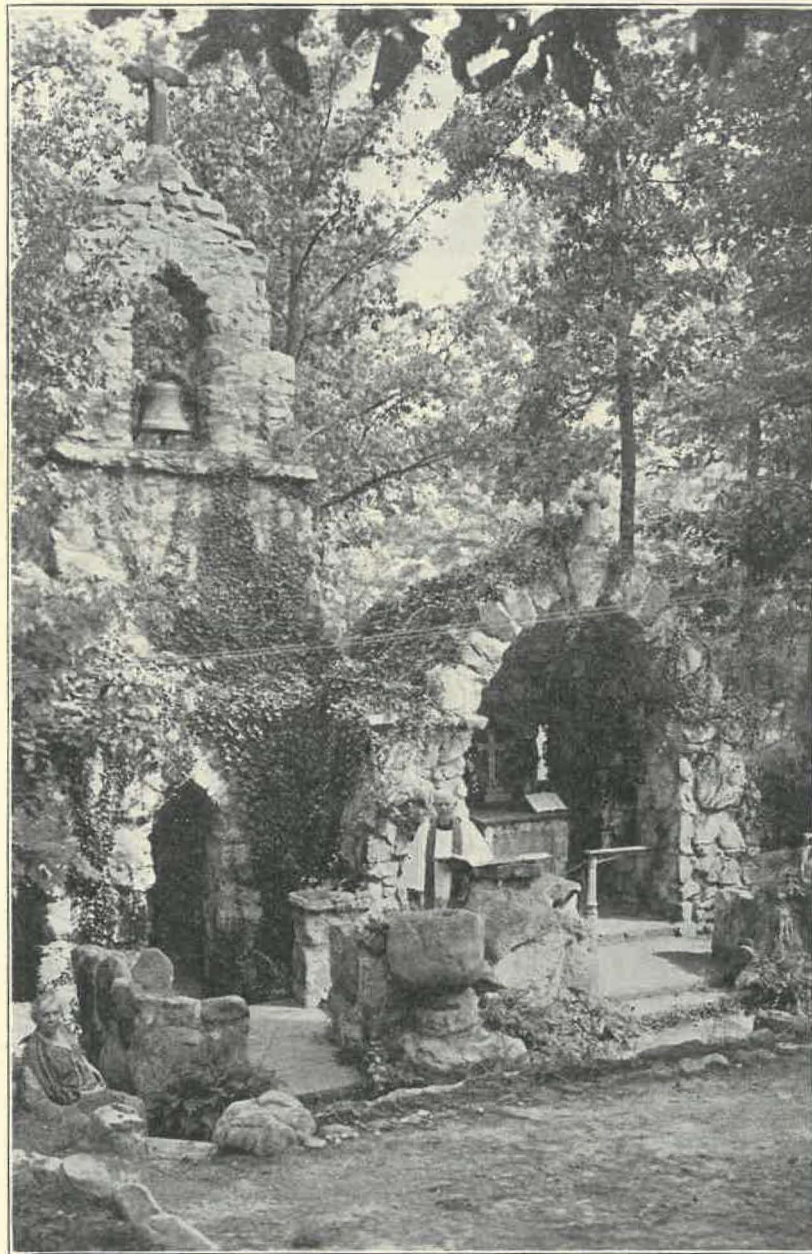


May 30, 1936



The Living Church



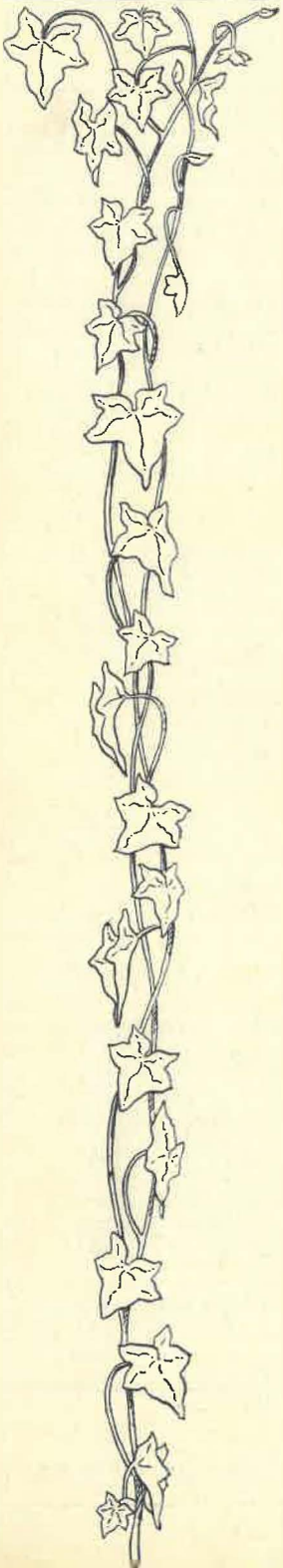
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CATHEDRAL SHRINE OF THE TRANSFIGURATION
Shrine Mont, Orkney Springs, Va.

(See page 693)

Vol. XCIV, No. 22

Price 10 Cents



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There could be no finer gift for the Children's Corner or the Church school, or for your child or godchild, than one of these lovely pictures. The prints on this page show the beauty of form and outline and the reverent treatment of the subjects.

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MOREHOUSE PUBLISHING CO.

14 East 41st Street, New York City

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The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... *Editor*
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Church Kalendar



JUNE

1. Whitsun Monday.
2. Whitsun Tuesday.
- 3, 5, 6. Ember Days.
7. Trinity Sunday.
11. S. Barnabas. (Thursday.)
14. First Sunday after Trinity.
21. Second Sunday after Trinity.
24. Nativity S. John Baptist. (Wednesday.)
28. Third Sunday after Trinity.
29. S. Peter. (Monday.)
30. (Tuesday.)

KALENDAR OF COMING EVENTS

JUNE

3. Consecration of the Rev. Dr. Wallace J. Gardner to be Bishop Coadjutor of New Jersey.
- 10-12. Forward Movement Commission Meeting.
- 14-15. Convocation of Wyoming.
- 29-July 10. National Episcopal Conference on Rural Church Work.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

8. Corpus Christi, New York City.
9. St. Timothy's, Roxborough, Pa.
10. St. Paul's, Harrisburg, Pa. Holyrood, New York City.
11. Good Shepherd, Buffalo N. Y.
12. St. Mark's, Mendham, N. J.
13. St. Paul's, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

ALLMAN, Rev. ERNEST R., formerly in charge of Trinity Church, Pocatello, Idaho; is in charge of Grace Church, Glens Ferry, and the missions at Mountain Home and Bruneau, Idaho.

CRESAP, Rev. JOSEPH ORD, formerly in charge of Grace Church, Canton, Miss.; is in charge of the Church of the Mediator, McComb, Miss. Address, Box 692.

HEILIGSTEDT, Rev. CARL A. G., formerly rector of St. John's Church, Kewanee, Ill. (Q.); to be dean of the Cathedral of St. John, Quincy, Ill. (Q.). Effective July 1st.

HOGBEN, Rev. JOSEPH, formerly assistant at Zion Church, Rome, N. Y. (C. N. Y.); is in charge of St. Paul's, Blackfoot, and St. John's, Idaho Falls, Idaho.

NEWMAN, Rev. VICTOR E., formerly in charge of the Church of the Ascension, Twin Falls, Idaho; is in charge of Trinity Church, Pocatello, with oversight of the mission of the Good Shepherd, Fort Hall, Idaho.

OPIE, Rev. JAMES, formerly in charge of Grace Church, Glens Ferry, Idaho; is in charge of Trinity Church, Gooding, with oversight of Wendell, Rupert, and Burley, Idaho.

PULSIFER, Rev. HERBERT B., formerly rector of St. John's Church, Presque Isle, Maine; to be rector of St. George's Church, Sanford, Maine, effective July 1st. Address, 3 Emerson St.

REEVES, Rev. WILLIAM T., JR., formerly in charge of Trinity Mission, Jeffers, Mont.; to be rector of St. James' Church, Bozeman, Mont.

SNOWDEN, Rev. CHARLES D., formerly in charge of St. John's Church, Valentine, Nebr. (W. Neb.); is rector of Grace Church, Alvin, Texas. Address, P. O. Box 273.

THOMPSON, Rev. HAROLD H. R., formerly in charge of St. Andrew's Mission, Poughkeepsie, N. Y.; is first rector of St. Andrew's Parish, Poughkeepsie, recently admitted into union with the Convention of the Diocese of New York. Address, 1 Lewis Ave.

TREDREA, Rev. JOHN HENRY, formerly curate of St. Luke's Church, Racine, Wis. (Mil.); to be in charge of St. Alban's, Spooner; St. Stephen's, Shell Lake; and All Souls', Cumberland, Wis. (Eau C.). Effective June 1st.

TYLER, Rev. BARRETT P., D.D., vicar of St. Michael's Mission, Ethete, Wyo.; has accepted a call to become rector of Grace Church, Colorado Springs, Colo., on or about October 1st.

WATKINS, Rev. CLIFFORD C., formerly in charge of St. Luke's Church, Wymore, and St. Augustine's Church, De Witt, Nebr.; to be rector of St. James' Church, Fremont, Nebr., effective June 1st. Address, 323 E. 5th St.

ZÜLCH, Rev. J. WILLIAM, formerly assistant at St. Paul's Church, Savannah, Ga.; to be chaplain of St. Luke's Hospital and curate of St. Luke's Church, Racine, Wis. (Mil.). Effective June 21st. Address, 614 S. Main St.

RESIGNATIONS

HANN, Rev. GEORGE H., as vicar of Christ Church, Kealahou, Hawaii. Temporary address, 230 Arizona Ave., Atlantic City, N. J.

MONTGOMERY, Rev. MARSHALL F., as rector of St. Barnabas' Church, Newark, N. J.; to retire as of September 1st.

PLUMMER, Rev. A. HAROLD, as rector of St. George's Church, Sanford, Maine. Effective July 1st.

ROBINSON, Rev. WILLIAM H., as rector of St. Paul's Church, North Arlington, N. J.; to retire as of July 1st after 40 years of active service.

SCHAAD, Rev. JULIUS A., as dean of the Cathedral of St. John, Quincy, Ill.; to be dean emeritus. Address remains, Orchard Hill, North 24th St., Quincy, Ill.

ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rev. STANLEY W. ELLIS was advanced to the priesthood by Bishop Sherrill of Massachusetts in the Cathedral Church of St. Paul, Boston, May 13th. The ordinand was presented by the Very Rev. P. F. Sturges, and will continue as curate at the Cathedral. Address, 26 Temple Place, Boston. The Rev. Benjamin I. Harrison preached the sermon.

MISSISSIPPI—The Rev. CHARLES S. LILES was ordained to the priesthood by Bishop Bratton of Mississippi in Christ Church, Bay St. Louis, May 12th. The ordinand was presented by the Rev. Robert W. Emerson and is rector of Christ Church, Bay St. Louis. The bishop preached the sermon.

WESTERN NEW YORK—In St. Paul's Cathedral, Buffalo, N. Y., on May 18th, Bishop Davis of Western New York ordained the following to the priesthood:

The Rev. MAURICE P. MCKAY, presented by the Rev. Francis Marchant, and in charge of St. Paul's Church, Springville, N. Y.

The Rev. GEORGE ROSS MORRELL, presented by his father, the Rev. A. R. Morrell, to continue as curate at Grace Church, Lockport, N. Y.

The Rev. ELMORE C. YOUNG, presented by the Very Rev. S. Whitney Hale, to be rector of St. Peter's Church, Westfield, N. Y.

The Rev. Joseph Groves preached the sermon.

DEACON

MARYLAND—SAMUEL SHOEMAKER JOHNSTON was ordained to the diaconate by Bishop Helfenstein of Maryland in St. Thomas' Church, Garrison Forest, May 18th. The candidate was presented by the Rev. Philip J. Jensen, and the Rev. Samuel M. Shoemaker preached the sermon.

A FEW

SALTY WORDS

TO STAY-AT-HOME HUSBANDS

A WIFE is only human, after all. She likes a change of scene as much as a new hat. MORE, when it means a sojourn at Chalfonte-Haddon Hall. Cheerful rooms and cheerful service. Refreshing food. Modern health baths, concerts, and varied amusement. Smart shops flank the Boardwalk at our door. The beach is just beyond, gay with surf and cabanas.

Now that housecleaning's past (and perhaps a wedding anniversary is at hand) why not take your wife to the shore? It costs surprisingly little at these gracious hotels.

Leeds and Lippincott Company

CHALFONTE-HADDON HALL

ATLANTIC CITY

CORRESPONDENCE

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

CLID and the Color Line

TO THE EDITOR: When I read some of the criticisms of the CLID, my mind reverts to Virginia, forty odd years ago, when men, old white men, who lived and moved and had their being in the midst of slavery, lifted up their voices in favor of perfect equality for the Negro in the councils of the Church. One such was Major Mann Page, of Brandon Church, a victim of ignorant and uninformed Negroes, in politics defeated by one such. And, yet, this man, in the Virginia Council pleaded and voted for perfect equality of the Negro in the Church. And the same was true of Dr. C. J. Gibson, John J. Gravatt, Arthur Lloyd, Carl Grammer, and others. No more valiant defender of Negro equality in the Church has ever existed than my affection-

ate friend, the late Bishop of Texas, George Herbert Kinsolving. After the civil war, he had but shortly exchanged his Confederate uniform for the vestments of a priest, when he offered his resignation, as rector, if the vestry failed to grant the request of a colored woman to rent a pew.

The CLID, in advocating full equality for the Negro in the Church, is but following in the footsteps of Richard Hooker Wilmer, and a noble army of the best blood of Virginia, who found their protection from supposed evils of such admission, in the reflection back, by the Negroes, of the same courtesy and kindness reflected toward them. Nearing, as I am, my fiftieth year in the Christian ministry, it is sweet to recall the precious memories of my youth in Virginia, in vital and sympathetic touch

with many of the noblest men and women of the white race that have ever inhabited this country.

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

Whispering the Liturgy

TO THE EDITOR: The human voice is surely a gift from God to be used for His honor and glory and for the edification of His flock. To fail in allowing the voice to be heard is to miss the opportunity of impressing the people with the divine message. Silent prayer has its place, but the spoken word is what the Book of Common Prayer exists for. Where the service is not in the vernacular it matters little whether the people hear the spoken word or not. The Churches of the Anglican Communion are at one with the Eastern Churches in requiring the services to be said audibly.

Your correspondent who signs herself Marian S. Puffer thinks that the saying of the service in an inaudible voice may injure the Church. She is right. It may injure the Church and actually does. It repels people and drives souls away. On the other hand the saying of our beautiful liturgy in a clear and distinct voice attracts and impresses people as nothing else can do. This, of course, does not mean "preaching" the service, a custom which is far from edifying and has well-nigh died out.

In the Scottish Book of Common Prayer the following rubric precedes the Communion Offices:

"The Priest shall sing or say the Service in a distinct and audible voice."

It is to be devoutly wished that a similar rubric will some day find place in the Liturgy of all branches of the Anglican Communion. W. E. ENMAN.

Halifax, N. S.

Reprinting Everyday Religion

TO THE EDITOR: May an outsider (a Lutheran parson's wife, in fact) be permitted to look in at the Editor's Window and make a congratulatory comment or two?

I have during the past few months been privileged to examine and in some cases read thoroughly the current issues of THE LIVING CHURCH, and I wish to go on record as thinking it a well-named publication. Scarcely does one find Church news so adequately reported or so interestingly presented as to constrain one of another denomination to peruse the publication from cover to cover at one sitting.

I wish to make special mention of a most remarkable little column appearing next Through the Editor's Window, entitled Everyday Religion. Never have I read anything of the kind which managed to incorporate into so small a space so much of real spirituality and practical helpfulness, and be at one and the same time of such simplicity and such depth. The style is perfectly delightful, alternating between quaintness and virile imagery; the choice of words is so beautifully apt and the whole strikes home every time. The spirit in back of and prompting this splendid writing must indeed be a noble one.

What I am wondering is this: Would it not be possible to collect and reprint some of these wonderfully vital and helpful little articles, making them available to the public in cheap pamphlet form? They are much too valuable to appear only once in column form where they may easily be missed even by your own Churchmen, and where they are practically certain never to be read by anyone else. Please don't dismiss the idea at once! Think it over. . . .

(Mrs.) RUTH ROTH SADTLER.

Boston.

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. ROELF 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.
Noontday 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 Thursdays and Saints' Days, 9:30 A.M.

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

WISCONSIN

All Saints' Cathedral, Milwaukee

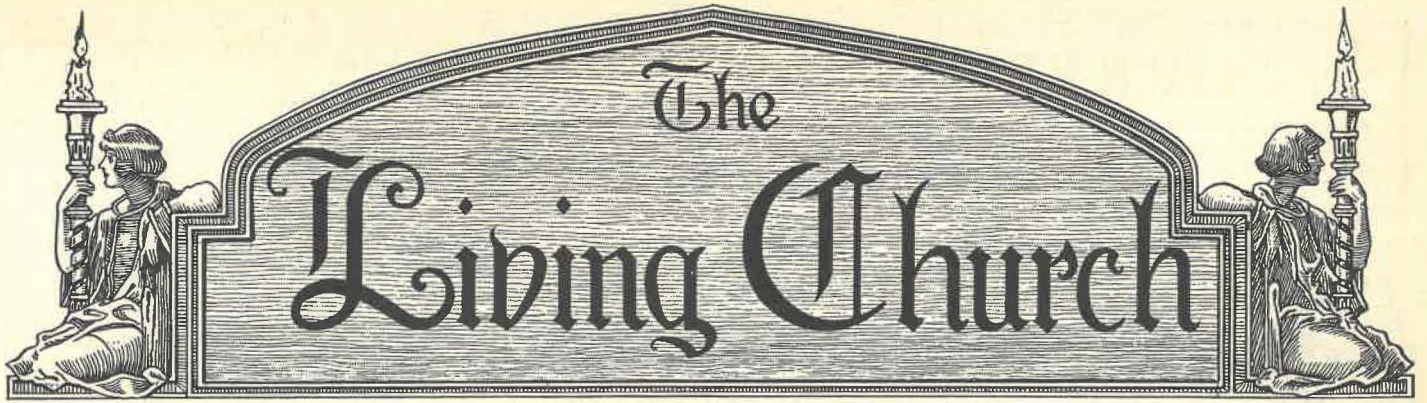
E. Juneau Avenue and N. Marshall Street

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.



EDITORIALS & COMMENTS

“Men and Brethren, What Shall We Do?”

THE QUESTION that we take as the title of this editorial was the response to the words that St. Peter, standing up with the Eleven, spoke to the multitude on the day of Pentecost immediately after the descent of the Holy Ghost. All the thousands, out of every nation under heaven, which made up that great throng were amazed and many of them were in doubt. Some, mocking, cast aspersions upon the Apostles. To use our modern phrase, they did not know what to think. But they all listened to Peter. Listening, they were “pricked in their heart,” and when he had made an end of speaking they asked: “Men and brethren, what shall we do?”

We are wont to turn to the second chapter of Acts every year at Whitsuntide and read and meditate afresh upon all that is therein told. Preachers of an older time would dwell upon St. Peter’s answer to the question of the multitude: “Repent, and be baptized, every one of you, in the Name of Jesus Christ.” Other preachers in later ages laid particular stress upon what Peter said next: “Save yourselves from this untoward generation.” And in all eras of the Christian Church there have been some preachers, few at times, many at other times, who have called special attention to a marvelous thing that this earliest Church did: “And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.”

It is of profound significance that, in this present age, the Christian Church at Whitsuntide is bidding the people of the Church consider still another wonder of that wonderful time, recorded in these words: “And they continued stedfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” There would seem to be need for this emphasis now. The modern world is such a busy place! Men and women, and even children, are interested in so many things and ready and willing to be interested in so many more. People actually pride themselves on the number and variety of their activities.

But we are being reminded today that we are all called to something quite different, to a way of life which is continuing, not episodic. We hasten to say that we are aware of the value of variety in human interests and of the necessity people are under of doing more than one sort of thing. We know also that rushing from one thing to another is in some instances a virtue, as well as a necessity. The distinction between what is continuing and what is episodic lies, of course, in the reason for what is done and the purpose it serves. There are other tests, too. But the surest one is an examination into what one’s activities do to the practice of one’s religion. Do they interfere with it? Or are they an expression of it?

Earnest Christians have asked themselves these penetrating questions. And they have been glad when, forgetting to do this, their spiritual advisers have reminded them of the supreme importance of such a self-examination. Some Christian people are careless. But far more are merely very busy! They all need help, that they may daily continue on the Christian way. In the successive ages of the Church’s life, this help has been given, in one good way or another. Through the inspiration of one leader or through the inspired efforts of a group, Christian people have been recalled to a consideration of their privileges and their responsibilities.

IT WAS an interesting circumstance that, when the Forward Movement Commission was instituted at the last General Convention, Church people not only regarded it at once as something different from and more than a “drive”; they also perceived in it the very same quality which is seen in the other great attempts at spiritual revival recorded in the history of the Church. Something was to be done: not for a little while, nor occasionally for a long time, but continuously.

A member of the Forward Movement Commission, replying to a question as to how the movement was progressing, said: “Where the technique is fully observed, it is doing great things for the people of the Church in those places.” What is this technique? It is just exactly that which was followed by

those three thousand souls who were added unto the Apostles on the day of Pentecost. We know just what they did: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." Whatever else they may have been doing in their several callings, they remembered daily that they were called to be Christians in those callings, and they continued to respond. Every day, they were "pricked in their heart," and said: "What shall we do?"

Forward—day by day, the manual now being used all over the Church in this land, is helping Christian people in their daily continuing to an extent which must surely amaze even those who had the highest hopes for it. There have been hundreds of books of daily devotions. Most of us have four or five or even more of them. And we have the habit of using them, too. What then makes *Forward—day by day* different? Something very significant: it is being used by many persons, in all parts of the country, as members of a great company, going forward together to the City of God. A visitor from another diocese, another state, found the current number of *Forward—day by day* on a table in the guest room. It was not merely a devotional book; it was the devotional book which had been used at home the day before. The very use of the same devotions by everyone, everywhere, has been suggestive of the oneness of fellowship of the earliest Church. Christians have drawn nearer to one another as well as nearer to God.

THE SPIRIT of the day of Pentecost is in all the daily devotions of *Forward—day by day*, for all the seasons of the Christian Year. But the devotions for Whitsunday this year are, to use the mediæval expression, "fully informed" with it. In "An Act of Affirmation," the priest (or a deacon, lay reader, or head of a family) says:

"At the first Pentecost the Holy Spirit came with power upon the waiting Church. Today the Church of Christ needs this same divine power to bring healing and hope to the world, and to guide mankind into the way of truth and peace. To renew the Church's life and power, we must be ready to receive it, to put it into acts.

"Who will now renew allegiance to our Lord Christ? Who will serve Him more faithfully in the days to come? Let such join with me as together we reaffirm the solemn vows made at our Baptism."

Then all who are so minded renew their baptismal vows. After which, the officiant or leader says:

"Our Saviour Christ teaches us to pray and labor for the coming of His Kingdom among men. God's will shall be done on earth as it is in Heaven. Every area of human life, every land, calls for the service of Christian disciples. The foundations of a new world are being built. The mind of Christ designs them. The people of Christ must build them. Christ's rule of brotherhood must prevail. In such a time, we have resolved together to draw upon God's strength for forward movement, to be of good courage, to put our whole trust in Him and His good purpose for mankind."

We all take deep delight in reading at Whitsuntide the second chapter of Acts. Many of us wish that we might have been among those three thousand souls who received the Word on the day of Pentecost, that we might have been members of the earliest Church. But it is the same Church today. And the Holy Ghost is given to us in the same way. The world is different. Yes: but the calling of Christians in it is the same. They are called to continue "stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

A Job for Social Service Departments

THE ACTION of Mrs. Roosevelt in entertaining 60 delinquent girls, inmates of the National Training School for Girls in the district of Columbia, at a White House lawn party has attracted attention to evil conditions that still obtain in many public and semi-public institutions throughout the country. This school, according to its new superintendent, is "all an institution should not be." It is to be hoped that by casting the searching ray of publicity into the dark corners of this reformatory Mrs. Roosevelt will rouse public opinion to examine institutions throughout the land and correct unwholesome conditions wherever they may exist.

Here is a splendid task for diocesan social service departments and commissions. Some dioceses have truly fine social service departments that function effectively, though their work is generally confined to institutions maintained or supported by the Church. Other dioceses have nominal organizations that meet once or twice a year and do little but discuss and pass resolutions. Many dioceses do not have any organized social service group at all.

It would be a splendid thing if in every diocese an active Church social service group made it its business to investigate and make a public report upon conditions prevailing in public institutions throughout that diocese. Where conditions are good, commendation and proper praise will do much to keep them good. Where they are bad, let the diocesan group have the courage to say so and demand official action to make them good.

Here is a way in which the Church can properly cooperate with the State for the general improvement of the commonwealth.

Memorial Day

ONCE AGAIN in the busy round of our daily life we pause to honor the memory of the brave soldiers and sailors who have given their lives in the service of our country. Well may we remember the heroism and courage of those who have fought and died in the shaping of this great nation of ours. To their high ideals and willing self-sacrifice we owe the liberty and freedom that we treasure. How then can we best honor the memory of these heroes?

First of all let us dedicate ourselves anew to those great principles of liberty and democracy for which they died. Not many years ago these great words, liberty and democracy, rolled freely from the tongue of every patriotic orator and were accepted universally without question as the order of the day. Today both are increasingly rare in the world and are more or less suspect even in these United States of America. Regimentation and authoritarianism are in the air. The difference between rival political philosophies that are struggling for ascendancy concerns primarily the motives with which their dogmas are to be applied to a free people rather than whether or not they shall be applied.

To us who still revere the great ideals of liberty and democracy that were taught to us in childhood as the inalienable heritage of every free-born American citizen, there comes a sense of bewilderment and dismay as we seem increasingly to be expected to choose between the dictatorship of the proletariat, which is the program of Red Communism, and the dictatorship of Big Business under the control of a powerful few, which is that of Fascism. Where is the great national hero, where is the great newspaper of independent opinion, where is the prophet of social righteousness today who boldly

nails his banner to the mast of democracy and rests his fate in the free choice of a free people?

Secondly, we honor the memory of those who have given their lives in the service of the country when we firmly resolve that no more shall the young manhood of our nation be sacrificed on the cruel altar of that most senseless and inhuman deity, the god of war. "*Dulce et decorum est pro patria mori,*" so wrote the poet Horace many hundreds of years ago. But today it is neither sweet nor seemly to die for one's country. Necessary it may again prove to be, but neither sweetness nor seemliness describes it in an age that has made warfare so horrible that it threatens to extinguish civilization itself, and that yet has not shown enough corporate intelligence and statesmanship to banish it forever from the face of the earth. The time has come—nay, is long overdue—when we should honor our heroes by rooting out that super-senseless stupidity of war which cost them their lives when they might have served their families, their nation, and their God far better by living.

Let us not make the mistake this Memorial Day of seeming to glorify warfare, however important it may have been in the shaping of our national destiny. Let us rather remember the ringing words of that great American poet, James Russell Lowell:

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth."

Holiday or Holy Day?

SHOULD Good Friday be a legal holiday? At present it is one in the states of Delaware, Florida, Louisiana, Maryland, Minnesota, New Jersey, Pennsylvania, and Tennessee, in the territory of Puerto Rico, and in the commonwealth of the Philippines. In Connecticut it is usually proclaimed by the Governor as a day of fasting and prayer. In other states from time to time a movement is set on foot to make Good Friday a legal holiday, the latest effort along these lines that has come to our attention being that of C. E. Broughton, editor of the Sheboygan (Wis.) *Press*, who appealed to the Wisconsin legislature to set aside Good Friday as a legal holiday and asked the churches of all denominations to join in that appeal.

It does not seem to us that it is generally advisable to make Good Friday a legal holiday. The very word "holiday" in the minds of most people suggests feasting and entertainment. Good Friday is a day of solemn penitence and prayer. To make it a holiday would tend to break down its penitential character and would, it seems to us, destroy the splendid work that has been done by Catholics and Protestants throughout the country in fostering its proper recognition through the Three Hour Service and other devotions.

If Good Friday be made the matter of legislation by civil authorities at all, we should greatly prefer to have the legislatures set forth the hours from 12 to 3 as a time of closing. Opportunity should particularly be given to school children to attend religious services on Good Friday and for that purpose we should like to see the schools closed at 12 o'clock or provision made for excusing children on that day when parents request it.

We appreciate the motives of Mr. Broughton and others who would make Good Friday a legal holiday, but we cannot join with them in that endeavor because we honestly believe that it would tend to defeat the very purpose that its proponents have in mind—that of greater reverence for a Christian holy day.

A Choir Paper

ST. PAUL'S Church, Chicago, of which the Rev. F. C. Benson Belliss is rector, has an unusual parish paper. It is a mimeographed publication issued by the choir boys and entitled *St. Paul's Chorister*. The editor, Craig Leman, is an amazing youngster of 12 who writes most of the copy, conducts the contests, and is the general manager of the publication. It is a lively little sheet and has done a great deal to build up *esprit de corps* in the choir. The youthful Church journalist is to be congratulated on his enterprise and we hope that when he grows up he will continue to turn his journalistic talents to the benefit of the Church.

Through the Editor's Window

MOST OF US have thought at one time or another that we should like to write a book on interesting matters that have come under our observation but have felt that we had not the time or the literary ability to do so. Mr. Angus Hibbard, prominent layman of the diocese of Chicago and sponsor of the Bishop's Pence Plan, has evidently decided that if he cannot take time to write a whole book he will at least write one chapter of it. The result is a fascinating 96-page booklet entitled *Chapter XXXI: Associations of Choice*, which he has circulated privately among his friends to their delectation and edification. Since it is published by Rand McNally & Co. we presume it is also available for general distribution.

Mr. Hibbard is a man of catholic interests and in *Chapter XXXI* he covers a wide range of subjects. Among them are the Apollo Musical Club, the Church Club, the University Club, golf, the Chicago Association of Commerce, New York associations, war reminiscences, and reminiscences in connection with the growth of the telephone company, with which he was intimately connected. Indeed, it appears that Mr. Hibbard was the inventor of the well-known symbol of the bell used throughout the country in connection with the American Telephone and Telegraph Co.

We wish that space permitted us to quote generously from *Chapter XXXI*, despite the warning that it is "not to be used in whole or in part without the permission of the author." It is a delightful little volume and will bring pleasure to all who read it and especially those who, like Mr. Hibbard, find in the Church their greatest interest.

WE ARE NEVER quite sure whether it was Horace Greeley or Joseph Pulitzer who said that if a dog bit a man it was not news but if a man bit a dog it was news. Be that as it may, the ultimate in journalism of the dog-bites-man school comes to us in the following dispatch from the news service of the National Conference of Jews and Christians:

LANCASTER, PA. (NCJC)—The Eastern Conference of the Evangelical Congregational Church, meeting at the Grace Church here yesterday, passed a resolution.

THE *Wheel*, a magazine published by the Studebaker corporation for its car owners, tells this amusing story which ought to have some application to the missionary situation in the Church. However, we leave our readers to draw their own moral, contenting ourselves with telling the story, as follows:

Wife: "It's scandalous to charge us \$10 for towing the car only three or four miles."

Husband: "Never mind, dear, he's earning it; I've got my brakes on."

DIOCESAN-WIDE missions—are they as wide as the Diocesan or throughout the Diocesan? Anyhow, we are convinced that they should be a churchly-wide endeavor of national-wide scope.

Everyday Religion

Teach Us to Pray*

WHICH of these two shall we choose?

(1) To go on thinking of God as little as we can, and then as of Something far away and disconnected; unreal, having nothing to do with us except as a vague terror from which we turn away and hide? Or

(2) To know God as Someone always very near us, to whom we owe everything good, our Father who knows all about us and who can be known, whose love for us is so great that it amazes us when we discover it; who meets us on the way when we turn to Him, and takes us Home to be merry and free.

Surely the first picture, though so common, is all a mistake. It is unreal and unhealthy, like darkness at noon caused by fog and soot. The sun is shining over us. We can rise above the fog.

Or it is like being blind or deaf or paralyzed. Or it is like an obstinate temper which makes us scowl and say we do not want what we really want most of all.

We began by saying: Which shall we choose? But how can we choose? Something keeps holding us back, helpless as in a dream. What is holding us? Nothing but ourselves. What shall we do? As we are now, we are like orphans. We must run to our Father and say: I can't manage myself. It manages me and keeps me from You. Take me over and teach me how to be Your child and stay with You always.

That is what our Lord Jesus came for. Just to lead everyone of us very near to our Father and to keep us there. Jesus lived every moment with His Father in sight, right at hand. Something kept Him alive to the full. The disciples said, "He has bread to eat we know not of." They found a clue to the secret. It was prayer. So in great good sense they put Self and Pride away and came asking, "Teach us to pray." And Jesus summed up His secret in those few dear words we know so well: "Our Father."

Shall we not throw away all the hindering notions we have had about prayer, and begin again? Just think. God is our Father, the most loving Person we can ever know. Nothing can destroy Him or His love. He gave His only Son just to draw us close to Himself.

There are about seven clauses in the Lord's Prayer. But we always say them too fast. Take just the two wonderful words and say them over (He will hear you) all day long: "Our Father." Wring absolute meaning out of them. But the meaning is endless. Say "Our Father" when you wake, when you go to work, when anything begins to be hard, when something good happens. Say it when you see someone in difficulty, when you want to help, when you are tempted. Say it in thanks for everything, big and small, all day long. Say it, and see Him, near at hand, able to help you and use you to represent Him.

It mustn't just be words. It must be our real Father always there, always sharing with us, always pouring out His love and help. Then go on with the other clauses, but not one of them without "Our Father." Take a week, or a month, if you will, to work through the little prayer, just so

you never let go the hand of "Our Father," so you never stray.

You will soon forget yourself. You will get into the way of taking everybody into that prayer "Our Father," especially people who find life hard and dangerous. You will be praying for them, for "Our Father" knits you and them into the one family.

The Church and the World

THERE are those who look backward to find the great glory of the Church; back to the days when the Church ruled the world. But the Church rose to that place of power by no accident, but by well-nigh perfect adaptation to the needs of that day. We can make the Church as great again if we do it in the same way. But we cannot fit it to grapple with the 20th century by reshaping it to its 12th-century form. We must study life today and forecast its development for the next century if we can, and use the Church to bring God to bear on these developments as they come. We cannot turn our backs on anything that is new and human. Mass movements will arise that seem strange to our backward-looking eyes, and yet they will be part of that process whereby man climbs from the dust to God. New movements need God desperately just because they are new.

—Bishop Barnwell.

A CAROL FOR WHITSUNDAY

To the tune of "I Saw Three Ships Come Sailing In"

Sung last year at a mission parish in the mountains of Vermont, where the weather at Easter is unfavorable to a festivity so that the later feast must be the more emphasized.

THE birthday of the Church is here
On Whitsunday, on Whitsunday,
The feast we celebrate each year
On Whitsunday in the springtime.

The Church began at Pentecost,
On Whitsunday, on Whitsunday,
God's friends received the Holy Ghost
On Whitsunday in the springtime.

To those who gathered in His Name
On Whitsunday, on Whitsunday,
Like rushing wind the Spirit came
On Whitsunday in the springtime.

On every head a tongue of flame,
On Whitsunday, on Whitsunday,
And myriad tongues good news proclaim
On Whitsunday in the springtime.

Christ rose on Easter from the dead,
On Easter Day, on Easter Day,
Since Easter fifty days have sped
To Whitsunday in the springtime.

The Easter sun is higher still
On Whitsunday, on Whitsunday,
And life flames green on every hill,
On Whitsunday in the springtime.

And every leaf and every bud
On Whitsunday, on Whitsunday,
Proclaim the wondrous works of God,
On Whitsunday in the springtime.

And we His living children sing
On Whitsunday, on Whitsunday,
The Living God, our Christ, our King,
On Whitsunday in the springtime.

MARJORIE TRUE GREGG.

*From the Forward Movement pamphlet, *Our Father*, devotions for Ascensiontide or any other 10-day period.

Repentance in Social Life

By the Rev. William G. Peck

Rector, Church of St. John Baptist, Manchester, England

I MAY be allowed to praise the title which has been given to my paper, because I am not the inventor of it. This title, you will observe, contains a valuable conjunction of terms. It indicates a defiance of the whole modern political philosophy—I mean that philosophy which, under various forms, has increasingly received practical acceptance in the modern world. For, strange as it may seem, beneath the three strands of thought now entangled in Europe, there is a common assumption. Capitalism, Communism, and that nationalist Totalitarianism which we find in Italy and Germany, all alike assume that a man is naturally and properly moulded by realities of which he is but a function. Of these, Capitalism is in one sense the most dishonest, because, while it theoretically divorces the economic enterprise from the general fields of cultural life, it holds that the economic operation has the force and character of natural law, and the very genius of Capitalism makes it certain that its principles will invade and control every sphere of human activity.

Communism, Naziism, and Fascism make no such dishonest pretence. They are the honest anti-humanism into which humanism has moved in the process of its decay. The determining factor of human existence resides, for them, beyond the boundaries of personal consciousness and volition, in some organization of which the origins are purely economic, or biological, or of some undefined but spuriously mystical nature.

It ought to be easily obvious that penitential categories are entirely inapplicable to any such social philosophy. The Hegelian and Marxian conceptions find no room for repentance upon any one's part. The poor individual whose place and action are determined by his allotted function in the process of the Absolute dialectic, has nothing to repent of. This is what invalidates the Communist technique of hate, as set forth by Lenin and Trotsky. Hatred, as a human activity, ought to presuppose a moral estimate—a judgment. But a moral estimate is impossible apart from the concept of freedom. And where there is freedom, there need not necessarily be force. But pure Marxianism, at least Marxianism in its Communist interpretation, cannot admit the reality of moral and voluntary factors in social change. Consequently, the hatred which is preached as the means of revolution is a sub-human thing, of no more than biological, or perhaps even of mechanical significance. And what is true of the class theory of Marx, is equally true of the State theory of Hegel and his very amateur interpreters in Rome and Berlin. The State as the supreme realization of the Absolute, is the source of all standards. But as regards other states, its only standard is self-preservation, or perhaps self-aggrandisement. It is its own law, and moreover, whatever it happens to do is to be taken as necessary to its being. So the bourgeoisie is incapable of penitence: the proletariat is incapable; and the State is incapable.

It follows, of course, that any demand upon the *person* for penitence concerning the shape of the society in which he lives, is to be regarded as ridiculous. A person cannot repent of the economic laws worshipped by Capitalism, or of the

THIS PAPER by one of the keenest Anglo-Catholic sociologists of the present time was originally read to a conference of the Society of SS. Alban and Sergius in April.

necessities of the Absolute which are behind the Totalitarian doctrines. In the last resort, he cannot really repent of anything, not even of murdering his mother, because his total being is determined by something prior to, and surpassing it.

It seems to me extraordinary that the secular revolutionists who sometimes were men of deep human sympathy, so seldom understood the profound insult and humiliation to which they were subjecting manhood by their theories. Feeling strongly that the Capitalist order was a human discord, they desired to resolve it. But they seemed compelled to accept the identical estimate of man which the Capitalist scheme had produced. Thus, listen to Robert Owen: "Man's character," he said, "is made for him, and not by him," and any character may be given to a community by "applying certain means which are to a great extent at the command and under the control or easily made so, of those who possess the government of nations." Being a somewhat confused thinker and not much of a philosopher, Robert Owen was beautifully unconscious of the problem of what was to make the character of the governors. But you see the implied insult to our common humanity. A character which is completely and intrinsically at the mercy of external influences can make no positive contribution to the ethical being of society. Men are thus deprived of the power to repent, because they are deprived of their manhood. And what may be the value of a mass without spiritual dimension, which is all that such a community would be, passes my power to conceive.

Now, the idea of repentance in social life is essentially Christian. It need not and it does not preclude the belief that iniquitous social and economic conditions have a deleterious effect upon men; but it preserves the central citadel of our humanity. There is only one center, one source, one organ of repentance, and that is in the personal conscience and will. Of course, Professor Fedotov is quite right when he speaks of the repentance of groups; but I take it that this must mean that certain people are repenting together of the injustices and wrongs for which they as a group are responsible. They can clothe their repentance with a corporate significance, but unless it springs from personal roots, it is merely formal and unreal.

To believe in the validity of repentance in social life, therefore, means also belief in society as ultimately articulated by persons. It means dignifying men by placing upon them some measure of responsibility for the social inequalities and frustrations that beset them. To the perception of society as somehow *wrong*, the first and fundamental Christian response must be repentance; and thus, from the outset, Christian sociology springs from the depth of spiritual life, and all its examination of political and economic facts is undertaken in the neighborhood of Calvary. For let us not forget that when God Incarnate was stretched upon a cross, the Divine Victim was being submitted to a common human institution. Man has always been very ready to crucify man.

WE PASS on to our second reflection. During the 19th century humanistic thought exercised a very considerable influence upon liberal Christianity, if indeed it was not one

of the chief origins of liberal Christianity. I really do know what I am talking about at this point, for I lived for years in circles which were deeply colored by liberalism, and I observed that they tended to reduce all the transcendental reference of Christian dogma to a debatable point, and to confine the whole effective reality of religion to a mere ethic. Thus penitence became penitence toward man, and a bustling desire to do something for the general good. Indeed, I sometimes feel that these excellent people were so extremely concerned with apologizing to the human race for all that the human race had suffered, that they were not very far from the standpoint of Omar Khayyam as translated, or rather mistranslated, by Edward Fitzgerald. Fitzgerald, quite wrongly, makes Omar call upon God also to apologize to the human race:

O Thou who didst with Pitfall and with Gin
Beset the path I was to wander in,
Thou wilt not with Predestination round
Enmesh me, and impute my fall to sin?

O Thou, who man of baser Earth didst make,
And who with Eden didst devise the snake;
For all the Sin wherewith the Face of Man
Is blackened, Man's Forgiveness give—and take!

Now, the trouble with all this merely manward direction of purpose is twofold. The deepest, the truly characterizing feature of sin, is not that it is against man, but that it is against God. The solemn, numinous element in the consciousness of sin is ultimately derived, not from any human reference, but from awareness of opposition to and condemnation by God. And it is indeed by the reference to God that we are properly guided as to right action toward our neighbor. The principle of the decalogue is right: it is God who spake all these words, making us to know our duty toward men, by whatever means we happen to have heard them. And this brings us to the other fault of humanistic penitence. Apart from God, apart from belief in His existence, and the dependence of our human values upon Him, there is no final intellectual certainty that mankind is worth our repentance.

It follows in fact, as I have often seen for myself, as no doubt you have, that human idealism, based upon no adequate religious conviction, fails to survive the shock of real experience. I once knew a brilliant Socialist member of Parliament who believed in man. That was why he was a Socialist. Most ungratefully, his constituents threw him out when he was quite sure that he had served their best interests. He then ceased to believe in man. That possibly is why he is now in the House of Lords.

I should be the last to say that there is no need for repentance toward man. I am saying that it is insecurely grounded if it is only repentance toward man. The only adequate guarantee of an effective repentance toward man is repentance toward God who is the creator and ground of our common humanity. True penitence is toward God, even when it is concerned for wrong most patently done to human beings; for it is only the fact of God that makes it wrong in the profoundest sense.

The strength of this position is that it makes the social endeavor quite independent of the reactions of men, for we are not seeking men's praises or thanks, but God's pardon. Thus a truly Christian sociology is the only influence which can effectually rescue political action from its everlasting shiftiness of tactics and provide it with a permanently immovable objective. When our Blessed Lord said that to give a cup of cold water was a gift to Himself, He did not mean

that the material gift was everything and the fact of His own relation to it negligible. If you give a cup of cold water to a thirsty man and he throws it in your face because he was expecting whisky, you may be more careful with the next applicant—unless you happen to believe that you gave that cup to Christ, and that He did not throw it back!

WE COME now to our third and final reflection. Repentance toward God for all the acts and dispositions which have marred and frustrated the cohesions of men, must necessarily have an effect in our attitude toward the human order of which we are members. Social repentance must have its fruits. We are here upon the threshold of a vast and complex subject, and I must confine myself very rigidly to what I believe to be the barely essential considerations. The reformed social will cannot be properly implemented by an order which was called into existence by the will unregenerate and seeking unblest ends. The notion that if everyone became Christian no social or economic change would be necessary is pure sentimentalism. The idea that political or economic method is indifferent, so long as the Christian spirit is in control, is moonshine. It is a question of the end and purpose for which your political or economic instrument is devised: and the fact is that there is now no economic or political order in the world that was devised for ends which are truly Christian ends. You cannot reach Christian results by methods which are intrinsically adapted to reach un-Christian results. You might as well try to make battleships at a biscuit factory.

I am saying this in order that we may be saved from the merely pietistic supposition. I believe that what I am saying is sound. The acceptance of the Christian Gospel would not enable us to work the system of industrial Capitalism, or the Totalitarian systems of which we hear so much. These things have arisen out of the supposition that the Christian doctrine of man and of the human end is false. Their methods are devised to accomplish an end in which man's nature, according to Christianity, can have no satisfaction. Therefore the deepest penitence of spirit, the most profound appreciation of the shed blood of Christ, must, if it is to bring forth fruits meet for repentance, concern itself with the question of instruments, means, method; with the ordering of society, the relation between work and economic sustenance, the relations of men in industry, and indeed with the whole world of affairs. Not, indeed, that every Christian must be an expert in these things—I mean nothing so absurd—but that the Church should be empowered to perceive whether or not any proposal regarding the instrumentation of human life is in accordance with her own dogma of what human life is for. There must be an intelligent Christian sociology, as one fruit of an intelligent repentance. That is a necessity, if there is ever again to be a Christian civilization.

That intelligence will be realistic. To come for a moment to particulars, there is not the slightest use in vague surmises that if we were all to become completely Franciscan in our actual mode of life, we should solve the present economic problems of the world. We should not. We should merely be giving them up. Now, I, for one, do not believe that we ought to give them up. I do not believe that in man there is so strange and irrational a dichotomy that his intellect is bound to accomplish a productivity which his moral nature is equally bound to reject. I do not think we are called upon to assume that a great productivity and abundance are against the will of God, when they appear to have arrived by the honest applica-

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Our Marriage Canon

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

I WROTE ABOUT our marriage canon a year ago, in a belligerent tone which I considered certain to draw the fire of men who would refute my argument. When no notice was taken, I decided what I wrote was either negligible or else unanswerable.

Instead of our canon's representing the best and purest scholarship, the exegetical cream of the centuries, I find that there is in the minds of competent scholars a great doubt, to say the least, as to the authenticity of the text on which our famous "exception" is based.

But perhaps the canon did not come to its present form through scholarship but through a vote? For of course the vote of a man who wouldn't know a Greek word if he fell over it is just as good a vote as Bishop Gore's. Perhaps it was not exegesis but sentiment, up-to-dateness, that framed the canon? Or did it get out of the hands of the bishops into the management of men without classical or theological training? I wish someone would write a history of our canon.

Now certainly it is open to anyone to argue that times and conditions have greatly changed in nineteen centuries, and that legislation that fitted life then is no remedy for these our days; that our Lord did not correctly anticipate what was to be, and especially did not foresee the profound and attractive philosophy by which a highly intelligent generation would learn to defend its sins. It is certain that the spirit of that argument informs the thinking of many of our most civilized and best-dressed people. Well, if our Lord was mistaken or inadequate here, then perhaps also on other matters that intimately concern human happiness He may have misled us. If that be our attitude, what guidance have we?

Not now having access to large technical libraries, and not wanting to write a book about it, I will here as briefly as I can outline an argument against the exceptive clause in our canon.

First, if it were not for St. Matthew 19:9, the question would not arise at all. Both the argument and the legitimate inferences in all the rest of the New Testament are indisputably against dissolubility of valid marriage. There is no difficulty at all in St. Matthew 5:32. And, by the way, reading the last clause of that verse, I ask, How can it be that the man commits adultery if he marries a woman-put-away, even put away for the cause of fornication, except on the basis that the separation did *not* break the vinculum, the bond? And if the man who marries her commits adultery, does not she also herself continue therein? For adultery cannot inhere in one party only. It is no answer to say she was an adulteress already. And if this one allowed cause of separation does not break the bond, then no less or other cause can be thought to do so.

The other texts on this subject are St. Mark 10:2-12; St. Luke 16:18; Romans 7:2-3; I Corinthians 7:10-16, 39; Ephesians 5:22-23.

Now here you have two Evangelists, one of them the earliest, and St. Paul giving us the teaching of Jesus on marriage; and their testimony is clear, unmistakable, and unanimous that our Lord allowed no divorce from the bond of mar-

DID OUR LORD really make an exception to His general condemnation of divorce, as the law of our Church apparently assumes? ¶ Fr. Hay points out that the present form of the marriage canon rests upon a text the authenticity of which has been seriously questioned by many competent authorities, and which is hardly an adequate basis for legislation.

riage. Read the above texts and you will see why I say that against all this clear evidence there remains only one doubtful verse, St. Matthew 19:9, to disturb the unanimity. If I can dynamite that verse, our canon will be left gasping without a leg to stand on.

"I make this proposition boldly, that for the first 300 years after Christ, you have not a shred or a vestige of divorce with remarriage for any cause whatever" (W. E. Gladstone, Divorce Bill, July, 1851). I haven't read all the literature of those 300 years, perhaps Gladstone hadn't either; but he was speaking before a public where there were plenty who would have been both glad and able to contradict him, if it could be done. During those 300 years the problem of divorce must have arisen frequently and acutely; and if those who had to deal with it had had St. Matthew 19:9 in its present form before them, a large body of difficulties could have been avoided, and very different decisions given. In which case we would have many a "shred and vestige" of divorce to support the view of our canon.

Take just two writers in those centuries. Justin the Martyr (c. 150 A. D.) speaks as one who knows, without any doubt, what Christ's teaching was: "He who marries a woman put away from another man committeth adultery" (*Apol.* 1.15). Hermas (probably a little earlier than Justin): "What is a man to do if he detect his wife in adultery, and she persist? Let him put her away, and let him remain by himself. But if, after putting away his wife, he marry another, he commits adultery" (*Mand.* 4.1). Both of these, discussing the very substance of St. Matthew 19:9, seem unaware of any words of Christ that would contradict their confident assertions. From these and other places it becomes clear that St. Matthew 19:9 was not then in its present form. Tatian's *Harmony of the Gospels* and Clement of Alexandria (c. 180 A. D.) have in this place another form of words. It does not seem possible to doubt that another reading existed, agreeing with the rest of the New Testament, and disagreeing with our canon.

SOME OF OUR scholars agree that the verse is suspect, and argue long and learnedly to that effect. Space forbids much quotation. Samples are Wright's *Synopsis of the Gospels in Greek*, Salmon's *Human Element in the Gospels*, and Allen's *Commentary on Matthew* ("Mark here is original"). Alfred Plummer is considered by scholars to be a scholar. His *St. Matthew* observes: "The remark of the disciples in verse 10 confirms the view that Christ forbade divorce, even in the case of the wife's unchastity" (page 260). Roman Catholic scholars have done their best to reconcile this verse as it stands, with the clearly contrary teaching of the rest of the New Testament, and their very ingenious arguments have been as ingeniously exploded by their own brethren. So we have to come to this conclusion; either the text or the context is at fault; but no one has ever made any complaint about the context.

The oldest and best Greek manuscript we have is the Vati-

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Church Conferences and Camps

EVERY YEAR thousands of Church people, young and old, take part in the summer conferences that are perhaps the most attractive feature of the program of the Church. A notable list of prominent speakers, educators, and administrators presents an unusually interesting program in every province this year, many of which place strong emphasis on the Forward Movement. A partial list, which will be supplemented in a later issue of *THE LIVING CHURCH*, follows:

PROVINCE OF NEW ENGLAND

Concord Conference

THE Concord conference, Church conference of the province of New England, will be held June 22d to July 1st in St. Paul's School, Concord, N. H. Its purpose, to make religion real, is backed by 15 years' experience. Courses are offered under three illuminative headings, the first of which is *The Thinking Church* and includes: The Old Testament in the Christian Year by the Rev. James Stuart Neil; The Life of Christ, the Rev. Dr. E. Arthur Dodd; Vistas of Faith Open to Modern Man, the Rev. Dr. Thomas S. Cline; The History and Use of the Prayer Book, the Rev. Dr. James A. Muller; Creative Christian Leaders, the Rev. Robert L. Bull, Jr. Under *The Teaching Church* come: How to Teach Religion, Miss Erna B. Blydow; Methods and Materials, Miss Lillian M. Boyd; Coaching, Mrs. Maude Copley; Church Music, Lawrence Apgar; Altar Guilds, Miss Mary Chester Buchan and Sister Eleanora, CSM. *The Working Church* presents: The Missionary Enterprise Today, the Rev. Dr. James Thayer Addison; Building a Christian World, the Rev. William W. Lumpkin; Youth and the Church, the Rev. Arthur O. Phinney; Christian Faith and Life in the YPF, the Rev. Malcolm Taylor; Discipleship and the Forward Movement, the Rev. Dr. Arthur M. Sherman; Going Forward in the Rural Areas, Miss Margaret W. Teague. *The Guiding Church* is illustrated by two courses: Practical Problems in Our Devotional Life, given by the Rev. Nathaniel N. Noble; Personal Religion, the Rev. Russell S. Hubbard.

Registration may be made with the Rev. Malcolm Taylor, 1 Joy Street, Boston, or Kingsley L. Bennett, 1511 Turks Head Building, Providence, R. I.

PROVINCE OF NEW YORK AND NEW JERSEY

Provincial Conference on Rural and Social Work

THE New York and New Jersey provincial conference on rural and social work will have lectures by the Rev. Jerrald C. Potts, rector of St. Mark's Church, Hoosick Falls, and the Rev. Dr. Edwin G. White of Geneva, N. Y. There will also be informal conferences on rural work, and four practical topics related to markets, food, milk control, and soil conservation will be presented by experts on these subjects.

Information regarding the school and conference, which will be held July 22d to 26th, will be supplied by the Ven. Guy H. Purdy, Albany.

Albany Cathedral Summer School

The Albany Cathedral Summer School will hold its 31st session at St. Agnes School, Albany, June 22d to 26th, in combination with the provincial conference on rural and social work. Lecturers at the school will be the Rev. Dr. Stanley Brown-Serman, the Rev. Malcolm S. Taylor, the Rev. Harold H. Renfrew, and the Rev. A. Abbott Hastings, rector of St. Paul's Church, Troy.

Eagle's Nest Conference

Announcement has been made of the faculty and courses of the second annual Eagle's Nest summer conference in the diocese of Newark, which will be held June 21st to 28th, at Delaware, N. J. They are as follows: Bishop Washburn of Newark, Personal Religion; Miss Bertha Richards, dean of The Bishop Tuttle Training School, Africa and the Negro in America; the Rev. David K. Montgomery, rector of St. Peter's Church, Morristown, N. J., Companions of the Master; the Rev. John E. Bailey, rector of All Saints' Church, Glen Rock, N. J., Great Bible

Themes; the Rev. Charles R. Feilding, rector of St. Mary's Church, West New Brighton, Staten Island, N. Y., The Teaching of the Church; Bishop Ludlow, suffragan of Newark, The Christian Faces His World Problems; the Rev. Dr. A. Vincent Bennett, rector of Christ Church, Fitchburg, Mass., The Hymns of the Church; Miss Mildred Brown of the diocese of Long Island, The Use of Dramatics in the Church; the Rev. John H. Rosebaugh, rector of the Church of the Atonement, Tenafly, N. J., Understanding the Child; the Rev. Charles E. Hutchison, rector of Christ Church, East Orange, N. J., What Can We Do About It?; the Rev. Percy T. Olton, rector of St. James' Church, Newark, N. J., The Book of Common Prayer.

The Rev. A. Stewart Hogenauer is dean and registrar of the school and any communications concerning it should be addressed to him at 99 Main St., Orange, N. J.

Grace Chapel Camps for the Underprivileged

A month's vacation in the country will be provided for at least 200 underprivileged children and young people in the parish of Grace Chapel, New York City, this summer at the Grace camps in Palisades Interstate Park which are maintained by Grace Church, New York.

The boys' camp is located at Bear Mountain near Southfields, New York, and will be under the direction of George Syme, Jr., recreational director of the chapel. Mr. Syme is a graduate of Springfield College, Mass., and was formerly on the staff of the national Recreation Association. The girls' camp about 15 miles distant, is located at Barnes Lake, and will be under the supervision of Miss Kathrine Fischer, secretary of the Grace Church Sunday School.

An appeal for funds to carry on the fresh air work has been sent to the congregation of Grace Church by Dr. W. Russell Bowie, rector.

The camps will open on July 1st. Children from eight to 14 will vacation there during July and young people from 14 to 18 during August. They will be transported in chartered buses.

The program of activities at the camps includes swimming, boating, volleyball, handcrafts, overnight hikes, archery, nature study, contests with other camps, and motion pictures. Religious training will be provided under the direction of the Rev. Richard E. Benson, assistant to the vicar of the chapel. A nominal sum is charged those campers who are able to pay, though many of the families are on relief and unable to do so.

Religious Education Conference at Silver Bay

The department of religious education of the diocese of Albany, the Rev. Nelson M. Burroughs, chairman, has organized its first Summer Conference, to be held July 5th to 11th at Silver Bay on Lake George. The conference is designed particularly for young people and the aim will be to train leaders.

Bishop Oldham of Albany will be the chaplain and the Rev. Dr. Robert W. Woodroffe the executive officer of the conference. The Rev. William D. Orr, rector of St. Ann's, Amsterdam, will be dean of men, and Mrs. Rollin S. Polk dean of women. On the conference faculty are the Rev. Edward R. Welles, chaplain of St. Mark's School, Southborough, Mass.; the Rev. Dr. Charles L. Taylor, Jr., of the Cambridge Theological School; Miss Mabel Lee Cooper of the national Department of Religious Education, and the Rev. E. N. Porter Goff, vicar of Immanuel Church, Streatham, London, a distinguished Church of England clergyman who is visiting this country during the summer as an exchange preacher.

Applications should be made to Dr. Woodroffe, at 68 So. Swan St., Albany, N. Y.

Anglican Society Summer School

The summer school of the Anglican Society will be held June 22d to 26th at Camp Nejecho, Mantoloking, N. J. The list of speakers and their subjects include: the Rev. Dr. Walter Lowrie, canon of Trinity Cathedral, Trenton, N. J., The Doctrinal Background of Anglicanism; the Rev. Philip Fifer of Baltimore, Md., Liturgical Principles Underlying the Book of Common Prayer; the Rev. Francis F. E. Blake, St. Mark's Church, Philadelphia, Ceremonial of the Eucharist; the Rev. Dr. H. R. Gummey, The Anglican Society; the Rev. N. S. Howell,

Practical Problems; the Rev. W. P. C. Loane, Church Music; the Rev. Dr. J. S. Dauerty, The Liturgical Movement in the Presbyterian Church; Clinton Rogers Woodruff, former director of Public Welfare, Philadelphia, and an associate editor of THE LIVING CHURCH, Social Welfare and Catholic Principles.

PROVINCE OF WASHINGTON

Shrine Mont Seminar

THE seventh Shrine Mont seminar for clergy of the general Church will be held from July 6th to 17th. The faculty and themes are: the Rev. Dr. E. Clowes Chorley, historiographer of the Church, Historic Leaders and Movements in the American Church; the Rev. Dr. Charles W. Lowry, Professor of Systematic Theology, V. T. S., Christologies, Classical and Contemporary; the Rev. Dr. G. MacLaren Brydon, historiographer of the diocese of Virginia, The Church in Virginia and Its Historic Influence; Bishop Goodwin, coadjutor of Virginia, America and the Rural Church; Bishop Strider, coadjutor of West Virginia, The Christian Ministry and Today; the Rev. Malcolm S. Taylor, chaplain of the seminar, The Life of Our Lord.

The only charge to the clergy, or to wives accompanying the clergy, will be the special rate for board, room, and service, of \$18 for the 12 days, or nine dollars for six days in either week. Advance notice of intention to attend will ensure reservations and should be addressed to the Rev. Dr. Edmund L. Woodward, director, Shrine Mont, Orkney Springs, Va.

Erie-Pittsburgh Conference

The 23d annual Erie-Pittsburgh summer conference will be held at Kiskiminetas Springs school, Saltsburg, Pa., June 28th to July 3d. Miss Evelyn G. Buchanan, director of Religious Education, in charge of the program, followed similar lines to that of previous years. Total expenses for the five-day conference will be \$13.50 this year.

Four courses of special interest to the clergy are being provided in addition to a clergy discussion hour. There will be six courses especially for those interested in religious education. In the field of social work there will be a five-hour course with lectures by specialists and periods for discussion for both young people and adults in small groups. There will be a course for choir leaders and seven courses of general interest to adults.

Preceding this conference there will be a weekend conference for adults from June 26th to 28th to give an opportunity for men and women who cannot attend the longer conference to share in the good things provided at Kiski. This year there will be two five-hour courses: Missionary Education for Adults, led by Mrs. Orrin F. Judd, educational secretary for the Woman's Auxiliary in the diocese of Pennsylvania; and Religion in Family Life, led by Charles F. W. McCreedy of Mt. Lebanon, Pa.

There will be one lecture on the care of the Altar by Sister Madeline Mary, C.T., and Miss Mabel Lee Cooper, the national secretary for teacher training will be present for the weekend for individual consultation on Church school problems.

The total cost of registration and room and board for the weekend will be \$6.50. All registrations should be made in advance to the Rev. T. J. Bigham, 325 Oliver Avenue, Pittsburgh.

Peninsula Summer School

The 16th session of the Peninsula summer school will be held at Ocean City, Md., June 28th to July 3d inclusive.

The school was not held last year, but after making a preliminary survey which indicated that 75 people would attend the school, it was decided to go forward with plans to rejuvenate the school which is one of the oldest in the Episcopal Church. Bishop Cook of Delaware, president of the National Council, will be the chaplain. Courses and leaders of the school, which is sponsored by the dioceses of Delaware and Easton, are as follows: kindergarten, Miss Ellen Jenkins of Baltimore; primary, Miss Florence Miller of Wilmington, Del.; junior, Miss Jennie Trapier, also of Wilmington; The Bible, the Rev. Walden Pell, II, headmaster of St. Andrew's School, Middletown, Del.; The Prayerbook and the Forward Movement, Bishop Cook; Mission Study, Miss Grace Lindley, executive secretary of the Woman's Auxiliary; Young People and Life Problems, the Rev. James A. Mitchell of Englewood, N. J.; Religious Drama in Action, Miss Mildred H. Brown of New York; Christian Ethics and Moral Theology, the Rev. C. L. Atwater of Chestertown, Md.; Teach-

ing Methods in Child Psychology, Prof. T. J. Caruthers of State Teachers' College, Salisbury, Md.; and Principles of Religious Education, Dr. Frederick G. Livingood, professor of education at Washington College, Chestertown, Md.

Strong emphasis on the Forward Movement is to be made in all phases of the conference, and the Rev. Franklin J. Clark will present the mission of the Church in illustrated lectures and travelogues of home and foreign fields.

West Virginia Conference

The eighth annual summer conference of the diocese of West Virginia will be held at Jackson's Mill, W. Va., June 15th to 20th. Bishop Strider, coadjutor of West Virginia, will conduct the Bishop's Half Hour daily.

Courses for Church school workers are: A Study of the Teacher, by the Rev. C. W. Brickman, Fairmont, W. Va.; The Educational Program of the Parish, by the Rev. J. L. Jackson, Charlotte, N. C. A special YPF course is presented by the Rev. A. W. Eastburn of St. Barnabas Church, Philadelphia. Courses for clergy and lay people are: The Educational Program of the Parish, by the Rev. J. L. Jackson; Church History—From Jerusalem to Washington, by the Rev. C. P. Sparling, Christ Church, Kentucky; Church Music, by the Rev. C. W. Brickman; The Church and Social Service, by the Rev. W. G. Gehri, Morgantown, W. Va.

June 16th will be Missionary Day, planned especially for the Woman's Auxiliary, and led by the Rev. Herbert A. Donovan, Fairfax, Va.

June 17th will be devoted to the Young People's Fellowship. Dr. C. F. McClintic, warden of the West Virginia Penitentiary, will speak on Youth Training and the Church in Relation to the Crime Problem.

Blue Mountain Conference

The 11th annual Blue Mountain conference will be held at Penn Hall, Chambersburg, Pa., June 22d to July 3d. It is described as an advanced conference, offering to those who are already active in the life and work of the Church an opportunity to prepare themselves for more effective service.

A number of unusually interesting courses led by noted Churchmen and educators include: Personal Problems, the Rev. Thomas L. Harris of Philadelphia; Appreciation of the Prayer Book, the Rev. L. Bradford Young of Brooklyn; Survey of Church Music, Ernest White, chairman of the Bard College music department, Columbia University; Fundamental Doctrines of Christianity and Their Implications, the Rev. Dr. Don Frank Fenn of Baltimore; The Church, Its Task and Its Resources, the Rev. Dr. A. C. Zabriskie, of the Virginia Theological Seminary; Communism, Fascism, Socialism, and Christianity, the Rev. Bradford Young; Liturgical Prayer, the Rev. Henry B. Thomas of Kingsville, Md.; St. Paul and the Present Day, the Rev. Thomas L. Harris; Social Case Work, Miss Gwynedd D. Owen, executive secretary, Church Mission of Help in the diocese of Southern Ohio; Missions at Home and Abroad, Dr. Lewis B. Franklin, vice-president and treasurer of the National Council; The Negro in America and Negro-White Relationships, Miss Leila Anderson, acting educational secretary of the national Woman's Auxiliary; Building Your Church School, the Rev. Ernest E. Piper of Williamsport, Pa., assisted by Miss Helen C. Washburn, director of religious education at Christ Church, Philadelphia.

The Rev. B. Duvall Chambers of Roxbury, Va., is secretary of the conference, and the registrar is Mrs. Arthur H. Fawcett, 1295 Denmark Road, Plainfield, N. J.

A children's conference is held in connection with this conference, directed by Miss Gwendolyn Miles, director of religious education at the Cathedral of the Incarnation, Baltimore.

V. T. S. Conference

The Rev. Dr. Henry P. Van Dusen, the well-known associate professor of systematic theology and the philosophy of religion, and dean of students at the Union Theological Seminary, will deliver a series of lectures on Issues in Contemporary Christian Thought at the summer school of the Theological Seminary in Virginia, Alexandria, Va., June 8th to 12th. Dr. Van Dusen will be the speaker at the evening sessions at the clergy school, and among the topics which he will discuss are: The Present Religious Situation, Issues in Contemporary Thought About

God, The Interpretation of the Significance of Jesus, The Church and Society.

During the morning, lectures will be given by the faculty. The Rev. Dr. Thomas K. Nelson, professor of Old Testament language and literature, will give a course on the prophet Isaiah; the Rev. Dr. Alexander C. Zabriskie, professor of medieval and modern Church history, will probably take as his subject The Present Task of the Church; the Rev. Dr. Charles W. Lowry, associate professor of systematic divinity, is expected to discuss Christology; the Rev. Dr. Wallace E. Rollins, dean of the Seminary and professor of early Church history, will take as his subject The Life of Christ in the Light of Modern Knowledge. The Rev. Dr. C. Sturges Ball, professor of practical theology and homiletics, will be chaplain of the school.

Valley Forge Conference

The Valley Forge conference for young people from 16 to 28 years of age will be held July 12th to 18th at the Valley Forge Military Academy, Wayne, Pa. Courses and leaders include: Christian Sociology, by the Rev. Joseph F. Fletcher, director of the School of Applied Religion, Cincinnati, and an associate editor of THE LIVING CHURCH; The Life and Practice of the Early Church, by the Rev. Dr. Howard Morris Stuckert of Philadelphia; Capitalists and Reformers, Kings and Queens, Popes and Politicians (a study of the English Reformation), also by Dr. Stuckert; The Liturgy—Its Life and Spirit, by the Rev. Gordon Wadhams of New York; The Sacraments, by the Rev. Reginald Mallet of White Plains, N. Y.; Problems in the Life of Our Lord, by the Rev. Dr. Felix L. Cirlot; Church Music, by the Rev. Frank Leeming of Peekskill, N. Y.

The dean of the faculty is the Rev. Wallace E. Conkling of Germantown, Philadelphia, and the executive secretary is the Rev. William P. S. Lander of Rosemont, Pa. The Rev. William S. Chalmers, OHC, is chaplain.

PROVINCE OF SEWANEE

Vade Mecum Conferences

PREPARATION is now being made for the diocesan summer camps and conferences to be held at Vade Mecum. The schedule is as follows: clergy retreat, June 9th to 12th; YPSL convention, June 12th to 14th; then senior boys' camp, junior boys' camp, junior girls' camp, college girls' camp, senior girls' camp, each running for two weeks.

The season will end with a Woman's Auxiliary conference August 24th to 29th, and a conference of the Layman's League August 29th to 30th.

South Florida Camps

The summer camp committee of the diocese of South Florida has made announcements concerning the sessions for young people's camps this summer.

Camp St. Mary for younger girls opens its third session on June 8th and continues through June 20th. The Rev. Eldred Simkins of St. Cloud will serve as the chaplain. Miss Alcesta Tulane of St. Petersburg will be the directress. Miss Tulane will be assisted by Miss Annis Tulane; Mrs. Morton O. Nace of Tampa, Miss Betty Silcox and Miss Betty Gandy of St. Petersburg, Miss Mary Wing of Orlando, and Miss Betty White of New Smyrna.

Camp Wingmann for boys and girls opens on June 22d and continues through July 4th. The Rev. W. L. Hargrave of Cocoa will serve as the director. The Rev. Mr. Hargrave will be assisted by the Rev. Messrs. Martin J. Bram, Thomas H. Young, W. A. Lillycrop, and John B. Walthour; Misses Alcesta and Annis Tulane; and Morton O. Nace. The Rev. W. F. Moses, chairman of the department of religious education, will supervise the courses. Camp Wingmann, entering its eighth year, has turned away campers in the past few years because of lack of accommodations.

Camp Perry for younger boys opens on July 6th and continues through July 18th. Morton O. Nace of Tampa serves as director and the Rev. W. L. Hargrave serves as chaplain. Mr. Nace will be assisted by the Rev. H. F. Bache of Ft. Lauderdale and the Rev. George Schilling of Avon Park. Camp Perry, named after the Presiding Bishop, is in its fifth year.

The general staff is composed of Bishop Wing, the diocesan manager and treasurer, Morton O. Nace; assistant, Gordon Tucker of Miami. Mr. and Mrs. Frank Moore serve as camp

dieticians. All sessions are held at Lake Byrd Lodge, near Avon Park, Florida.

Camp Reese Conferences

Plans for conferences and camps at Camp Reese, Georgia's popular summer conference center, have been completed. The young people's camp, June 6th to 20th, will present the following courses: The Church's Program, by Bishop Barnwell, co-adjutor of the diocese; Forward Together, by the Rev. Elwood L. Haines; Life of Our Lord, by the Rev. Robb White, Jr.; Church Teachings, by the Rev. Joseph Burton; and Young People's Work, by Miss Cecil B. Burroughs.

The girls' camp, July 7th to 21st, will have as its theme, *Fair Play*. Miss Cecil B. Burroughs is director, and courses offered are: Yesterday, by Miss Margaret Seabrook; Today, by Miss Ruth Foster; Tomorrow, by Mrs. Jack Daniel; and Dramatics, by Miss Lorena Smith.

The adult conference, from June 20th to July 4th, will be directed by the Rev. Dr. David Cady Wright. The Woman's Auxiliary will be presented by Mrs. Fred Ramsey, president of the Tennessee diocesan Woman's Auxiliary; Trends in Young People's Work, by Miss Dorothy May Fischer of the National Council; Young People's Work in Georgia, by Miss Cecil Burroughs; The Church's Program, by Bishop Barnwell; Christ in Industry, by the Rev. Dr. W. W. Memminger; The Bible, by the Rev. Dr. David Cady Wright; and Life of Our Lord, by the Rev. John A. Wright.

The theme of the boys' camp, from July 21st to August 1st, will be *Followers of the Marked Trail*. The Rev. Robb White, Jr., is director, and the other members of the faculty are the Rev. Dr. James B. Lawrence, Joe Jardine, and Robb White, III.

The week-end of June 12th, 13th, and 14th is set aside for the young people's convention.

St. Augustine's Conference

The 27th annual conference for Colored Church workers at St. Augustine's College, Raleigh, N. C., announces as its purpose "to train and stimulate worthy and capable leaders for the work of the Church, with emphasis upon religious education, missions, social service, and a flexible program for the young people." The faculty includes Bishop Penick of North Carolina, the Rev. Dr. Arthur M. Sherman of the Forward Movement Commission, the Rev. Messrs. Alfred S. Lawrence, John E. Culmer, David T. Eaton, and Edgar R. Neff; Misses Esther V. Brown, national field secretary of the Woman's Auxiliary, Louise Starr, Episcopal student secretary of the University of Georgia, and Louise McKinney, instructor in religious education at the Bishop Tuttle School; Prof. L. Thaddeus Caldwell, director of music at St. Augustine's College; and Mmes. William J. Gordon, president of the North Carolina Woman's Auxiliary, and Julia B. Delaney, director of dramatics at St. Augustine's College.

Kanuga Lake Conferences

A conference for college students and a camp for little girls have been added to the summer program for Kanuga Lake, Hendersonville, N. C., conference center, where the ninth season will be opened on June 9th, with a retreat for women.

The program also includes conferences for young people, junior boys and girls, adults, clergymen, and laymen. After August 1st, the property will be used for resort purposes, with a boys' four weeks' camp in connection therewith.

A number of notable leaders have been procured for the faculty of the conferences, among them the Rev. Dr. T. O. Wedel, secretary for college work of the National Council; the Rev. Vernon McMaster, secretary for Church school administration; Miss Dorothy Fischer, secretary for young people; Mrs. D. D. Taber, field secretary for the Woman's Auxiliary, and Miss Mabel Lee Cooper, secretary for teacher training.

Among others are the Rev. Dr. Wallace E. Rollins, dean of the Virginia Theological Seminary, and the Rev. Dr. Charles L. Wells, dean of the Theological Seminary at Sewanee, Tenn.

Bishop Finlay of Upper South Carolina is in charge of the Kanuga conferences and will have a class at the adult conference. Bishop Thomas of South Carolina is in charge of the clergy conference, and Bishop Darst of East Carolina and Bishop Gribbin of Western North Carolina will be leaders in the conference for college students which will take place at the same time as the adult conference, July 11th to 25th.

PROVINCE OF THE MIDWEST

Cranbrook Conferences

THE Cranbrook summer conference, an annual feature of the department of religious education in Michigan, will be held from June 21st to June 27th in the buildings of Cranbrook School, Bloomfield Hills. The program is under the direction of Bishop Page of Michigan; Miss Elizabeth S. Thomas, diocesan director of religious education; and the Rev. R. E. Charles of Detroit, chairman of the conference.

Leaders for the 1936 conference include the Rev. Percy L. Urban of the Berkeley Divinity School, who will lead a course on Makers of Christian History; Bishop Page, who will conduct The Bishop's Hour for the entire conference during the first morning period; Mrs. Helen G. Hogue, mental hygiene counsellor, public schools of Highland Park, Mich., on Human Relationships; the Rev. Leonard K. Smith of Grosse Ile on The Church in These Times; Mrs. William L. Torrance, chairman of the religious education department of the diocesan Woman's Auxiliary, on New Horizons in Woman's Work; the Rev. J. G. Widdifield of Detroit, on Jesus Looks at Our World (for young people over high school age); the Rev. Hedley G. Stacey of Dearborn, on The Psychology of Christian Personality (for young people of high school age); Miss Deborah Burt, instructor in music in the public schools of Pontiac, on Music in Worship; the Rev. Warner L. Forsyth of Birmingham, Mich., on Jesus as Understood Through His Words; the Rev. Francis B. Creamer of Detroit, on Great Men in the Life of the Church (for young people over high school age); the Rev. Van Francis Garrett, director of religious education, St. Paul's, Flint, on Personalities in the Old Testament (for young people of high school age).

A demonstration Church school for all grades, pre-school through junior high, will also be held in connection with the conference, under the direction of Miss Mary Beckett, director of religious education in Trinity Church, Bay City. As part of the teacher training program of the diocese, a course on The Worship of the Church School will be conducted with the demonstration school as material, at Christ Church, Bloomfield Hills, by the Rev. Mr. Charles. Members of the conference who are Church school teachers or interested in religious education are permitted to elect observation of the story and expression period, or the worship service (to be conducted daily by the Rev. George S. Rathbun of Detroit), at the demonstration school.

Mrs. Warner L. Forsyth will act as dean of young women, and the Rev. Mr. Rathbun as dean of young men. Mr. Charles O. Ford, executive secretary of the diocese, will serve as business manager of the conference. The minimum age limit for the conference is 16 years, and young people under 18 years of age will be required to secure the written permission of their clergymen to attend. About 200 men and women can be accommodated at the Cranbrook school. The cost of the conference is \$14.

Wa-Li-Ro Conference

Wa-Li-Ro, a summer school and camp for choir boys and men, opens its third season at Put-in-Bay, Lake Erie, June 23d. The council consists of: Bishop Rogers of Ohio, president; the Rev. E. G. Mapes, executive vice-president; Paul Allen Beymer, musical director; Laurence Jenkins, master of choristers.

A special school for choirmasters will be conducted from June 29th to July 3d. The resident choir of boys will be used for demonstrations and will sing the daily services in St. Paul's Church. All phases of boy choir work will be studied with emphasis on the organization and instruction of a boy choir on a volunteer basis.

The faculty will include Dr. Healey Willan, vice-principal of the Toronto conservatory of music and organist of the Church of St. Mary Magdalene, Toronto; Ray Brown, organist and choirmaster of the General Theological Seminary, who recently returned from a year's study of the boy voice in England; Francis A. Mackay of St. Paul's Cathedral, Detroit; John Gorgon Seely of Trinity Church, Toledo; the Rev. Dr. Louis A. Daniels of Trinity Cathedral, Cleveland, lecturer on Church music at Kenyon College; and the members of the camp council.

Choirs attending the school are given half a day's instruction and rehearsing in the music of the Church, culminating in a public service. The afternoons are devoted to sports of all kinds. Members are comfortably housed in a large hotel which they share with the instructors.

Wa-Li-Ro is affiliated with the School of English Church

Music, London, which is under the directorship of Dr. Sydney H. Nicholson.

Kemper Hall Conference

Arrangements are nearing completion for the annual summer conference of Church workers, to be held June 29th to July 10th at Kemper Hall, Kenosha, Wis. This is one of the oldest summer conferences, having been started at Racine College.

The Rev. Dr. Charles Herbert Young, rector emeritus of Howe School, will be chaplain of the conference. Prof. M. Boyer Stewart of General Theological Seminary will give a course, as will Dean Hoag of the Eau Claire Cathedral, and the Rev. LeRoy S. Burroughs of Ames, Iowa. Bishop Stewart of Chicago will be present one week.

Officers of this year's conference are: executive chairman, the Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, Evanston; dean of faculty, the Rev. Walter C. Bigler of Chicago; dean of women, Miss Leona Ludwig of Evanston, Ill.; dean of men, the Rev. John Young, Jr., of River Forest; business manager, the Rev. Herbert Miller of Champaign, Ill.

PROVINCE OF THE NORTHWEST

Evergreen Conference

PLANS are well under way for an extensive series of summer conferences at the Evergreen conference, near Denver. Bishop Fred Ingley, coadjutor of Colorado, is executive chairman of the conference committee.

The conferences will open with a young people's meeting, July 3d to 5th, followed by a clergy retreat, July 20th to 24th; Woman's Auxiliary day, July 25th; general conference, July 27th to August 7th; woman's retreat, August 9th to 12th; clergy conference, August 10th to 21st; and clergy retreat, August 21st to 26th.

The center will open for vacation periods on July 1st and will be open to Churchmen and women for this purpose through August 31st.

The Rev. Canon Winfred Douglas is chairman of the 1936 program committee, assisted by the Rev. Canon Harry Watts of St. John's Cathedral, Denver; Malcolm Lindsey, chairman of the department of religious education of the diocese of Colorado; the Rev. Gregory Mabry of Brooklyn; and Mrs. E. T. Boyd, director of rural work of the diocese of Colorado.

The Evergreen Conference is one of the oldest and most unusual of the Church's conference centers. Started by Canon Douglas with the thought of establishing an ideal Christian community, it has grown until it has an extensive property ideally located in the heart of the Rockies.

Bishop Johnson of Colorado is honorary chairman of the conference committee. Vice-presidents include Bishop Ingley, Bishop Beecher, and Canon Douglas. The executive committee in addition to Bishop Ingley and Canon Douglas, includes: the Rev. Harry Watts of Denver; the Rev. Gregory Mabry of St. Paul's, Brooklyn; Dean Philbrook of Trinity Cathedral, Davenport, Ia.; the Rev. Dr. Harold L. Bowen, rector, St. Mark's Church, Evanston, Ill.; the Rev. James Carman, Church of the Ascension, Pueblo; the Rev. G. A. C. Lehman, Denver; Malcolm Lindsey, Denver; Mrs. C. G. Mantz, Denver; Mrs. C. C. Moore, Denver; Miss Anne Woodward, Denver, and Mrs. E. T. Boyd, Denver.

South Dakota Summer Conference

The South Dakota summer conference will be held at All Saints' School, Sioux Falls, from June 9th to 19th, 1936. The Rev. Don G. L. Henning is recreational director, and the Rev. Conrad H. Gesner of St. John's Church, St. Paul, Minn., chaplain.

The Rev. LeRoy S. Burroughs will give a course for young people. Other leaders and courses are: the Very Rev. Paul Roberts of Denver and Bishop Johnson of Colorado, The Work and Program of the Church; the Rev. John Warren Day, The Social Teachings of Jesus; the Rev. Rex Wilkes of Chicago, Drama; the Rev. Gordon Brant, young people's adviser from the diocese of Minnesota, Building the Program for the Young People's Fellowship; Miss Ann B. Mundelein, secretary of the South Dakota department of religious education, Teachers Training; the Rev. Frank Damrosch, Jr., of Doylestown, Pa., Music.

The Rev. Vine Deloria will be boys' adviser and Miss Bernice Holland of St. Mary's School, Springfield, girls' adviser.

(Continued on page 700)

In the World's News

THE BIGGEST news story of the week was undoubtedly the invalidation of the Guffey Act for regulating the bituminous coal industry. The decision of the justices was extremely tangled—so much so that the process of reducing the number of judicial opinions to three took weeks of discussion. The general conclusion to be drawn from the decision is that it is constitutional to aid industry by fixing prices, but unconstitutional to aid labor by fixing wages and hours. It would seem that the invalidation of this bill, like that of the AAA, would create a clear-cut constitutional issue for the presidential campaign, but although labor groups have expressed their desire for some such amendment it is highly improbable that it will become an issue.

A BLOW AGAINST LYNCHING

IF THE PRECEDENT set by a Louisiana jury last week is followed, it may be unnecessary for a Federal anti-lynching measure to be passed. The jury awarded to the parents of a Negro boy, hanged by a mob, \$2,500 in a judgment against the sheriff and his bondsmen for negligence in the conduct of his duty. Not so long ago it would have been virtually impossible to get a jury in that part of the country to take such strong action against lynching, and perhaps even more significant than the material avenue of attack opened by the decision is the proof it offers of increasing popular opinion against this blot on American civilization. But local public opinion is notoriously fickle when such matters are concerned, and Federal legislation would be an invaluable buttress to law and order as against mob action.

INDIRECT JUSTICE

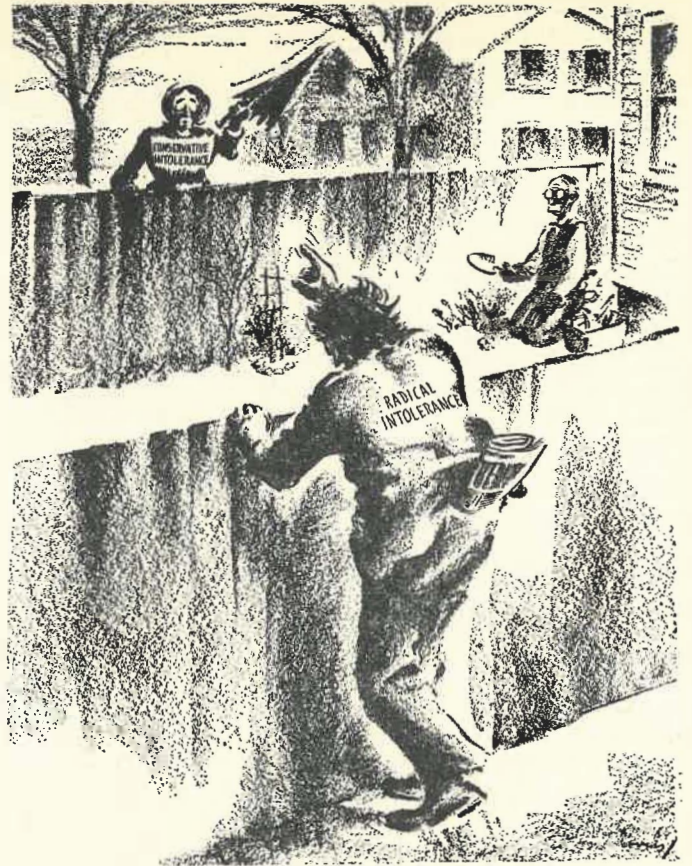
ON NOVEMBER 30th of last year, three labor organizers were flogged in Tampa, Florida. One of them, Joseph Shoemaker, died as a result of his injuries. Six Tampa policemen were brought to trial in the case and were convicted, not of the murder of Shoemaker, but of kidnapping one of his companions. This odd verdict was a surprise even to the prosecuting attorney, who asserted that the court's charge to the jury was virtually a directed verdict of not guilty.

The trial was in large part a battle ground for political philosophy, as the defense attorney defended the action of the six defendants on the ground that the labor organizers were Communists. This was shown by the fact that the three men had agitated for organization among tobacco workers, whose living conditions and wages are a blot on American social life. In the course of investigation of the death of Shoemaker and kidnapping of his companion considerable evidence was collected to show a close relationship between the Ku Klux Klan, business leaders, and un-American Fascist activities against labor.

Citizens of Tampa were thoroughly aroused by the condition disclosed in the investigation and the trial was the result of a popular demand.

THE INTERNATIONAL SCENE

INTEREST on the part of the United States in affairs European was greatly stimulated by announcements to the effect that both France and Great Britain might soon ask to discuss their defaulted debt to the American government. Word came just as the State Department was preparing the semi-annual "dun" which goes out to all the nations owing us about thirteen billions of dollars, except, of course, to Finland which always pays promptly.



HOW ABOUT A "GOOD NEIGHBOR" POLICY AT HOME?
—The Milwaukee Journal.

From France the word came from the Premier-designate himself, Leon Blum, the Socialist who has heretofore refused a place in a French Cabinet. From London came reports that powerful forces in the British Conservative Party were moving to take up the war debts question soon.

Austria's Clericalist government consolidated its position last week, while the ousted Prince Von Starhemberg anxiously conferred with Heimwehr leaders without apparently coming to any conclusion as to a practical course of action.

Italy has sent four foreign journalists out of Ethiopia, including the correspondent of the *New York Times*. Usually, conquerors take action of this sort when they are carrying on practices they would like to conceal from the rest of the world. . . . The economic situation in Germany continues to receive much discussion. General Goering has been given charge of all matters pertaining to raw materials and international exchange—the most important economic questions today in Germany. . . . In China there are new moves. Japan is steadily moving to establish an economic protectorate over China. One observer says that Chiang Kai-Shek must soon choose between becoming a tool of Japan and a contest to drive out the invader.

RELIGION IN OTHER COUNTRIES

THE MEXICAN GOVERNMENT showed anew its enmity to the Roman Catholic Church last week by denying Roman Catholic authorities permission to have the body of Archbishop Diaz of Mexico, who died recently, lie in state in the Cathedral.

In Holland, Roman Catholic clergy united to strike a blow at the Nazi movement by denying the sacraments to the 55,000 members of the Dutch Nazi organization.

Meanwhile the German government ratified its previous motions toward disavowing the German Faith Movement, a Nationalistic "blood-and-soil" sect by promulgating a decree prohibiting all Nazi officials from association with the movement.

Opening the International Roman Catholic Press Exhibition in Rome, Pope Pius condemned the suppression of the Roman Catholic press by both Russia and Germany. He said these countries paid it high honor, and recognized its power, when they interfered with religious publications.

TWO JEWISH HOMES

TWENTY-SIX JEWS, sixteen Arabs, and one Christian have been killed in the last month in rioting in Palestine which virtually amounts to a civil war, as Arabs are now refusing to pay taxes or cooperate with the Government. The British authorities have brought in troops and inaugurated a strict curfew law in an attempt to quell the uprising, no doubt due in part to England's loss of prestige from the Ethiopian fiasco.

In view of this ominous situation in the "Jewish National Home," negotiations now under way to settle 20,000 German Jews in Ethiopia gain considerable significance. The Germans would like to get rid of the Jews, and the Italians would like to get Jewish capital, especially from Germany, as this would help liquidate a tie-up in finance between the two countries.

RELIGION IN THE UNITED STATES

OHIO ROMAN CATHOLICS succeeded in capturing the Democratic nomination to the State legislature on the parochial school issue, in the face of a storm of Protestant criticism against putting the Church into politics.

The American Unitarian Association last week adopted a "resolution of repentance" rescinding their action during the World War of applying economic pressure against ministers who opposed the war.

Over 7,000 clergymen went on record recently as being opposed to any war, replying to a national poll on war and peace conducted by Bishop James D. Baker of the San Francisco area of the Methodist Episcopal Church. Questionnaires were sent to 100,000 ministers of whom 12,854 replied.

The Methodist Episcopal Convention closed last week, after surprising many by turning what was expected to be a battle into what one correspondent described as a "love feast." The tune "America" drowned out the doxology as the delegates adopted a report urging efforts toward peace, including a national Department of Peace, entry into the World Court, negotiations with a view toward entering the League of Nations, and conscription of capital as well as men in wartime. The report on economic questions followed a middle-of-the-road policy and the Methodists reaffirmed their traditional stand on the liquor question.

A SPLIT IN THE SOCIALIST PARTY

THE FIRST of the national party conventions, that of the Socialists, resulted in a split between the right and left wing groups, after a proposal for a "united front" with the Communists had been turned down. The leader of the seceding Socialists, who walked out in protest against the militant radicalism of Norman Thomas, Mayor Daniel W. Hoan, and their associates, is Louis Waldman of the New York State delegation, which formed the nucleus for a new party that may nominate its own candidates for President and Vice-President, thus adding to the confusion in which the minor parties already find themselves.

THE CHILD LABOR AMENDMENT

THE CHILD LABOR AMENDMENT to the Constitution continues to have hard sledding. Passed by Congress in 1924 and submitted to the states for ratification in June of that year it has to date been approved by the legislatures of 24 states out of a necessary 36. In 22 other states the legislatures have definitely rejected the amendment, but since there is no time limit for ratification it is possible for this action to be reversed in subsequent sessions of the legislatures in these states.

The American Institute of Public Opinion has just completed a nation-wide poll of the American people on this subject and the results are rather surprising. To the question, Do you favor an amendment to the Constitution giving Congress the power to limit, regulate, and prohibit the labor of persons under 18?, 61% of the 130,000 voters canvassed replied yes and 39% no. In only three states, South Dakota, Kansas, and Maryland, did the percentage of negative votes exceed the affirmative ones. In 19 of the 22 states in which the legislature has rejected the amendment, the voting public today favors its adoption.

Originally a non-partisan issue, the Child Labor Amendment has become a matter of partisan politics. This is shown by the fact that while 72% of the Democrats canvassed were in favor of the amendment 52% of the Republicans were opposed to it. There is also a split between the farmers, who rejected the amendment by a small majority, and the city people, who approved it by an overwhelming majority.

An interesting side light on the poll is that in a smaller preliminary canvass where the Institute of Public Opinion used the more general question, Do you favor an amendment to the Constitution prohibiting Child Labor?, the affirmative vote was 82%.

It seems apparent that the American public definitely believes in the abolition of child labor and that the difference of opinion arises when the question becomes involved in such controversial issues as states rights versus federal control, capital versus labor, and rural versus city interests.

The "New Oxford Lectern Bible"

THE *New Oxford Lectern Bible*, published recently by the Oxford Press, has a Royal history attached to it. A few years ago it was the wish of King George to present a Bible for the lectern of the new cathedral in New York. The King's librarian made inquiries. He approached Sir Humphrey Milford, but no Bible was available worthy of the modern tradition of printing.

Sir Humphrey decided, therefore, to make a new book. He asked Mr. Bruce Rogers, as an expert in type and book designing, to cooperate with the printer of the university; and the *New Oxford Lectern Bible* is the result of their collaboration.

It is a worthy successor of the Baskerville and Doves Bibles, and makes a new advance in the history of fine printing. The dignity and absence of fussy detail in setting give the book beauty and distinction. The type is heavy, but not over-black. For the sake of smooth reading there are no verse-breaks in the prose chapters other than a simple sign in the text. The poetical parts of the Scriptures are set out in verses corresponding to the original Hebrew.

The text is that of the Authorized version, with the Apocrypha. The limited first edition, on hand-made paper, was published at fifty guineas. The new edition is published at fifteen guineas. In America the price is \$100. A few copies of the limited edition are available at \$265.

Elizabeth Jaudon Lea

By Harriet Philips Bronson

IT IS with the profoundest sorrow that the national committee of diocesan Altar guilds must record the death of their beloved chairman and leader, Miss Elizabeth Jaudon Lea, who died after a long illness at her home in Philadelphia at four o'clock on the afternoon of Good Friday, April 10th, 1936.

She came of an old Philadelphia family, the daughter of the late George Henry Lea and the late Alice Van Antwerp Lea, formerly of Cincinnati, who was a sister of Mrs. William T. Manning, wife of the Bishop of New York.

She was educated at Miss Irwin's School in Philadelphia, and at St. Timothy's School, Catonsville, Maryland.

In recent years she had made her home at the Wellington in Philadelphia, with her brother, Van Antwerp Lea, who survives her. Another brother, Francis Carey Lea, also survives her.

She was a member of the national society of Colonial Dames of America, and was identified with all that was finest socially and culturally in Philadelphia, with a wide circle of friends, yet all who knew her realized that the dominant interest of her life was her love of the Altar and all it stands for. As a devoted member of St. Clement's parish, and its Altar guild, she was never happier than when arranging flowers on the Altar or making some other loving preparations there.

She was a member of the Confraternity of the Blessed Sacrament and an associate of the Sisterhood of St. Margaret, and keenly interested in the Catholic Congress movement. As one of the original members of the Altar guild of the diocese of Pennsylvania, founded in 1913, she served as secretary for twelve years and thereafter as first vice-president until her death. She was one of the leaders in the formation of the national committee of diocesan Altar guilds for the purpose of encouraging the formation of diocesan and missionary district Altar guilds, and chairman of that committee since 1929. Under her inspiring leadership corporate Communion, conferences, exhibitions, and lectures were held at the General Conventions in Denver and Atlantic City and numerous more local conferences and exhibitions, and several new guilds have been organized.

She was the author of a brief but most comprehensive booklet printed by the national committee, entitled *Diocesan Altar Guilds*, which has proved most valuable and has had a wide circulation. She also prepared many leaflets, posters, and other material for Altar guilds.

Her untiring patience and enthusiasm and interest in the great volume of correspondence in connection with this work of providing for the Altars of missions and institutions, was kept up even during her long illness with the help of her devoted nurses until a few weeks before her death, always with the object of deepening the spiritual life of the diocesan guilds.

All who knew her felt her charm of personality and her deep spiritual power, and realized that it was a rare privilege to be associated with her.

Gratitude for her life and influence should inspire others with the courage to carry on the work she loved in spite of the sorrow of losing her presence.

Rest eternal grant unto her, O Lord, and let light perpetual shine upon her. May she rest in peace.

IT DOES not matter so much who we are, nor matter so much where we are, but it makes a lot of difference what we are where we are.

—Bishop Woodcock

Repentance in Social Life

(Continued from page 690)

tion of reason to the resources of nature. The opposite view seems to me to have a savor of Manicheism. But at all events, if our present problems arise from the fact that we have an irrationally acquisitive system unable to cope with the abundance now in the world, we shall not solve that problem by all agreeing to become poorer. Nor shall we display much intelligence of any sort if we allow financiers to assume that in permitting such plenty God has made a slight mistake which it is their duty to rectify. What we shall do, I think, is to attempt to apply the Christian doctrine of man, with the whole Christian Creed behind it, to this situation, and see that man is not made for things, but things are made for men, to be used by them in the pursuit of their sacramental life-task in this world. I believe that to be the central social employment of the Christian intelligence today, and therefore the line of action in which the penitence of our hearts may find realistic expression.

Let us make no mistake, penitence is revolutionary in the only real sense of the word. It is the only revolutionary human force. The so-called revolutions of the secular world do but leave man more forlornly where he was; more pathetically frustrate, more strangely opposed to himself, more bewildered. They are the revolutions of the same old wheel in the same old rut on the road to Hell. Penitence is the only thing that can lift men out of the rut, because penitence takes hold upon superhuman forces. But if we are speaking of society, we must be sure that we shall have to require to be extricated from that particular rut which is the modern secular world: we shall need a new economic, a new politic; for the old ones were never consecrated to God's service.

Our Marriage Canon

(Continued from page 691)

can Codex (350 A. D.), of which Westcott and Hort said: "Even when it stands alone, its readings must never be lightly rejected." By the way, you will find that Westcott and Hort have marked in the Greek Testament this very St. Matthew 19:9 as "suspected of containing an error of transcription." The Vatican Codex reading of this text fits in with all the others in the New Testament. "I say unto you, if anyone shall put away his wife except for a cause of fornication, he makes her to commit adultery, and he marrying the put-away woman commits adultery."

So for this and other reasons I argue that the Church's dogmatic teaching on marriage, so profoundly serious a matter to everyone, should not rest upon anything less than certainty. Why should we, of all people, set up a canon that defies history, scholarship, and practical experience? Have those who build upon this one questionable text considered the ethical and theological consequences that spring from it?

Christian Heroism

THE HEROES of the Faith look down upon us from stained-glass windows. Shall heroism be found only in the past? Shall there not stand forth again, in this Forward Movement, heroic souls of such faith and courage, such sacrificial devotion that living inspirations will once more lift us to higher levels of worship and service? Christ the Lord, Master of men, is in this movement. Doubt it not. Let this advancing wave of spiritual reality draw you into its cleansing, stimulating power and carry you forward with Christ for the fulfilment of your existence.

—Bishop Stires.

Books of the Day

Edited by Elizabeth McCracken

Studies in Liturgics

LITURGY AND SOCIETY: The Function of the Church in the Modern World. By A. G. Hebert, S.S.M. Faber and Faber. Pp. 267. \$5.00.

OUR HERITAGE IN PUBLIC WORSHIP. By D. H. Hislop. Scribners. Pp. x-342. \$4.50.

IT is quite possible that future ages will remember the present epoch in Christian history not by any of the movements which now bulk large in our eyes, but by the quieter revival of interest in the theory and practice of Christian worship which has been taking place among us. It is significant of this revival that the latest series of Kerr lectures, a lectureship which has produced several valuable contributions to theology in the past, is devoted to the subject of worship. The more informal development of Fr. Hebert's book is an interesting evidence of the fact that the "liturgical movement" of today is much more than a return of ritualistic interest. Begun as a treatise on the principles of Christian worship, it grew into an explanation of worship as the expression of dogma and the center of Christian fellowship. Finally it became clear that the ultimate question for a book on the principles of liturgy was: "What has the Church to give to the modern world?"

Hislop writes as a Scotch Presbyterian, but does not approach his subject from a merely Presbyterian point of view. Two-thirds of his book is devoted to a survey of the various types of Christian worship—Eastern, Roman, Gallican, and the various Protestant traditions from Lutheran to Quaker. In each he finds combinations in varying proportions of three basic forms of worship—the sacrifice of offering to God, the mystery drama, and the reception of the oracle or Divine message. While of course no man can be an expert on all liturgies, and in several places Hislop unhappily quotes as typical of certain rites prayers which are late borrowings from others, these chapters are probably the best available sketch of the whole field. The rest of the book is partly devoted to a useful discussion of the place of the three basic forms in the worship of today, partly to a series of practical suggestions for the worship of the author's own Church. Hislop's proposals for the eucharistic rite are definitely along Catholic lines. He would have the Sunday morning worship a "shadow eucharist," an idea which seems a rather artificial compromise between Eucharistic and non-Eucharistic worship.

Hislop looks at the Church's tradition of worship. Hebert stands within that tradition and looks at the world. Fr. Hebert's personal contacts with both the Protestant and the Roman Catholic liturgical movement on the Continent, as well as with Anglicanism, equip him well for such a study. The heart of Christianity, he explains, is neither dogma alone or moral aspiration by itself, but is to be found in the mystery of redemption, shared by the redeemed fellowship, expressing itself in the liturgy, in dogmatic formulations, and in personal religion. From this derives the hope of the regeneration of society—not by the promotion of some particular political scheme of reform, but by the extension to all life of the principles we have "learned in the house of God." Having thus propounded a high ideal of what the liturgy means, Fr. Hebert is naturally anxious that its embodiment in common prayer and Christian art should be worthy and expressive of that ideal. Pictures of the chapel at Kelham and other modern churches, some of them even daringly modern in architecture, illustrate the true meaning of liturgical form—the visible expression of the Church's Faith and its challenge to the world, in terms which show it to be a present force as well as an age-old tradition. In some parts of his concluding chapters Hebert perhaps attaches too profound a meaning to certain particular changes he would like to see introduced (e.g. the restoration of the Introit-psalm to its original form of a whole psalm, or at least several verses).

In their respective fields of factual survey and religious interpretation, these books are encouraging examples of the change which liturgics has undergone. Instead of being merely an antiquarian study, it is vindicating its claim that it deals with an important aspect of Christian truth, and is concerned with the

future for which it works even more than with the past from which it draws its inspiration. EDWARD R. HARDY, JR.

Doctrinal Teaching for Beginners

CORNER STONES OF THE CATHOLIC RELIGION. By the Rev. A. E. Simpson. Mowbray. 1936. Pp. 158. Paper. 80 cents.

CHRISTIAN IDEALS IN PRACTICE. By the Rev. Gordon Ernest Childs. Mowbray. 1936. Pp. vi-128. Paper boards. 80 cents.

THE PATHWAY TO THE HILLS: Church Teaching Explained. By a Religious of St. Peter's Community, Kilburn. Mowbray. 1935. Pp. x-149. Paper. 80 cents.

THREE recent publications by Mowbray, at the modest price of 80 cents, are addressed to groups of readers who might be classified generally as uneducated lay folk. The first and third are concerned with an explanation of the doctrines of the Faith, and the second with the elements of moral and ascetic theology, in an "attempt to deal with some of the difficulties which ordinary men and women encounter in trying to live as Christians."

Corner Stones of the Catholic Religion undertakes to meet the doctrinal perplexities of the ordinary Churchman by giving a simple statement of the main beliefs of a Catholic Christian, with the avowed intention of deepening his trust in the revelation of a personal God. Since but eight or ten pages are devoted to the doctrine of the Trinity, for instance, one can hardly find fault if the statements are somewhat oversimplified. Certain chapters, such as that on the Real Presence, are calculated to promote devotion. The teaching is generally sound. There is a good section on the Church "as by law established" in England, and an explanation of the Apostolic Succession that strikes no uncertain note. One is the more surprised therefore to find this statement concerning reunion (page 93): "There are four main divisions of Christendom, the Roman, the Anglican, the Eastern and the Protestant"; and a little further down the page, to read for the attainment of full Catholic unity, "each will have to contribute the things of positive value which it possesses, and the others do not." There is manifest confusion of thought in the whole paragraph.

The chapters in the volume by S. E. Childs are devoted to the problems of personal religion. These concern the relation of the Christian to the world, to his home, and to his Church; and deal also with the difficulties that arise through the struggles of his own soul in temptation and in the effort to progress in prayer. There are many homely illustrations and much wise counsel. The book should be helpful to the man in the pew to whom it is apparently addressed.

The third book in the list is described by its sub-title, "Church Teaching Explained." The method of the author is to suppose a group of children under instruction for confirmation. Here again there is much necessary simplification. The book should be useful to persons who must undertake to teach children the elements of the Faith. It suggests the questions likely to arise in their young minds. One is inclined to doubt whether the children themselves would find great interest in reading the volume. They need rather the spoken word, if they are to assimilate doctrinal instruction. The story in this case is not what they would consider "exciting." It is on the whole little if any more than a convenient framework for the teaching. As one might expect the emphasis is well laid on the important points for the child-mind to grasp.

MOTHER MARY MAUDE, C.S.M.

Making Up Other Persons' Minds

THE PSYCHOLOGY OF DEALING WITH PEOPLE. By Wendell White. Macmillan. \$2.50.

PROFESSOR WHITE of the University of Minnesota produces in this book the first of a series concerned with the problem to which its title alludes. He bases his work upon the theory that all human behavior is the product of fundamental wants with which man is endowed. Mental health and happiness depend in this view upon the adequate, although sometimes in-

direct satisfactions of these wants. A key to the technique of dealing with people (which is here apparently synonymous with managing them) is suggested by appeal to these various motivating desires. The need or wish appealed to in this book is that of *the want for a feeling of personal worth*. Other books in the series which are now in preparation will be concerned with the desire for variety, the sex want, and the want for a livelihood.

This reviewer was blessed with a mother who was equipped with an effective but unacademic psychology and a superb technique of dealing with people. On one occasion she announced: "I shall now proceed to make up your father's mind that we need a new car!" This book seems to be designed for those who find difficulty in making up the minds of other people. Methods, with examples, are suggested for producing the desired results by various appeals to the individual's need for a sense of personal worth and importance. It is evident that many tactics are mentioned which are already second nature to the circus barker, the door-to-door salesman, and the purveyor of patent medicine. The means and approaches discussed, although stated in careful psychological terms, appear little more than diplomatic ways of getting others to do what one wishes them to do in a given instance.

The book can hardly be of great value for those whose concern is the work with individuals, and others will find it monotonous and unrewarding.

OTIS R. RICE.

Church Conferences and Camps

(Continued from page 695)

PROVINCE OF THE PACIFIC

Camp Sierra Summer School

CAMP SIERRA summer conference of the missionary district of San Joaquin, will hold its session from June 22d to 26th. Bishop Stevens of Los Angeles, Bishop Gooden, suffragan of Los Angeles, the Rev. Perry G. M. Austin, and Reynold E. Blight will constitute a team to hold a conference with clergy on preaching. Further details on this and other divisions of the conference may be obtained from the Rev. William E. Patrick, Box 1146, Bakersfield, Calif.

Olympia Summer Conference

The annual summer conference of the diocese of Olympia will be held as usual at the beautiful Anna Wright Seminary, Tacoma, from June 21st to 26th. Bishop Huston of Olympia is president and Miss Lucy Mays Taylor, secretary. The faculty is headed by the Rev. Dr. G. Warfield Hobbs, executive secretary of the Department of Publicity of the National Council.

Lake Tahoe Conferences

The summer program to take place at Galilee, the Lake Tahoe property of the missionary district of Nevada, starts with the annual district convocation on July 17th to 19th. There follows the annual Church service league meeting on the 20th, with the annual summer school for adults and high school youth opening that night and continuing for two weeks, July 20th to 31st. Immediately after the close of this, there is to be held a week-end conference August 1st to 3d for all the Young People's Fellowships of the Eighth Province. The week of August 3d to 11th will be given to a new type of activity, a boys' and girls' camp for grammar school age children. The growth of the Lake Tahoe summer school has necessitated dividing the school into these groups.

Among the faculty coming from outside Nevada for the summer school will be Bishop Stevens of Los Angeles; the Rev. Dr. Oliver J. Hart from Washington, D. C., representing the Forward Movement Commission; the Rev. Douglas Stuart, of the diocese of Los Angeles; Mrs. Harold E. Woodward, national vice-president of the Girls' Friendly Society; Paul G. Hanft, organist and choirmaster from the diocese of Los Angeles. The summer school committee consists of the Bishop of Nevada as chairman, the Rev. A. S. Kean, the Rev. B. L. DeMare, the Rev. Syd Temple, Jr., who is in charge of the young people's program at Galilee; and Miss Ruth Jenkins, to whom requests for further information about the conference may be addressed at Box 1590, Reno, Nev.

Churchwomen Today

Ada Loaring-Clark

Editor

Junior Division, Daughters of the King

THE Daughters of the King in the United States is an order of women and girls in our church. Its object is to spread Christ's Kingdom and the strengthening of the spiritual life of the Church.

The order was founded by a Bible class of women in the Church of the Holy Sepulchre, New York City, in 1885. It consists of both senior and junior divisions.

Here is a new program recently provided for the juniors:

TRAINING IN

Churchmanship
Reality in religion
Evangelism
Personal service
Devotional life
Leadership

RECREATION
AND
FELLOWSHIP

With the
Chapter
Church
Others

STEPS TO

HAPPY, UNSELFISH
CHRISTIAN LIVING
FOR GIRLS AND
YOUNG WOMEN

STUDY

Christ's way of life
The Bible
The Church
Worship
The Altar, symbolism
World needs

PRAYER

How to pray
Kinds of prayer
Personal experiences of prayer
Family prayer

WORSHIP

Church services
Holy Communion
Enrichment of the Church School
Worship
Chapter worship
Days of prayer, etc.

LOYALTY

To Christ
To the Church and His Kingdom
To the Order of The Daughters of the King
To the parish and diocese
To other parish groups

CONSECRATED
SERVICE

To the rector and parish needs
To the bishop and diocesan needs
To the chapter members and directress
To the Church School and other parish groups
To the needs of others when not being met by other groups, or in co-operation with other groups

Carrying the Church Through Colorado

LET ME tell you what has been done in the diocese of Colorado under the supervision of Mrs. E. T. Boyd among the isolated and scattered 478 Church families who live there. Through the 63 counties of the state 62 have regular care from the Church. Thirty-two hundred people are in scattered congregations over an area of 104,000 square miles. The *Rural Churchman*, published each month, is sent to every family. No other Christian body has any organized work for the isolated.

This is a practical illustration of what might be done in every diocese having a large rural area which cuts its communicants off from opportunities for spiritual growth through regular Church services. A great deal of this work is done by correspondence, of course.

NEWS OF THE CHURCH

Prison Aid Group Formed in Boston

"Friends of Prisoners" to Assist in Rehabilitation Work and Legal Contacts of Women

BOSTON—Friends of Prisoners is the name of a new organization whose first formal meeting in the Cathedral Church of St. Paul, Boston, was addressed recently by Dr. Miriam Van Waters, superintendent of the Women's Reformatory in Framingham.

There has been an enthusiastic response to the call issued by the sponsors; the organization works in a new field, uncovered by any other social group for it aims to befriend released women prisoners. Broadly speaking, the definite objectives are the establishment of a clothing bureau to provide garments for women and their children; to attend hearings on penal cases connected with women as a means toward ensuring that the latter receive a fair deal in legal contacts; to provide healthful recreation and tie up the women returned to civic life with the right groups in their own communities.

While the movement is under the auspices of the Cathedral Church of St. Paul, it is not restricted to a diocesan nor even a Church membership, for it will cover the entire state; branches are already established in the cities of Fall River and Worcester.

The board of advisers consists of the Rev. Norman B. Nash, chairman of the diocesan department of social service; the Rev. Howard P. Kellett, head of diocesan work in penal institutions; and Canon Cornelius P. Trowbridge of the Cathedral Church of St. Paul, at whose home the movement was initiated.

Birthday of Florence Nightingale Observed

HAMPTON, VA.—On May 10th the birthday of Florence Nightingale was celebrated in St. John's Church, Hampton, Virginia. Eighty-four nurses in uniform marched from the parish house and were seated in the nave of the church. The Rev. Theodore St. Clair Will, rector, conducted the service and preached on spiritual healing. He was assisted in the service by the Rev. J. Keith M. Lee, rector of St. Paul's Church, Newport News and the Rev. J. Knox Bodel who is chaplain at Fort Monroe.

At the conclusion of the service, the church was darkened. A lighted candle was carried from the Altar and placed on a table within the sanctuary rail. The nurses came forward in single file and each one knelt separately for a prayer of dedication as she lighted her candle. Preceded by the choir the nurses left the church carrying their lighted candles.

Rev. W. L. Essex Accepts Election to Episcopate

PEORIA, ILL.—The Rev. William Leopold Essex, rector of St. Paul's Church, Peoria, has announced that, subject to confirmation by the Bishops and standing committees, he accepts his election to be Bishop of Quincy.

Clergy of Michigan Study Church Schools

DETROIT—Bishop Page of Michigan, held his annual conference for the clergy of the diocese at the Girls' Friendly holiday house, Pine Lake, from May 11th to 14th.

This year's conference went thoroughly into the details of building a curriculum for the Church schools of the diocese. Among the leaders were Mrs. Helen G. Hogue, mental hygiene counsellor of the Highland Park (Michigan) public schools; the Rev. Messrs. R. E. Charles, rector of Epiphany Church, Detroit; J. F. Sant, assistant minister, Christ Church, Detroit; H. G. Stacey, rector of Christ Church, Dearborn; W. L. Forsyth, rector of St. James', Birmingham; and Gordon Matthews, rector of St. Andrew's, Detroit.

Rev. Dr. Gardner to Be Consecrated on June 3d

NEW YORK—The Presiding Bishop has taken order for the consecration of the Rev. Dr. Wallace J. Gardner, Bishop Coadjutor-elect of New Jersey, as follows:

Time and place, June 3d, 10:30 A.M., Trinity Cathedral, Trenton, N. J.; consecrator, Bishop Matthews of New Jersey; co-consecrators, Bishop Davis of Western New York and Bishop Stires of Long Island; presenters, Bishop Sherrill of Massachusetts and Bishop Creighton, Suffragan of Long Island; preacher, Bishop Manning of New York.

Dean Fosbroke of the General Theological Seminary and the Rev. Harold S. Olafson of Brooklyn, N. Y., will be the attending presbyters. Bishop Colmore of Puerto Rico will read the consents of the bishops and the Rev. Dr. Lyttleton E. Hubbard of Elizabeth, N. J., new president of the New Jersey standing committee, will present those of the standing committees of the Church. The Rev. Samuel Hardman, registrar of the diocese of New Jersey, will present the certificate and Frederic M. P. Pearse, chancellor, the testimonials. The ordination certificate will be presented by Lawson Purdy, comptroller of Trinity Parish, New York.

A reception for the new Bishop and a luncheon will take place in the Stacy Trent Hotel. The consecration service will be broadcast from 11 to 12 A.M. over station WTNJ.

Rumanian Bishop in Unity Gesture

Bishop Policarp Celebrates Holy Liturgy in Chapel of Sisters of the Transfiguration

GLENDALE, OHIO.—The Rt. Rev. Policarp P. Morusca, Bishop of the Rumanian Orthodox Church in America, celebrated the Holy Liturgy in the chapel of the Community of the Transfiguration, Glendale, on May 12th. He was assisted by his Archpriest, the Rev. John Trutia of Cleveland, and the Rev. Traian Demian of Canton, and a group of singers. The service was attended by the Sisters in residence at the Convent, the 80 children of Bethany Home School, and guests from Cincinnati. The children sang the hymn, At the Lamb's High Feast We Sing, during the priests' preparation for Communion. The Bishop gave the blessing and said several prayers in English, the remainder of the service being in Rumanian.

Through the Rev. Dr. Frank Gavin, the chaplain general of the Community of the Transfiguration, the Bishop had made arrangements to stay at the Guest House of the Convent for six weeks in the early spring, in order to study English and to learn more of the practice of the Episcopal Church. He is greatly interested in the subject of Church unity.

Bishop Policarp is the first bishop of the Rumanian Orthodox Church in America and was installed July 1935, his residence being in Cleveland. His diocese includes South America and Canada, which countries he plans to visit during the summer and autumn.

Dean Glasier Resigns From Portland Cathedral

PORTLAND, ME.—The Very Rev. J. Arthur Glasier, dean of St. Luke's Cathedral for the past ten years, has resigned on account of ill health. Bishop Brewster, the diocesan, with extreme regret, has accepted the resignation. Dean Glasier's keen spiritual insight has made religion vital for many people, and he has been in demand as conductor of personal religion courses at conferences.

For three years he has been author of Armistice Day intercession leaflets sponsored by the National Council of the Woman's Auxiliary, and these leaflets have been translated into many different languages.

He some time ago suffered a breakdown and took a rest for several weeks, with a trip to the West Indies. Upon his return to the cathedral parish he has found that he is not sufficiently restored in health to continue his work for the present.

UTO Totals \$10,076 in Massachusetts

Spring Collection of United Thank Offering Presented at Service in Cathedral

BOSTON—Women of the diocese of Massachusetts rejoiced in the spring collection of \$10,076 presented at the annual United Thank Offering service on May 20th in the Cathedral Church of St. Paul, Boston.

After the morning service at which Bishop Sherrill and Bishop Babcock were the celebrants and the Rev. Arthur C. Lichtenberger the preacher, a most unusual afternoon program was given in the Cathedral crypt. Three parish delegates, in an "Experience Exchange," told of success in interesting young people's groups, in applying the group system to older women, in properly financing the work of the parish UTO custodian.

The United Thank Offering in Action was represented through the impersonations of Mrs. Biller of Brent House, Miss Gammock of the Province of the Pacific, and Miss Cady of Arizona, since missionaries from the field were unobtainable. An unusual feature of the day was a "chapter" from "The Church Service League Primer," entitled Hunting the UTO Blue Box. Without scenery or costumes, an effective little playlet taking twelve minutes was given by three characters who, with a touch of humor, conveyed an effective lesson. This chapter is one of nine written by Mrs. Norman E. Chaplin of South Weymouth; all are intended to present, graphically and simply, a lesson in connection with an interest or activity of the normal, alert Church-woman. It is an original angle of approach and, as recent diocesan try-outs have proved, a very worthwhile one.

Miss B. L. Moore Resigns as Happiness House Head

CHICAGO—Announcement is made of the resignation of Miss Bertha L. Moore as head resident of the House of Happiness, one of the Church's social settlements on the southwest side of Chicago. Miss Moore has been in charge of the settlement for the past ten years. She is to take up settlement work in Ithaca, N. Y., in the fall.

Wayne G. McCarty, director of boys' work at the House for nine years, has been appointed acting head resident, according to Mrs. Langdon Pearse, chairman of the board of directors.

Miss Moore has been prominent in social service work in the diocese and city throughout the period of the depression. A total of 85,000 people were connected with various activities of the House of Happiness during the past year. The work is located in the stockyards district, and in the center of numerous gang hangouts. It is largely to the foreign element that the house ministers.

Girls of Chinese School

Send \$15 for Flood Aid

WUCHANG, CHINA—The girls at St. Hilda's School, Wuchang, remember exactly how it feels to be flooded. The school rooms had five feet of water in them in the summer of 1931 and water on the mission compound was ten feet deep. St. Hilda's girls have sent to the National Council a gift of \$15 for flood relief in the United States.

Forward Movement Stressed As Matter of First Importance to Every Member of Church

INDIANAPOLIS, IND.—"To Churchmen the Forward Movement is the most important matter in the world, because it is vitally concerned with the right relationship between man and man and between man and God," said Clifford P. Morehouse, editor of THE LIVING CHURCH, addressing a dinner meeting of more than 100 laymen of Indianapolis parishes at St. Paul's parish house, May 21st.

"The keynote of the Forward Movement is Christian discipleship. This is nothing new. It was the compelling force that animated the Apostles in the first days of the Christian Church. It was the motive that led St. Paul, the first foreign missionary, to travel the length and breadth of the Roman Empire with the Good News of a God who so loved the world that He gave His only Son to take human flesh upon Him and to show us what God is like. It has been the compelling motive of every saint in every age, and of hundreds of millions of men and women who have tried to live honest Christian lives and to advance the Kingdom of God. So there is nothing new in the fundamental basis of the Forward Movement."

Mr. Morehouse urged his hearers to bring their Christian discipleship to bear definitely in family and Church life, in personal evangelism, and toward the goals of Christian unity and a better society. In order to accomplish this he urged a rule of life based on the seven points of the Forward Movement—turn, follow, learn, pray, serve, worship, share.

Archdeaconry of Harrisburg

Elects Rev. Josselyn W. Reed

CARLISLE, PA.—The Rev. W. Josselyn Reed, rector of St. Paul's Church, Columbia, Pa., was elected Archdeacon of Harrisburg at a meeting of the archdeaconry at St. John's Church, Carlisle, May 12th. An appropriation of \$25 was made to Nativity Church, Newport, Pa., toward the expense of transportation of boys from the Carson Long School at New Bloomfield to the Newport church.

A paper on The Priest's Daily Round was read by the Rev. Harry D. Viets, rector of St. John's, Carlisle, and the Rev. Walter Anderson, minister of the First Presbyterian Church of Carlisle, made the presentation of the subject for discussion, The Modern Man and His Sins.

A resolution offered by Canon Atkins, expressing the feeling of the archdeaconry on the death of the late Archdeacon A. A. Hughes, was adopted.

Transfer American to Osaka Diocese

Rev. P. A. Smith, Kyoto, to Be First American Clergyman in Osaka Since Formation of Diocese

KYOTO, JAPAN—The Rev. P. A. Smith will this month begin a new phase of his missionary career when he takes up his duties as assistant to the Bishop of Osaka, the Rt. Rev. John Y. Naide.

It will be recalled that in 1923, when the independent dioceses of Tokyo and Osaka were formed, the American Church Mission withdrew its foreign missionaries, although the English mission did not. From time to time in the intervening years, Bishop Naide has asked for an American missionary priest. He renewed his request last winter, and at last it was favorably acted upon, with the result that Bishop Nichols has consented to the canonical transfer of the Rev. Mr. Smith from Kyoto to Osaka. He will continue, however, to serve on the board of directors of St. Agnes' School.

STUDIED UNDER BISHOP MC KIM

The Rev. Mr. Smith came to Japan as English professor in a Japanese government school in Hiroshima in 1903, where he taught until 1912, when, under Bishop McKim, he began to study for the ministry. He was ordained deacon in 1913 and priest in 1914. Most of his active ministry has been served in the district of Kyoto, where he has been priest in charge of various churches. After the resignation of Bishop Tucker in 1923, and until the consecration of Bishop Nichols in 1926, the Rev. Mr. Smith, as chairman of the council of advice, had heavy executive responsibilities for the district of Kyoto under Bishop McKim and Bishop Reifsnider.

Since 1926 he has lived in Hikone, where he was resident priest in charge, and from which place he made frequent journeys to other country stations needing the services of a priest. He has also served on the Japanese standing committee; on the Bishop's foreign council of advice; on the board of directors of St. Agnes' School; has been in full charge of all repairs of all mission buildings in the district; and, outside his Church work, has served as president of the Foreign Language Teachers' Association of Japan, a large and influential international group of men, mainly non-missionary, holding teaching posts in government schools.

A lasting monument to his work in Hikone is a small chapel which he built there as a memorial to his mother. It is a Japanese style building built in a manner so suggestive of religion to the Japanese mind that passersby are often seen to stop and bow reverently.

The Rev. Mr. Smith's duties in Osaka are not yet clearly defined; but it is believed that one of his main purposes will be to act as liaison officer for Bishop Naide in dealing with American and English headquarters matters.

First Louisiana Rural Conference

Speakers Discuss Problems of Rural Work; Success Leads to Decision to Hold Annual Conferences

NEW ORLEANS—The first diocesan rural conference to be held in Louisiana took place April 29th and 30th at St. Stephen's Church, Innis, La. The Rev. Crompton Sowerbutts, priest-in-charge, made the address of welcome. Brief addresses were made by the Bishop of the diocese and by Dean Nes as chairman of the commission on Christian social service. The Rev. Dr. Val H. Sessions of Bolton, Mississippi spoke on The Purpose of Rural Conferences and the Rural Church School.

Dr. T. Lynn Smith of Louisiana State University made an address on Rural Sociology. Other addresses were made by Mrs. C. E. Coates, president of the Women's Auxiliary of the diocese; Mrs. E. M. Sarradet, secretary of the department of Christian social service of the diocesan Women's Auxiliary and by Miss Eleanor Barrow, chairman of the committee on rural work of the Women's Auxiliary of the diocese.

At the closing service addresses were delivered by Dr. Warren Kearny on The Forward Movement and by Archdeacon Young on The Christian Life of Prayer.

The attendance of men and women at the night sessions almost filled the church. A great number of men delegates were also present at the all day session. Among the clergy present were Archdeacon Tucker of Heuma, the Rev. C. E. Shaw of Covington, the Rev. A. H. Brook of Bastrop, the Rev. F. L. Levy of St. Francisville, the Rev. J. A. Pratt of Crowley and the Rev. J. S. Ditchburn of Plaquemines. So successful was this first conference that it is planned to have annual conferences in the future.

Give Altar Hangings in Honor of Bishop Fiske and Priest

UTICA, N. Y.—Made and given by Mrs. Nettie Hill, a Ute Indian, formerly resident on the Onondaga reservation south of Syracuse, a set of altar hangings of Indian beadwork in honor of Bishop Fiske, recently retired Central New York diocesan, and the Rev. Charles D. Newkirk, were recently blessed for use in St. Andrew's Church, Syracuse, by the rector, Fr. Newkirk, who is also priest-in-charge of the Chapel of the Good Shepherd on the reservation.

Williamsport Clericus Elects

BLOOMSBURG, PA.—The Rev. Anthony G. Van Elden, rector of St. Matthew's Sunbury, Pa., was elected Archdeacon of Williamsport at a meeting of the Archdeaconry held at St. Paul's Church here, May 20th. He succeeds the Ven. Robert T. McCutchen, who becomes chaplain of Mont Alto Sanatorium June 1st. The Rev. George H. Toadvine, Jr., vicar of All Saints Church, Selinsgrove, Pa., was elected secretary-treasurer.



THE REV. JAMES COSBEY

The Rev. Mr. Cosbey celebrated his 25th anniversary as rector of the Church of the Good Shepherd, Buffalo, recently. A parish dinner, attended by Bishop Davis of Western New York, was given by the vestry, and a \$1,000 purse was presented to the rector in token of the affection of his flock.

Burd School, Philadelphia, Observes 80th Anniversary With Historical Pageant

PHILADELPHIA—The Burd School celebrated its 80th Anniversary on Saturday, May 16th. Before an audience which crowded their auditorium the girls presented a series of historical tableaux depicting incidents leading up to the founding of the school. Bishop Taitt delivered the address.

The Burd School is an endowed school for the daughters of deceased clergy of the Church. Vacancies unfilled according to the primary purpose of the endowment are extended to the children of laymen. The school is under the direction of the rector and vestry of St. Stephen's Church, Philadelphia. Miss Margaret Tappen, formerly a member of the staff of the Chapel of the Intercession in New York City, is the present principal.

Brotherhood Secretary Urges Emphasis on Lay Evangelism

KANSAS CITY, MO.—"Lay evangelism is the most imperative obligation of the individual Christian," declared Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, in an address at a dinner at St. George's parish house on May 11th.

"We should not confine ourselves to singing His praises once a week but should serve Him throughout the week by showing others Christ's way."

Mr. Palmer advocated the return to the primitive methods of spreading the gospel, used by the ancient laymen, for the future growth of the Church.

The dinner preceded the annual diocesan convention and was attended by 100 clergymen and laymen. St. George's parish, the Rev. Charles R. Tyner, rector, acted as host.

English Bishops Denounce Italians

Dr. Barnes Scores Roman Church for Victory *Te Deum*; British Experiment With Religious Films

BY GEORGE PARSONS

LONDON—Two English diocesan Bishops have been outspoken in denouncing the Italian conquest of Abyssinia. Dr. Barnes, Bishop of Birmingham, addressing his diocesan conference on May 11th, referred to the fate of Churches which had not been true to the Christian ideal. He said:

"I read that yesterday *Te Deum* was sung in nearly all the principal churches in Italy in thanks for the triumph of the Italian army. 'We praise Thee, O God' for incendiary bombs and poison gas which have overwhelmed a wretchedly armed but nominally Christian people fighting for its freedom. 'We acknowledge Thee to be the Lord.' 'All the earth doth worship Thee, the Father everlasting.' Were I an Italian ecclesiastic I should have cause for fear."

The Bishop of St. Albans (Dr. Furse), addressing the diocesan conference at Hitchin, said that they had looked in vain for any outspoken denunciation of Italy's criminal conduct from the head of the largest Christian communion in the world, whose seat of government was at Rome, and who claimed to be the Vicar of Christ on earth. During the last eight months there could be few, if any, of them who had not felt an unceasing sense of shame and humiliation at the impotence of the civilized world to stop a great, powerful Christian nation, itself an original member of the League of Nations, from waging war on a fellow State-member, and waging it with all the callous ruthlessness which modern science had placed at its disposal, in direct violation of the sanctity of its word and of its own definite and solemn repudiation of such barbarous methods of warfare as poison gas. The Bishop added:

"I dare to say that Signor Mussolini and those associated with him in the government of Italy have made the name of the so-called civilized white man stink in the nostrils of native peoples, not only in Abyssinia, but in every part of Africa."

NEW RELIGIOUS FILMS

The Cinema Christian Council announces some fresh experiments in connection with religious films. These include a new kind of film, combining prayer and worship, and two other experimental films, one a pictorial tour of Canterbury and the other, entitled *The Common Round*, combining the romance of missionary work with illustrations of the application of a moral idea.

The Archbishop of Canterbury, the Bishop of Croydon, and the other members of the Cinema Christian Council, are inviting representatives from all denominations to attend three demonstrations of religious films for use in evangelistic work. Each demonstration will be a service, and will include hymns and addresses.

Spring Conventions Held in Many Dioceses

ALABAMA

Bishop McDowell Requests Coadjutor

BIRMINGHAM, ALA.—Because of the expanding work of the diocese Bishop McDowell requested a coadjutor at the 105th convention of the diocese of Alabama held in St. Andrew's Church May 13th and 14th. The host parish, of which the Rev. Capers Satterlee is rector, was celebrating its 20th anniversary.

In reply to the Bishop's request a committee was appointed to explore the possibilities. If the committee findings are favorable the convention will be recalled later for the approval and election of a bishop coadjutor.

The Rt. Rev. Charles Clingman, D.D., newly consecrated Bishop of Kentucky, was the honored guest of the convention. In an address at the evening session Bishop Clingman spoke freely of conditions in the diocese of Alabama, expressing his gratitude for the opportunity for service which had been granted him during his twelve years ministry here. Bishop McDowell in his annual address spoke feelingly of the loss to the diocese and to himself in the resignation of Dr. Clingman as rector of the Church of the Advent, Birmingham, upon his election to the episcopate. He is the third bishop Alabama has given to the Church in twelve years.

Bishop McDowell announced that 35 members of a Negro Congregational Church in Mobile had been confirmed after preparation by the Rev. Joseph Fulford and that the remaining members were expected to be received later with their pastor. The convention gave this new group the status of an organized mission, under the name of the Church of the Incarnation.

The fine work of the Church Army, under the leadership of Captain Condon, was commended by the Bishop, who declared that a southern base for the Army at Anniston, Ala., was contemplated.

The Rev. E. Van W. Edwards gave an interesting account of his work among the Cherokee Indians in Southern Alabama. Dr. Dabney Lancaster of the University of Alabama appealed for a full time student pastor for that institution and steps were taken to meet this need.

A complete revision of the diocesan canons was adopted.

Diocesan officers were generally reelected. Delegates to the provincial synod: Rev. Messrs. Herbert F. Schroeter, R. A. Kirchhoffer, W. B. Lee, P. M. Dennis, P. N. McDonald, Robert C. Fletcher; Messrs. O. M. Kilby, Anniston, J. L. Ebaugh, Birmingham, B. L. Youngblood, Carlowville, Altee Hoff, Decatur, L. M. Porter, Birmingham, and William Gignilliat, Birmingham. The Bishop was empowered to appoint alternates as required.

The next annual convention will meet in Mobile in 1937.

Harper Sibley on Radio

CHICAGO—The address of Harper Sibley, member of the National Council, to the Sunday evening club on May 31st will be broadcast over station WGN.

Ascension Day Observed With Special Services

NEW YORK—All the churches in the city had special services on Ascension Day. At Trinity Church, the day was the 90th anniversary of the consecration of the present building, which was begun in 1839 and consecrated on Ascension Day, 1846, the date being May 21st. At the 11 o'clock service, Dvorak's Mass in D was sung with full choir and orchestra, under the direction of Channing Lefevre, organist and choir-master.

In the evening the American Guild of Organists held its annual Ascension Day service in St. Bartholomew's Church. The choirs of All Angels', Calvary and St. Luke's Church, New York, and St. John's Church, Jersey City, N. J., sang with the choir of St. Bartholomew's.

WESTERN NEW YORK

Diocesan Calls Present Conditions Indictment of Christians

BUFFALO—"Present conditions in the world are an indictment and a challenge to Christian forces," said Bishop Davis of Western New York in his opening address at the meeting of the convention held in the Church of the Ascension, Buffalo, May 18th and 19th.

Bishop Reinheimer, coadjutor of Rochester and Miss Christine Nuno of St. Luke's hospital, Tokio, were the speakers at the convention dinner.

Fine addresses were made by the executive secretary of the Church Mission of Help, the Rev. Almon R. Pepper and by the Very Rev. Walter H. Gray, Dean of the Cathedral at Bethlehem who spoke of the Forward Movement. On Tuesday noon the Church Mission of Help held a luncheon at Trinity Church parish house at which time the Rev. Mr. Pepper addressed the members of the CMH in the diocese and the social workers of the city of Buffalo.

A resolution was passed indorsing the work of the Emergency Peace Campaign and the work for peace of the department of Christian social service. A resolution to place the institutions doing social work in the diocese with the clergyman in charge of such work in the diocesan Journal was passed. A resolution adding a number of clergy and laymen and laywomen to the committee in charge of the centennial celebration of the diocese was passed and that committee will begin very definite work in the fall.

Russell Hutton of Buffalo was elected to the standing committee, succeeding H. Glosser.

Deputies to the provincial synod are: the Rev. Dr. Lewis E. Ward, the Rev. Messrs. Frank Patterson, Joseph Groves, Sigfrid Sundin, Albert Chambers, and E. S. Ferris; and Messrs. Harvey Timby, L. H. Allen, S. Osgood, A. F. Freeman, James T. Gunning, and F. L. Fay.

WESTERN MASSACHUSETTS

Committee Appointed to Consider Nominations for Coadjutor

SPRINGFIELD, MASS.—At the 35th annual convention of the diocese of Western Massachusetts, held at Christ Church Cathedral on May 20th, Bishop Davies, the diocesan, asked the convention to provide for the election of a bishop coadjutor. This request was acceded to, and it was decided to hold a special convention at the cathedral on September 30th for this purpose. A committee of six priests and five laymen was chosen to present the names of from three to five candidates for the office to the convention. The Ven. Marshall E. Mott, who has been archdeacon of the diocese for 16 years, presented his resignation, to take effect when the new bishop is consecrated, and this was accepted by the convention.

At the close of the service held in the cathedral on the night before the convention, President Chester S. McGown of the American International College conferred the degree of Doctor of Laws upon Bishop Davies, in recognition of his services to the community during the 25 years of his episcopate. Following this ceremony various aspects of the work of the diocese were presented in a series of five-minute addresses.

The committee chosen to submit nominations for a coadjutor included the Rev. Edward C. M. Tower, chairman; the Rev. Ralph H. Hayden, secretary; the Very Rev. Dr. Percy T. Edrop, dean of the cathedral; the Rev. John V. Butler, Jr.; the Rev. Dr. A. Vincent Bennette; the Rev. Richard G. Preston, and Messrs. Frank J. Pope, Henry A. Field, Philip W. Simons, Matthew P. Whittall, and Chandler Bullock.

A resolution was adopted by the convention condemning the state law requiring an oath of allegiance by school teachers.

The next annual convention will be held at Trinity Church, Lenox.

The Rev. Ralph H. Hayden and Chandler Bullock were elected to the standing committee to replace the Rev. J. B. Whiteman and H. W. Eastbrook.

Deputies to the provincial synod are: the Rev. Drs. A. Vincent Bennett, John H. Nolan, and W. Elmer Ekblaw; the Rev. Messrs. Arthur Murray and Alfred D. Snively; and Messrs. William C. Hart, Frank J. Pope, and H. C. Rudderham. Alternates, the Rev. Messrs. Leigh R. Urban, Ralph H. Hayden, Frederick H. Danker, Kirby Webster; Messrs. Charles J. Iles, G. Alan Rayner, Haven D. Brackett, and Stillman B. Hyde.

Honorary Canon of the Cathedral, Rev. Arthur Chase.

Iowa Convention Will Be Held in May of Next Year

DAVENPORT, IOWA—Through an error the convention date of the diocese of Iowa was reported to have been changed by constitutional amendment to the second Sunday in the year. The amendment actually provided that the convention should be held on the second Sunday in May of each year.

OHIO

Bishop's 11th Anniversary Marked
at Convention Dinner

CLEVELAND, OHIO—Upon the occasion of the 11th anniversary of the consecration of the Rt. Rev. Dr. Lincoln Rogers as Bishop of Ohio, more than 600 Churchmen paid tribute to him at a dinner given May 12th in Hotel Allerton, Cleveland.

The Hon. James R. Garfield, former Secretary of the Interior, gave a talk on Citizenship. Harvey S. Firestone, Jr., of Akron, Ohio, presided, and David S. Ingalls acted as toastmaster.

In the Bishop's address he said:

"There are three great staggering impulses that push us on. The questing spirit is one, the pioneering spirit that clears the way, that recognizes a destiny to be fulfilled.

"The second is the social impulse that makes us seek to strengthen ourselves with the strength of others.

"The third impulse is a sense of immortality, not for our individual lives, but that our plans and thoughts are tied up with values that cannot die in the long sweep of the centuries and which a timeless current will carry forever to other and still other generations. Though we may not individually fulfill our dreams, we have the satisfaction of knowing that we belong to great causes and that groups of which we have been a part will realize them."

The dinner was a part of the program of the 119th annual convention of the diocese, at Trinity Cathedral, Cleveland, May 12th to 13th.

The Rev. B. Z. Stambaugh of Akron was elected to the standing committee, replacing the Rev. E. B. Redhead.

Those elected to the ecclesiastical court were: the Rev. Messrs. Donald Wonders, J. P. Brereton, W. G. Studwell, V. A. Peterson, Don H. Copeland.

Delegates chosen to represent the diocese of Ohio at the provincial synod in Madison, Wis., in October included the Rev. Messrs. Paul R. Savanack, J. E. Carhartt, Don H. Copeland, Gerald C. Clarke, and Messrs. E. C. Noyes, Dr. J. A. Nelson, L. B. Foote, and James A. Couper.

Heads of committees appointed by the Bishop were: the Rev. Harold Zeiss, Steubenville, Field Department; the Rev. Andrew S. Gill, Forward Movement commission and Church chaplaincy service; the Rev. C. C. Bentley, Pension Fund commission; the Rev. V. A. Peterson, social service department; the Rev. Herman Sidener, department of missions; the Rev. John R. Stalker, department of religious education; and the Rev. Paul R. Savanack, executive secretary of the department of religious education.

The Church school convention, of which the Rev. Dr. John R. Stalker is chairman, met at St. Paul's Church, Cleveland Heights, May 13th. Following a convention dinner, which was attended by 550 people of the diocese, the Rev. Dr. Karl Morgan Block, a member of the Forward Movement commission, gave an address, as did Bishop Rogers.

The convention concluded with a meeting of the Woman's Auxiliary.

Following Bishop Rogers' annual message to the Auxiliary and an address of welcome by Dean Chester B. Emerson, the Rt. Rev. Bartell S. Reinheimer, newly elected Bishop coadjutor of Rochester, addressed the delegates.

One of the memorable events of the Auxiliary meeting was a contribution of \$1,200 which the women voted to the national deficit of the Episcopal Church.

Upon the recommendation of the president of the Auxiliary, Mrs. Rupert Holland, of Toledo, the

Mrs. Sibley and Dr. Sze
Speak on Kuling School

WASHINGTON—Mrs. Harper Sibley, wife of the president of the U. S. Chamber of Commerce, and Dr. Sao-Ke Alfred Sze, Chinese ambassador to the United States, spoke at a special meeting held in the Church of the Epiphany on May 18th, in the interest of the Kuling American School in China.

Dr. Z. B. Phillips, rector of this church, is head of a group of Washington Churchmen and women interested in supporting this school.

Bishop made the following appointments: Mrs. Eliza J. Backus, honorary president; Mrs. Rupert Holland, president; Mrs. Charles C. Bubb, first vice-president; Mrs. L. W. S. Stryker, second vice-president; Mrs. James V. Blake, third vice-president; Mrs. E. S. Grauel, fourth vice-president; Mrs. Hiram M. Greene, secretary; Mrs. Clifford C. Cowin, treasurer; Miss Elise Backus, director of supply department; Mrs. R. R. Bowman, director and treasurer of the United Thank Offering; Mrs. Harry Hoffman, educational secretary; Mrs. William G. Mather, chairman of Christian social service.

VERMONT

Special Emphasis Given
to Forward Movement

BARRE, VT.—The 146th annual convention of the diocese of Vermont was held in the Church of the Good Shepherd, Barre, on May 12th and 13th. A very beautiful new organ was installed in time for the opening service of the convention on Tuesday evening. Special emphasis was given in the afternoon to the Forward Movement of the Church, and Canon Symons of Southern Ohio was the preacher at the evening service.

Bishop Van Dyck, in his address, stressed his earnest desire that a special memorial requiem should be celebrated at the same hour throughout the diocese on June 17th, the anniversary of Bishop Booth's death; and that the wholehearted support of the diocese should be given to the work of the Church Mission of Help, at Rock Point, which was a particular interest of the late Bishop.

Bishop Van Dyck pointed out that the Forward Movement meant more than the mere distribution of the leaflets, and begged for the deepening of the spiritual life of each member of the Church.

The Rev. A. C. Baker was made secretary of the executive council after his election to that body. A committee was named by the Bishop to study a proposed new section of the diocesan canon dealing with divorce.

Delegates elected to the New England provincial synod are: the Rev. Messrs. William Fisher Lewis, Mark Carpenter, Morgan Ashley, and John G. Currier; and Messrs. John Spargo, Flynn G. Austin, Frank Oldfield, and Esme A. C. Smith.

The Rev. John G. Currier was elected to the standing committee and the Rev. William Fisher Lewis to the board of examining chaplains, both to replace Bishop Van Dyck.

St. James' Church, Woodstock, was named as the meeting place for the next convention.

EAST CAROLINA

Need of Economic Justice and World
Peace Stressed by Bishop Darst

EDENTON, N. C.—At the 53d meeting of the convention of the diocese of East Carolina held in St. Paul's Church, Edenton, May 13th and 14th, a proposed change in the constitution of the diocese to permit women to serve as delegates to the convention, was passed on its first reading.

In his address to the convention, Bishop Darst called on the Church to take a determined stand for world peace and for justice against the greed and soul-destroying vices of this modern age. The Bishop paid tribute to the Rev. Dr. William H. Milton, rector of St. James', Wilmington, who is to retire in November of this year.

John R. Tolar, chairman of the finance department, reported that for the first time since 1929 the diocese had met all budget requirements, including the full quota of the general Church.

The Rev. Dr. William H. Milton, chairman, and Rev. John B. Gibble, treasurer, of the Bishop's Memorial Anniversary Fund committee, reported that there had been a general response from the people of the diocese to the request of the committee for cash and subscriptions to pay off the diocesan debt. This committee was authorized by the convention of 1935 to raise \$5,000 a year for four years by means of subscriptions from a selected list of individuals. It was also authorized to arrange for an Epiphany offering in each parish and mission. Any amount raised during the four years in excess of the debt will be applied to the establishment of a permanent endowment fund, the income from which shall be used for the support of the Bishop.

At the evening service an address was made by the Rev. Dr. W. H. Milton, on the Forward Movement.

Clerical and lay delegates to the provincial synod to be held in New Orleans in the fall, were elected as follows: the Rev. W. R. Noe, Wilmington; the Rev. Dr. W. H. Milton, Wilmington; the Rev. Alexander Miller, Wilmington; the Rev. Stephen Gardner, Washington; the Rev. E. F. Moseley, Williamston; the Rev. Dr. B. F. Huske, Kinston; and Messrs. Ashley T. St. Amand, Wilmington; George B. Elliott, Wilmington; John G. Bragaw, Washington; John R. Tolar, Fayetteville; George C. Royall, Goldsboro; and E. K. Bishop, New Bern.

Harvey L. Myers, Washington, was elected to the standing committee to succeed John G. Bradaw.

Michigan W. A. Meets

BIRMINGHAM, MICH.—A meeting of the Michigan branch, Woman's Auxiliary, was held in St. James' Church, Birmingham, on May 25th.

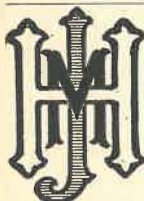
Among the speakers at the meeting were four of the six woman field workers of the diocesan department of missions: Mrs. C. E. Edinger of East Tawas, Miss Marion Kemp of Royal Oak, and Mrs. C. F. Stephens and Miss Lydia Greedus of Detroit. Each field worker spoke of some phase of her work in the diocesan mission field. Mrs. F. A. Schultz of Christ Church, Adrian, also spoke on work among young people. Mrs. W. C. Chaffee of St. Paul's Cathedral, Detroit, president of the Michigan branch, was in charge of the meeting.

New Organ Dedicated

WASHINGTON—On May 15th a new Hammond electrical organ, a memorial to the late Mrs. Adelaide R. Probert, was dedicated at St. John's Church, Olney, Md., by the Rev. Thomas F. Opie, rector.

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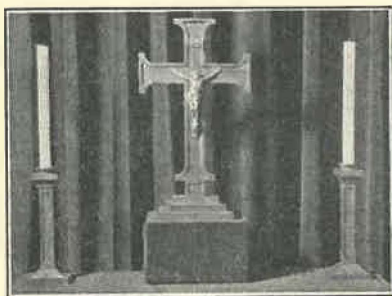
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ERIE

Silver Anniversary Marked
by Endowment

ERIE, PA.—Constructive and spiritually inspiring, the "Silver Anniversary" convention of the diocese of Erie on May 19th marked the completion of 25 years of diocesan life.

In his address, Bishop Ward gave a sketch of the events leading to the formation of the diocese and its early history, concluding with a plea for greater proportionate future advance, stressing religious education, prayer life, and public worship. "We must be better men to make a better world," he said.

On Monday evening, following an afternoon opening session, an informal reception was held in the chapter house of the cathedral, at which the speakers were Bishop Mann of Pittsburgh, and the senior priests of the diocese, the Rev. William E. Van Dyke, dean of the convocation of Ridgway, and the Rev. J. M. Robertson, senior examining chaplain.

At the opening session on Tuesday, the Rev. Dr. Arthur M. Sherman, made a splendid address on the Forward Movement.

Cyrus F. Mackey, diocesan treasurer, told of the silver anniversary endowment fund. Dr. Lewis B. Franklin, after words of congratulation and appreciation from the National Council, made a most persuasive plea for all to act upon the truth that money has sacramental meaning and value.

An important report on the endowment funds by the Rev. William E. Van Dyke, chairman of a special committee, elections completed without a ballot, the reception into union with the convention of the Church of Our Father, Foxburg, after fifty-three years of parish life, the report of the Laymen's League showing \$57,-728.62 raised and expended since May 21st, 1929, to buttress existing work and advance undertakings in the diocese, the plan for a retreat, a school of prayer, or a preaching mission throughout the diocese in October were outstanding actions taken.

Again and again, both formally and informally references of affection and esteem for his incalculable service to the Church, were made to the Very Rev. Martin Aigner, D.D., late rector of St. John's Church, Franklin. The Rev. Thomas L. Small, rector of Christ Church, Oil City, was elected in his place to the standing committee and the executive council. The Rev. F. F. Haworth, Ph. D. becomes an examining chaplain as the Rev. J. M. Robertson, after a long and scholarly tenure, is retiring from active service.

The climax of the Convention was the evening service in the newly decorated and beautified Cathedral with massed choirs, another inspiring address from Dr. Franklin on Glimpses of the Church in the Orient, and a felicitous and thoughtful sermon by Bishop Mann. Cyrus F. Mackey announced the silver jubilee endowment fund to have reached \$28,453.00 and placed the check on the offertory plate.

Delegates to the provincial synod: The Ven. Harrison W. Foreman, the Rev. William Heilman, and the Rev. Malcolm de P. Maynard. Supplemental delegates: the Rev. Thomas L. Small, the Very Rev. William E. Van Dyke, and Charles E. Cook.

VIRGINIA

Constitution Change Places Negroes
on Equal Basis in Convention

RICHMOND, VA.—A thorough and complete revision of the constitution and canons of the diocese of Virginia occupied the greater part of the time of the council at its 141st annual meeting, held at St. Paul's Church, Richmond, May 13th and 14th. The constitution was carried at its first presentation to the council in 1935 and finally adopted at this present council.

The most important change in the canons of the diocese was the elimination of the restrictions which have heretofore been placed upon Negro congregations in regard to the election of lay delegates to the annual council. These restrictions have now been finally removed and the Negro congregations stand on the same footing as the White in their right to membership.

The council decided by the decisive vote of 90 to 33 not to give to women the right of membership upon vestries. The delegates also recognized with pleasure the fact that this year is the tenth anniversary of the election of the Rt. Rev. Dr. H. St. George Tucker as Bishop coadjutor of the diocese of Virginia and the 25th anniversary of his election as missionary Bishop of Kyoto, and appointed a committee to arrange for a suitable observance of this double anniversary. The council gave him a leave of absence to enable him to make a visit to Japan.

Diocesan officers were reelected.

Deputies elected to the synod of the province of Washington were: the Ven. Dr. W. Roy Mason, the Rev. Dr. R. Cary Montague, the Rev. Lewis Carter Harrison, and the Rev. Robert B. Nelson; and Messrs. Blake T. Newton, W. W. Beverley, Alexander H. Sands, and C. M. Davison. Alternates were: the Rev. Dr. H. S. Osburn; the Rev. Messrs. S. B. Chilton, B. D. Chambers, and Dudley A. Boogher; and Messrs. D. Gardiner Tyler, J. C. Phillips, C. C. Lamond, and W. K. Goolrich.

CONNECTICUT

World Headed Toward Spiritual
Decadence, Says Bishop

HARTFORD, CONN.—"The world seems headed toward an era of spiritual decadence," the Rt. Rev. Frederick G. Budlong, Bishop of Connecticut, told the more than 500 delegates to the 152nd annual convention here May 19th.

"At such a time we must not allow ourselves to drift as though some one else is to accept responsibility; and as though some one else is to be raised up to prevent the ruin of all for which the Master Man gave His life.

"It is our task, and the Master must count upon us. By our own lives we must demonstrate to the world what allegiance to a God of love will do to people, what it makes of them, and what it leads them to do for others. By our prayer and service and sacrificial giving for others that they too may know and love and be guided and sustained by the God revealed in and through Jesus Christ, we must help God save His world."

In the elections, the Ven. Frank S. Morehouse replaced Dean Colladay on the standing committee, and the Rev. Dr. John N. Lewis and Origen S. Seymour were elected to the executive council.

Deputies to the synod of the first province: the Rev. Messrs. Raymond Cunningham, George B. Gilbert, Frank S. Morehouse, and Samuel Sutcliffe; and Messrs. Raymond E. Baldwin, Stratford; Wallace C. Hutton, New Haven; Frederick W. Kilbourne, Meriden, and Tracy B. Lord, Bridgeport.

FLORIDA

Bishop Juhan Urges Men to Take More Active Interest

GAINESVILLE, FLA.—In his annual address to the 93d annual council of the diocese of Florida, held here May 14th and 15th in Holy Trinity parish, Bishop Juhan, the diocesan, developed the missionary policy of the diocese, stressed the lay responsibility to finance the same, and called attention to the continued need for active organization of the men in the diocese to share in the Church's work as vigorously as do the woman and the young people. During the business sessions a committee was appointed, with Judge Ben A. Meginniss of Tallahassee as chairman, to bring this need to a greater number of men this year, and to create if possible a more effective group consciousness.

All Saints' Mission, Jacksonville, the Rev. John C. Turner, rector, was admitted to the status of a parish. St. Philip's parish (Negro), Jacksonville, was reduced to the status of a mission because of inadequate support.

A recommendation of the commission on rural work, the Rev. Joseph R. Walker, chairman, providing for an interchange of pulpits between the rural and urban churches in the autumn was adopted by the council and referred for execution to the commission on evangelism.

Highlights of the council were addresses made at the diocesan dinner, held on the night of May 14th in the Century Club, with an attendance of some 250 people. Bishop Barnwell, coadjutor of Georgia, made an appeal for the Church's world-wide mission in convincing terms; the Rev. Charles W. Sheerin, rector of St. Paul's parish, Chattanooga, Tenn., and official representative of the Forward Movement commission, proved to be one of the strongest speakers on the implications and accomplishments of this movement that have been heard in Florida. Mrs. Henry J. MacMillan, president of the Woman's Auxiliary in the province of Sewanee, was introduced by Mrs. J. D. Russell, retiring president of the Florida Auxiliary, and told of the aims and objectives of the provincial Woman's Auxiliary.

Student activities at the University of Florida and the Florida State College for Women were well presented by their chaplain and secretary, the Rev. Hamilton West and Miss Julia Gehan, who reported their respective parishes in Gainesville and Tallahassee filling a need among college groups.

All officers of the diocese were reelected with the exception of the Actuary. J. Taliaferro Lane resigned and Alfred B. Davis of Jacksonville was elected in his place. The standing committee was reelected.

The 94th council will be held on May 20, 1937, in All Saints' parish, Jacksonville, the Rev. John C. Turner, rector.

Memorial Vases Given to Church

NEW YORK—A beautiful pair of brass vases for the altar have been presented to the Church of the Transfiguration by Mrs. Vernon Pell Baker in honor of the late Vernon Pell Baker. The vases were blessed on May 10th by the rector, the Rev. Dr. Randolph Ray.

Three Dioceses in Japanese Service

Celebration Held to Prepare for 50th Anniversary Year of Founding of Japanese Church

KYOTO, JAPAN—As part of the nationwide preparation for the celebration in 1937 of the 50th anniversary of the founding of the Nippon Sei Ko Kwai, the three dioceses of Kobe, Kyoto, and Osaka combined in a huge service at the Bishop Poole girls' high school on April 29th (the Japanese Emperor's birthday and a national holiday).

Over a thousand people attended the meetings, which began with a service of Morning Prayer at which Bishop Naide preached the sermon in place of Dr. Kojima of St. Paul's University, who was prevented by illness from attending. The sermon topic was the timely subject, Christianity and the Japanese Mind.

After lunch three laymen representing the three dioceses spoke under the chairmanship of the Rev. Sadajiro Yanagiwara. Then occurred one of the most interesting events of the day. A roll call of all the living men and women of the three dioceses who were baptized in the year of the founding of the Japanese Church was made, and 20 venerable old ladies and gentlemen assembled on the rostrum, including the Bishop of Osaka, Dr. Haya-kawa of St. Agnes' School, Miss Utako Hayashi, and others. The chairman asked one of these elderly people to make the closing prayer, but instead, he elected to choose an old hymn which the 20 veterans sang for the delighted audience.

Haydn's Imperial Mass Sung at Church in Indianapolis

INDIANAPOLIS, IND.—A splendid choral rendition of Franz Joseph Haydn's Imperial Mass was given here by the Christ Church Choir of 60 men and boys on Sunday afternoon, May 24th. The music of the Mass was sung throughout in Latin with appropriate instrumental accompaniment.

The choir of Christ Church, of which the Rev. E. Ainger Powell is rector, has won wide recognition as one of the finest in the Middle West. Under the direction of Cheston L. Heath, organist and choir-master, and his assistant, Frederick E. Weber, it has maintained an exceptionally high standard for many years.

The soloists in the presentation of the Imperial Mass were Miss Elma Ingelman, soprano, William B. Robinson, tenor, and Paul Leslie Raymond, basso.

Bible Given to Georgia Church

AUGUSTA, GA.—A handsome lectern Bible, printed in England, has been given St. Paul's Church, by William K. Miller, chancellor of the diocese of Georgia in memory of his wife, Martha Phinzy Miller. The Bible will be blessed by the Rev. J. A. Wright, rector, on Whitsunday.

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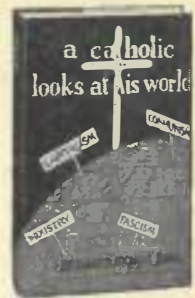
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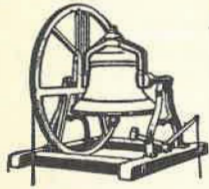
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Church Army Evangelists Commissioned by Bishop

NEW YORK—At an impressive service, held in Trinity Church on May 19th, Bishop Manning of New York commissioned nine evangelists, three of whom were women, in the Church Army. This honor, one of the highest that a lay person can receive from the Church, is awarded after two years' study at the Church Army Training Center, at 414 East 14th street. Those who received commissions were:

Capt. Arthur Bello, who will work at Hampton Beach, N. H.; Sister Violet Christensen, to work at House of Happiness, Scottsboro, Ala.; Sister Ada Clarke, to work at Cumberland Mountain Farms, Ala.; Capt. John Daley, to work at Hampton Beach, N. H.; Capt. Kenneth Harley, to work in Marshall County, Ala.; Sister Elsie Isaacs, to work on Crow Creek Reservation, S. D.; Capt. Edward Pollanick, to work in the Tennessee valley; Capt. Frederick Seddon, to work in the Tennessee valley.

Bishop Manning spoke with deep feeling of the importance of the work of an evangelist in the Church. Captain Lawrence Hall and Mrs. Hall, both members of the Church Army, gave the men the scarlet vestment to be worn over the surplice when conducting Church services. The women were given the little silver sword that is worn on the hat. The Rev. Dr. J. W. Chapman, well-known Alaskan missionary, gave to each one a watchword or motto.

Michigan Vacation School Manual now Ready for Use

DETROIT—*Stories by the Wayside*, the 1936 Daily Vacation Church School Manual published by the diocese of Michigan, is ready for use, according to the announcement of the Ven. Leonard P. Hagger, archdeacon of the diocese and chairman of the committee which published the book. The other members of the committee were Miss Elizabeth S. Thomas, diocesan director of religious education; the Rev. Charles C. Jatho, rector of St. John's Church, Royal Oak; and the Rev. Lawrence E. Midworth, rector of St. Thomas', Trenton.

Stories by the Wayside provides material for a ten-day dramatized course for children 8 years of age and over. New features this year include a daily Spiritual Preparation for the Teacher, and suggestions of Vital Points in Teaching for each day. About 30 daily vacation Church schools were held in the diocese last year, enrolling over 2,000.

Deaconesses for Two Dioceses Set Apart by Bishop Manning

NEW YORK—A regrettable error appeared in the account of the commencement service of the New York Training School for Deaconesses (L. C., May 23d, page 671), where it was stated that Miss Maria Keith Prentiss had been set apart as a deaconess. The two candidates who were set apart by Bishop Manning were Mrs. Edith Eldredge Cooper, to work in the diocese of Chicago, and Miss Mary Alice Olney, who will work at the House of the Holy Child, Spring House, Pa. Miss Prentiss was not set apart.

Pennsylvania YPF Convention Held

Four Conference Groups Make Study of Important Phases of Church Work.

PHILADELPHIA—The Young People's Fellowship of the diocese of Pennsylvania held their yearly convention on May 16th, at the Christian Association Building of the University of Pennsylvania. Four conference groups met: (1) on programs, led by James Cameron and addressed by the Rev. Janney Rudderow; (2) on leadership, conducted by the Rev. Charles Martin, chaplain of the Episcopal Academy; (3) on city missions, addressed by the Rev. H. Cresson McHenry of the Philadelphia city mission; and (4) on foreign missions, led by Mrs. Frank Bonyng, wife of the vicar of the Chapel of the Holy Communion of Holy Apostles' parish, an authority on the subject.

At the business meeting which followed, lengthy reports were received from all of the standing committees of the year. Bishop Perry was an unexpected speaker. The report of the nominating committee was received and uncontested. Accordingly there were elected W. Burton Lord of St. Mary's, Ardmore, president; James Cameron of St. Bartholomew's, Wissinoming, first vice-president; Joseph M. Baxter of Christ and St. Michael's Germantown, second vice-president; Lewis Worrell of St. Paul's, Chester, treasurer; and Agnes J. Brown of Holy Communion Chapel, secretary. Thirty-three parochial fellowships were voting.

Before the dance, which closed the convention, a very well attended banquet was held, addressed by Bishop Taitt and the Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, whose theme was power through knowledge. The Youth Awards, a yearly recognition by the Young People's Fellowship of Pennsylvania of notable service to young people, were presented to Deaconess Young for her life of service through St. John's House, and to Samuel H. Warnock, managing editor of the diocesan *Church News*.

Nebraska W. A. Meets

OMAHA, NEBR.—Mrs. W. W. Hoagland was reelected president of the Womans' Auxiliary of the diocese of Nebraska at its recent annual meeting. Bishop Shayler, the diocesan, made a brief address expressing his hope for a full recovery from his recent illness and thanking the many members who had shown their goodwill and sympathy.

Special efforts are being made to promote the work of the Auxiliary among the deaf. A branch has recently been formed and is operating successfully. Fourteen members of the Auxiliary who had been on the roll for 50 years were honored as this was the 50th anniversary of the work of the Auxiliary in the diocese. Many who were unable to be present were also honored in the reading of their names.

N. J. Cathedral Has Full Program

Buildings in Constant Use for All
Kinds of Diocesan Functions;
Mark Ascension Day

TRENTON, N. J.—Activities at the cathedral continue to demonstrate the usefulness of the recently erected buildings of this diocesan center. On May 16th delegations from the church schools of the diocese assembled for the service of presentation of the children's Lenten offering. At 11:30 in the synod hall the pageant, *The Great Trail*, was presented by a cast from Christ Church, South Amboy, the Rev. Harry Stansbury Weyrich, rector, under the direction of Mrs. Pearce. The entire production was of a high type and held the attention of a large audience with reverent and impressive teaching of the Church's message for mankind. The award of the Bishop's prizes for the year was then made by Bishop Matthews. In the afternoon, the schools moved in procession to the new crypt, headed by the junior choir of the cathedral augmented by two choirs from St. Peter's Church, Perth Amboy, the Rev. George Boyd, rector. The Bishop of the diocese had placed on exhibition the stones from the Holy Land which are to be built into the Cesarea Chapel of the Cathedral and other exhibits of teaching methods added to the interest of the day.

ASCENSION DAY

Ascension Day was observed with a choral celebration at 7 A.M. at which the Confirmation class received their first Communion and which was followed by a breakfast in the undercroft served by the mothers of the class. This is an annual custom of the parish, also observed on All Saints' Day and which has served to bring these two important festivals into much better recognition. At 11 A.M. the Trenton Clericus attended a celebration at which the preacher was the Rev. Canon Walter Lowrie, and later were entertained at luncheon by Bishop Matthews. In the afternoon the priests' choir for the consecration of Dr. Wallace J. Gardner as Bishop Coadjutor held a rehearsal under the direction of Mr. Edw. A. Mueller, the Cathedral Organist. During the day word was received of the serious illness of the Rt. Rev. Albion W. Knight, retired Bishop Coadjutor and special prayer on his behalf were offered at the 11 o'clock Eucharist. He is in Riverside hospital, Jacksonville, Fla., with an acute heart attack.

Golden Jubilee of N. Y. Choir

NEW YORK—The choir of St. James's Church celebrated its golden jubilee on Sunday, May 3d. The first choir, under the direction of George Edward Stubbs, sang its first service just 50 years ago. The present organist and choirmaster is G. Darlington Richards. In all these 50 years, the music at St. James's has been notable.



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Problems in Rural Work are Studied

Women of Four Des Moines Parishes Coöperate in Conference on Rural Difficulties and Needs

DES MOINES, IOWA—The Ven. Winfred H. Ziegler, Archdeacon of Extra-Metropolitan Chicago recently conducted an all day conference for women at St. Paul's Church, Des Moines, the Rev. Ernest Victor Kennan, rector, on The Work of the Church in Rural Areas.

He described the experience which led to determining this missionary effort in terms of town and country rather than as rural missions. An unoccupied area he described as any situation where the various churches are not doing the full task of ministry to body, soul and spirit. The town and country council is able to bring all the powers of the various Church agencies to bear in any given situation.

Women from all four of the Des Moines churches attended.

Plan Eucharistic Conference

OAKLAND, CALIF.—A Eucharistic conference will be held at St. John's Church here on the feast of Corpus Christi, June 11th. Bishop Jenkins of Nevada will be the preacher at the choral Eucharist, which will be celebrated at 10:30 by the Rev. Oliver B. Dale, S.S.J.E. Papers will be read in the afternoon and evening as follows: The Challenge, by the Rev. S. C. Hawley; What the East is Doing, by Canon L. D. Gottschall; Forward Together, by the Very Rev. J. Henry Thomas.

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- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 25 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 4 cts. per word, including one-line heading.
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- Minimum price per insertion, \$1.00.
- No time, space, or cash discounts on classified advertising.
- Copy for advertisements must be received 10 days before publication date.

ANNOUNCEMENT

Died

MILLIGAN—**CORNELIA PATERSON**, of Short Hills, New Jersey, after a short illness, at St. Barnabas Hospital, Newark, New Jersey, May 11th, 1936. Widow of Gilbert McKie Milligan, mother of G. McKie Milligan of Kent School, Connecticut, and daughter of John Lawrence and Christina Newton Boggs, of 44 Spruce Street, Newark, New Jersey, formerly of Perth Amboy, New Jersey. Funeral services from Grace Church, Newark, New Jersey, May 13th.

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Miscellaneous

WANTED. A director of a N. Y. State bank (member of Investment Committee) will advise trustees and other investors as to bonds suitable for legal or general investment. 21 years' successful experience. Fee: ¼ of 1%. References. Box C-113, THE LIVING CHURCH, Milwaukee, Wisconsin.

RETREATS

ADELYNROOD—**SOUTH BYFIELD, MASS.** A retreat for women will be held by the Society of the Companions of the Holy Cross on June 20th to 22nd. Conductor, the Rt. Rev. Benjamin M. Washburn, D.D., Bishop of Newark. Applications should be made to MRS. JAMES C. HAKES, 149 Chestnut Street, Montclair, New Jersey.

THE ANNUAL RETREAT for Associates and other women will be held at Kemper Hall, Kenosha, Wisconsin, beginning with Vespers, Friday, June 12th, and closing with the Holy Eucharist, Tuesday, June 16th. Conductor, The Very Rev. Rowland F. Philbrook, Trinity Cathedral, Davenport, Iowa.

Lecture on the Holy Land

NEW YORK—A lecture on The Romance of the Holy Land was given in All Angels' parish house on the evening of May 13th for the benefit of the Seamen's Church Institute, by Mark Haight. The lecture was divided into three parts: The Romance of Islam, The Romance of Judaism, and The Romance of Christianity.

Canadian Primate Takes Part in Detroit Cathedral Service

DETROIT—The 11th successive annual observance of Canadian Empire Day was held in St. Paul's Cathedral, Detroit, on the evening of Sunday, May 24, with the Rt. Rev. Dr. Derwyn Trevor Owen, Archbishop of Toronto and Primate of the Church of England in Canada, as special preacher.

Cathedral Drive Aims at \$25,000

WASHINGTON—A campaign for 1,000 new members of the National Cathedral Association and a minimum of \$25,000 has been started in Washington, with Lloyd B. Wilson, president of the Chesapeake and Potomac Telephone Co., as chairman. Many organizations and scores of individuals are assisting in the campaign.

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Some of the new material will be ready early in the Summer, and all of it in time for Fall use.

Christian Living Series

Two new courses in this Series by Lala C. Palmer and Leon C. Palmer will be ready about the middle of June. They will be a Second Primary course in quarterly leaflet form and a First Junior High School course in quarterly booklet form.

Pastoral Series

This series by Dr. Robert S. Chalmers will be augmented in June by the publication of the fourth book in the Series, *How the Church Began: A Study of the Acts of the Apostles and St. Paul's Journeys*.

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