth itself becomes by this process a weapon for the mass slaughter of mankind, and a prey to dark and inhuman forces (powers). It is a mistake to imagine that war is caused by man's activity. On the contrary it implies that man is passive, that he is obedient to the inhuman; it means that man is in a state of slavery. It is true that modern technics demand heroism from man, but not the technics of war (which, as we have said, turns man into a weapon and subjects him to the herd). It is rather that form of technics which conquers nature which is associated with valor and effort.

The whole tragedy of the modern situation lies in the fact that mankind holds in its hands instruments which lead to wholesale annihilation and death, at a time when the recognition of the supreme value of man and of human life is in a state of terrible decline. The value of human personality is no longer recognized in our modern world which is based on hatred, where the value of human life is set at nought. A thirst for blood and a will to murder have completely poisoned modern man. The blood shed in the World War has, as it were, permeated to the very core of those who belong to the



post-war generation and has contaminated them. The thirst for blood and murder in many has become closely linked with a premonition of their own death. They regard this attitude as the most courageous way out from the terror and hopelessness of modern life. This is particularly true of modern German youth. It is a case when the romanticism of war is equivalent to a romanticism of death. All those who try to explain these instincts and foster them are criminals.

Above all else our epoch stands in desperate need of learning to prize man more highly, of acknowledging the value of every man, even of the least, because every single man bears within himself the image and likeness of God. For this reason one can never regard man as a means to an end, or turn him into a tool in the hands of the State so as to aid its expansion or encourage its desire for national self-glorification. Such, at least, is the Christian point of view. For Christianity, man stands far higher than the State and is far more precious than the State—he is unique, an unrepeatable personality. The technicians of war deny man, they deny humanity as such, they are moved by inhuman powers and principles.

**T**HE CHRISTIAN motives for denouncing war do not coincide completely with humanistic motives. Non-religious humanism does not realize the supreme value of human personality which is admitted by Christianity, and far too often it regards man exclusively as a social being determined by society. Therefore it tries to change society in such a way as to raise the value of human life. But the Christian attitude with regard to the relationship of man to man is determined by the fact that our neighbor is our brother in Christ, that he bears God's image, even though this image may be dimmed or denied expression. War is evil and a sin not from the point of view of "mankind" or human society, but primarily from that of the individual man. For this reason all the frenzied utterances of those who support the idea of a war against "mankind" (considered by them as an abstraction when compared with such conceptions as the nation or the "national man") are completely beside the mark. From the Christian point of view every living person is a far greater reality than any "national man" or any nation. War represents an antipersonalistic force which regards human personalities as so much cannon-fodder, as material to be used for developing the power of the State. There was after all something personal in the idea of the warlike knight—it involved personal valor. Modern war is completely devoid of this element. Armaments and preparations for war, which serve to undermine the very states which adopt these means for the sake of greater power and emancipation, constitute precisely the forces which depersonalize and dehumanize man. This state of things is quite intolerable to the Christian conscience.

A National Socialist theorist, the principal jurist of the Third Reich, Karl Schmidt, advocates the view that the distinction between what is just and what is unjust does not apply to the relationship between nations and states, the only valid category being that of friend or enemy. In relation to an enemy all is permissible. International relations are thus determined by erotic motives, by erotic attractions and repulsions, and not by ethical motives. War is something born of an erotic attraction toward one's own nation and an erotic repulsion from a foreign one, irrespective of any ethical values. Similar theories are held by some people who regard themselves as Christians but who have lost their Christian conscience. They seem to imagine that personal relationships between men can remain Christian, while relationships between nations should be bestial. As if individual, personal acts did not lie behind all

social acts! This constitutes precisely the dualism which cannot and should not be tolerated any longer by the Christian conscience.

**I**T WOULD be a mistake to imagine that, because from the Christian point of view war is condemned as the greatest evil, Christians should behave like sheep, that they should be passive and refuse to struggle. The reverse is true—they have been like sheep in the past when they have acquiesced to war in a passive way, by consenting to be turned into tools by the authorities and the ruling classes, for whom wars are necessary and profitable. Conscientious objectors who refuse to submit to military service because their Christian conscience compels them to act in this way do not behave like sheep, on the contrary they act like heroes. It is imperative to struggle actively against war, and to cease being passive and submissive before it. Bellicose instincts are deeply rooted in man and it would be untrue to say that these instincts are always evil and bestial. They are instincts of combat. . . .

The psychology of abstract pacifism is a false one. A struggle in which militaristic instincts become transformed may represent a struggle for truth, or it may be a struggle with the elemental forces of nature. Militaristic instincts should be transmuted and made use of against war. The great Russian Christian thinker, N. Fedorov, who detested war as an expression of the unbrotherly relations which exist between men, but who was not a "pacifist" psychologically, did not suggest that armies should be destroyed but that they should be used to combat the elemental forces of nature, to subject nature to man. War has become so debased as far as both its methods and motives go, that it no longer requires any personal heroism from man. In war waged according to the "style moderne" the lives of peaceful inhabitants are threatened as well as those of the combatants, and in fact to an even greater extent.

But there are many things which demand heroism from man and even require his militaristic instincts, if these can be sublimated and transfigured. Heroism, for example, and even personal heroism is wanted for the modern technical conquest of nature, and for a struggle to end war. Heroism is also needed for offering active resistance to the modern mass-psychosis of nationalism, which has authority and power behind it; for opposing the false patriotism which stands not so much for a love of one's country as for the hatred of foreign countries.

War is only made possible through the existence of a mass-psychology which happens to be passive and slavish. "*L'armée est aveugle et muette*" says Alfred de Vigny. If, at the present time, personal consciousness, personal conscience, and a personal will to fight for truth could be aroused there is no doubt whatever that war would be resented. This would lead to an active protest against men remaining as passive tools of the subconsciousness of the collective. Therefore a struggle against war is, in the first instance, a spiritual struggle, a struggle for personality, for the freedom of the human conscience, for the disarmament of human souls. It is a battle against the revolting and irresponsible romanticizing of war, against the idealization of the slavish instincts of the herd. One can and one ought to wage this battle now, irrespective of the present conditions of the world.

But if war is to be overcome realistically it means that a spiritual rebirth alone is insufficient, but that a profound social change in society must also take place. War can only cease finally when the sovereignty of national states is overthrown and a federation of nations established. This will rep-

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# The Lambeth Conference

*From the Official Year Book of the Church of England, 1936*

**T**HE NATURE AND STATUS of the Anglican communion may be described in the following terms, taken from a resolution adopted by the Lambeth Conference of 1930:

"The Anglican Communion is 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 though the common counsel of the Bishops in conference."

Opportunities for such "common counsel" are provided by the Lambeth Conferences which meet from time to time within the walls of Lambeth Palace, the official residence of the Archbishop of Canterbury. The origin of these episcopal gatherings is not without interest.

The first Lambeth Conference arose out of a resolution passed in 1865 at a meeting of the Provincial Synod of the Canadian Church, urging that means should be adopted "by which the members of our Anglican communion in all quarters of the world should have a share in the deliberations for her welfare." The terms of this resolution having been communicated to Archbishop Longley of Canterbury, His Grace raised the matter in convocation, and in spite of the grave misgivings of some of his Episcopal brethren, including the Archbishop of York, eventually decided to summon a gathering "of the bishops in visible communion with the united Church of England and Ireland" to be held at Lambeth Palace. Out of 144 bishops who received an invitation, 76 accepted—of these, 18 were from England and Wales, 19 from America, and the remainder from Ireland, Scotland, and the colonies. Among the absentees were (besides the Archbishop of York) the Bishop of Durham and certain other English dioceses whose apprehensions with regard to so dangerous an innovation were not allayed by assurances from the Archbishop of Canterbury that it was not contemplated that the Conference "should assume the functions of a General Synod" or take upon itself "to enact canons."

The full Conference lasted only four days, September 24-28, 1867. In the course of his opening speech, Archbishop Longley was careful to explain the limited scope of their deliberations. "We merely purpose," he said, "to discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action."

When the second Lambeth Conference met in July, 1878, Archbishop Tait had already been at pains to assure Convocation that he agreed with the limitations imposed by his predecessor. He stated emphatically that it was not proposed "that questions of doctrine should be submitted for interpretation in any future Lambeth Conference, any more than they were at the previous Lambeth Conference."

All subsequent Lambeth Conferences have followed the

general lines laid down by Archbishops Longley and Tait. The size of the Conference has increased with the lapse of years, as the figures given below will show. The volume of work undertaken has grown to formidable dimensions. The time devoted to the consideration of the agenda has been extended to some six weeks. But the character of the Conferences has remained unchanged. The Lambeth Conference is today, as it was in 1867, a purely deliberative body, meeting in private, without either synodical authority or legislative powers. The decisions at which the Conference arrives are recorded in a series of resolutions based upon the reports of the various committees—but those resolutions are expressions of opinion, and not authoritative decisions binding upon the consciences of Anglican Churchmen. At the same time, expressions of opinion arrived at after prolonged consideration by a majority of the bishops of the whole Anglican communion gathered from all quarters of the globe must necessarily carry great weight, and many of the resolutions passed by successive Conferences have in fact exercised a profound influence far beyond the borders of the Churches in communion with the See of Canterbury.

**R**EFERENCE has been made above to the reports of committees. These committees are a most important feature of the Conference—they consist of a selected number of bishops to whom is entrusted the detailed consideration of the main subjects on the agenda. At the last Lambeth Conference, for example, there were six committees, which dealt respectively with the following subjects: The Christian Doctrine of God; The Life and Witness of the Christian Community; The Unity of the Church; The Anglican Communion; The Ministry of the Church; and Youth and Its Vocation.

The report of each committee, for the contents of which that committee is alone responsible, is laid before the whole Conference, and the recommendations of the committee form the basis of the Lambeth Conference resolutions. Not a few of these reports are documents of lasting value and of far-reaching importance—as, for example, the Appeal to all Christian People incorporated in the report of the Committee on Reunion in 1920 and adopted by the whole Conference, or the statement of the Christian Doctrine of God presented to the Conference of 1930.

It may be of interest to show in statistical form the number of bishops attending each of the seven Conferences held hitherto. These figures give an indication of the remarkable growth of the Anglican communion during the course of the past seventy years:

Year	President	Number of Bishops Present
1. 1867	Archbishop Longley	76
2. 1878	Archbishop Tait	100
3. 1888	Archbishop Benson	145
4. 1897	Archbishop Temple	194
5. 1908	Archbishop Davidson	242
6. 1920	Archbishop Davidson	252
7. 1930	Archbishop Lang	307

During the intervals between the successive Conferences, committees of Churchmen are sometimes appointed by the Archbishop of Canterbury, at the request of the Conference, to

*(Continued on next page)*



# Legislation on Marriage

By Clinton Rogers Woodruff

**T**HERE IS a wholesome interest being manifested in the Church in all that pertains to marriage. This is shown in the promotion and support of sound legislation and in an ever widening effort to bring home to those intending marriage its gravity and significance and the necessity for careful preparation.

During the past year numerous courses on preparation were given. A notable series was given at St. Asaph's, Bala, in the diocese of Pennsylvania, sponsored by the Church of St. Luke and the Epiphany, Philadelphia, and the Church of St. Asaph, Bala-Cynwyd. There were four lectures and their titles give a good idea of their purport: *Mental Adjustments in Marriage*, by Dr. Earl D. Bond of the Pennsylvania Institute for Mental Hygiene; *Health in Marriage*, by Dr. Hannah Stone of the New York Clinical Research Bureau; *The Cost of Being Married*, by Mrs. Sidney Biddle of the Family Society of Philadelphia; *The Spiritual Approach to Marriage*, by the Rev. Ernest C. Earp of the Church of the Redeemer, Bryn Mawr.

Another course was given at the DeLancey Divinity School, in Buffalo, where the deacons and the younger clergy came together on Mondays twice a month as a conference group, and went over Van Keuren's book, *Outfitting for Spiritual Marriage*, each student having a copy. This was freely discussed. The warden supplemented Van Keuren's ideas with ideas gleaned from experience and from other books. Sundry collateral phases, such as birth control, were studied.

Another evidence of interest is to be found in the activities of sundry provincial and diocesan social service commissions. That of the province of Washington is particularly significant, involving as it does the reaching out for the coöperation of other religious bodies.

A license of some kind is required in every state and territory, and marriage in the United States is now universally on a civil contract basis. Religious ceremonies are authorized in all the states, provided there is a license to wed.

No delay in issuing a license is experienced, so far as the law is concerned, in Alabama, Arizona, Arkansas, District of Columbia, Indiana, Kansas, Kentucky, Louisiana, Maryland, Missouri, New Jersey, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, Tennessee, Utah, Vermont, Washington, or West Virginia. A five-day wait for a license is required in Colorado, Connecticut, Idaho, Iowa, Maine, Massachusetts, Michigan, Minnesota, Mississippi, New Hampshire, Ohio, and Wisconsin; and a three-day wait in Texas and in Hawaii.

After the license is issued a five-day wait to wed is required in Iowa, Vermont, Minnesota, Wisconsin, and Wyoming; and a three-day wait in Pennsylvania, California, and New Jersey. In other states there is no wait. The foregoing statements apply to those who are above the age of minors. In New York State, a marriage certificate must be filed within five days, and all under 21 who wish to marry must present birth certificates or other proof of age. They can be married at the City Chapel, New York City, only by a judge of a court of record. There is pending in the New York legislature a "hasty marriage" act requiring a lapse of three days between the application for and the issuance of a license to wed. Sometime perhaps we shall get back to the old-fashioned bans.

**C**ONNECTICUT has taken a forward step in marriage legislation through the passage of a marriage license law which provides that no persons shall be united in marriage until both parties have joined in an application to the proper official in the town in which such marriage is to be celebrated, accompanied by a statement or statements signed by a licensed physician that each applicant has submitted to a Wasserman or Kahn or other similar standard laboratory blood test and that in the opinion of such physician the person is not venereally infected. The physician's statement must be accompanied by a report of the test made. This is advanced legislation, although Wisconsin and New York have similar laws. These measures recall the pioneer efforts of the late Bishop of Oregon when he was Dean of the Cathedral in Chicago.

There are those who feel that such provisions would lead to free unions, and to crossing the state's border lines into a neighboring one. The great mass of people, however, are law abiding and not all the residents of a state find it convenient to go into another state to get married. And this leads us to remark that although all such regulations help to maintain a higher standard of conduct, the great end to be attained is the creation of sound character; and this is the function of the Church.

## The Lambeth Conference

(Continued from preceding page)

consider special questions, such as relations with the Eastern Orthodox Church, the Old Catholics, the Church of Scotland, the English Free Churches, the Church of Finland, and the Moravians.

Further, the Archbishop of Canterbury is in the habit of summoning at intervals, as occasion may demand, the Consultative Body of the Lambeth Conference, which acts as a kind of Continuation Committee of the Conference, without executive or administrative power.

This Body consists of not less than eighteen members, "appointed to represent the Lambeth Conference by the Archbishop of Canterbury, with due regard to regional requirements, after consultation with the Metropolitans and Presiding Bishops."

Its duties are: (1) to carry on the work left to it by the preceding Conference; (2) to assist the Archbishop of Canterbury in the preparation of the business of the ensuing Conference; (3) to deal with matters referred to the Archbishop of Canterbury on which he requests its aid; and (4) to deal (so far as it is competent to do so) with matters referred to it by any bishop or group of bishops of the Anglican communion.

## ACKNOWLEDGMENTS

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## In the World's News

**H**AVING repeatedly failed to take decisive action in the Ethiopian crisis, the League of Nations Council in its meeting this week at Geneva has to consider a worse problem than any which has yet come before it: what is to be done when one League member gobbles up another whole. For Mussolini has declared Ethiopia a province of the new Roman Empire, with Marshal Badoglio as viceroy and King Victor Emmanuel as the new emperor.

Eugene J. Young, in a copyrighted article in the *Milwaukee Journal*, points out that this victory is not precisely one for Mussolini, as Badoglio has on several occasions in the past shown strong opposition to Fascist policies, even, Mr. Young asserts, to the extent of thwarting a *coup d'état* in which the Fascists hoped to abolish the Kingship. Perhaps Marshal Badoglio's appointment to be viceroy is intended by the Fascist Grand Council to keep his hands too full for interference with home politics—although an interesting sidelight on this new Roman Empire is the fact that the first Emperor of the old Empire rose to power by being governor of a colonial province. General Badoglio's immunity in the past has been due to the virtually unanimous support of high army officers, who feel considerable jealousy toward the "Black Shirt" army of the Fascist party.

However, it is easy to magnify the tension between the supporters of the King and the Dictator. The new Emperor shed imperial favors upon the Dictator, granting him the grand cross of the military order of Savoy, the highest Italian military award, referring in a speech to Mussolini's activities for the prestige, life, and greatness of the "Fascist Fatherland." Those last two words were the most explicit expression of approval of the present Italian government that His Majesty had ever uttered.

### WHAT OF THE FUTURE?

**"H**OW FAR will Mussolini go?" is a problem still troubling the League nations. On one day Il Duce promised that the rights of Ethiopia in other countries would be respected. On the next he pointed out that the sanctionist powers had emphasized all along that they had no rights and interests in Ethiopia, and even seemed to be looking covetously upon the French-owned railway to Addis Ababa. If he goes far enough, perhaps he will alienate European powers to an extent sufficient to make them determine to retain the existing sanctions, although sentiment for lifting them is at present very strong. The probability is, however, that the European crisis will for the present be liquidated by the dissolution of Ethiopia and the death of all hope of collective security for many years to come in the hearts of lovers of peace.

The transparent failure of British foreign policy in dealing with the Ethiopian crisis is leading, it is reported on many sides, to a crisis in the cabinet. Prime Minister Stanley Baldwin has steadily lost prestige since before the publication of the Hoare-Laval peace proposal, and Mr. Neville Chamberlain, Chancellor of the Exchequer who has recently been accomplishing miracles with the British budget, is expected to succeed him. Mr. Chamberlain represents a tory-capitalist foreign policy, and it is attempting to compromise between this group and the group of supporters of the League, whose strength was so unexpectedly shown in last year's peace poll, that has led to the wavering and indecisive policy of the present government. "Mr. Baldwin is on the fence," has come to be a regular feature of news comments from abroad, and in spite of the predictions of the Prime Minister's fall, it may be that



THE CURE-ALL  
Shoemaker in the Chicago "Daily News"

his straddling policy will save him as the only man in any measure acceptable to both sharply differing groups.

Public confidence in the British government went up several notches last week when it became known that the questions addressed to the German government contained some genuine backbone. The government wants to know what the Germans consider to be the proper conditions for an acceptable treaty, whether Germany plans to rearm the Rhineland, whether she is willing to conclude nonaggression pacts in the East as well as the West, just what her colonial ambitions are, and, perhaps most important, whether Germany is willing to enter into mutual assistance pacts to make the non-aggression pacts effective. John Gunther, *Chicago Daily News* correspondent, reports that the conversations between British, French, and Belgian military representatives have led to a consolidation of the British belief that support for France and Belgium in case of German aggression is not only idealistically desirable but strategically necessary. The war season, like the lynching season, is apparently just beginning.

### RELIGIOUS PERSECUTION

**L**AST Sunday Chancellor Schuschnigg of Austria addressed 15,000 Austrians who held an Anti-Jewish parade in Vienna, the first since the beginning of Austria's Christian Fascist regime. Advance stories of the parade asserted that it would be an eye-opener to Austrian Christians who have been "victims" of Jewish machinations for years.

Even more serious is the condition of Jews in Palestine, as the Arab general strike enters its second week, accompanied by rioting and threats of civil disobedience including non-payment of taxes after May 15th, to force the government to limit or abolish Jewish immigration. At the same time, the United Palestine Appeal announced that over \$10,000,000 has been spent in Palestine by the three cooperating agencies



between October 1, 1932, and March 31, 1936. The major part went for buying land and for colonization. Grants have been made both to individual settlers and to newly established coöperative colonies.

Burning of churches and rioting continued throughout Spain as the anti-clerical forces which won in the February election carried on their efforts to force the government, which is rather more liberal than radical, into a more radical position. The threat of the army to take the situation into its own hands to restore order has not yet been fulfilled. Perhaps the tie-up of Christianity in Spain with reactionary capitalism has led to a loss of sympathy in the rank and file of the army which leads the high officers to doubt the safety of the using of the army against left-wing demonstrations. The Roman Church indubitably has a magnificent record for charity; it is, however, a sad truth, and one that should be a warning to our own Churchmen, that at times justice is more urgently necessary than charity.

Four Mexican labor leaders visiting this country on a good-will tour, asserted last week that religious persecution had come to an end in Mexico. On the same day three were killed and one wounded in a battle between government forces and Roman Catholic paraders in the State of Chihuahua. Although there is undoubtedly less persecution in Mexico at present than in the recent past, nevertheless it is clear that the Mexican religious problem has not come to anything resembling a settlement as yet.

#### THE METHODIST GENERAL CONFERENCE

**T**HE General Conference of the Methodist Episcopal Church has voted favorably on a plan of union with the Methodist Episcopal Church, South, and the Methodist Protestant Church. The vote must now be ratified by the local conferences of that Church, and must also come before the other bodies in formal fashion. If all goes well, the union might be consummated as early as 1940. The main question was over the status of the Negroes. The plan of union, which puts Negroes into a separate department, was criticized as segregation by some Negroes and defended by others as providing a means of advancement. The new body, if formed, will be known as the Methodist Church.

The Iowa Association of Lumber and Building Material Dealers has written to all its members in Iowa asking them to try to persuade delegates from the state to the General Conference to vote against the Consumers' Coöperative Movement if the matter should be brought before the Conference. The central edition of the *Christian Advocate* terms the letter "undiluted impudence."

The present divorce policy allowing ministers to marry divorced couples only after diligent inquiry to establish that the person to be married is the innocent party in an action based on adultery or other vicious condition, which through mental or physical cruelty or physical peril invalidated the marriage vow, was retained in spite of efforts to modify provisions of the rule with a view toward increasing ministerial discretionary powers.

#### THE AMERICAN SCENE

**T**HE LARGEST peacetime naval appropriation in the history of the country has been passed by both houses of Congress, totalling 529 million dollars. Does it really cost that much to defend our coast line? Even on the theory that preparedness keeps us out of war, the question arises just what kind of preparedness this is.

Ratification of the Child Labor Amendment in the New York state legislature was killed in committee last week at a secret meeting. Legislators are anxious to get home in time for the electoral campaign, and the thoughtlessness of the American voter makes it more desirable to kill such important measures than to bring them out on the floor for a vote, since speeches and party conventions count more toward election than records. Previously the Williamson-Todd marriage bill, designed to necessitate a wait between the issuance of a marriage license and the performance of the ceremony, received similar treatment in the state senate, although it was passed by the assembly.

The Federal Department of Justice covered itself with glory again last week by the arrest of William Mahan and Harry Campbell, leading claimants for the unofficial title of "Public Enemy No. 1," since the arrest of Alvin Karpis the preceding week. These Federal police are famous not only for their honesty and effectiveness, but for the high percentage of convictions due to their careful collection of evidence before the actual arrest takes place. Only one of a formidable list of public enemies wanted by the Department of Justice remains to be apprehended. Public opinion seems to be nearly unanimously, and quite rightly, behind this "bureaucratic" extension of Federal power.

#### NOTES FROM HERE AND THERE

**E**XPLAINING that Germany is not a fit place to hold meetings of organizations interested in local self-government because self-government has ceased to exist in Germany, the London County Council has declined an invitation to the convention of the International Union of Local Authorities to be held in Berlin and Munich in June.

May Day, which for Christian Churchmen is primarily the feast of SS. Philip and James, is for Socialists and Communists the annual festival of international solidarity. This year, unlike recent ones, its keynote seemed to be peace. Political commentators put it down to definite gains in world radicalism. Massed choruses sang in Moscow. It was conspicuous by the complete absence of recognition in Germany except by Nazi celebrations. The People's Front coalition of socialist and Communist forces brought both groups together in demonstrations in London, with May poles in Hyde Park topped by red flags. Huge parades in Madrid marked the rise of revolutionists to power in Spain. In New York an estimated army of 200,000 Liberal Socialists and Communists joined together, which excited no feeling except joviality at the site of so many red carnations. A strange May Day.

A new "state," a practice ground for embryo leaders, is under arrangement at the fair grounds of Columbus, Ohio. The project is sponsored by the Ohio American Legion. Between June 21st and 30th about 700 picked high-school boys will receive a course in the actual processes of American government. The Legion authorizes it through the national office as part of their campaign to combat Communism among youth. The Boy State has the active support of many state officials in Ohio.

Like Fascist Italy, Soviet Russia is attaching increasing importance to large families. It has been announced that new laws are to be set up placing a special tax on single men and childless couples. State financial aid will be provided families with many children. A tax goes on divorces—which is a note of considerable significance. The taxes will be graduated to conform to incomes.



## War and the Christian Conscience

(Continued from page 624)

resent a recovery from the disease of *étatisme*. There should be national cultures not national states. Wars will cease when the capitalist order of society ends with its private arms traffic and the manufacture of guns and poisoned gas for purposes of enrichment and profit, which insists on armaments and foments war, while it is ready at the same time to trade secretly in products of military equipment with the enemy. When war ceases it will also mean that wealth will be more fairly distributed between the nations, whereas in the present order of society in which wars are promoted for economic reasons, war loses its vestiges of nobility, of chivalry, of heroism, and becomes the basest and meanest event in life, and a dishonor to mankind. Both Divine and human truth should rise against it.

### Brutal

"FATHER doesn't live here any more," were the opening words in a recent article in the *Forum*. It seems that father was 71 years old and had lost all his money in the depression and had come to be regarded as a nuisance in his daughter's home. Poor old chap, he was slightly deaf and didn't care much for other people's conversation though he did love his own, and created a good deal of "static" when friends dropped in to call. Moreover he couldn't play bridge and insisted on talking with the dummy. And besides he was old-fashioned in his ideas and shocked the young people by his unreasonable modesty.

And so, says the writer, "I often secretly hoped that Father would get run over or die of pneumonia." The solution of the problem was to send him to a home for old men.

Now I have no doubt father was better off, a good deal better off, and there is much to be said for homes for the aged. But what rouses my indignation is the heartlessness, the cold-bloodedness, of the attitude taken by this daughter. As I read it, I longed to get hold of her and to say something like this:

"When you were a spindle-shanked, pasty-faced young adolescent, you were for a considerable period a problem in the home. You talked too much and at the wrong times; you were impudent and messy and untidy; you were a nuisance a good deal of the time. But it never occurred to your father and mother to send you to a home for girls. They never lay awake hoping you would be run over or die of pneumonia. They loved you and put up with you because you were theirs. A home isn't builded upon hedonism but upon heroism and often a good deal is gladly endured for love's sake.

"The trouble with you and your kind is that you do not know the meaning of *noblesse oblige!*" —*Bishop Stewart.*

### GUEST DAY

LET US have joy as all the world is joyful  
When wild flowers bloom in the green fields of May.  
There are new worlds for us when this is over—  
Let us have gladness in our hearts today.

Let us have songs as the high hills are singing  
When minstrel winds upon the pine trees play.  
There will be harps and voices heard in Heaven—  
Let us have music in the world today.

Let us have peace as guarded folds are peaceful  
When the good shepherd keeps the wolves away.  
There will be Christ to keep us safe forever—  
Let us have Him to be our guest today.

CLAUDE WEIMER.

## Churchwomen Today

Ada Loaring-Clark  
Editor

### A Philosophy of Religious Education

A YOUNG college girl I know, an ardent Churchwoman, sends the following which I trust will be helpful and suggestive to other thoughtful women: "The field of religious education is unlimited. We Christians really believe that through our religion we come to more abundant life; we must therefore realize that in its essence this life is comprehended through each and every phase of our life's activities. We speak of the curriculum of religious education as a curriculum that shall include external influences as well as those that lead subjectively to a growth toward a unified personality. With such a premise, we can state our concept of those forces which mould our lives and the beliefs which make them essentially Christian or non-Christian.

"For all Christians living we have one criterion—Jesus Christ. In addition to all Church doctrine or any specialized forms of organized Christianity we can, with confidence, look to Him as revealed in the New Testament as our absolute standard. Let this then be the foundation of our curriculum—Jesus Christ our example and criterion. That we must encourage growth in grace and in knowledge upon this foundation is inevitable. Merely to present the Christ in our religious teaching, without relating Him to the created world or to our fellow men would be to fail utterly in our essential comprehension of Christianity. We interpret God, therefore, understood through Christ, as the supreme author of all things, manifest in and through all truth and all beauty. I do not feel that it should be necessary to resent a changing concept of God, if by such a change our convictions are enlarged and our faith strengthened regarding His existence. We should not be over eager to multiply definitions of God—God as the originating force of the universe, understood in part by many comparisons, energy, truth, beauty, love—God unseen but universally present.

"This consciousness of God we represent in our thinking as the Holy Spirit nor does it seem difficult to picture God-force under this form. In no better way could God dwell continuously in the hearts of men than as a driving power, encouraging us to good deeds and bringing to us that calm resulting from a loss of self in a greater entity. Individual spiritual development can only be fostered through growing dependence upon this divine force energizing the will, culminating in a change from a selfish egocentric being to a selfless Christ-centric power, making for the individual and collective betterment of mankind in a worldwide fellowship.

"That personal development be not the sole end of our curriculum we must translate Christianity into terms of everyday living and relationship; otherwise it will be but a dry-as-dust formula. Society—human relationship—should not be regarded as stable and unchanging but must be considered in the belief that man individually and collectively must move toward a more perfect realization of the Kingdom of Heaven. Such then is the goal of religious education, to bring about that Kingdom which is realized in a personal sense as a relationship to God and our fellow men, coupled with an active effort to bring about more Christlike standards in every phase of social relationship."



# Books of the Day

Edited by Elizabeth McCracken

## The Life and Thought of Kierkegaard

KIERKEGAARD: HIS LIFE AND THOUGHT. By E. L. Allen. Harpers. \$2.00.

THIS is a valuable and most absorbing little book. It attempts, with unusual success, to present to English readers a brief but critical account of the life and work of Søren Kierkegaard, a Danish theologian whose activity ranges about the middle years of the 19th century. To a greater degree than in most cases Kierkegaard's career and opinions can be explained from his family life, his education, and his later experiences. Dr. Allen has rightly therefore treated together the incidents of the life and the writings which belong with them, giving his readers an impressionistic and what the reviewers call a psychographical study. The result makes fascinating reading and is on the whole a fair estimate of the man and his importance.

Kierkegaard was a prophet of the paradox in religion; and he was so just because he was in himself so strange and tragic a paradox. In his most intimate revelations of himself, in his diaries and some meditations, in his contacts with children and some few friends he appears a mystic and often is most attractive and compelling in his Christian faith and kindness. These things, however, had from the beginning very little part in the theologian and as time went on less and less. The theologian Kierkegaard wrote of the awful unknowable God, the eternal Creator who demanded from sinful man an absolute unquestioned surrender and obedience. "Infinitely and qualitatively different" in his eternal being he reveals himself in this temporal world only as what he is not and "a cause of stumbling and rock of offense," the awful judge pronouncing doom on all that men are and know and love. Salvation is of faith and faith alone, faith in the unknown God, the God of paradox. The only "Way" open to the Christian man, literally the only "Way," is a way of loneliness, suffering, and the cross. Kierkegaard the theologian knows nothing of fellowship either with God or with the Christian brother. Protestant Christianity of the day and European thought generally were dominated by the Hegelian philosophy. The effect had been to engender pride and self-sufficiency, to promote a complacency with regard to morals and a contentment with things as they were. The intellectual was the ultimate criterion. The individual surrendered to society alike his responsibilities and his privileges. Upon all this Kierkegaard poured out the vials of a terrible scorn and bitter invective. He came a messenger of doom, doom for society, the Church, the State!

The current revival of interest in Kierkegaard is due to Karl Barth and the "Crisis" theologians. They proclaim themselves his disciples and delight to do him honor. There is, strictly speaking, more than a doubt whether as theologians their claim is legitimate. It remains, however, true that the "Crisis" theologians, like Kierkegaard, offer battle to an intellectualism which has brought in its train a similar, perhaps even greater, human pride and self-sufficiency, unawareness of God, indifference to sin. And yet it is a fundamentally different sort of intellectualism; the basis has been shifted and broadened, the methods are different. Some of Kierkegaard's strategy of attack, the old battle cries are no doubt effective still. But it was Kierkegaard's weakness as a theologian that he himself was not able to escape from the toils of the intellectualism whose fallacies and evil effects he so clearly saw. He is himself in the end more coldly, more uncompromisingly idealistic than his opponents. The very pertinent question may therefore be legitimately raised as to whether he has after all any but historical importance for theology.

Dr. Allen's book is admirably fitted for the passing need. The intelligent reader, interested in the theological discussions of the day, will find what he needs to know of this brilliant but poor tormented soul. At times the account suffers somewhat from lack of clarity; that was perhaps inevitable, due to the method of presentation adopted; it is largely compensated for by the vividness of the impression left. The list of Kierkegaard's writings at the beginning should, in another printing, be made complete; at least all those quoted in the text should be there, in their proper order and fully dated. For the rest, the Catholic, when he has read, will walk more humbly, thankful that his own lot has fallen

on such a fair ground, that his is so much goodlier a heritage.

DONALD FRASER FORRESTER

## Christian Sociology for Beginners

THE CHRISTIAN SOCIAL TRADITION. By Reginald Tribe. Macmillan. Pp. ix, 293. \$1.75.

FR. Tribe's survey of the Christian social tradition meets the demand, sometimes almost petulant among Churchmen just introduced to Christian sociology, for a simple and non-technical treatment of the subject. The first part of the book is historical, with a kind of appendix in two chapters on the social tradition of Israel as a background to the New Testament ethic. Part Two consists of four chapters which examine Christian doctrine for its social meaning, bringing theology and sociology together for comparative study. The exposition of "Christian sociology" as a concept in Chapter X will do for this book's purpose, but might have been more thorough and convincing. Part Three brings the principles of Christian sociology, as seen in Church history and adduced from doctrine, to bear upon current social issues in politics, economics, international relations, education, leisure, family relations, etc. Books are recommended for further reading, and there is a questionnaire (obtainable separately from the publisher) based on all eighteen chapters.

*The Christian Social Tradition* is a "primer" and not a controversial or critical work. It is simply treated from first to last, for the sake of study-circle members and pupils in "upper-forms" or high schools and colleges. The balance and *via media* method of presenting the material leans over backward to avoid overstatement. The author is not only a religious—Society of the Sacred Mission—but also an accredited physician, an excellent preacher and writer. The book can be heartily recommended for use in adult religious education programs, with remarkably few and minor qualifications. From the practical point of view, the chief warning needed is to the study leader on the difference between some English and American usages. For example, Fr. Tribe does *not* mean by "public utility" what is meant in Wall Street! The author's promise to write this book is fulfilled with great success. I am happy to urge it upon those who have complained that there is no outline of Christian sociology for beginners.

JOSEPH F. FLETCHER

## The Apostle of Japan

KAGAWA: An Apostle of Japan. By Margaret Baumann. Macmillan. 75 cts.

A GRAIN OF WHEAT. By Toyohiko Kagawa. Abingdon Press. \$1.00.

SONGS FROM THE SLUMS. By Toyohiko Kagawa. With a Foreword by Sherwood Eddy. Cokesbury Press. \$1.00.

MEDITATIONS ON THE CROSS. By Toyohiko Kagawa. Translated by Helen F. Topping and Marion R. Draper. Willett, Clark. \$1.50.

THE FIRST of these books, a brief biography of Kagawa, presents with dignity and simplicity the skeleton necessities for understanding a personality which has thrilled Christian hearts in our country with fresh realization of the transforming power of Christ. Miss Baumann's work is especially valuable in that it helps us to comprehend Japan as well as Kagawa, giving excellent notes, both on his racial background and on the present characteristics of his country. Comparison of Kagawa with St. Francis is inevitable and frequent; the chief difference between them comes out clearly in this story. Here is identical inspiration and close resemblance in personal conduct; but in Kagawa, the ideal has far more far-reaching implications. The 13th century saint took and left the social order as he found it; the modern man is led out by his personal loyalty into the arena of fundamental social reform. The most fascinating thing in Kagawa's story, here so well told, is to watch him drawn into this arena further and further, by his relentless Christian faith. Here is spiritual romance with a new scope.

To read Kagawa's own books is more important than to read



about him. Miss Baum points out the man's extraordinary versatility, evidenced by his forty-odd volumes. These books are rapidly becoming available for English readers. Here, for instance, is Kagawa the novelist. *A Grain of Wheat* is a simple, sincere story, including a sweet portrait of Kagawa's young sister-in-law, whom he cherished as Dickens cherished the prototype of Little Nell. If it reads something like a glorified Sunday School book, it has perhaps as much literary value as *Uncle Tom's Cabin*, and it has sold over two hundred editions in Japan. *Songs from the Slums* is, as literature, more impressive and revealing. It has a true, poignant lyric note, and, even in this English version, penetrates and moves as only genuine devotional poetry can do. And here, in *Meditations on the Cross*, we have Kagawa at his best. He uses the old evangelical language from which many moderns turn away; one marvels that a man who can nourish his soul on the gruesome old hymn, "There is a Fountain Filled with Blood," should incur the wrath of the Fundamentalists. But advancing deeper into his mind, one realizes the cosmic note and the social note in his vision. Like Evelyn Underhill, he regards the Way of the Cross as "a passion play of God's way in the cosmos," and the Cross as "the ground plan of the universe," and in his appeal for "the creation of this Cross-consciousness," that is to say "the inner life of its very soul," in the group as well as in the individual, he sounds what will be to some readers new depths of the Divine Mystery.

There are aspects of Kagawa not represented in these books before us. We must look to *Love the Law of Life* or to reports of his recent lectures in Australia, for his special religious philosophy, with its attempt to confute Marx by close analysis of the psychological values supplementing the economic, as determining the development of cultures. Yet these books suffice to show that we are dealing not only with a holy person, but with an original mind, intensely alive in many directions. In Kagawa, Oriental qualities and heritage blend in most interesting fashion, sometimes naively, sometimes with illuminating insight, with the best intellectual traditions of the Western world. He is a very great gift of the East to the West. VIDA D. SCUDDER.

#### Approaches to the Holy Communion

DRAW NEAR WITH FAITH. By Samuel S. Drury. Harper's. \$1.25.

THE rector of St. Paul's School, Concord, gives this reason for presenting again "the mystery of the Holy Communion in a plain way. If you had 'prepared for Confirmation' over a quarter of a century a good many young people, and felt that they had really not been prepared, you might earnestly desire to set down your very best thinking in the form of a book." The clergy who have presented candidates for Confirmation, and many of those confirmed, will welcome a foremost educator's and Churchman's "best thinking" on the central act of the Christian religion.

The twelve chapters on different aspects of the Eucharist are each divided into three sections: a statement of doctrine, followed by an informal discussion, and ending with a reverie or "directed aspiration robust with resolution." The first section is meant to be hard though challenging reading, but the discussion of doctrine concerns so surprisingly the reader's own experience with the Holy Communion that it lures him on and on.

Dr. Drury is a great master of the art of asking questions which kindle interest and arouse curiosity. "At eight o'clock you are kneeling in church. At eight-forty you are out. What have you received? What has happened to you? How have you become different in that time of prayer and Communion? Our disappointment, yours and mine, in Holy Communion is more personal than theological. It seems to be due to misconception of what we are to receive, followed by forgetting what we have received."

The answers admit mystery but are helpful if not final, and the general effect on the reader is one of fresh appreciation and joy in the reality of the Communion. EVERSLEY P. FERRIS.

#### A Piece of Admirable Scholarship

THE BOOK OF THE MYSTERIES OF THE HEAVENS AND THE EARTH, and other works of Bakhayla Mikael. By Sir E. A. Wallis Budge. Oxford University Press. \$2.50.

AT the present time any translation of Ethiopian religious literature should have its special interest and especially anything that comes from the work of so ripe a scholar as Sir E. A. Wallis Budge. A melancholy element, however, in this interest is in the fact that the eminent translator died before the work was

completely through the press. In consequence we do not have the final corrections in what in any case was a most difficult piece of work.

The MS. translated was about the beginning of the 17th century in the library of the Seigneur Peiresc, but we do not know how that scholar became possessed of his treasure. We do know, however, that the rumor spread of the MS. containing the lost *Book of Enoch* and the famous Ethiopic scholar Ludolf, after Peiresc's death, made a frantic search to obtain it. It was found at last in the *Biblioteca Regia*, but proved a disappointment since the *Book of Enoch* was not included. So Ludolf, in his disappointment, contented himself with the very depreciatory remarks concerning the work of Bakhayla Mikael and the MS. remained in obscurity to the present day.

Today opinions will differ as to whether the interest of the work warrants its translation, as much of the symbolism is undoubtedly childish and far-fetched and the text itself has been in certain places inaccurately copied. Nevertheless, to the scholar it is valuable because of the evidence it contains as to the conceptions and misconceptions of the Ethiopic Church with regard to the significance of Old Testament and New Testament symbolism. For purposes of comparison its interpretations will be found to be exceedingly valuable.

There are four pieces included in the text and translation, namely, *The Book of the Mysteries of Heaven and Earth*, *The Interpretation of the Vision of St. John*, *Discourses concerning the Mystery of the Godhead and the Trinity*, and *Another Discourse concerning the Birth of Enoch*. It is hardly necessary to say that the translation is a piece of admirable scholarship, such as we have been accustomed to find in the work of Dr. Budge, and both text and translation have been beautifully printed. It is scarcely likely to find many readers, but the experts will rejoice that the translator lived to accomplish his task.

HERBERT H. GOWEN.

#### Brief Reviews

BORAH OF IDAHO. By Claudius O. Johnson. Longmans, Green. 1936. Pp. 500 and index. \$3.00.

THE author, who is a member of the faculty of the State College of Washington, presents a timely and illuminating portrait of "the lone wolf of American politics." Although Mr. Johnson is obviously a sympathetic admirer of Senator Borah this "unofficial" but authorized biographical study is not excessively laudatory. The weakness of the book, if any, lies in the intrinsic impossibility of the author's task, an attempt to render consistent his hero's inconsistencies. Withal, the result is a readable account of the political movements of the last thirty years in which Borah of Idaho has played a dominant, and usually individualistic, rôle. ALDEN DREW KELLEY.

THE ART OF CROSS EXAMINATION. By Francis L. Wellman. Macmillan, 1936. \$5.00.

THOSE who like detective stories, and judging by library statistics there are a great many who do, will find this book highly interesting, moreover it has the merit of being a record of facts. It deals with some of the most famous American as well as with English cases. It discloses how shrewd lawyers by skillful and persistent interrogation of witnesses, have succeeded in bringing out the truth. While of course it may have chief interest for members of the legal profession, it is so written as to be entertaining and illuminating for the layman. As a well known authority has said, cross-examination "has always been deemed the surest test of truth and a better security than the oath."

C. R. W.

LIGHT OPERA AND MUSICAL COMEDY. By J. Walker McSpadden. Crowell. 1936. \$2.50.

J. WALKER McSPADDEN has done for light opera and musical comedy what he and others have done for grand opera, and has done it very well indeed under that title. It was no easy task to blaze this trail and he deserves much credit for his courage and his ability. He includes in it such light opera as Flotow's *Martha*, and of course all of DeKoven and Victor Herbert. Skimming over its pages brings back many delightful hours and excites the hope there may be many revivals suggested by its appearance. C. R. W.



# NEWS OF THE CHURCH

## C. N. Y. Suffragan Elected Diocesan

Bishop Coley Chosen on 4th Ballot; Announces Intention to Request a Coadjutor

UTICA, N. Y.—The Rt. Rev. Dr. Edward Huntington Coley, suffragan Bishop, was elected diocesan at the 68th annual convention of the diocese of Central New York, held at Grace Church, Utica, May 5th and 6th. He has accepted the election.

At a special session on the 5th a recommendation of the standing committee, amended and accepted by convention, required nominations to be made by informal ballot and without supporting speeches. The canvass of the ballot showed the following names in nomination:

Bishops Coley, Creighton, Paul Jones, and Remington; the Very Rev. Dr. F. C. Grant; the Ven. H. W. Foreman; the Rev. Drs. Karl M. Block and Wilson E. Tanner; and the Rev. Messrs. Cedric C. Bentley, Francis B. Blodgett, D. D. Douglas, Frederick T. Henstridge, Henry E. Hubbard, Charles E. McCoy, Arthur B. McKinstry, Harold E. Sawyer, John T. Ward, and Hubert S. Wood.

Bishop Coley, having received a majority concurrent vote in both orders on the fourth ballot (clerical, 49 out of 93; lay, 35 out of 69%) was declared elected, and on resuming the chair he was given an ovation, after which the Convention joined in singing the Doxology.

WILL SEEK COADJUTOR

Subject to approval of his election by the Bishops and Standing Committees, Bishop Coley announced his intention of requesting a coadjutor either prior to or at the next annual convention of the diocese.

Bishop Coley was born in Westville, New Haven, Conn., August 22, 1861, the son of James Edward Coley and Mary Huntington Coley. He received the degree of Bachelor of Arts from Yale in 1884, and graduated from Berkeley Divinity School in 1887. In 1925 he received the degree of Doctor of Divinity from Berkeley. In 1912 he was granted the Doctorate

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THE BISHOP-ELECT OF QUINCY

## Dr. C. Ernest Smith to Retire From Rectorship of St. Thomas', Washington

WASHINGTON, D. C.—The resignation of the Rev. Dr. C. Ernest Smith as rector of St. Thomas' Church, Washington, the church of President Roosevelt and his family, has been submitted to the vestry, to take effect as soon as the acceptance of a new rector is announced. Dr. Smith has been rector of St. Thomas' for over thirty years and has had a signal pastorate in Washington, particularly in the matter of material and other developments in the parish. Impaired health is understood to be the direct cause of his retirement. It is reported that he has been made rector emeritus and that he will continue to reside in Washington, at least for the present.



BISHOP OF CENTRAL NEW YORK

## Fr. Essex Elected Bishop of Quincy

Convention Unanimously Decides to Remain a Diocese, After Careful Study of Merger Proposals

MOLINE, ILL.—A unanimous decision to continue as a diocese and the election of the Rev. William Leopold Essex, rector of St. Paul's Church, Peoria, to be Bishop of Quincy, distinguished the 59th annual synod, held in Christ Church, Moline, May 5th and 6th.

This action, it was asserted, was taken after months of study and deliberation concerning diocesan boundaries in the state of Illinois. Careful evaluation of the field had been made, and the questions of a merger with Chicago, the division of Quincy between Springfield and Chicago, and the possibility of a larger diocese outside the Chicago area, had all been considered in conferences by committees from the three dioceses in the state.

As the diocese which had asked for the conferences, Quincy had to make the final decision. When it was evident that the financial problems of the diocese had been solved and the episcopate assured of adequate support, the synod proceeded to vote to maintain the diocese as a unit and to elect a bishop.

Fr. Essex was born at Piermont, New York, February 8, 1886, the son of William and Elizabeth Looser Essex. He is a Bachelor of Arts of Columbia University, class of 1906, and received the degree of Bachelor of Divinity from the General Theological Seminary, class of 1910. He was ordained deacon in 1910 by Bishop Partridge and priest in 1911 by Bishop Greer. After curacies at Trinity Church, Newport, R. I., and St. Peter's Church, St. Louis, he served as rector at Rock Island, Ill., from 1918 to 1925, and at St. Paul's Peoria, for the last eleven years. He was the only nominee for the vacancy caused by the death of Bishop Fawcett last September.

Fr. Essex has been prominent in dioc-  
(Continued on page 637)

## Bishop Mann Lays Cornerstone of New Church of the Redeemer

PITTSBURGH—Bishop Mann in the presence of the congregation and several of the diocesan clergy placed the cornerstone for the Church of the Redeemer, May 3d.

The new church, work on which started December 30th, was planned by the Rev. Dr. Robert Nelson Meade, rector, who died Easter Evening after a quarter of a century service in that parish. Bishop Mann in the address paid tribute to the devoted pastor of the parish.

## Chicago Church Club Sets Up Fund to Perpetuate Lent Services

CHICAGO—Perpetuation of Lenten noonday services in Chicago's loop is the objective of a trust fund which has been set up by the Church Club of Chicago and named the Courtenay Barber Fund. Mr. Barber, who is still a director of the club and a past national president of the Brotherhood of St. Andrew, was for 25 years director of the noonday services. Stewart A. Cushman, chairman of the Lenten program of the club, who proposed the fund, expressed the hope that it would increase to \$25,000.



# Spring Conventions Held in Many Dioceses

## Bp. Freeman Asks Headquarters Move

### Calls Upon Washington Convention to Study Plans for Establishing "American Canterbury"

WASHINGTON, D. C.—At the annual diocesan convention here May 6th and 7th the matter of the proposed change of administrative headquarters of the national Church from New York to Washington was discussed in the Bishop's address, but the committee reporting recommended that no diocesan action be taken until the next convention, after said committee shall have discussed the question with national Church officials.

"There are certain matters that are deserving of special emphasis at this time. One that concerns the future policy of the Church in the nation has to do with a growing feeling that the Church should have a national center, an 'American Canterbury,' for its growing administrative interests. . . . Anglican as we are in system, we have a genius for avoiding the time-tested and dignified ways of the Mother Church. While we claim Catholicity, we repudiate its fundamental and essential elements. . . . In the General Convention in New Orleans in 1925 I addressed the House of Bishops and cordially commended such a plan. It was generously discussed and, without any official action, warmly commended. I have long believed that the Federal capital should be the national center of the Church. . . . I believe it would be the part of wisdom to have this convention give serious consideration to this matter presented to it by the General Convention and to express its mind as to what legal or other arrangements it would be willing to effect that would afford the General Convention of 1937 opportunity to take such action as it might deem wise in connection with this very important matter."

By motion of Dr. Phillips, the convention recommended that the missionary appropriations to the general work of the Church be considerably increased. Consolidation of three boards that have had charge of charitable and endowment funds into a single commission was affected, by recommendation of a committee on efficiency, the Rev. Clyde Brown chairman, by the substitution of a single canon to replace canons 13, 15, and 16, on Church charitable funds and trust moneys. General advance of the work of the Church throughout the diocese was indicated in the report of the committee on the state of the Church, Dr. Thomas F. Opie chair-

*Deputies to synod:* Rev. Messrs. R. J. Gibson, O. J. Hart, G. W. Dow, and J. L. Showell; Messrs. S. E. Kramer, Busey Howard, O. R. Singleton, Hugh T. Nelson.

*Standing committee:* Rev. Messrs. George F. Dudley, F. J. Bohanan, C. E. Buck, F. B. Tucker; Messrs. H. T. Nelson, Fulton Lewis, W. S. Bowen.

*Executive council:* Rev. Messrs. W. R. Moody, O. J. Hart, F. B. Tucker, C. T. Warner, F. J. Bohanan, C. E. Buck; Messrs. A. C. Houghton, H. P. Blair, T. B. Symons, E. L. Stock, R. H. Lansdale, B. H. Howard.

## PENNSYLVANIA

### Diocesan Stresses Support of National Council

PHILADELPHIA—In his annual address, delivered on May 4th at a mass meeting in Trinity Church in connection with the diocesan convention, Bishop Tait of Pennsylvania called his diocese to the support of the action of the executive council of the diocese in pledging responsibility for ten per cent of the recent deficit of the National Council. He urged a special Whitsunday offering in every parish and mission of the diocese for this purpose. His address further challenged the diocese to the program already begun for reinvigorating missionary interest in this quarter of the Church which has always, he asserted, been known for its enthusiastic support of the world-wide mission of the Church.

The diocese met on May 5th for its 152d annual convention. It adjourned at 6 o'clock the same day by dispensing with small matters of routine business and having failed to elect in three ballots the necessary five clergy to serve on the standing committee. Due to the failure of the election the Rev. Franklin Joiner will continue to serve in the office to which he should have been elected to succeed himself or to which another should have been elected.

The convention received a report from the committee on amendments to constitution recommending the granting to missions and chapels of a vote in convention. The matter will receive final action at the next convention. After the noonday prayers the field department of the diocese as the special order of the day presented the missionary challenge and the value of the Every Member Canvass. Bishop Casady of Oklahoma was the guest speaker on their behalf. As special order for the day at the afternoon session the work of the American Bible Society was presented.

In speaking for the managers of the Galilee Mission the Rev. Louis C. Washburn of Christ Church, Philadelphia, brought to the attention of the convention a serious moral condition which exists in the tenderloin section of the city. Convention ordered it referred to the diocesan commission on social service. The Cathedral chapter reported an interesting change in the plans for the projected Cathedral for the diocese.

At the mass meeting in Holy Trinity Church on the evening preceding the convention, Dr. Lewis B. Franklin, vice-president of the National Council, told the clergy and delegates to the convention, and a large congregation which well filled the galleries of the church, that he "questions the easy decision" that the depression is to blame for the shortage in missionary giving. To support his contention he cited the low figures for the average giving to missions of the members of the Church. "We can't lay the failure to economic world conditions," he insisted.

## ALBANY

### Bishop Oldham Urges Use of Forward Literature

ALBANY—In his address at the opening session of the 68th annual convention of the diocese of Albany, held at the Cathedral of All Saints May 5th and 6th, Bishop Oldham emphasized spiritual concerns and urged his clergy to make full use of the pamphlets of the Forward Movement.

"Our greatest need, he said, 'is more devotion, more prayer, more dependence on God.' The Church, Bishop Oldham said, should 'go striding through the world conscious of its great mission.' 'Some such advance,' he continued, 'is the most imperative need of the day. Modern civilization is perilously near complete collapse, from which nothing can save it but a great revival of vital religion.'"

A mass meeting at the Cathedral in the evening assembled a congregation that filled the building, Churchpeople from many points being in attendance. A men's chorus composed of the capitol district choirs sang, and addresses were made by Bishop Davis of Western New York and the Rev. Elmore M. McKee, rector of Trinity Church, Buffalo. Bishop Davis spoke on the Forward Movement, which he declared is the Church's answer to the challenge caused by her slackness. The Rev. Mr. McKee's subject was social service, which, he said, for a Christian means racial and international coöperation, replacing the weapons of fear by those of trust, and economic justice.

Election of one clerical and one lay member to the Standing Committee placed the Rev. C. R. Quinn, rector of Christ Church, Hudson, on the committee, succeeding the Rev. C. C. Harriman, and replaced Frank B. Twining, Troy.

Deputies elected to Provincial Synod were: the Rev. F. Allen Sisco and the Rev. Wm. E. Sprenger; Messrs. Arnold R. Derick and Chester F. Millhouse.

Completely revised constitution and canons, reported by a special committee appointed to draw them, were adopted, with some minor changes, practically as presented.

The Bishop's recommendation of a diocese-wide preaching mission in connection with the work of the Forward Movement was enthusiastically endorsed.

## NEW MEXICO

### Convocation Undertakes Bishop's Pledge to Council

CLOVIS, N. M.—The 42d annual convocation of the missionary district of New Mexico and Southwest Texas voted to assume the pledge of Bishop Howden of New Mexico on the National Council's deficit as a personal debt of the clergy, meeting at St. James' Church here, April

The clergy will make a free will offering to raise the necessary funds, it was announced.

The Very Rev. Douglas Matthews was elected registrar and a member of the council of advice, and E. W. Nichols was elected treasurer of the district. A number of officers were reelected.



## NEW JERSEY

## Convocational System and New Financial Plan Instituted

TRENTON, N. J.—Important action toward a reconstruction of the financial set-up of diocese and possible reorganization along convocational lines was taken during the 168th convention of the diocese of New Jersey held in the synod hall, May 5th and 6th.

At the 1935 convention a special committee on a diocesan survey consisting of four clergymen and five laymen, popularly known as the "Committee of Nine," was appointed and, for a year have done a painstaking and efficient piece of work. Their voluminous report was presented to the convention by the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, chairman, together with many recommendations in the form of resolutions. The majority of these were adopted, setting up the office of comptroller and concentrating the control of all income, disbursements and cash balances in the treasurer's office and at the discretion of the finance committee. The present board of adjustment, dealing with parish assessments etc., was abolished and its powers given to the finance committee. The comptroller is to direct all expenditures for all departments in accord with the terms of the approved budget and the treasurer to be provided with proper book-keeping assistance to handle the new detail which will come into his office.

In the matter of the convocational system the committee proposed a resolution, which was duly passed, that the Bishop be authorized and requested to assign to one of the clergy in each group outlined the responsibility of calling together in the fall a "tentative" meeting of clergy and parish representatives to consider their responsibility as a unit in meeting their fair share of the needs of the Church both diocesan and general. These units are to be combinations of districts as follows: (1) New Brunswick and Monmouth, (2) Burlington and Trenton, (3) Elizabeth and Plainfield, (4) Camden and Woodbury, (5) The Atlantic City district alone because of its special problems and location.

The Convention was marked by the speed and unanimity with which these and the recommendations of the finance committee were adopted and the spirit of confidence which was evident. The treasurer reported that New Jersey's gift to the National Council's Deficit fund had been over \$5,000 and that without apparently diminishing the regular receipts on quota payments.

As though determined to try everything new at once, the Convention, just before adjournment, passed a resolution requesting the Bishop at his discretion to call the next Convention to commence with a dinner and evening session with the object of concluding its business.

## New Organ for Wisconsin Church

SUSSEX, WIS.—Bishop Ivins of Milwaukee dedicated a new Hammond electric organ at Sussex April 19th, the gift of Miss Agnes Connell. There was a large congregation.

Social Needs Viewed  
by Bishop SherrillMassachusetts Diocesan, in Address  
to Convention, Stresses Duty of  
Caring for Unemployed

BOSTON—Problems confronting both nation and world had strong place in addresses given at the 151st annual convention of the diocese of Massachusetts on April 28th and 29th. Bishop Sherrill, after reviewing major details of the past convention year, spoke in vigorous fashion of wider issues. Referring to unemployment and alleviation of consequent distress, he laid down three premises: the necessity of caring for those in want; the continuance of a wise system of education for the young; but, at the same time, the imperative need for a reduction in the cost of government. He called upon the electorate to be keen enough and unselfish enough to refuse to be bought by any consideration however alluring; and to solve our national problems in the only way they can be solved, through clear thinking, unselfish action, and a responsible attitude to the exercise of the ballot.

Apropos the Teachers' Loyalty Oath, which has aroused a storm of protest in the state, the Bishop recorded his objection to this first slight but definite effort at State control of those aspects of our life having to do with the pursuit and teaching of Truth.

"I object to the fact that a professor of Christian doctrine must take an oath of allegiance to the State before he is allowed in this State to function as a professor of theology," said Bishop Sherrill. "I have gladly taken an oath of allegiance to the Constitution several times, and would do so, of course, any time as a citizen; but I should object to doing so in order to exercise my office as a Bishop of the Church of God."

In the present great menace to the peace of the world, Bishop Sherrill appealed for influence to be exerted not simply for peace but for justice; since the great underlying cause of international discord is injustice. "The present injustices on the map of the world should be frankly faced by every nation; until that is done all peace moves will be weak palliations," he said, and called upon his hearers to watch our national policy; to refuse to be dominated by sabre-rattling nationalism in the matter of trade or of increase of armament; to pursue truth and recognize for what they are the lies and propaganda which are part of the war system; to resist popular hysteria; and, above all, to follow the way of Jesus as the only possible solution.

This address by Bishop Sherrill, given in Trinity Church before the huge gathering assembled on April 28th for the service of worship held on the eve of the day of business sessions, had a sequel in the address given by Admiral William S. Sims, which opened the afternoon session in Ford Hall on April 29th. Under the title, How Can We Stay Out of War,

## CENTRAL NEW YORK

## Bishop Coley Praises Predecessor

UTICA, N. Y.—Addressing the convention of the diocese of Central New York by which he was subsequently elected diocesan, Bishop Coley, suffragan of the diocese, voiced the regret of the convention at the retirement of Bishop Fiske. Bishop Coley recalled the efforts of many who had urgently requested Bishop Fiske to reconsider his resignation.

"It is hardly necessary to say," he added, "that the diocese loses, with Bishop Fiske's release from ecclesiastical authority, a capable and distinguished leader and a wise and firm administrator. . . . We can only assure him today that we appreciate the leadership and companionship of these 20 years, that we are sorry to end them, and that we wish for him and his family a very happy life in the old home city to which they have returned."

At the special session on May 5th the Rev. Edmund Lloyd Souder of the American Church Mission, Hankow, China, described the work of the Church in China and the Philippines.

The Church of St. Ambrose, Groton, was restored to the status of a self-supporting parish, and two churches, Emmanuel, Lacona and St. Thomas, Slaterville Springs, were admitted to union with convention as organized missions.

Two changes only were made in diocesan officers elected by convention, the Rev. T. J. Dewees becomes a member of the standing committee in place of the Rev. Dr. H. G. Coddington, and C. L. Behm was elected a lay member of the diocesan council for a term of four years, to replace Dr. W. C. Harding.

Admiral Sims gave a short and simple prescription, namely the necessity for Congress declaring that our trade as a neutral in contraband, which, nowadays, means nearly everything, should be at the risk of traders, and that no compensation for loss by action of belligerents would be demanded by our government.

"We as a people must come to understand that peace is priceless; that it is worth any sacrifice of war profits; that a decent regard for humanity must be placed ahead of gold," he declared. ". . . It is a choice of profits or peace."

The convention also heard addresses by C. D. McKean of the Federal bureau of investigation, who spoke on the need of education for underprivileged youth; by Bishop Babcock, suffragan of the diocese, who reviewed the condition of the diocesan mission field; and by Dean Washburn of the Episcopal Theological School at Cambridge, whose subject was theological education.

The following new elections took place:

Deputies to the Provincial Synod: the Rev. Messrs. Dwight W. Hadley, John M. Groton, Raymond A. Heron, Howard K. Bartow; and Messrs. Calvin Gates Page, William C. Hawley, Bradford U. Eddy, Ulysses S. Harris. Diocesan Council: the Rev. Messrs. Dwight W. Hadley, Henry McF. B. Ogilby; and Messrs. Joseph H. Beale, Clarence H. Poor, Jr. Standing Committee: the Rev. Ernest J. Dennen; Philip S. Parker. The Rev. Vincent LeRoy Bennett was appointed examining chaplain to serve until Trinity Sunday, 1942.

It was voted that a branch of the Laymen's League be established in the diocese. Other action taken by the convention was in the nature of routine business for the most part, detailed reports of great value being submitted.



## SOUTH CAROLINA

### Forward Movement Stressed

CHARLESTON, S. C.—Opening the 146th annual convention of the diocese of South Carolina on a note of confidence and optimism, Bishop Thomas, the diocesan, referred to the fact that during the past 50 years the Church's membership in the state of South Carolina has more than doubled and in the city of Charleston there is now one communicant for every 13 people in the city.

The convention was held in the recently renovated St. Luke's Church, Charleston, the Rev. Harold Thomas, rector, on April 28th and 29th, and the proceedings were for the most part confined to routine matters. Chief emphasis of the convention was put upon the Forward Movement in the Church and upon the Laymen's League. A mass meeting for the purpose of arousing interest in the latter organization was held on the evening of the first day of the convention and was addressed by the Hon. John J. Parker, of Charlotte, N. C., justice of the United States circuit court of appeals; by Hobart Steele, of Burlington, N. C., president of the Laymen's League in that diocese, and by F. Marion Seabrook, of Sumter, S. C., under whose leadership local branches of the League are being established in the diocese of South Carolina.

The Rev. Dr. William Way and Messrs. Nathaniel Barnwell and M. W. Seabrook were elected to the standing committee.

Delegates to the provincial synod are as follows: the Rev. Messrs. Harold Thomas, Sumner Gurry, A. W. Skardon, J. A. Pinckney, W. S. Poyner, and H. W. Starr; Messrs. W. E. Duvall, M. W. Seabrook, J. W. Howard, T. P. Stoney; Dr. J. T. Taylor; and Gen. C. P. Summerall. Alternates are the Rev. Messrs. W. B. Sams, D. N. Peebles, Wallace Martin, R. H. Jackson, M. F. Williams, and E. G. Coe; Messrs. I. M. Bryan, S. A. Guilds, S. B. Jones, F. A. Rogers, Walter Green, and R. T. Ellett.

The next convention will be held in the Church of the Holy Comforter, Sumter, S. C., the Rev. J. B. Walker, rector, April 27 and 28, 1937.

## EASTERN OREGON

### Convocation Asks to Remain an Independent District

LA GRANDE, ORE.—At the 26th annual convocation of the missionary district of Eastern Oregon, held April 26th and 27th in St. Peter's Church here with Bishop Remington presiding, a resolution was passed, copies of which were sent to the Presiding Bishop and the president of the National Council, asking that the status quo of the district be maintained under its present Bishop. The resolution further asked that, if such continued existence as a separate district be deemed impossible, it be restored to its mother diocese of Oregon "with which it is geographically, culturally and naturally allied." The resolution "emphatically protested against being united with Southern Idaho."

Under the direction of the Rev. J. J. Dixon, plans were made for a district-wide use of a definite schedule for the Forward Movement, to begin with the next issue of *Forward-day by day*.

St. Paul's Church, Klamath Falls, an organized mission, was received into union with convocation and the General Church

## Massachusetts Children Increase Lent Offering

BOSTON—Church School children in the diocese of Massachusetts presented their Lenten Mite Box Offerings on May 3d in three services held simultaneously at 4:00 P.M.: Trinity Church, Boston, with Bishop Sherrill as preacher; St. Anne's Church, Lowell, with Bishop Hulse of Cuba preaching; St. Thomas' Church, Taunton, where the Rev. Dr. Phillips E. Osgood was the preacher. Record attendances are reported at all three services, and offerings that amount to over \$12,000 and outstrip the offering of last year.

### Memorial Service for Bishop Wells at Seattle Cathedral

SEATTLE, WASH.—A memorial service for the late Rt. Rev. Dr. Lemuel H. Wells, retired Bishop of Spokane, was arranged by Bishop S. Arthur Huston and held at St. Mark's Cathedral, Seattle, on April 19th. It was attended by a large congregation and the full Cathedral choir. Bishop Huston and the Very Rev. John D. McLaughlan, dean of the Cathedral, conducted the service; the Rev. Arthur Bell, rector of St. Luke's Memorial Church, Tacoma, read the lesson, and Bishop Cross of Spokane preached a sermon of high appreciation of his predecessor. Another notable visitor at the service was Bishop Rowe of Alaska.

### Spiritual Visitation Succeeds

CHICAGO—Unusual success in what was termed a "spiritual visitation" has been attained by St. Mark's Church, Glen Ellyn, the Rev. Gowan C. Williams, rector. Ninety-seven assignments were made in the visitation; 90 were completed; 60 cards were signed for special objects, and a class of 46, largely resulting from the visitation, are some of the results of the effort. One of the most valuable results of the plan, according to Dean Williams, was the training of the lay people; the same group will be used in the every member canvass this fall.

### Deaconess School Commencement

PHILADELPHIA—The annual commencement exercises of the Church Training and Deaconess House of the diocese of Pennsylvania will be held on May 27th in St. Peter's Church, under the direction of the rector, the Rev. Edward M. Jeffreys, who was formerly chaplain of the school. Bishop Taitt of Pennsylvania will officiate, and the Rev. Howard M. Stuckert will preach the commencement sermon. The class of 1936 includes 10 young women.

as a parish. The Rev. Hale B. Eubanks, missionary in charge, is now rector.

Bishop Dagwell of Oregon, guest speaker at the convocation, spoke on The Missionary Emergency pointing out the common problems of the diocese of Oregon and Eastern Oregon.

The following were elected delegates to the provincial synod: the Rev. Messrs. J. T. Lewis, A. Buchanan, and J. J. Dixon; and Messrs. George Hartman, A. J. Glassow, and A. Peters.

## Laborite Urges New League of Nations

George Lansbury, Noted Englishman, Says Europe and U. S. Must Unite or Die

MILWAUKEE—"Another world war, and the western civilization will be destroyed. America, Russia and Great Britain must unite to form another and more perfect League of Nations; a League that would not seek to perpetuate the injustices of the existing peace treaties, but would start with an intelligent sharing of markets." With these ringing words, George Lansbury addressed a large audience in Milwaukee on May Day. The auditorium of the Grand Avenue Congregational Church was filled with an audience intent upon hearing the discussion of world affairs from a man about whom they had read so much.

Declaring himself as an internationalist, he told his audience that a true Socialist must of necessity be likewise an internationalist.

"America must again come to Europe," he declared, "not with armies this time, but to help conciliate the evil that was done in 1919, a confession that Europe today is reaping the reward of a peace of vengeance; to help Europe to see whether the present madness cannot be undone before it is too late and the world is again inflamed with hate and war. America has a moral duty to do this. That is what I am trying to make understood in this country."

In speaking more in detail of his plan for a new League, Dr. Lansbury pointed out that, "we would start on the assumption that it is possible to substitute co-operation for competition. We must learn to share rather than to monopolize. Let us assume there is enough for everyone. The alternative to sharing is slaughter."

### Lumber for Two Churches Will Come from Old Bishop's House

RENO, NEV.—Work has been started in razing the historic rectory of St. Paul's Church, Virginia City, used as the episcopal residence of the missionary district of Nevada during the episcopate of Bishop Whitaker. Site of the famous mother lode of the Comstock mines, high in the mountains, Virginia City has had a long and colorful history, but is now one of the so-called ghost towns of Nevada. The residence, a large three story building, with solid walnut panels and woodwork and doors throughout, built in the heyday of Virginia City, is being taken down and the lumber transported to Silver City, a few miles down the mountain side, where it will be used in building a new chapel to replace the historic one completely destroyed by fire last year. With the insurance and money that is being raised, the church will be rebuilt during the next month or two. Lumber not used in this building will be taken by truck 175 miles across the desert to Mina where, during the summer, St. Peter's Mission Chapel is to be enlarged.



## Easter Broadcast from Palestine

Anglican Bishop Responsible for  
Plan Uniting All Communions in  
Easter Program

By C. T. BRIDGEMAN

**J**ERUSALEM—Late in March the Palestine Broadcasting Service opened its new station at Ramallah, eight miles North of Jerusalem, connected by ground wires with the studio in the Holy City. The High Commissioner at the opening ceremony assured his hearers that in the necessarily general and practical program the claims of religion would not be neglected, but it was soon made clear that while Jewish and Moslem religious programs could be given, it was thought impracticable to do the same for the Christians as the different denominations could not be persuaded to agree among themselves as to what to give. The result was soon evident in preparing a talk on Easter, to be given in the middle of Holy Week, from which the subject of religion was to be strictly kept.

The Anglican Bishop, Dr. Graham Brown, took up the challenge and asked the authorities if they would put on a Christian religious program on Easter Day if he could secure the agreement of the various communities. The authorities consented, but with some doubt of possible success. Yet within five hours the Bishop had secured the full approval and coöperation of the heads of all the communities for an half-hour program which would consist of the reading or singing of the respective liturgical Gospels for Easter by the heads of each of the great Churches. Thus at five o'clock on Easter Day there assembled at the studios of the P.B.S. a most representative gathering, and soon the blessed Gospel of the Resurrection was being sent to all the world by the strangest and latest of modern inventions. The Latin Patriarch, His Beatitude Barlassina, being at present the senior prelate, began with the Gospel in Latin, followed immediately by the Gospel in Greek read by Mgr. Timotheos, Orthodox Patriarch-elect. Then the Armenian Patriarch read in Classical Armenian, the Anglican Bishop in English, the Coptic Archbishop in Coptic, the Syrian Bishop in Syriac, the Abyssinian Abbot in Ethiopic, and finally an Orthodox parish priest from Jerusalem read it in Arabic.

It was a deeply impressive occasion. Almost certainly it was the first time that Syriac, Coptic, Ethiopic and Classical Armenian had been so broadcast, and the first time that Christian Jerusalem had so spoken to the world on this day of all days. But no less interesting was the coöperation of all the Christian communities in a venture of this nature. Afterwards all the participants expressed their appreciation of the efforts of the Anglican Bishop in preparing the way, and hoped that further opportunities of like nature would be provided. There was a humorous side to the matter too, as when one of

## Dr. Mott, in Talk at Washington Cathedral, Calls for Prophetic Voices

WASHINGTON, D. C.—“Seldom if ever has the Christian Church more needed the guidance of prophetic voices—and there is not compelling prophecy without clear thinking and sincere courage,” declared Dr. John R. Mott, chairman of the International Missionary Council, speaking at Evensong in Washington Cathedral on April 26th. He said in part: “The summons comes afresh to wage a more aggressive warfare against the age-long enemies of mankind: ignorance, disease, poverty, strife, superstition, secularism, and sin.”

## Treat Students as Normal Humans, Advises Chaplain

Rev. Edward S. White Tells Auxiliary of  
Work at University of Chicago

CHICAGO—Students in the colleges and universities of the country should be treated as normal human beings so far as the Church's approach to them is concerned, said the Rev. Edward S. White, rector of the Church of the Redeemer, speaking before the diocesan Woman's Auxiliary at its concluding monthly meeting of the season in the State-Lake Building on May 7th. The subject was the general theme of work among students.

Fr. White told of the work which he is carrying on at the University of Chicago, pointing out that this cannot be subjected to any unified system of approach. This, he said, is because Chicago is largely a graduate school. His effort with the students at the university is to relate them to one of the three parishes in the immediate neighborhood.

No effort is being made to set up an elaborate machinery with regard to student work at the university, said Fr. White. In fact, he said, it is inadvisable to departmentalize students so far as the work of the Church is concerned.

Mrs. Marcia Luther, student worker at Northwestern University, told of her activities among students.

### Chicago Endowment Fund Elects

CHICAGO—Angus S. Hibbard, prominent Chicago layman, was elected president of the trustees of the endowment fund of the diocese at their annual meeting. Other officers named: secretary, Col. Robert G. Peck; treasurer, Fred A. Cuscaden. An effort is to be made to enlarge the present endowment of \$250,000.

the Bishop's chaplains was asked by a religious head unfamiliar with the radio if he needed to wear a cope, and whether one priest would be enough to attend him.

On Easter Tuesday the Anglican Bishop in Jerusalem left for Australia to take part in the Centenary of the establishment of the first Bishopric in that country and to thank the Australian Church for their support of the Jerusalem work through the annual Good Friday Offerings.

## Shame of Nations Called Encouraging

Dr. Browne Says It May Lead to  
Making of Better Plans for World  
Concord

CHICAGO—The civilized world must make certain that events such as those which have occurred in Ethiopia in recent months do not happen again, declared Dr. Duncan H. Browne, rector of St. James' church, Chicago, in a radio address over WGN on May 8th.

“The most encouraging angle of the world picture today is the sense of shame and defeat which all the great nations of the world feel,” said Dr. Browne, discussing the world situation. “Surely there is reason for shame. But a world ashamed at the breakdown of plans for collective security must set to work to make better ones. Already there is talk of revising and strengthening the Covenant of the League of Nations.

“By some means the civilized world must make it certain that events like those which have taken place in Ethiopia since last October cannot again occur. It may be done by binding agreements among separate nations. It may be done by a powerful organization embracing all countries. But in one way or another it must be done if civilization is not to be compelled to inspect itself from time to time and be ashamed of what it discovers.”

Dr. Browne pointed out that all great movements in history have required time and met with defeat before final success.

“We have a great stake in the world society which is to be constructed from the present chaos,” he concluded. “When we give up our selfishness and isolation, even in the most rudimentary degree, a beginning will have been made with us that is designed to carry us far, if we but follow the leading of our hearts. There is an ideal toward which all our experience points. If it were not so, life would be a hopeless enigma and the world a meaningless farce. There must be a spiritual function, a design to build up strong and true moral character, to develop holy life. Otherwise history is a despair and experience a hopeless riddle.”

### Seabury-Western Commencement

EVANSTON, ILL.—Commencement exercises on June 4th and 5th at Seabury-Western Theological Seminary will feature the address by the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, and the awarding of two honorary doctor of divinity degrees. The recipients of the degrees, according to announcement by the Very Rev. Frederick C. Grant, dean and president, will be the Ven. Winfred H. Ziegler, Archdeacon of Chicago, and the Ven. Henry D. Chambers of Oregon. Both archdeacons will be honored for distinguished work in the rural field.

### Savannah Church Receives Bequest

SAVANNAH, GA.—Mrs. Geraldine Airy, widow of Charles T. Airy, who died on April 8th, left a bequest of \$10,000 to St. John's Church. Both Mr. and Mrs. Airy took an active part in the work of the parish, Mr. Airy having been a vestryman.



## Lexington Diocesan Missions Continue

Results in Parishes Throughout Diocese Are Encouraging; Diocesan Leads Mission at Ashland

LEXINGTON, KY.—Following the recommendation of the diocesan department of religious education made a year ago, several more preaching and teaching missions have been held in the diocese of Lexington recently.

On Low Sunday Bishop Abbott, the diocesan, began an eight-day preaching mission in Calvary Church, Ashland. The attendance at morning services increased steadily, and the church was filled for the evening services. Nine were confirmed at the end of the week.

For five days, beginning April 19th, the Rev. B. H. Crewe, rector of St. Paul's Church, Newport, conducted a mission in St. Thomas' Church, Beattyville, holding three services each day, and speaking twice in the local school. Sermons were delivered in two of the nearby mountain mission stations on Sunday the 19th.

## AFTER CONFIRMATION, WHAT?

By  
Thomas F.  
Davies,  
D.D.



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## C. N. Y. Suffragan Elected Diocesan

Continued from page 631

of Sacred Theology by Syracuse University.

He was ordained deacon in 1887 and priest in 1888 by Bishop J. Williams, and consecrated suffragan Bishop of Central New York October 7, 1924 by Bishops Talbot, Lloyd, Ferris, Brent, Longley, Woodcock, Saphore, Cook, and Oldham. In 1889 he married Julia Seely.

He was curate of St. John's Church, Stamford, Conn., from 1887 to 1888. In that year he became missionary-in-charge of Christ Church, Savannah, Ga., remaining until 1889, when he was called to be rector of St. Mary's Church, South Manchester, Conn. In 1893 he became assistant rector of St. John's Church, Stamford, remaining there until 1897.

His first charge in Central New York was Calvary Church, Utica, where he was rector from 1897 to 1925. He held a number of diocesan offices before his election as suffragan, among them being the presidency of the standing committee, membership in the board of examining chaplains and the diocesan council, and deputy to General Convention.

## Church School Teachers Should Help in Selection of Superintendents, Says Group

CHICAGO—A proposal that Church school superintendents be nominated by the teaching staff rather than selected entirely by the rector was made at a conference of clergy and superintendents under direction of the Department of Religious Education this week. The suggestion was made by the Rev. Harold Holt, D.D., rector of Grace Church, Oak Park, who led the discussion. The general position of the priest with relation to his Church school should be the same as to other parish organizations, such as guilds, the group agreed. He should be the general director of the school, while the superintendent should be in the position of an executive officer.

## Rector Marks 10th Anniversary

SPRINGFIELD, ILL.—The people of Emmanuel Church, Champaign, celebrated the 10th anniversary of the rectorship of their parish priest, the Rev. Herbert L. Miller, early this month. Bishop White and other distinguished guests made speeches of congratulation and good wishes.

## Commission Urges Schools of Prayer

Bishop Hobson, Forward Movement Leader, Asks Clergy to Instruct Parishioners in Praying

CINCINNATI—Use of The Great Ten Days from Ascension to Whitsunday for Schools of Prayer is recommended by the Forward Movement Commission.

"So far as the Christian Church goes, the Forward Movement started when the power of God's Spirit touched those first disciples," Bishop Hobson of Southern Ohio chairman of the Forward Movement Commission, wrote to the clergy.

"Whitsunday came for them, not as an automatic experience, but as the result of a period of preparation which consisted chiefly in prayer and corporate worship.

"The Great Ten Days from Ascension to Whitsunday offer us the same opportunity to prepare for a new birth of the Spirit that we may be given the power to share more fully in His eternal Forward Movement.

"When the majority of Church members say, by word or action, that they don't know how to pray (and that's what they are saying), the answer is not in argument or even in exhortation, but in instruction.

"Schools of Prayer (or call them what you will) are needed in every congregation throughout the Church. A little group of people—if only two or three—who learn to pray can stir a parish with new life.

"The Forward Movement program urges us to use the Ascension-Whitsunday period for such schools. A simple but searching course, Proving Prayer, may be used by clergy or lay people in groups or for individual instruction.

"We can also use the Great Ten Days as a time for the development of a deeper fellowship in worship. They were all with one accord in one place. Churches should be kept open, and members urged to come each day for a few minutes of prayer. A pamphlet, Our Father, has been prepared to guide our devotions during Ascensiontide or any other 10-day period. It can be used by groups or individuals, in church, office, or home. It will help to answer the appeal which sincere Disciples are ever making—Lord, teach us to pray.

"Please observe the Church-wide Corporate Communion on Whitsunday. It's the great day to affirm our conviction that the Spirit of God is touching lives with new power in our day, and to pray that more and more of our people may be stirred by this Spirit. You will find an Act of Affirmation for use on Whitsunday on pages 52 and 53 of the current *Forward—day by day*.

"Whitsunday a year ago marked a rebirth in certain parishes. We've made further progress since, and evidence of new life grows daily."

## Deaf "Hear" W. A. Addresses

DENVER, COLO.—The entire proceedings of the annual meeting of the Woman's Auxiliary of the diocese of Colorado were "heard" by a delegation of deaf women who journeyed to Denver for the occasion from various parts of the state. Dr. A. L. Brown, president of the Colorado Institute for the Deaf and Blind, interpreted each address in sign language.

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## Synod Gives \$2,500 for Secretary Plan

**Southwest Province Pledges Support to Provincial Secretary Scheme Advocated by Council**

**KANSAS CITY, Mo.**—At the 16th synod of the province of the Southwest, meeting in Grace and Holy Trinity Cathedral, May 5th and 6th \$2,500 was appropriated to aid in carrying out the plan adopted at the last meeting of the National Council for establishing a provincial secretary in each of the province.

The Very Rev. Claude W. Sprouse, provincial representative brought the resolution from the National Council before the synod, which adopted the following resolution:

*Resolved:* That the synod of the seventh province agrees to cooperate with the National Council in securing a provincial secretary to be resident in this province, and to this end we recommend that the province contribute \$2,500 toward the expense of carrying out this plan, it being understood that the National Council furnish the balance that is necessary. It being further understood that the province shall look forward to sharing the expense of providing a provincial secretary for it on a 50-50 basis as soon as possible.

This provincial secretary is to be elected by the National Council after consultation and agreement with the provincial council; and the whole plan becomes operative as soon as the \$2,500 is in hand or subscribed.

Meeting concurrently with the synod, the Woman's Auxiliary, Daughters of the King, Girls' Friendly Society and a group of the young people of the province, brought distinguished representatives of these organizations to the sessions. Among these were Miss Grace Lindley, executive secretary, and Miss Edna B. Beardsley, assistant secretary of the Woman's Auxiliary to the National Council; Miss Leila Anderson, acting educational secretary, and Mrs. T. K. Wade, supply secretary.

The synod proper opened with a service in the Cathedral Tuesday evening, May 5th, with Bishop Quin of Texas as the preacher. Bishop Quin's subject was *The Threat of Secularism to Religion.*

"For the last six years," declared Bishop Quin, "the total missionary offering of the Episcopal Church has declined. This is not due mainly to the depression, but rather to the general attitude of uninterestedness on the part of the people of the United States for anything that gives on outside the borders of their country."

In a closing appeal for loyalty to the Forward Movement, Bishop Quin said, "the Movement has grown out of a realization of the inroads of secularization."

### FORWARD MOVEMENT PRAISED

The major consideration of the synod on the 6th was the Forward Movement. The synod divided into group conferences, the clergy being led by the Rev. Dr. James P. DeWolfe, of Houston; the laymen by B. C. Howard of Kansas City; and the

## Fr. Essex Elected Bishop of Quincy

*Continued from page 631*

esan affairs as president of the standing committee, an examining chaplain, and several times a deputy to General Convention. He married Charlotte J. Nason in 1914. They have one son and one daughter.

The Rev. Channing F. Savage of Moline was elected to the standing committee, the Rev. J. K. Putt of Griggsville, being the new president.

Deputies to the Provincial Synod are as follows:

Clerical, Rev. Messrs. F. C. Price of Peoria, J. S. Neal of Rock Island, C. F. Savage of Moline, C. A. Abele of Warsaw; lay, Messrs. F. E. Brandt of Rock Island, T. R. Stokes of Kewanee, Thomas Beatty of Quincy, and Thomas Catterall of Peoria. Alternates, the Rev. Messrs. E. W. M. Johnson of Monmouth, K. A. Morford of Peoria, J. K. Putt of Griggsville, and Dean Schaad of Quincy; and Messrs. George A. Lyon of Peoria, Ben H. Potter of Rock Island, Donald Walker of Monmouth, and Alex Loughin of Geneseo.

At the synod banquet on Tuesday evening the speaker was the Rev. R. Everett Carr, rector of St. Peter's Church, Chicago. Other guests of honor were Bishop Longley, Mrs. Longley, and Deaconess Anne of Chicago.

The diocesan Auxiliary met at the same time as the synod.

Upon invitation of the Cathedral congregation, which will then celebrate its centennial, the synod will meet in the city of Quincy in 1937.

women by Bishop Quin. Later these groups assembled in a body and presented in their findings that the Forward Movement is quickening the life of the Church. Perhaps the most eloquent testimonial to the Forward Movement it was observed, was the synod's numerical showing and enthusiastic spirit.

Bishop Capers of West Texas declined reelection as president, and Bishop Spencer of West Missouri was chosen to succeed him. The Rev. Alfred L. du Domaine of Joplin, Mo., was elected secretary, and Mr. B. C. Howard of Kansas City, treasurer.

New appointments of chairmen for the provincial departments were, Bishop Wise, for the department of finance, and Bishop Capers, for the commission on rural work. The other officers remained the same.

Inasmuch as Dean Sprouse's term of office as provincial representative to the National Council expires in 1937, and as there will not be another session of the synod until in 1938, he was reelected at this time for another term.

Three hundred attended the provincial dinner held May 6th at the Woman's City Club, Bishop Capers presiding. Major Walter S. MacAaron, commandant of Kemper Military School, and senior warden of Christ Church, Boonville, was the principal speaker. Miss Lindley, Miss Anderson and Franklin, who represented the young people, were the other speakers.

### Dallas Colored Mission Thrives

**DALLAS, TEX.**—Bishop Moore of Dallas confirmed a class of four on April 26th in the Church of the Resurrection (colored) which reopened February 1st, with 8 communicants, through the interest of the Brotherhood of St. Andrew of Christ Church, Dallas, with T. H. Kinsella as lay reader in charge.

### Albany Forward Movement Meeting

**ALBANY**—A diocesan meeting for the Forward Movement was held at St. Peter's Church, the Rev. C. C. Harriman, rector, on Thursday evening, April 30th, under the auspices of the diocesan Forward Movement commission. The Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, D. C., made the address.

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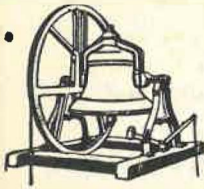
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**Social Workers to Meet May 24th-29th**

**Many Prominent Speakers to Address Episcopal Social Work Conference in Atlantic City**

ATLANTIC CITY, N. J.—The Episcopal Social Work Conference, to be held here May 24th to 29th in association with the National Conference of Social Work, will be addressed by many leaders in both official and unofficial Church organizations for social betterment, as well as leaders in secular social work.

The conference will open on May 24th for registration, and the sermons in various parishes of the city will be devoted to consideration of the Church and social service. At 2 P. M. on the 25th the first address, on The Part-Time Diocesan Social Service Executive—Asset or Liability? will be given by the Rev. George W. Dawson, executive secretary of the Newark diocesan board of social service. This address will be followed by one on Instruction before Marriage by the Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence, R. I.

At the same hour on the following day, the first speaker will be the Rev. C. Rankin Barnes, president of the conference, who recently resigned as executive secretary of the National Social Service Department. His subject will be Practical Standards for Parish Social Service Committees. The second address will be by the Rev. Dr. Donn Frank Fenn, president of the Maryland Church Mission of Help, on the Pastoral Use of Case Work in Family Adjustments. On the 27th a joint luncheon will be held at 1 P.M., sponsored by the Church Mission of Help, with Mrs. John M. Glenn, national president, presiding. Two addresses, one on The Church and the Social Case Work Method, the other on the subject, New Opportunities Face the Church Mission of Help, will be given by Miss Agnes M. Penrose and the Rev. Almon R. Pepper respectively, both CMH officers.

At 2 P.M. on the 28th the Conference will hear an address on The Possibility of Including both Institutional Care and Foster Home Care in Homes for Children by Bryon T. Hacker, director of the children's community center, New Haven, Conn., followed by an address by Miss Sarah B. Crosby, superintendent of the Philadelphia Church home for children. At 7 o'clock that evening, Bishop Matthews of New Jersey will preside at the annual dinner, which will be addressed by Spencer Miller, Jr., National Council's consultant on industrial relations, on The Church's Responsibility in the Drive for Social Security. Edward L. Parker, executive secretary of the Newark social service bureau, will speak at the dinner on The Church's Obligation to Inject Ethics into the Body Politic.

On the 29th annual Corporate Communion will take place in the Church of the Ascension, with Bishop Matthews as celebrant. At a luncheon at 1 P.M., spon-

**Catholic Young People's League Chapter Formed**

PEEKSKILL, N. Y.—A chapter of the Catholic Young People's League was formed here at St. Peter's Church recently. The only requirements for membership are adherence to the six Precepts of the Church and date of birth within the present century.

According to the Rev. Frank C. Leeming, rector, who is also chaplain of St. Faith's House, meetings are to be held every Thursday evening, consisting of a service in the church, business meeting, discussion at which the young people report on assigned topics, and a social period.

Officers have been elected as follows: Mrs. Rutherford Strang, president; Charles Worthington, vice-president; and Miss Beatrice Hartort, secretary-treasurer.

sored by the Girls' Friendly Society, Mrs. Thomas Weber, GFS social service chairman, will preside, and Mrs. Crystal Bird Fauset of the committee on race relations of the American Friends Service Committee, will speak on Building Race Attitudes with Young People.

The last session of the conference, beginning at 3 o'clock that afternoon, will be held jointly with the Church Conference of Social Work of the Federal Council of Churches. An address will be given by E. R. Bowen, general secretary of the Cooperative League, U.S.A., entitled Are Cooperatives the Way Out? The Rev. James Myers, industrial secretary of the Federal Council, will preside, and discussants will be Miss Winifred Chappell of the Methodist federation for social service, New York and the Rev. Spear Knebel, rector of St. Paul's Church, Woodside, New York.

All the sessions of the conference will be held in Ambassador Hotel, as will the luncheons and the dinner. There is no registration fee.

**Rev. John Antle Resigns as Columbia Coast Mission Head**

TORONTO—The Rev. John Antle, superintendent of the Columbia Coast Mission for the past thirty years, has laid his resignation before the Canadian board of missions.

There are few more remarkable stories in the annals of the Church of England in Canada than that of the Columbia Coast Mission. Inseparably bound up with the story of the mission is the name of John Antle, the founder and superintendent. The mission was founded in 1905 and has grown from one small sixteen-foot boat to a fleet of three splendid vessels, the M. V. *Columbia*, the M. V. *John Antle*, and the M. V. *Rendezvous*; three hospitals—St. Michael's, Rock Bay; St. George's, Alert Bay; and St. Mary's, Garden Bay; also seven missions and churches. The territory covered by the activities of the Columbia Coast Mission totals over 20,000 square miles of sea and land.



## Bishop Schmuck is Buried in Laramie

Was First to Die While Missionary Bishop of Wyoming; Interred in Cathedral Close

LARAMIE, WYO.—The burial rites for the Right Rev. Dr. Elmer N. Schmuck, Bishop of Wyoming, who died suddenly on the night of April 28th, were conducted at St. Matthew's Cathedral, May 2d. The Bishop had expressed the hope that, in the event of his dying while in Wyoming, he would be buried near the east wall of the Cathedral. This wish was carried out, and the grave of the first Bishop of Wyoming to die in his field of service lies between the great south tower and the east transept.

### SOLEMN REQUIEM HELD

A solemn Requiem was held in the morning, attended by the bereaved family, the clergy of the district, the Cathedral chapter and the members of the vestry. Bishop Ingley, coadjutor of Colorado, was the celebrant, Bishop Jenkins of Nevada read the Gospel, and Dean Montizambert of the Cathedral read the Epistle.

Long before 11 o'clock, when the burial service was held, the Cathedral was filled, the Roman Catholic clergy and the Protestant ministers of Laramie attending in a body. All business in the city was suspended as the great bell of the Cathedral struck the hour. Six of the younger clergy acted as pall-bearers, bearing the body from the Chapel of our Saviour where it had rested in state since April 30th, to the main entrance of the Cathedral. In addition to the clergy of the district and a number of priests from neighboring dioceses, Bishops Johnson of Colorado, Ingley, Fox of Western Oregon, Jenkins, McElwain of Minnesota, and Beecher of Western Nebraska were present. The Rev. Herald Swezy of Rock Springs bore the pastoral staff in reverse before the casket.

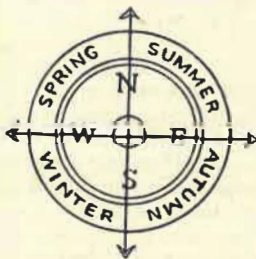
### BISHOP Mc.ELWAIN DELIVERS ADDRESS

Within the Cathedral the opening prayers were read by Bishop Ingley. Bishop Fox, standing at the head of the casket, read the lesson, while Bishop McElwain, a life long friend of the family delivered the address. The concluding prayers were read by Bishop Johnson of Colorado. At the grave Bishop Beecher took the opening prayers, and Bishop McElwain said the committal and pronounced the final benediction.

The sudden death of Bishop Schmuck was a great shock not only to the Church at large, but to the people of the see city in particular. Great numbers of persons visited the chapel while the body lay in state, guarded first by vestrymen and then by the clergy. Many persons openly wept. Six large candles burned on the Chapel altar from four o'clock on Thursday afternoon until the conclusion of the rites on Saturday morning.

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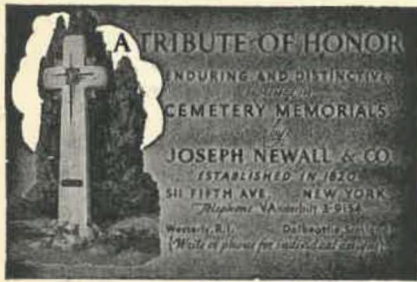
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## † Necrology †

*"May they rest in peace, and may light perpetual shine upon them."*

### HOWARD C. CRELLIN, PRIEST

REDFIELD, S. D.—The Rev. Howard Clarence Crellin, rector of St. George's, Redfield, was instantly killed on the night of April 24th, 1936, when his car collided with a truck.

The Rev. Mr. Crellin was born September 9th, 1880 at Chardon, Ohio. He received the degree of Bachelor of Arts from Oberlin College in 1907 and graduated from Oberlin Theological Seminary in 1911 with the degree of Bachelor of Divinity. Until 1929 he was a Congregationalist missionary in South Dakota. During the war he was chief mechanic, Battery A, 13th Field Artillery, and served in the Army of Occupation.

He was confirmed in 1928, ordained deacon by Bishop Burleson in 1929 and priest by Bishop Roberts of South Dakota in 1930. He had served St. George's Parish, Redfield, since his ordination.

The funeral was held in St. George's Church, April 27th, conducted by Bishop Roberts and the Rev. Messrs. Edward Todd, Alfred J. Haines, and W. F. Johnson. The burial was in Chardon, Ohio. Mrs. Crellin, whom he married in 1917, and a son survive.

### SMITH O. DEXTER, PRIEST

BOSTON—The Rev. Smith Owen Dexter, rector of the Church of the Good Shepherd here since 1932, died at his home in Cambridge after an illness of some months. He was born in Nayatt, R. I., July 19, 1872, the son of Lewis and Ellen Smith Owen Dexter. He received the degree of Bachelor of Arts from Harvard College in 1898 and that of Bachelor of Divinity from the Episcopal Theological School, Cambridge, in 1901. He was ordained deacon in 1901 and priest in 1902 by Bishop Lawrence. Before becoming the rector of Trinity Church, Concord, where he remained for 25 years from 1907 to 1932, he was associated with the work in Grace Church, New Bedford, 1901 to 1902; Grace Church, Dayton, Wash., 1902 to 1905; and Christ Church, Germantown, Pa., in 1905 to 1907. During his residence in Concord, he was in charge of St. Anne's, Lincoln, for nine years, 1923 to 1932.

The Rev. Mr. Dexter's name was indissolubly linked with the social gospel. Believing in the power of non-violence, he supported all movements tending, as he strongly felt, to make life more just and better for the working man. Funeral services were conducted by Bishop Sherrill of Massachusetts, assisted by the Rev. Richard T. Loring of Waban, in the Church of the Good Shepherd, Boston, on May 4th. The Rev. Mr. Dexter is survived by his wife, formerly Miss Helen Denison of New Bedford, and by his daughter, Mrs. Richard T. Loring.

### GEORGE P. DOUGHERTY, PRIEST

NEWARK, N. J.—The Rev. George Pryor Dougherty, rector of Christ Church, Bloomfield and Glen Ridge, from December 1921 until February 1936, died at the rectory on Thursday, April 30th.

The Rev. Mr. Dougherty was born in Bordentown January 24, 1880. He was graduated from Taylor University, Upland, Ind., and prepared for the ministry at Drew Seminary in Madison, now Drew University.

His first charge was Broad Street Park Methodist Episcopal Church, Trenton, whence he went to the Methodist Episcopal Church at West Orange and then to the Methodist Episcopal Church at Woodbridge. For twelve years he was pastor of St. Paul's Methodist Episcopal Church, Newark.

In 1920 on the first Sunday in Advent, he was called to serve as assistant to the late Archdeacon Frederick B. Carter, then acting rector of Christ Church, Bloomfield and Glen Ridge. On June 12, 1921, he was ordained deacon, six months later he was ordained priest and began the rectorship which he held until his resignation February, 1936, when he was made rector-emeritus. During his very happy rectorship of 15 years, he removed the debt from the church and built up the parish until it now numbers 1625 communicants.

### ERNEST W. WOOD, PRIEST

NEW YORK—The Rev. Ernest Wetherhill Wood, Army chaplain with the rank of lieutenant colonel, died recently at Fort Jay, Governors Island.

Colonel Wood was born in New York and graduated from Columbia in 1897, Union Theological Seminary in 1900 and General Theological Seminary in 1902. He obtained the degree of Bachelor of Divinity from the Berkeley Divinity School in 1907.

He was ordained deacon in 1902 by Bishop Potter and priest in 1904 by Bishop Lines.

He was missionary at St. Stephen's Church, Woodlawn, from 1901 to 1902, leaving to become assistant at St. Paul's Church, Paterson, N. J. He remained there until 1904, when he became priest-in-charge of All Saints' Church, Dorchester, Mass. From 1905 to 1908 he was vicar of St. Mark's Church, Southboro, Mass. He became assistant at Holy Trinity Church, Philadelphia, in 1908, remaining until 1911, when he became rector of St. Paul's, Montrose, Pa. In 1913 he entered the service as a chaplain, serving in the Philippines, China, Texas, France, New York, California, Colorado, and Panama. He was cited for his service during the War in France.

Colonel Wood is survived by his wife, the former Antonia H. Albert, whom he married in 1903, and a daughter, Catherine Wood.

### WALTER CABOT BAYLIES

BOSTON—Walter Cabot Baylies, a notable figure in the civic, Church, industrial, and social life of the diocese of Massachusetts, died at Phillips House on May 3d, at the age of 73 years.

He was born in Taunton, Mass., the



son of Edmund Lincoln Baylies and Nathalie Elizabeth Ray Baylies. He graduated from Phillips Exeter Academy and from Harvard College (Class of 1884). In addition to acquiring great prominence in the business world, Mr. Baylies gave generously of his time to the direction of welfare associations. He was a generous supporter of Church work and associated with Emmanuel parish, Boston. At the time of his death he was a member of the diocesan department of finance.

Funeral services were conducted in Emmanuel Church, Boston, on May 6th by the Rev. Dr. Phillips E. Osgood, rector, assisted by the Rev. Elwood Worcester, rector emeritus, and the Rev. Henry M. Medary of Taunton.

Mr. Baylies is survived by his wife, formerly Miss Charlotte Upham, and by four sons and two daughters: Lincoln, George Upham, Walter Ray, and Edmund Baylies, Mrs. Randall Clifford and Mrs. Ludwig Schultz.

#### MRS. ALBERT W. DUY, JR.

BLOOMSBURG, PA.—Mrs. Albert W. Duy, Jr., daughter-in-law of A. W. Duy, chancellor of the diocese of Harrisburg, and a faithful communicant of St. Paul's Church here, died Easter morning. Although she had been in ill health for several years, her death, resulting from grippe and complications, was a shock to her friends. A requiem Eucharist was held in St. Paul's Church.

#### GEORGE HIGGINSON, JR.

CHICAGO—Word was received here of the death in New York April 26th of George Higginson, Jr., former prominent Chicago Churchman. For many years Mr. Higginson, who was 72, was a transportation company executive and investment banker in Chicago.

Mr. Higginson was active in various phases of Church work in Chicago. He served as president of the Church Club in 1914 and 1915. After moving East, he was active at Trinity Church, Lenox, Mass., for years. Funeral services were at Lenox on April 28th. Mrs. Higginson and two daughters survive.

#### DORA E. VANNIX

SIoux FALLS, S. D.—Mrs. Dora E. Vannix, secretary of the South Dakota Church League of the Isolated, died here on May 3d. During the World War, Mrs. Vannix had charge of correspondence for service men of the Episcopal Church who were in service in France and the army camps of this country.

In 1920 Bishop Hugh L. Burleson appointed her secretary in charge of the Isolated in small towns where no Church services were held. All of this work was done from a wheel chair or a hospital bed, as she was practically helpless from an extreme case of arthritis which caused severe suffering. Her patience was a lesson to all who knew her and her cheerful and pleasing letters to families whom she had never seen, had a unique turn to them.

Mrs. Vannix was born July 25, 1865, at Canfield, Ontario. Two sons, the Rev. St. Claire Vannix, of Hot Springs, and Cecil Vannix of Low Point, Ill., and

three sisters survive her. Funeral services were held in Calvary Cathedral on May 5th, conducted by Dean Woodruff and the Rev. Don H. Henning. A requiem Eucharist was celebrated and the body lay in state in the Cathedral before the funeral.

#### MARY ROBBINS WINN

ORLANDO, FLA.—Mary Robbins Winn, wife of James S. Winn, died on April 24th from a brief illness which came suddenly while she and Mr. Winn were attending the diocesan convention of South Florida in St. Petersburg.

She was born in Rochester, New York, and after her marriage she and Mr. Winn made their home in Evanston, Ill., where they were devoted members of St. Luke's parish for many years, including the whole

of Bishop Stewart's rectorship. She rendered efficient service there as chairman of the Altar Guild, and Mr. Winn was senior warden.

Since making their home in Orlando, Mr. and Mrs. Winn have helped greatly in the Cathedral parish, where he is a valued member of the Cathedral chapter. Mrs. Winn's beautiful character drew warm friendships wherever she was known, her helpful sympathy ever extended to those in sorrow or need.

A daughter and two sons survive: Mary Winn Gibson of Watertown, N. Y.; Warren Robbins Winn of Mosinee, Wis.; and James S. Winn, Jr. of New York City.

The burial service was held in the Cathedral on April 27th by Bishop Wing and Dean Johnson. Burial was in Rochester.

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## Correspondence

*Continued from page 616*

whole congregation how every giver stands.

Why are our vestries so afraid of this as Dean Day intimates and as I have found? Why should not every member of a parish know what the other members give? If they did know they would not put off of the vestry some of the largest givers as they sometimes do, and elect those who give nothing or very little. I have even found it difficult to get the vestrymen of parishes to look at the pledge cards of people. Very often no one really knows what people give but the treasurer.

Such things should be out in the open. If they were, if such lists were published, I am confident people would give more. I have usually found that those who oppose them are not giving what they should and for obvious reasons want no publicity in the matter.

Recently the Red Cross asked for funds to help the flooded areas in the East. Each gift in this town was recorded in the paper in a prominent place. I wish there was a canon in the Church that would cause a list of pledges and payments to be published at each parish meeting. If people are giving what they should they are not and can not be ashamed. . . .

(Rev.) RODNEY F. COBB.  
Council Bluffs, Iowa.

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## ANNOUNCEMENTS

### Memorial

IN BLESSED MEMORY of PATRICK WILLIAM EARLE, an eminent Irish scientist whose ancestor, Colonel William Earle, fought for William, Prince of Orange, at the Battle of the Boyne, who entered into rest the fourth day of July, 1885, also in blessed memory of his wife, Jane La Touche Earle, descendant of a noble French Protestant family who were exiled from France for their faith by the ungodly persecutor Louis XIV, who entered into rest at Dublin on the fourteenth day of May, 1886. A tribute of affection from their children, Emily Jane La Touche Earle and Chaplain Edward Henry La Touche Earle, U. S. Army retired, of Windsor, Ontario, Canada. "These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

### Died

AITKINS—At Mendham, N. J., on May 1, 1936, Bessie Pearl, beloved wife of Rev. James F. Aitkins and mother of Arthur D. and Mary Elizabeth F. Aitkins and sister of Mrs. Arthur G. Sannis of Huntington, L. I. Requiem Mass at St. Mark's Church on Saturday, May 2, at 9 o'clock. Interment at St. John's Baptist Cemetery, Ralston, N. J.

## Died—Continued

HASTINGS—Mrs. Fannie Jane. Mother of the Reverend L. B. Hastings—rector—St. Johns, Milwaukee, in her eighty-eighth year. Funeral from St. Johns—April 30—burial at Nashotah—Dean Moore of Evanston took burial office. Fr. Hastings the requiem, assisted by Fr. Sully an old St. Albans boy. Six St. Albans boys acted as pall bearers, and Fr. Patterson took the committal. Requiescat in pace.

GIFFORD—Entered into Paradise on Monday, April 27th at a nursing home in Guilford, Connecticut. AGNES L. GIFFORD for over twenty-five years Superintendent of the Kips Bay Day Nursery, New York. "Grant her, O Lord, Eternal rest, and let her Light perpetual shine upon her."

WOOD—Lt. Col. ERNEST WETHERILL WOOD, Chaplain U. S. A., died April 3, 1936, at Station Hospital, Governor's Island, N.Y. He is survived by his wife, Antonia Albert Wood; two daughters, Katharine Marianna Wood, Margaret Wetherill Wood, and one son, Midshipman Wetherill Wood, Jr.

## Minute

*Adopted at a Special Meeting of the Vestry of the Church of the Epiphany of Washington, D. C., held April 2, 1936.*

IN THE PASSING from the life of the parish of our beloved DR. WILLIAM HOLLAND WILMER we are conscious of our great loss and at the same time we feel a great sense of gratitude that he lived.

We honor his memory for the services he performed to this Parish as Vestryman, as well as to the Church at large, and are proud that his son is one of our number to carry on that part of life's work which Dr. WILMER held so close to his heart. The name of Wilmer is well known in our American Church History and as we inscribe this minute on the records of this Parish to his memory, we add another brilliant example of Christian manhood to that history.

NOW BE IT RESOLVED, that a copy of this minute be sent to his widow and family with our deep sympathy and affectionate regard, and to THE LIVING CHURCH, the CHURCHMAN and the SOUTHERN CHURCHMAN, for publication therein.

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Heads Albany Standing Committee

ALBANY—At its organization meeting held following the Diocesan Convention, the Standing Committee of the diocese of Albany elected the Rev. I. G. Rouillard, formerly secretary, president; and the Rev. George F. Bambach, secretary.

Clericus Hears Description

of Work of General Seminary

WILMINGTON, DEL.—The clericus of the diocese of Delaware at its April meeting heard the Rev. C. A. Simpson of the General Theological Seminary give an address on the work of the Seminary.

Forward Manual Used in Ontario

HANNA, ONT.—A relief settlers' colony of 38 families at Hanna, Ontario, received copies of the Forward Movement manual, *Forward—day by day*, through the interest of Frederick Kates, a Virginia seminary student.

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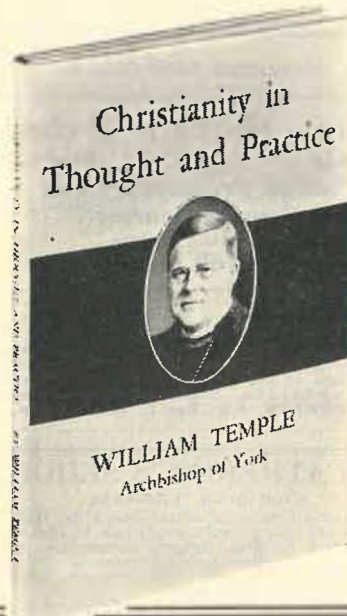
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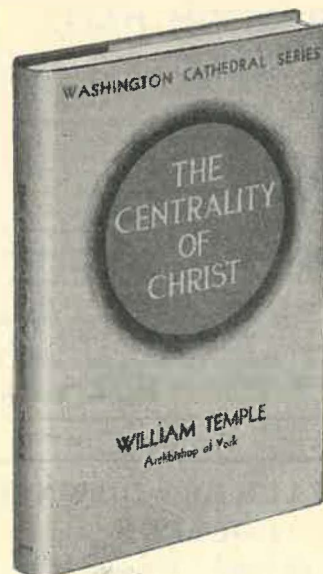
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