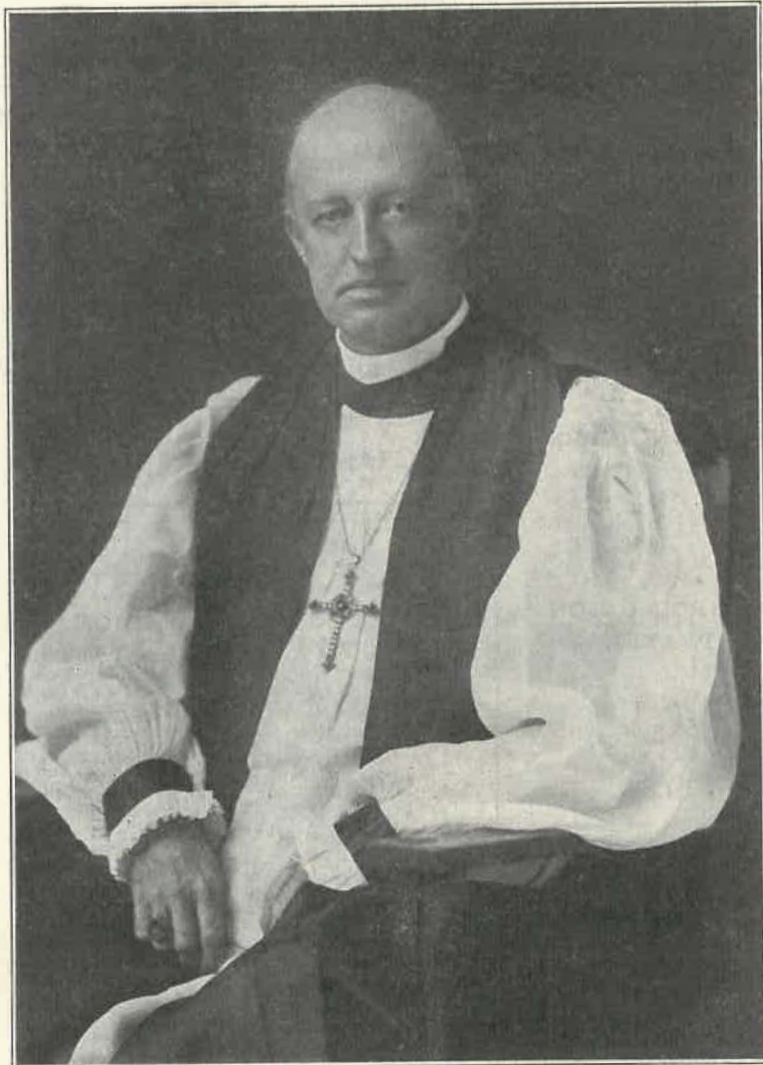
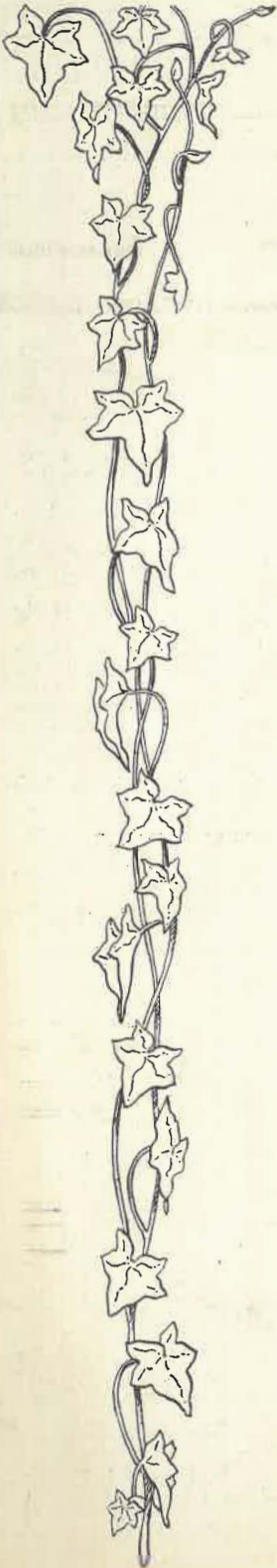




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The Living Church



THE RT. REV. THOMAS F. DAVIES, D.D.
Late Bishop of Western Massachusetts

(See pages 230 and 245)

The Living Church

Established 1878

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

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Church Kalendar



SEPTEMBER

- 6. Thirteenth Sunday after Trinity.
- 13. Fourteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
- 20. Fifteenth Sunday after Trinity.
- 21. S. Matthew. (Monday.)
- 27. Sixteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Tuesday.)
- 30. (Wednesday.)

CALENDAR OF COMING EVENTS

SEPTEMBER

- 22-24. National Council.
- 29. Consecration of the Rev. W. L. Essex as Bishop of Quincy.

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

- 7. St. Paul's, Dunkirk, N. Y.
- 8. St. Luke's, Fair Haven, Vt.
- 9. Priests' Institute, Kent School, Kent, Conn.
- 10. Holy Trinity, Pueblo, Colo.
- 11. Trinity, Bridgeport, Conn.
- 12. Good Shepherd, Waban, Mass.
- 14. St. John's, Poultney, Vt.
- 15. Trinity, Easton, Pa.
- 16. St. Mary's, Northfield, Vt.
- 17. St. Saviour's, Old Greenwich, Conn.
- 18. Order of the Holy Cross, West Park, N. Y.
- 19. Calvary, Philadelphia, Pa.

Change in Address

Subscribers who are planning to change their addresses, temporarily or permanently, are urged to notify THE LIVING CHURCH at least two weeks in advance. This will prevent any delay, and insure the prompt arrival of copies.

THE LIVING CHURCH

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

FITZGERALD, Rev. GEORGE L., formerly rector of St. Thomas' Church, Greenville, R. I.; to be rector of St. James' Church, New Haven, Conn., beginning the first Sunday in September.

GRIFFITH, Rev. H. NEWTON, formerly student at DuBose School, Montegale, Tenn.; is in charge of Epiphany parish, Opelousas, La.

HAIGHT, Rev. JOHN MALCOLM, deacon, is to be assistant at Trinity Church, Princeton, N. J., effective September 15th.

LEWIS, Rev. GLENN F., deacon, is in charge of St. Paul's Parish, Toledo, Ohio. Address, 505 Platt St.

TOCHER, Rev. GEORGE A. A., deacon, is in charge of Trinity Church, Tallulah, Grace Church, Lake Providence, Christ Church, St. Joseph, and Grace Church, Waterproof, La. Address, Trinity Church, Tallulah, La.

NEW ADDRESSES

BARBER, Rev. H. HOBART, rector emeritus of the Church of the Good Shepherd, Augusta, Ga.; with Mrs. Barber, has moved to Charleston, S. C., with address at 128 Tradd St.

GRINT, Rev. Dr. ALFRED POOLE, formerly 181 Norwood Ave., Edgewood, R. I.; 66 Charles Field St., Providence, R. I.

SANBORN, Rev. FRANCIS A., formerly 4242 Digney Ave.; 416 Lafayette St., New York City.

SMITH, Rev. NEWTON C., serving the missions at Clarendon, Childress, Quannah, and Shamrock, Tex. (N. T.), has moved his headquarters from Quannah to Clarendon, Tex. Address, Box 343.

RESIGNATION

PATCHELL, Rev. DRURY L., as assistant at the Church of the Ascension, Pittsburgh, Pa. Effective September 1st.

BOOKS RECEIVED

(All books noted in this column may be obtained from the Morehouse Publishing Co., New York and Milwaukee.)

THEOLOGY AND RELIGION

The Doctrine of God. By Karl Barth. Translated by Professor G. T. Thomson. Scribners, New York. Pp. 575. \$7.50.

¶ The first half-volume of Karl Barth's *Prolegomena to Church Dogmatics*: being Vol. I Part 1. A very important publication.

Evangelism in a Changing World. By Ambrose M. Bailey. Round Table Press, New York. Pp. 144. \$1.50.

¶ A good book on the subject, of special value to preachers.

God Transcendent. By Karl Barth. Translated by Edgar Primrose Dickie. With an Introduction by Edwyn Bevan. Scribners, New York. Pp. 242. \$3.50.

¶ Karl Barth's latest book. The sub-title is *Foundation for a Christian Metaphysic.*

The God Who Speaks. By Burnett Hillman Streeter. Macmillan, New York. Pp. 224. \$1.75.

¶ The Warburton Lectures for 1933-1935. A discussion of the manner in which God has spoken to man through the ages, with special reference to the prophets who have repeated that which they heard.

Gospel Light. Illustrated. By George Lamsa. A. J. Holman, Philadelphia. \$2.75.

¶ Comments on the teaching of our Lord from Aramaic and other Eastern sources by an Armenian scholar.

Group Movements Through the Ages. By Robert H. Murray. Harper. Pp. 377. \$2.00.

¶ The story of certain religious groups: the Montanists, the Franciscans, the Wesleyans, the Tractarians, ending with the Buchman Groups.

The Miracle of Preaching. By J. Edgar Park. Macmillan. Pp. 184. \$1.75.

¶ The Lyman Beecher Lectures on Preaching for 1936. Dr. Park is a good preacher, and the lectures are exceptionally fine.

Missions Tomorrow. By Kenneth Scott Latourette. Harper, New York. Pp. 220. \$2.00.

¶ A fine study of what missions have done and are doing and may do, by the professor of missions and Oriental history in Yale University.

A Parson in Revolt. By Joseph McCulloch. With an Introduction by the Rev. H. R. L. Sheppard. Dutton, New York. Pp. 174. \$1.50.

¶ An expression of revolt, not against the Church but against what makes the Church ineffective.

The Unfinished Universe. By T. S. Gregory. Sheed & Ward, New York. Pp. 343. \$3.00.

¶ First choice of the Catholic Book Club. Philosophy from the Roman Catholic point of view.

SERMONS

The Task of Religion. By John C. Schroeder. Harper, New York. Pp. 105. \$1.00.

¶ The 47th volume of Harper's Monthly Pulpit.

The Passing of John Broadbanks. By F. W. Boreham. Abingdon Press. Pp. 276.

¶ The 31st volume of Boreham's sermons published in the United States, and one of the best.

What Religion Does to Men. By Harold Elliott Nicely. Harper, New York. Pp. 99. \$1.00.

RELIGIOUS EDUCATION

As Children Worship. By Jeanette E. Perkins. Assisted in the Music by Alton O'Sheen. Vol. I. Pilgrim Press, Boston. Pp. 100. \$1.25.

¶ A useful and attractive book on the corporate worship of children, with orders for services, etc.

Experiences in the Church School Kindergarten. By Jessie Eleanor Moore. Pilgrim Press, Boston. Pp. 144. \$1.25.

¶ Very good book of accounts of personal experiences with small children.

Little-Known Women of the Bible. By Eveleen Harrison. Round Table Press, New York. Pp. 135. \$1.25.

¶ Stories of the less famous heroines of the Bible, told interestingly and well.

What Boys and Girls Are Asking. By Lucille Desjardins. Abingdon Press, New York. Pp. 176. \$1.00.

¶ A volume in the Abingdon Religious Education Texts, in the series, *Guides to Christian Living.* For 7th and 8th grade pupils. Very helpful manual for teachers.

Pupil's Work Book, to be used with the above (paper), 25 cts.

DEVOTIONAL BOOKS

A Diary of Private Prayer. Compiled by John Baillie. Scribners, New York. \$1.50.

¶ A very good book, by the Professor of Divinity in the University of Edinburgh.

The Family Altar and Family Prayer. Compiled by Zed Hopeful Copp. John C. Winston, Philadelphia. Pp. 259. \$1.50.

¶ Devotions and instructions.

The Living Source. By Paul Bussard. Sheed & Ward. Pp. 66. 75 cts.

¶ Short inspirational essays.

Thoughts for Every Day. Edited by C. M. Stevens. Cupples & Leon. Pp. 374. \$1.00.

¶ An anthology of great thoughts, one for every day, sources given.

Pray for Us: A Collection of Prayers. Arranged by John J. Burke. P. J. Kenedy, New York. Pp. 143. \$1.00.

SOCIOLOGY

The African Background. By Carter G. Woodson. The Association for the Study of Negro Life and History, Inc., Washington. Pp. 478. \$3.25.

¶ A valuable handbook for students of the Negro problem.

Negro Musicians and Their Music. By Maud Cuney-Hare. Illustrated. Association for the Study of Negro Life and History, Inc., Washington. Pp. 439. \$3.25.

¶ A good history and analysis of Negro music.

Our Enemy the State. By Albert Jay Knox. Wm. Morrow, New York. Pp. 209. \$2.25.

(Continued on page 254)

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.

Our Own Moratorium

THE LIVING CHURCH has declared a moratorium on letters, news items, and articles commenting on the proposed two-year moratorium on preaching.

—THE EDITOR.

The Lectionary

TO THE EDITOR: The letter by the Rev. Carl Shoemaker [L. C., August 15th] comes as a surprise.

Why complain about the lectionary when all a bored minister needs to do is to omit one or both lessons?

The finest verse in Job is from one of the middle chapters, "I know that my Redeemer liveth," also Job's desire "that a man might plead with God." Daniel, for our age, is as great a prophet as Isaiah.

Most of the "boring regulations" of Israel's camp are—the ones we have to read—a type of Christ. No space is given to history which has no moral or prophetic meaning.

A suggestion for improvement can be rational. But to rob Job and Daniel to pay Solomon!

Highlights lose much of their predominance when the whole of a great speech is known. Gists, keys, nutshell versions, and "favorites" do not warrant boredom in following the gentle slopes which lead up to these. True devotion does not suffer at the hand of instruction.

ELLIOT HEMPSFELD.

Glen Rock, N. J.

TO THE EDITOR: The letter of your correspondent concerning the Lectionary [L. C., August 15th] raises the interesting question whether the lessons for the choir offices should be selected primarily for their devotional value. For the past 20 years lectionary revisers have vied with one another in devising plans for reading through the entire Bible, or at any rate most of it, in the course of the Church year or a two year period. It is time that a reaction set in against such mechanical schemes which have no real nor practical value. The guiding principle should be spiritual edification and devotional uplift adapted to and appropriate for the various seasons and feasts of the ecclesiastical year. It might be noted in passing that the lectionary of the Roman breviary against which numerous objections have been launched, and which is not ideal in every respect, does quite consistently carry out a program of great devotional readings but nevertheless with a good background of the prophetic, typical, and historical.

H. F. HUNZINGER.

Peoria, Ill.

TO THE EDITOR: Much has been said about the trial Lectionary. In an article by the Rev. Harry Howe Bogert [L. C., June 20th], it is suggested that Lessons should conform to the Sunday teaching of the Mass, etc. How would it be to have the Lessons for Sundays printed in the Prayer Book in place of the Epistles and Gospels! For certainly Morning Prayer is the main service on Sundays in most of our churches. As it is now, the Epistles and Gospels are rather decorations than of practical use. But if the

Lessons for the Day were to be found there, people could follow along and get more out of the service.

(Rev.) PHILIP BROBURG.
Minneapolis, Minn.

"The Church and the Campaign"

TO THE EDITOR: Your article on The Church and the Campaign [L. C., August 8th] is interesting but it could have been more realistic. Your suggestion that the sins of a few are not chargeable to a whole class sounds reminiscently pharasaical; aren't all we "better-class people" guilty of the sins of the present and past order? We cannot lay our sins on a few millionaires. We too have sheepishly strayed after money, greed, prosperity. That the Constitution can have any value for the present day is merely a delusion of political fundamentalists. Raids upon the treasury has a suspicious "Wall street" sound—what about all tariffs, all subsidies, all sales taxes, all corporation exemptions, all tax exempt securities—aren't these as flagrant raids as any bonus—or more so?

You are five-sixths realistic when you suggest that every party accepts the principles of the so-called "social gospel." The Socialist, Union, Communist, Democrat, Prohibitionist do. But not the Republican. A convention so obviously still in tune with Hoover, whose platform betrays no sign of realizing we cannot go back to St. Coolidge, whose campaign is pitched on the intellectual level of McKinley, whose New Jersey and Pennsylvania leaders are willing for people to starve, who mean local relief in order to ignore the poorer states (New York pays the most taxes only if the vestryman who takes up the offering pays the rector's salary), etc. Can a believer in justice swallow Landon? Can a Christian be a Republican?

(Rev.) C. G. HAMILTON.
Aberdeen, Miss.

Religion in Germany

TO THE EDITOR: A number of things that have happened under the Nazi régime seem deplorable: but, to be fair, one must compare conditions in Germany not only with those in English-speaking countries (where a greater measure of personal freedom has, so far, seemed possible) but also with what goes on in Russia, Germany's dangerous neighbor, and in other parts of continental Europe.

We have also to remember that the purveyors of news, as it reaches this country and appears in the press of New York and other places, are very much influenced by the strong anti-Nazi bias of numbers of "American" Jews. There is, thus, a determined effort to represent as mainly religious, issues which are primarily racial.

One might imagine, from reading some newspapers, that Roman Catholic sentiment in Germany is wholly anti-Nazi. No doubt most German Roman Catholics feel themselves irked by particular restrictions; but most of them seem to be, in the large, supporters of the régime. Cardinal Faulhaber, of whom we are told so much, is outspoken against it; but this seems untrue of Cardinal Schulte and far from true of Cardinal Bertram. There is certainly no room for any

A Layman Writes About

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such divergence of attitude, on the part of Roman authorities, as regards conditions in Russia! It was with conditions similar to those in Russia that Germany was seriously menaced when the Nazis rose to power.

Something of the same sort is true of the various Protestant bodies but, in view of limited space, I mention Roman Catholics because, though a minority group in Germany, they may well prefer their lot to that of their co-religionists in Most Catholic Spain, Most Christian France, not to mention Holy Russia.

"Dictators" in a highly literate country cannot hope to evolve successful programs solely from their inner consciousness. They have to be politicians. The Nazis would seem to have been fairly successful ones since they were voted into power by an unusually intelligent electorate and have recently been endorsed by a 90% popular support (which must include a majority of the Roman Catholics, of whom Hitler himself is one). Perhaps the reason that what seems good in Germany looks bad to some more fortunate people is that it is good only as being a choice of the least evil and that, for all concerned, the frying pan is better than the fire.

It is important to reflect that it is worse

to butcher Christians than to subject them to a government for which most of them vote; that, as Christians, we should try to be just in our judgments, and that, as citizens, we should not allow ourselves to be drawn into courses (e.g., boycotts) any retaliation for which is likely to be borne (1) by German Jews and (2) by American Gentile producers of raw materials which Germany needs and used to buy of us.

(Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.

"We Smuggies" and Converts

TO THE EDITOR: One just has to compliment the Rev. Philip Broburg [L. C., August 22d] for his boldness in rebuking that increasingly large percentage of converts who insist upon answering the Lord's call to work in His harvest. . . .

As Fr. Broburg says, while the long list of ordinations of men trained within our own seminaries is our Lord's answer to the Church's prayer for laborers in His harvest, it is different as regards those reordained (reordained?—what's that?) from other Church bodies. "Men," says he, "coming from

other religious bodies should be received only after our own clergy have been cared for."

The Minneapolis cleric is right. These converts certainly need to be restrained. It is a crime the way they crowd out the regulars. It is shameful the way they fail to recognize that newcomers belong in the back seat. It is getting so that we born-and-bred-ers have to mingle with converts, listen to their explanations of how they came to recognize the Church as the custodian of the Catholic Faith without which it is impossible to be saved—to paraphrase that quaint old Athanasian Creed—and, even, we have to receive the sacraments at their hands. We laity can sympathize with those of our born-in-the-Faith brothers who are called to be priests and are trained within our own seminaries. Why, some of these priests have had to accept ordination from bishops who originally belonged in other camps. Imagine! It's things like these that make a fellow realize how far we have drifted from our P. E. traditions.

As a layman I, too, have felt the same desire to get up and howl about the lay converts who get into my hair every time I run into them. We laymen are continually being put to shame by their piety, their intense love for the Church and her Founder, the consecration of their personal lives, the joy they derive from the practise of religion and the reception of the sacraments. Not that they parade it; it just shines like an aura and we can't help noticing it.

Let's all rally round Fr. Broburg and start a movement to have the Church declare a moratorium on missionary work, and close the Church's list of the elect to all but those who are born and reared in the Faith. Let those who find themselves in other camps stay there, at least until there is salvation enough to go round. Then will be time enough to kill the fatted calf and let the converts into the pews, on the vestries—even eventually, if they behave themselves and show proper humility, admit them to orders; to the diaconate anyhow.

The diaconate—there's an idea. There has been much controversy over a perpetual diaconate. Reserve that sub-order for converts. Then we Smuggies can have the rest of the Church to ourselves.

W. SHERIDAN KANE.

New York.

Dr. Buchman on Hitler

TO THE EDITOR: The March of Time, radio feature, on the evening of August 26th, carried an interview with Dr. Frank Buchman, which certainly should result in disciplinary action by the ecclesiastical authorities. . . .

"Thank God for a man like Adolf Hitler," says Buchman. Thank God? For a brutal suppressor of all civil liberties? For a persecutor of the Church? For the self-proclaimed head of a body that would turn from the worship of God to pagan Wotan—who would rewrite Scripture to eliminate the Chosen People? *Miserere nobis Domine!*

That this should come at an hour when for the first time in years the respect even of non-Christians and anti-clericals has been gained for the Christians; for their courage and faith in the face of terrorism and persecution—when the echoes of the manifesto of the Confessional pastors have scarcely died away—this is a crime against God and His Church!

I call upon you to inaugurate a Crusade for the Faith! Let the religious press of the nation and of the world unite in condemnation. . . .

ROBERT R. WARNER.

Woonsocket, R. I.

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St. James' Church, New York

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Sunday Services

8:00 A.M., Holy Communion.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Evening Prayer and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

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

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

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9:30 and 11 A.M. Junior Congregation.

11 A.M. Morning Service and Sermon.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

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REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.,

High Mass, 11 A.M., Evensong, 4 P.M.

Daily: 7:00, 9:00, 12:30 and 5:00.

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

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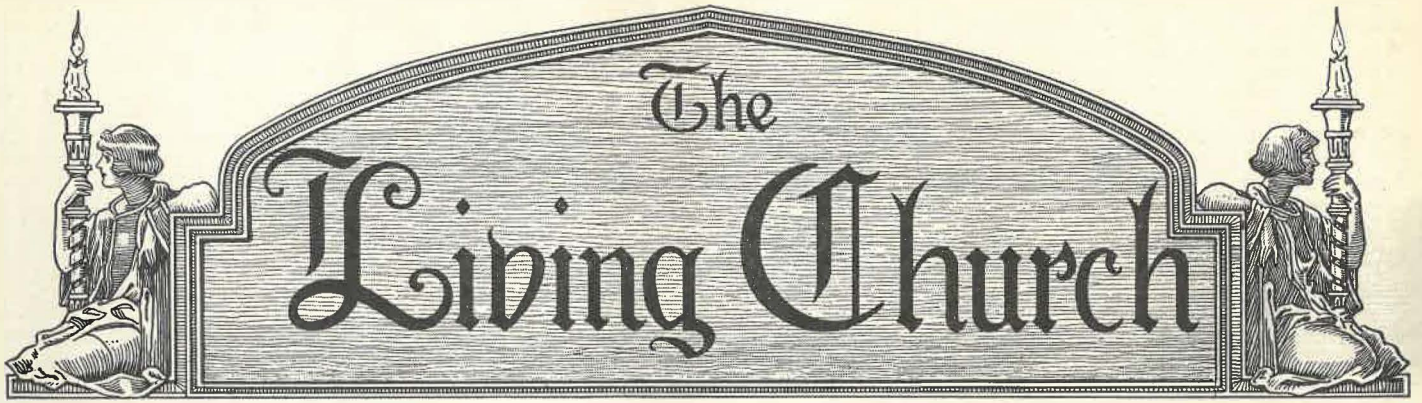
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VERY REV. HENRY W. ROTH, Dean

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.



VOL. XCV

NEW YORK AND MILWAUKEE, SEPTEMBER 5, 1936

No. 10

EDITORIALS AND COMMENTS

Labor Day in 1936

MANY of the Church's clergy, genuinely anxious to register the Church's concern for the sound advancement of the Labor Movement, have been embarrassed by the fact that the first Sunday in September is a peculiarly difficult date upon which to demonstrate that concern. "Why can't we do it at some other time? My congregation isn't back yet. Our parish schedule hasn't been resumed. Labor Day is the last holiday of the summer, and everyone who can possibly leave town will do so." The result is that they do nothing. Labor Day is allowed to pass by as "just another holiday," devoid of spiritual significance.

Far more sound is the attitude which says: "Labor Day is the one day of the whole year devoted to the recognition of the dignity of human labor and the interests of the workingman. The *least* I can do is to give appropriate attention to this cause in the services of the previous day. Such notice is more significant on the eve of Labor Day than at any other time of the year. I shall cooperate fully even though my congregations may be small."

As a matter of sober fact, however, the Church needs Labor Sunday far more than Labor Sunday needs the Church. She needs it as a reminder that the daily occupation of her Master was that of a Carpenter. She needs it as a reminder that His flashing concern for human values brought Him into fatal conflict with the vested interests of His time. She needs it as a reminder that while the common people of His time "heard Him gladly," the common people of today have come to feel that His Church is so aloof from life situations that they had better turn elsewhere for leadership.

But the Church particularly needs to bring Labor Day before her people in this autumn of 1936. The rising tide of prosperity is already making itself felt in the low spiritual attitudes of individuals. According to the *Bulletin* of the National City Bank of New York for April, 1936, the dividends of 2,010 corporations increased 42% in 1935 over 1934. Its May issue showed that the net profits of 245 corporations for the first quarter of 1936 increased 42.3% over the first quarter of 1935. The luxury trades are flourishing. The flow of American visitors to Europe has established new records. The national parks of the country have been packed with

tourists from a distance. As one observer of the highways has put it: "The whole country seems to have taken to wheels!"

Now these outward symbols of increased trade and business would not be evil in themselves were it not for the low spiritual viewpoint which accompanies them. As a nation becomes more and more absorbed in *things* it becomes less and less concerned with *men*. A period of rising prosperity seems inevitably marked by carelessness of human values. Right now this is showing itself in the marked revival of child labor, the petulant annoyance with those families which still need public relief, the sharp curtailment of support to private social agencies, and the rising resentment that working groups hitherto unorganized, such as nurses and domestic servants, should have the protection of an eight-hour day. In short the revival in business has been closely paralleled by the revival of a callous, indifferent, un-Christian attitude toward human values. Witness the smug response of the nation's prosperous to the crass legalism of the Supreme Court decision on the Minimum Wage Law for women.

THESE are 1936 issues. They are issues in regard to which the Church has a definite and immediate responsibility. She must continue vigorously to register her enduring concern with the human values which are at stake. She must proclaim afresh that a man is of more value than a machine, that the future of a 14-year-old factory girl is more important than the goods she produces, that folk must not become indifferent to the vast problem of unemployment just because they are weary of hearing about it.

We repeat, these are 1936 issues. The Church is engaged in a Forward Movement. Its keynote is witness-bearing. This includes not only bearing witness to the power of Jesus to redeem individual lives, but in seeing to it that His principles are applied to the redemption of society. As long as human values are at stake the Church dare not fail to bear that witness. "This ought ye to have done and not to leave the other undone."

In other words on Labor Sunday, 1936, the Church faces not just one more observance of the day before Labor Day,

but an exceptional opportunity to proclaim to a machine age, on specifically spiritual and religious grounds, the dignity of the labor of those who work with hand or brain.

Bishop Davies

BISHOP DAVIES was one of the most lovable of men. His wide influence upon the men and women, and particularly upon the young people with whom he came in contact, was due not so much to what he said or did as to the way in which the spirit of Christ radiated from him. A church school pupil once defined a saint as "a man in a window that the sun shines through." Such a description might aptly have been applied to Bishop Davies, for the divine light certainly did shine through his personality.

But Bishop Davies also had the faculty for writing simply and sincerely. His love of nature and his pleasure in the common things of life are evident in his delightful books, *The Charm of Trees* and *The Diversion of Staying at Home*. The deep wells of his spiritual life are tapped in *Personal Progress in Religion* and in that splendid concise masterpiece of spiritual guidance published only this year under the title *After Confirmation, What?* Of this last book Bishop Davies said that he wanted it to be his contribution to the Forward Movement in the Church and he wanted it to live after him. This it will most surely do, and through its pages he will continue to speak to the young people to whom the book is dedicated and whom he loved and understood so well.

May his soul through the mercy of God attain unto the eternal fellowship of Him in whom he hoped and believed.

George W. Jacobs

TO SAY that George W. Jacobs, whose death was reported last week, was one of the foremost laymen in the Church would be to make far too mild a statement. Mr. Jacobs was more than a prominent Churchman. He was a man who gave his entire life to the cause of Christ and His Church, consecrating his business ability to that service in the same spirit that the devoted clergyman consecrates his priestly, prophetic, and pastoral talents. Of Presbyterian ancestry, he became interested in the Sunday school of the Church of the Holy Apostles in Philadelphia in 1880 and five years later took charge of a class of ten boys. He continued his teaching in the church school for 38 years until in 1923 ill health compelled him to relinquish it. During that period the class grew from 10 boys to a Bible class of 42 men, and three of Mr. Jacobs' pupils entered the priesthood of the Church.

When Mr. Jacobs began his Sunday school teaching he was in the employ of J. B. Lippincott Co., at that time one of the largest publishing houses in the country. In 1893, however, he opened his own Church book store in Philadelphia, and a year later he bought and improved upon the Sunday School Lesson Quarterlies, now known as the Episcopal Church Series. This series has been continued and improved through years so that, with the *Episcopal Church Sunday School Magazine* supplementing it, the course has won wide acceptance in the Church.

Mr. Jacobs was the last of the triumvirate of lay Churchmen who through the publishing and bookselling industry and through their personal influence on the many young men who came to them for advice and guidance, exercised a profound influence upon the growth of the Church in its period of greatest expansion. With Edwin S. Gorham in New York and Linden H. Morehouse in Milwaukee, George W. Jacobs

will be remembered gratefully by hundreds of Churchmen, clerical and lay, whom he has helped and inspired by his words and example. May he rest in peace and may light perpetual shine upon him.

Mass for the Sick

A UNIQUE service was held last week in the Roman Catholic Church of St. Sebastian in Milwaukee. The service itself was a solemn pontifical High Mass, celebrated by the Bishop of Fargo, with Archbishop Stritch of Milwaukee as the preacher. Its unusual significance lay in the fact that attendance was restricted to the sick and those who attend them, doctors and nurses being at hand for any who might need aid. The purpose of the service was to enable many sick and shut-in Roman Catholics who had been unable for years to attend Mass to take part in the Holy Sacrifice which was offered up with special intention for their health of mind, body, and soul. This Mass, reported to be the first of its kind ever held in this country, marked the 10th anniversary of the formation of the Apostolate of Suffering, which has 5,000 members scattered throughout the country.

Our own Church might well adapt this "modern Roman innovation" to its own use. The practice of having votive Masses for the sick is, of course, growing among us, and in the prayer for the Church in every celebration of the Holy Communion we remember "all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity," as well as the faithful departed. But would it not be fine to add to all of these commemorations one great diocesan service each year in the Cathedral or other convenient central location in which the needs of the sick, the suffering, and shut-ins would be made the special subject of intercession and as many as possible who could not attend ordinary parish services were enabled to take part in it? The well could also have their part in such a service by helping to bring and attend those who could not otherwise be present, lending the use of their automobiles to convey them to and from the service, and assisting in a multitude of other ways. The matter seems to us to be worth some serious thought and we should like to see one of our dioceses try it out.

Spain and Germany

HORRIBLE REPORTS continue to come out of the shambles that is Spain. Gruesome atrocity stories are told against each side, and while it is probable that many of these are manufactured out of whole cloth there is a sufficient amount of impartial testimony to make one shudder at the things that are being done in the name of "liberalism" on the one hand and "Christianity" on the other.

The Church in Spain is reaping the whirlwind. The burning of churches, monasteries, and convents has become so common as scarcely to merit report in the daily papers, while reports of the murder of bishops and priests, monks and nuns, are almost equally frequent. Doubtless some of these clerics were engaged in political intrigue and perhaps even military service but among them there are also large numbers who are as truly martyrs for their faith as were the Christians who died in the persecutions of the Roman Empire or during the anti-God campaign in Soviet Russia.

And now in a pastoral letter read throughout Germany last Sunday the Roman Catholic episcopate issues the solemn warning that that country "may go the way of Spain." Like the leaders of the Protestant Confessional Synod, the Roman

Catholic bishops boldly spoke out against the Nazi philosophy based on blood, soil, and race, and expressed "great concern over grave losses sustained by the Church in Germany in recent months."

The German bishops' pastoral is an adequate answer to observers who have claimed that too much attention has been paid to the statement issued by the Confessional leaders, on the ground that most Christians in Germany, both Catholic and Protestant, were in full accord with the Nazi Church policy. As to the Roman Catholic Church, these critics say that Cardinal von Faulhaber, who has stood out so conspicuously for the rights of the Church against the encroachments of the State, was in a minority and that the other members of the German episcopate were well satisfied with the situation. This letter disproves any such view and indicates that the Roman Catholic episcopate is united in its determination to fight anti-Christian influences fostered by the government.

We cannot emphasize too often or too strongly the fact that the whole future of Christianity is at stake in Europe today. Communism and Fascism are not only political and economic systems, they are religions in direct opposition to Christianity. For both Fascism and Communism, in their emphasis on the totalitarian or self-sufficient State, demand the whole allegiance of their subjects, leaving no place for the claims of God and conscience.

Ancient Rome had a god with two faces, looking in opposite directions. The new idol of the totalitarian State is just such a god. One face looks in the direction of Communism, the other in the direction of Fascism. But both faces belong to the same false god, and the worship of either is as truly a violation of the First Commandment and the Christian summary of the law as was the burning of incense to Moloch or Baal, Janus or Cæsar, in an earlier day.

Religion in Russia

WHILE we peruse the newspaper accounts of restrictions on religious freedom in Germany, it is well to recall that the plight of religion in Russia, about which we have ceased to hear much, is far worse. William Henry Chamberlin, former Russian newspaper correspondent, who has had unique opportunities to see how the Soviet system actually works, reminds us in the September issue of the *American Mercury* that so long as the Confessional pastors and the Roman Catholic hierarchy in Germany can make audible protests and communicate them to the foreign press, "persecution in the absolute sense of the word can scarcely be said to have begun." In Russia, the silence about religious affairs does not mean that persecution has ceased, but that the suppression of the Church is complete and absolute. He adds:

"No contact is possible between journalists and representatives of the Orthodox Church or of the Russian evangelical sects, because the immediate consequence of any such contact would be the arrest and exile of the Russian clerics involved. The speedy and farcical termination of the one interview which the Soviet Foreign Office, contrary to its usual practice, arranged between the acting head of the Orthodox Church, Metropolitan Sergei, and a group of foreign newspapermen was the best possible indication of the terrorized status of the Church. Sergei literally bolted from the room as soon as questions were put to him about the numbers of priests and bishops in prison and exile, and the number of churches which had been closed."

Continuing, Mr. Chamberlin summarizes the main features of the Soviet drive to eradicate all forms of religious faith as follows:

"Strenuous inculcation of atheism in the schools. Any teacher who is not willing to give anti-religious instruction is liable to dismissal. A complete ban on the printing of religious books and on their importation from abroad. On the other hand every facility is given for the mass publication of atheistic literature. The original constitutional guaranty of freedom of religious and anti-religious propaganda has been withdrawn; and religious propaganda is now regarded as criminal. Anti-religious propaganda is encouraged in every way. Every kind of social and political disability is imposed on believers. They are, of course, excluded from membership in the ruling Communist Party, which means that they are automatically disbarred from many posts of authority and responsibility. The student who is known to be religious is likely to be expelled from the university; the State employee who is caught going to church regularly is marked for dismissal. Finally, large numbers of priests and of ministers of the Protestant sects are to be found in concentration camps; they have usually been deported there without any trial."

Mr. Chamberlin observes: "In view of these circumstances it is not surprising that only the most strongly convinced believers still dare to profess their faith in Russia, or that the younger generation is growing up largely atheistic." He describes the prevailing philosophy in Russia as "an inverted fundamentalist atheism."

The 300 years of persecution to which the early Christian Church was subjected resulted in an amazing growth of the Faith, so that when Christianity emerged from the catacombs more than a third of the Roman Empire proved to be Christian. Yet after only 19 years of persecution in Russia, Christianity seems completely overwhelmed by "an inverted fundamentalist atheism." Why? And what implications does this situation have for the rest of Christendom? The answers to these questions are not easy, but they are among the most important ones to be faced as we look into a future clouded by doubt and uncertainty. We cannot solve them by ignoring them.

A Faithful Servant

THE DEATH of the Ven. William E. Nies, sometime Archdeacon of the American churches in Europe, recalls an interesting chapter in the history of the Church. At the opening of the World War, Archdeacon Nies was stationed in Munich and his position as a foreign clergyman of a neutral nation gave him a unique opportunity for war work in that city and throughout Bavaria from 1914 until the entry of this country into the war in 1917.

Archdeacon Nies was the correspondent of THE LIVING CHURCH in Germany at this time and his relief work among prisoners and others was largely financed by members of THE LIVING CHURCH FAMILY. During the early years of the war more than \$45,000 was contributed by readers of THE LIVING CHURCH to a war relief fund, administered by special representatives of this periodical in Belgium, France, Italy, and Germany. Archdeacon Nies administered the German portion of the fund and thus through him the readers of THE LIVING CHURCH were able to exercise a powerful influence for charity and good will, entirely apart from political considerations, in war-torn Germany. Indeed, the maintenance of the American Church centers in both Munich and Dresden until the entry of this country into the war was almost entirely due to the generous contributions of readers of THE LIVING CHURCH.

In addition to the administration of relief funds and his indefatigable personal services in working among prisoners, Archdeacon Nies sent to THE LIVING CHURCH able and

vivid stories of events in Germany. At that time the foreign service of the daily press was by no means as extensive as it has become in recent years and moreover American correspondents in Germany were suspected of interests inimical to the government and were subjected to severe censorship. This rigid censorship was largely relaxed in the treatment accorded to Archdeacon Nies, and he was accordingly able to send us more complete and accurate stories of current events than were the regularly accredited correspondents of the leading American newspapers and press services. His reports were accordingly regularly "picked up" from the columns of THE LIVING CHURCH and reprinted in daily papers throughout the country—a unique journalistic scoop for THE LIVING CHURCH.

Archdeacon Nies continued his work in Germany until the time that the United States entered the war after which it was, of course, impossible for him to remain. Immediately following the signing of the Armistice, however, he returned to Munich and there again devoted himself largely to relief work, especially among undernourished children. He continued to carry on this splendid work until his retirement in March, 1926.

The record of Archdeacon Nies is a splendid story of courage, devotion, and self-sacrificing service to God and to his fellow man. Of him it may fittingly be said: "Well done, good and faithful servant. . . . Enter thou into the joy of thy Lord." May he rest in peace.

Through the Editor's Window

FUNERALS are no laughing matter, but someone must have indulged in a sly sense of humor when arrangements were made for the funeral of a prominent banker, held in one of our churches recently, for we read that the service opened with the organist playing "Souls of the Riches." And the recessional, according to the newspaper account sent us, was the "Dead March in Sand."

HERE IS an amusing story recently told by the Rev. C. B. Mortlock at a *Green Quarterly* luncheon as subsequently reported in the *Quarterly*. Fr. Mortlock was talking about the Church and the press and recalled the service of Dr. Wace, afterward Dean of Canterbury, as an editorial writer on the *Times*: "It was the custom in his day, and it may still be so in Printing House Square, to provide the writer of each leading article with a bottle of port. On one occasion it fell to Dr. Wace's part, as it has fallen to many of us, to write two leaders in one evening. On his table the *Times* butler placed two decanters and two glasses. As usual his slips began to reach the night editor but presently there was a pause. It lengthened unduly—an emissary was sent to discover what was happening to Wace's copy. The boy found the learned doctor asleep, his head resting on a pile of paper the virgin surface of which was soiled by the solitary word 'moreover.'"

COMMENTING on our account last week of the "ice and snow service," a subscriber writes: "The text should have been, 'Many are cold but few are frozen.'"

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

SAVE THE CHILDREN FUND

Mr. and Mrs. J. F. Mackenzie. South Orange, N. J. \$25.00
 A Friend 5.00
 In Memory of Perrin 2.00

\$32.00

EVERYDAY RELIGION

Off the Track

THE WATCHMAN of the road-building gang flagged us down to a stop. We went on again bumping over a rough gravel stretch, and still on the same old road. But away off to the right, the new concrete highway lay curing under its mat of straw: a four-mile cut-off eliminating dangerous curves.

Two miles further on, signs shouted at us on a curve, "Stop Here for Gas and Oil. Restaurant. Good Coffee. Comfortable Cabins. Beauty Spring Beds."

The back seat began commiserating. "Poor man! His business is done for. Pretty soon no one will come his way. What a shame!"

The old road had been a mule-path over the hills, and traffic had gone that way for a century and a half. In the last few years its crooked curves had claimed many a life. Now it was to be abandoned. And with it was to go an old-established and respectable business. Would the inn-keeper have the vision and courage to move out onto the new road? We shall see when next we travel that way.

Religion follows the orders of a Highway Department. Its road goes to the same old goal, but straighter, eliminating old mistakes and dangers.

If progress finds us off the track, wringing our hands will not help us. A Higher Power has ordained that a certain bad old way must be abandoned.

The thing to do is to move up to the good and only way.

Take it *personally*. We complain about these new times, especially about the way our young people behave in these new times. Well, what was the old road you wanted them to follow? You have been a member of the Church, but what kind of member? Only a nominal one. You patronized the Church. You attended at Easter and perhaps at Christmas. You spent Sunday mornings over the paper, or at golf, or doing little chores. You condescended to your priest as a queer fellow, or as a good fellow. But you never took the trouble to know what the Church is moving forward to, and what your part in it should be. You rested back on what your part in it should be. You rested back on what your wife believed, all the while mildly despising her for it.

The Highway Department is weary of the damage your old way has caused. It has ordered a new way.

Or consider your spiritual stock-in-trade. What is your belief? Is it composed mostly of old war cries, prejudices, enmities, and superstitions? God is weary of being mocked with a faith that is barely worthy of Israel in the desert.

God is ordering the Church to go forward on a better way. The engineers are driving in the stakes. They are marked Discipleship, Vital Membership, Knowledge, Faith, Sacrificial Love, Vision, Obedience to Law, Participation, Fellowship in the Spirit, Aliveness, Use of Sacraments, Sharing to Extend the Kingdom of God.

Men are off the track. Parishes are off the track. It is of no use to point to the old road. It wasn't good enough. It will soon be grown over with grass. Paved though it was, our Lord never went that way. The engineers in building the new road found His footmarks in yonder garden called Gethsemane and the hill called Calvary. It is that way, or nothing.

National Ordination Examinations

By the Rev. Bernard Iddings Bell, D.D., Litt.D.

Canon of St. John's Cathedral, Providence, R. I.

TWO YEARS AGO, I spent the whole summer in a careful study of theological education in the Church of England, a study in which I had the advantage of many years spent in general education administration, and also the generous help of the Anglican Church officials, of a number of English university dons, and of the staff members of a score of British theological colleges (or, as we Americans call them, seminaries). The general conclusions that resulted from that study were embodied in a series of essays published in *THE LIVING CHURCH* in the winter of 1934-1935.

Happily, those essays aroused much interest, not only in England but the more especially in our own country. They have brought to me a considerable number of thoughtful letters from bishops, from priests, from prominent laymen, and from theological educators, all of whom are deeply concerned about possible improvements in our American training of ordinands and interested to see what, if anything, we can learn in this respect from our English co-religionists. These letters, in turn, have resulted in many personal conversations, among which the most illuminating, perhaps, have been talks with those seminary professors in whose charge our young men are usually placed for preparation. The entire faculty of the General Theological Seminary, for instance, has been good enough to invite me to confer with them, to learn their difficulties, and ascertain their points of view; and this has greatly helped me. Similar invitations from other seminaries I have had to decline for lack of time; but professors from these institutions have been good enough to write me, sometimes *in extenso*. I have also personally conferred with bishops, including some of those that have the largest ordination lists. For all the kindness that has thus been shown me, by many people, I am deeply grateful. It has vastly increased my knowledge both of what is being done by way of pre-ordination training in the Episcopal Church and also of much that is not being done, together with some of the difficulties actually and stubbornly in the way of any basic reform of our admittedly faulty practice.

As a result of all that has been told me, and of many suggestions made of possible improvement, and of my own digestion of the same, I venture to write this paper and one later paper, to make a few concrete recommendations. What value they may have comes not from any cleverness of mine but from what they reflect of a considerable and objective knowledge of the facts and a willingness to listen to the ideas of many people actively engaged either in trying to train ordinands or else—and this is equally illuminating—in attempting to make use of the young men when once their training has been completed. The suggestions that I feel prepared to offer for consideration are definite and concrete and, I am convinced, practicable. The first, dealt with in this paper, is a matter for the general Church to handle. The others, in the next paper, must be dealt with, if at all, by the seminaries themselves.

The creation of a system of uniform examination of all candidates for ordination, in the factual side of theological knowledge, to be conducted by a central board of examining chaplains, demands immediate attention of the whole Church.

There seems to be an almost universal recognition of the need for this reform. As things are at present, with each diocesan bishop having a board of examiners of his own, there is no uniformity of expectation. It is next to impossible for a candidate to discover what sort of tests he will have to face, or for a theological seminary to know for what tests it must prepare him. In some jurisdictions the examinations are ridiculously easy; in others they are extraordinarily difficult; in many they are "spotty," in that the examiners contain one or more erudite specialists in a given field or two, who insist that in those fields the examinees must have proficiency all out of proportion to the value and importance of those fields. Sometimes an honors graduate both of a university and of a seminary will be failed for lack of minute information in a secondary subject, or of a minor field within a major subject. But far more common is the passing of men who ought not to be passed at all. A premium is put by our present system on the exertion of improper pressure by some prominent priest-sponsor, pressure hard to be resisted by his fellow-presbyters in a local diocese, to pass a candidate whose ordination is much desired by the sponsor but whose qualifications are sketchy. Sometimes the bishop himself exerts this pressure, doubtless with the best of intentions. And finally, it is hard to find, in every diocese and missionary jurisdiction, men competent as examiners, since not only a considerable scholarship is required but also training in the technical art of how to examine.

FOR ALL these reasons—and there are other less important ones as well—it seems certainly desirable to follow in this the example of the English Church and set up a national board of examining chaplains. So great is this desirability that the diocese of Rhode Island has sent a memorial to the next General Convention, requesting such action. In view of the certainty of general discussion of the matter, I should like to make certain suggestions, the result, may I repeat, of a considerable discussion and correspondence.

(1) It is important that a proper canon be drawn up well in advance of the 1937 Convention. Otherwise any action will be the result of too hasty consideration, or else the whole matter will have to go over for action until 1940—a delay to be regretted. Why should not the necessary discussion take place *before* the 1937 session? This could be best brought about if the House of Bishops were to consider the whole matter at its meeting this autumn in Chicago, and then appoint a committee to draw up and present the necessary legislation to General Convention. This has the further advantage, over a mere diocesan memorial, that it recognizes the ancient prerogative of the episcopate to choose whom they will to be ordained and to examine the same as they desire.

(2) It ought to be made plain from the beginning that the proposed national board of examiners is *to test factual knowledge only and not to determine orthodoxy or personal suitability of the candidates*. Otherwise the proposal is sure to receive, and properly, the determined opposition of most of the bishops. In respect to this, the English precedent may well be followed. A bishop ought to have the entire right to refuse ordination if he desires, and without giving any reasons for his

action, even though the candidate may have passed every factual test put by the national examiners; and a candidate should be expected to submit himself to such additional tests as his bishop may desire, that the latter may ascertain whether *in his judgment* a candidate is *a fit person*. Nor should the bishop be prevented from ordaining a man who has been failed by the national examiners, provided the bishop makes full statement of his reasons for so doing, in writing, for the enlightenment of his fellow bishops. In other words, the national examiners' tests should be advisory to the bishop, not a substitute for the ancient and unimpeachable right of the bishop to determine the fitness or unfitness of any man seeking ordination.

(3) It ought also to be made clear that after the setting up of the national examiners, as before, the consent of the standing committee of the diocese, or the council of advice of the missionary jurisdiction, shall be necessary before ordination; and that the standing committee or council of advice shall have the results of the candidate's general examination placed before it, together with the bishop's reasons for ordaining if the man shall have failed in the examination.

(4) It should be made plain that the national board of examiners is not to be an inter-seminary board. While it is advisable that some of the board should be theological professors, it is obvious that most of the board should represent other interests. This point seems clear to most of the theological professors themselves, who feel that it would make for a much more healthy seminary technique if the minimum standards for ordination were set by others than themselves.

(5) It would be well to have it understood that ordination tests are to discover *a minimum* of knowledge to be expected, and that passage of the tests is not to be considered as evidence of any profound scholarly achievement. No seminary ought to be content merely to prepare its students to pass such tests, and no student encouraged to believe that passing them is his maximum of duty. That mistake has been made in England, and can be rectified there only with great difficulty. Academically, the English theological colleges are hardly more than "cramming schools" for the General Ordination Examination. We should be careful not to repeat that mistake in the American Church. Neither the present diocesan examinations nor the proposed national examination should be regarded as to test scholarship, but only to find out if candidates have that minimum of knowledge without which it is normally unfitting that men should be priests at all. We must leave, and ought gladly to leave, determination of scholarly efficiency to the learned faculties of the universities and seminaries.

(6) It may well be also required, as the memorial from Rhode Island suggests, that no man shall be ordered deacon until he shall have passed all the tests of the national examiners (subject to the proviso about the bishop's prerogative noted above). The ordering of a man deacon, with only partial preparation, and the continuance of his preparation, with more examinations to face, during his diaconate, makes the diaconate useless for practical training. Moreover, it results in many ill-prepared men being made deacons, and then being unable to pass the further priest's tests. What follows then? Such a man is not much good, either as an assistant or in charge of a work, while he remains a deacon; and yet he cannot pass the further priest's examination. Finally such pressures almost inevitably arise as result in his being made a priest anyway, either with the unwilling consent of the examiners or in spite of them. More men badly prepared get into priest's orders

(Continued on page 239)

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Rural Work in Olympia

IT IS INTERESTING at all times to learn of the service our deaconesses are giving and to know that after a year's rest one of them, Deaconess Phelps, has returned to the Pacific Coast. She will take up work new to her in the diocese of Olympia and has been assigned by Bishop Huston to live in Aberdeen. Her activities will be mainly concerned with the rural work adjacent to the town. She says:

"This will be my chief concern, as my experience in California showed me the desperate need of the rural children and the appreciation of their mothers for all help given. I had a delightful time two days ago at one rural center. There were perhaps 30 children. I saw 19 of them, all uninstructed spiritually, and all pleased at the promise of lessons. I expect to spend some time prospecting opportunities for a spiritual work among the children of rural schools and communities through the country and so be ready to start well informed. To make up for living in so prosaic a place as Aberdeen, my work will take me to such interesting-sounding places as Humptulips, Montsane, and Wynoochie Valley. I only regret that Snohomish, Skykomish, and Snoqualmie are out of my district. They sound so fascinating."

Mrs. A. U. de Pencier's Death

THOSE OF US who attended the triennial meetings of the Woman's Auxiliary in Detroit, 1919, will well remember the forceful personality of Mrs. Nina Frederika de Pencier, wife of the Most Rev. A. U. de Pencier, Archbishop of New Westminster. It is a sorrow to announce the death of this accomplished Churchwoman. She suffered heat prostration while driving in Iowa with the Archbishop en route to Europe, where they planned to attend the memorial services at Vimy Ridge. After going to a reunion at Wagner, S. D., they were to motor to Montreal. Mrs. de Pencier leaves four sons, one of them a priest of the Church in Vancouver, and two daughters. The second son, John Dartness, was killed in 1921 in an air crash in Germany, where he was a member of the Army of Occupation.

I have very precious memories of Mrs. de Pencier and her graciousness in entertaining me when I visited Vancouver and of the service we held in the beautiful little chapel in the episcopal residence. She held many distinguished offices in women's organizations throughout British Columbia and particularly in her own city. May she rest in peace.

A Large Confirmation Class

SIXTY-ONE PERSONS is a large number for a confirmation class. During the past year Deaconess Florence L. Squires of the diocese of Upper South Carolina has had the privilege of presenting this number to the bishop for confirmation and in addition she has been instrumental in having 74 children and adults baptized.

Deaconess Squires was a graduate in religious education of the Hartford Seminary Foundation and later for two years a student in the Yale Divinity School. She was ordained to the Congregationalist ministry in Ohio. During her pastorate in Columbia, S. C., she and her congregation were received into our Church by Bishop Finlay as an organized mission.

Labor Sunday Message, 1936

Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service

ON A DAY in the spring of this year this wireless message came from London: "Edward VIII, after visiting the great new liner, *Queen Mary*, and the squalid Glasgow slums, turned to someone near him and asked, 'How do you reconcile a world that has produced this mighty ship with the slums we have just visited?'"

That question has to do with more than an accidental contrast. It focuses the drastic interrogation which the Christian mind and heart must direct to our whole civilization now.

How can we reconcile a world which provides, on the one hand, luxury and freedom for the few, and a sordid, drab, and pinched existence for the many? For the Christian conscience there can be no reconciliation while these facts remain. We cannot merely look the other way. Rather, we must look straight at the harsh reality and never be at rest until we have set in motion redeeming social purposes which can change old facts to new ones, juster, fairer, and more kind.

Our danger today is that the discontent with social and economic evils which these recent tragic years have roused may try to satisfy itself with soft compromise. We are in danger of looking at the ship and forgetting the slums. As the first signs of industrial recovery begin to appear and men's energies launch out with a reviving boldness, we may think that we can leave behind us the dark record of the depression years. We may imagine that unemployment, poverty, the disintegration of families and the disillusionment of millions of people, old and young, will somehow take care of themselves. The ships of our economic fortunes are on the high seas again, we think. Never mind the cost at which they were put there.

But this cost we *must* mind. It is intolerable to the Christian spirit that we should forget the human havoc which economic depression has caused, and which no haphazard business revival can possibly cure. Out of the crucible of these recent years, one iron purpose should be forged; namely, the will that nothing shall divert us from the continuing effort to find those necessary ways of readjustment—whether through voluntary coöperative organizations, through taxation, or through other practicable social controls—by which those who are now doomed to a cramped existence may be set free into larger life.

The Christian influence ought to bring to our contemporary world three things:

First, a compassionate heart.

CHRISTIAN individuals and Christian Churches must be sensitive to the need of all who suffer. We must not allow ourselves to forget, nor let the community forget, the men and women in industrial towns reduced to a bleak and almost hopeless existence through unemployment; the undernourished children in families where relief budgets are too small; the sweatshops and child labor in some industries; the wretchedness of those who live round the shafts of idle coal mines; the exploited sharecroppers and homeless migrants in many of our agricultural areas; the Negroes denied equal justice; and all others upon whom the bitter pressure of unfair conditions falls. We are bound to remember that it was with such as these that our Master identified Himself when He

said: "Inasmuch as ye did it not unto the least of these My brethren, ye did it not unto Me."

Second, a courageous mind.

THE CHRISTIAN CONSCIENCE does not make us more nearly infallible than other men in technical details. It does not equip us to speak dogmatically on precise political or economic programs. But it ought to, and does, give a clarity of central judgment. It turns upon all questions the light of one supreme consideration. Because it believes that all men are the children of God, it believes that the only right ideal for any community is one in which there shall be freedom for all men to develop in thought and in action the best that is in their personalities. Therefore, the Christian spirit must stand like a flaming sword against all frightened attempts to bring upon America that shackling of human thought and that stifling of independent speech which lie like a dark shadow on those lands where dictatorship prevails. The teachers' oath bills introduced in many legislatures and passed by some, the "gag laws" introduced in Congress, the vicious assaults upon academic freedom, and ultimately upon academic honesty, the widespread denial of the right of labor to organize and bargain collectively, which have been launched by sinister influences under the mask of patriotism, are denials not only of political democracy, but of the Christian faith in the dignity of the human soul; and with them, therefore, the Christian Church can have no part nor lot.

Third, a faith in the will of Christ as the one and only way for our world's redemption.

IN THESE immediate days when the conditions of our world have become so ominous, we need the heroic confidence of this faith. There is too much bitterness already in our domestic affairs. There is too much bitterness between the nations. The conflicts of economic interest and the antagonisms between economic classes are turning away from patient reasonableness toward forcible repression on one side and violence on the other. Many today believe that our social unrest will lead to revolution, and that the old hatreds between the nations are leading inevitably to new war. But those who follow Christ will yield to no such impotent fatalism. In thought, in conversation, and in our influence on public policy, we must set forward and persistently support those measures of coöperation and constructive service through which a better social order may be peaceably achieved. We must resist the policy of increased armaments and the growth of military control, and unflinchingly urge the participation of the United States in study and adjustment among the nations of those inequalities, political and economic, from which wars take their rise.

Christians should follow the pioneering example of those who, like Kagawa, make love the controlling principle in personal, economic, and international relationships. Such men may be hated, misunderstood, persecuted, executed even; but they can be the seed for the future. Though the pathway lead to a cross we remember that the cross is the sign not of defeat, but of final triumph.

Danger of an "Old-Kalendarian" Schism in Greece

By the Rev. Canon W. A. Wigram

THE CHANGE of the Kalendar always offends conservative sentiment in a church. When our fathers in 1752 adopted the Gregorian instead of the Julian system, there were riots in London town, and folk demanded, "Give us back our 11 days." Were they not losing 11 days of life when the 2d of September became the 13th in that year? Was it for good Protestants to be taught anything by the Pope of Rome, even if the whole solar system did agree with him? So they protested, and the Lord Mayor of London persists in his protest to this day and celebrates that "major festival," his Show and his Banquet, on the Feast of St. Simon and St. Jude according to the old Kalendar! That being so with us, let us not wonder that Greeks are having like trouble now, having to make a leap of 14, instead of 11, days. The Gregorian Kalendar was definitely adopted by the Church—at the request of the government—in 1924, and all the bishops were unanimous in its favor. There was a strong conservative feeling against it in the country, and this found expression in various ways. Some were merely ludicrous, as when "the Valiant Tailor of Samos" tried to cut off the long beard of the Archbishop of Athens with his professional shears, as that prelate entered his cathedral in procession. To cut off the beard of an ecclesiastic is part of the ceremony of degradation from orders, and this, the tailor had declared, was what the Archbishop deserved for his "heresy." Some of the expressions were irreverent, as when the nuns of Mistra proceeded to chant—or scream—the service for the "proper day," when the bishop of their diocese came to celebrate in their church on a festival of the new Kalendar. Monks are of course conservative in theology, and have been dangerous as agitators even from the age of the Councils, so that it was natural, if inconvenient, to find monks from Mt. Athos going up and down the land protesting against a change which they declared could be made only by a General Council.

The authorities were most tolerant, declaring that they would allow any parish to follow the old rule, provided only that they did not break communion with adherents of the new, and would pray for the Archbishop of the province in their services. Unfortunately, there are those who want a grievance and not toleration, and the terms were refused by the malcontents, who thereby put themselves quite in the wrong.

The hierarchy met in synod to discuss the position, and all agreed to use the new Kalendar, though seven bishops avowed their preference for the old one. All agreed that all sympathy must be shown to conservative feeling, but that monastic agitators must be sent back to their monasteries—where they were ordered to reside by those very canons that they claimed to defend—and that the organization of the "Old Kalendarians" calling itself the "True Orthodox Church" ought to be dissolved at once. This was in 1933. Agitation continued, however, and in 1935 three of the bishops who had agreed with the decision arrived at were so worked on by the malcontents that they met by their free selves "in council," and protested to the whole Orthodox communion against the "uncanonical introduction of the New Kalendar." Of the three, only two held dioceses; the third had retired from active work. When summoned to a meeting of the synod to account for their conduct, they refused to attend, declaring that "an assembly of bishops under accusation of heresy" was

no synod, and had no right to judge "Orthodox prelates," and that they had severed all relations with those who "had abandoned the Truth." This extraordinary manifesto was signed by one of these recalcitrant bishops as "Leader of the True Orthodox Church of Greece."

The schismatics proceeded to consecrate four additional bishops for their party, using the titles of sees that have recently been suppressed. Naturally, the synod of the Church had to take severe notice of proceedings like these, and the three schismatic bishops were relegated to certain remote monasteries for confinement, though not formally degraded from their rank. Government sanction was given for the execution of the sentence, necessarily. The four newly consecrated men were also similarly "relegated," but they rank simply as monks, not as bishops at all. By Orthodox law, their consecration was a thing void *ab initio*, for the bishops who sought to confer the consecration had separated themselves from the Church, and had thereby deprived themselves of all power to act in their office, or to confer any of the sacraments. This Orthodox method of approaching ecclesiastical problems of this order is one that Anglicans would do well to ponder, as a most useful corrective for some theories of the Apostolic Succession current today.

Of late, however, the agitation continuing, these "relegated bishops" have been allowed to leave their places of internment and are continuing their active work in Athens. The Church appealed to the government to enforce the penalty it had decreed, as it was legally entitled to do, by the terms of the "Constitutional Charter" conferred upon it by the State. The government authorities, however, while recognizing the claim as perfectly legal, have yet declined to intervene, saying that they will only adopt "persecuting measures" in the event of the malcontents' acting in a way that leads to a definite breach of the peace. The dispute is "a strictly internal matter for the Church." The fact is, the Old Kalendarians seem to be a numerous party, and the members of it have votes! The Orthodox Church in Greece is finding, exactly as the Church of England has found in her time, that it is all very well to have the prestige of "established status," but that in a modern democratic state that is very apt to mean that the government will decline to do anything for the Church if such action may be unpopular, while it is quite ready to use the status to prevent the Church from doing anything for itself. The problem of ecclesiastical self-government under modern conditions is apt to be a difficult one, but it is one that will have to be faced, under varying conditions, in several European lands in the near future.

Religion and Crime

THE U. S. ATTORNEY GENERAL says: "From June, 1934, to June, 1935, the prison population of the U. S. increased 25%. Considered in the light of educational opportunities, social betterment enterprises, youth organizations, lodge moralities, etc., this seems startling until one remembers all these laudable efforts lack root in reality. So long as the prudential motive for their existence prevails so long will futility be the reward. The motivating power of any effective effort must go back to God, and that means religion."

—The "Desert Churchman."

Christianity Confronts Communism

By Vida D. Scudder

Professor Emeritus of English Literature, Wellesley College

CHRISTIANITY *Confronts Communism*: a key-title, summary of a situation central today, as the Christian must feel, alike in the world without and in the world within.

Not everyone recognizes a debatable issue in the situation, people on both sides being under the tyranny of their respective formulæ. Here for instance is a book by Raoul Desvernine, member of the executive committee of the American Liberty League. More or less of the nature of a campaign document and holding a static view of political science, it assumes the sacrosanct character of our Constitution and is professedly inspired by horror at the menace of the New Deal to the established order. The author enhances our respect for the wisdom and the ability of our Founding Fathers; but his mind is uninvaded by doubt whether provisions adequate at the outset of our national life are likely to meet the needs of a future then unforeseen. The quotations from the "minor prophets" and the "major prophet" of the New Deal—Wallace's *New Frontiers*, Ickes' *New Democracy*, etc.—are supposed to shock; but to some of us they will seem at least fitfully illumined by light on our emergent necessities, and the scornful denunciation of them will seem to echo from an era before we knew that increasing social control must be the price paid for the preservation of personal freedom. That era is long past—or would be past if campaign excitements were not now rallying emotion round ancient slogans. To many readers, perception that a new phase of civilization is forming under our eyes must vitiate any statements based on belief in immutable and absolute value inherent in the institutions of the past.

Such readers, sensitive to the relentless flux in human affairs, are today all turning eyes of excited inquiry toward Russia—that great country where social experiments of unsurpassed breadth and audacity are in process. Knowledge becomes more and more available; as for instance in the two richly documented volumes of those seasoned if not unbiased observers, the Webbs. But for Christian minds, appraisal of the Communist experiment must depend on study of the topic in our first sentence. Books in this field multiply; religious thinkers the world over subject to ever keener analysis the relation between those two forces confronting each other with implacable hostility and proffering rival claims to allegiance. "Communism is anti-Christ," proclaims the Christian; and the Communist retorts: "Christianity is the most dangerous ally of capitalism in extremis."

Since Stanley Jones's *Christ's Alternative to Communism*, there has been no book for the American more readable on this line than that of Dr. Spinka, whose title we borrow. He opens with a lucid and welcome sketch of the Russian Revolution, which can now be seen in sufficient perspective to invite the historian. The outline is slight, but the main developments in the astounding and epoch-making event stand out clearly.

Next comes, in fuller detail, the sad and intricate story

A REVIEW OF

CHRISTIANITY CONFRONTS COMMUNISM, by Matthew Spinka. Harpers, 1936. \$2.00.

DEMOCRATIC DESPOTISM, by Raoul E. Desvernine. Dodd Mead, 1936. \$2.00.

CHRISTIANITY AND THE SOCIAL REVOLUTION, edited by John Lewis, Karl Polanyi, and Donal K. Kitchin. Scribners, 1936. \$3.00.

of the Russian Church during the period, and the familiar tale of persecution and of anti-religious propaganda: "It is no exaggeration to say that since the Diocletian persecution there has never been such a concerted, determined, and ruthless attempt made to sweep all religion off the face of the earth, as at present. The goal of the policy of the Communist party is the total destruction

of organized Christianity and other religions." The statement makes the blood run hot; but one should not stop with vague revolt. Now that the Diaspora releases the frozen life of Eastern Orthodoxy to run with new energy through the veins of Christendom, the confused currents and cross-currents of religious life in Russia should be intimately understood by all Anglicans interested in the *rapprochement* of the East and the West, and Dr. Spinka, Professor of Eastern Christianity at the Chicago Theological Seminary, is a valuable guide.

In the second part of the book, *The Ideological Bases of Communism*, he turns from narrative to exposition; but he was stronger in telling the external story, for readers even slightly conversant with Berdyaev and Hecker will find here little that is fresh. Although he recognizes in Communism certain idealistic trends, Dr. Spinka reiterates the usual accusation that Communism is "naïvely materialistic"; though his own discussion disproves the description, which contrasts oddly with a certain statement of Lenin, who bade the materialist to do thus and so, if he does not wish to "remain stuck in the infant school of materialism." The "dialectical materialism" dear to the neo-Marxians is certainly not naïve, whatever else it is. Dr. Spinka asserts the implacable hostility of the two forces. In the latter part of the book, contrasting the Christian program with that of the Communist, he yields a little to the temptation to set the ideals of Christianity against the darker facts of Communism; and even the ideals, if judged by the pronouncements of the Churches cited, seem a little hesitant and slightly rooted. At the close he turns, as all earnest Christians do today, to the note of penitence; "Christians unfortunately think in marble and build in mud." That is perhaps the most telling sentence in the book.

IF DR. SPINKA has more information than insights to offer, insights are abundantly provided by the last book on our list: *Christianity and the Social Revolution*. For here is thought which breaks new trails, and few thinkers following them will come out just where they went in. The book is to be warmly welcomed by all who regret the lag of intelligence within the Church, when faced by the relentless logic of history. It is a collection of essays, some written by such honored veterans in the Christian Socialist movement as Noel Conrad and Clive Binyon, others by younger champions of the faith like Reinhold Niebuhr and John Macmurray. A number of the essays are by avowed Communists; and the book as a whole presents as heterogeneous a set of minds as ever

spoke under one cover; the result is both refreshing and confusing. "It challenges the traditional attitude of Christianity toward the question of radical social change; it also challenges the orthodox attitude of Communism to religion." As we read, the facile assumptions on which both Christians and Communists depend cease to have much meaning; we are shaken free of that tyranny of the formula of which Mr. Devernine's book gives so perfect an example. Communism, we discover, can no more be summarily dismissed as atheistic than can Christianity as an opiate or a misleading delusion seeking to commit men to a servile ethic through false otherworldliness. It is a disturbing book; how good for us to be disturbed! We have the satisfying sense of moving onward into new regions, we travel from country to country, astonished by the diversity of language and of *mores* encountered. The taste for travel is luckily on the increase; we are all disgracefully provincial. As Canon Raven says in his introduction: "Even the more respectable ethical and religious criticisms of Communism are usually ignorant of the system of thought with which they disagree"; and it is no less true that what some of these essayists denounce is a travesty of Christianity.

Perhaps the most valuable discovery here offered the Christian is that "Communism is always in transition"; as for Christianity, is it not always in transition, always new as always old? In contemporary Communist philosophy, we are witnessing a reintegration of spiritual values and a renewed stress on human freedom; just as we learn in reading the Webbs to recognize in contemporary Communist fact such new life surging through Russia on the higher levels, and such release of personal initiative as goes far to disprove the contention of Dr. Spinka that Communism is condemned by its "strict regimentation of life on all lines." Turning to the Christian angle of vision, it is impossible to pass from the fine essays of the older men to a modern like Niebuhr without realizing that new occasions call not only for new manners but for new symbolic representation of ancient and eternal truths.

THE FIRST part of the book, "Socialism in Historical Christianity," brings out clearly two facts: one, the absurdity of the exasperating assumption that who says "Communism" with no prefacing adjective says "Atheist"; a habit which would make that excellent communist St. Thomas More shiver in his grave. Then, the fact that the Communism which stems from Karl Marx is virtually a new thing. For as essay after essay reiterates, the older types of Communism obstinately recurrent in Christian history were without exception purely distributive; concerned with the expenditure and equalization of wealth but in no wise with its production. The type of productive Communism now on trial in Russia is hitherto unknown; it would never have been possible until capitalism had run its course and the present stage of economic evolution had been reached, and it consequently presents to Christianity a new problem. There is one special value to the rapid and able historic survey of revolutionary movements in the Church, by John Lewis, R. Pascal, Joseph Needham; they show us that without going the length of the Marxian treatment of religion as exclusively a social product, we can gain both light on the past and courage for the future by relating its each successive phase intimately to its social setting.

It is in Part II, Communism and Religion, that we get at close grips with Communist thinking. First comes an enlightening essay by John Macmurray on The Early Development in Marx's Thought. Professor Macmurray is an ex-

ception to the remark quoted from Canon Raven, for he certainly knows his Marx at first hand. Here we enter a region where the plain man may grow a little dizzy; but emerge into light with the clear demonstration of the contradictory paradoxes of political democracy, and the subtlety of the reasoning by which Marx reached the conclusion that "the effort to establish the true human society necessarily implies the destruction of the Churches." A series of essays by avowed Communists follows, which introduce us in spite of the lamented absence of writers from Russia, to the most advanced forms of Communist thought. The foolish notion that Communism looks forward to a mere diffusion of physical well-being or that it construes human life in purely material terms cannot survive perusal of these essays; and if rejection alike of "dialectical idealism" and "mechanical materialism" leaves the innocent reader of this innocent article a little bewildered, he may at least welcome the stress on "the potential spirituality of matter," to use a phrase from Hecker, and may almost feel that "dialectical materialism" places him in the presence of our dear old universe, where freedom reigns and the spirit is supreme. It is hard to guess in the case of some of these essays whether the writer be Communist or Christian; and the reader may be tempted to feel that Christianity confronts Communism only to embrace it.

This would be a mistake, however. For, discounting the bitter unanimity with which these men reject organized religion, and the mere surface misapprehensions on both sides, the width and depth of the gulf between the two forces grows increasingly evident as one reads on. The Communist writers ignore or deny with one accord the whole plane of actuality where the Christian seeks his ultimate clues. Christianity can never accede to the arrogant assertion that scientific research is in the long run competent to understand "the whole actual world." It will forever worship at the shrine of the Numinous, the Infinite, the Holy, forever repeat the ancient query: "Canst thou by searching find out God?" The Christian God, and the humanity made in His Image, are no final products of a universe slowly evolving toward Spirit. God is forever Alpha as well as Omega, source as well as goal. Though one recognizes the perpetual swaying in religious thought between stress on the Immanent and the Transcendent, it is with regret that one finds Christian writers both in this book and elsewhere leaning toward denial of this truth. When, for instance, Professor Macmurray states toward the close of his last chapter: "There is no longer any place in human life for supernaturalism," one knows that what he means to exclude is the violent infraction of that universal law which is the thinking of Deity; but the expression misleads. For we can never deny the invasion of this sensible plane by forces beyond our power to define or comprehend. It is simply not true that the human race, denizen of an infinite eternity, may hope sometime to leave no mystery unsolved.

BUT IT IS Professor Macmurray who points out with admirable cogency in the concluding essay, the wide range of human experience to which Communism is irrelevant: that the Communist can never satisfy our need or meet reality so long as he persists in interpreting life exclusively in terms of the hunger motive and of economic relations, these relations being all indirect, while the direct relations springing from love occupy a still larger area in experience. Niebuhr, with all his scorn for moralistic religion and for the mild liberalism which ignores the deep roots of social ills, recognizes, in an essay packed with ideas, that the "simple religious

dogmatism" of Communism is quite as misleading as that of Christianity, and that our Christian "love-perfectionism" has its place, however dangerous be reliance on it as a practical force in politics. Should Communism conquer, "both as a religion and as a political philosophy—the new social order which it will build . . . will in some respects represent a return to barbarism." Above all, several of these writers recognize one central reason why Communism can never dispense with Christianity. The sharpest tension and the supreme anguish of human life are inherent in the very terms of man's existence. Increase in capacity for pain is the measure in man's advance to higher levels, and as Carlyle long ago pointed out, it would take "God's infinite universe entirely to himself" to make one shoe-black happy. As Joseph Needham puts it in what is perhaps the most moving of these essays:

"It may be said that when social oppression, in the form of the class-stratified society, is done away with, the private need for religion will vanish, as well as the class which profited by it. This however is to forget what we may call 'cosmic oppression,' or creatureliness, the unescapable inclusion of man in space-time, subject to pain, sorrow, sadness, and death. . . . So long as time continues, so long as change and decay are around us and in us, so long will sorrow and tragedy be with us."

Minds intensely engaged in clearing away the obstacles which impede the spirit on the lower reaches of its upward way, may be excused if they see no further. But no economic order can heal the suffering which is the condition of man's advance toward reality; always the advance must be by Way of the Cross.

YES, the chasm is deep and wide. But can we not listen with joy to the voices which from either side call greetings across? One writer after another in these later essays stresses the close alignments between these two seeming antagonists. We are all familiar with the translation into Communism of incentives and concepts central in Christianity; the Messianic faith, fastening on the special redemptive mission of the proletariat; the Apocalyptic expectation of catastrophe, so basic and creative in Marx. From Binyon on, all the Christian writers in this book recognize the support given by Christianity to a revolutionary attitude. "The Apocalyptic crisis has descended upon our age, not prematurely as in the time of Jesus, but in the fulness of time"; so, in passionate peroration, John Lewis ends his study of the Jesus of history. To leave the demi-mystical note, Karl Polanyi, in a discussion of *The Essence of Fascism*, makes the surprising assertion that Socialism and Christianity are close allies in conflict against the totalitarian state and in defense of individual liberty: "No attack on Socialism can be permanently effective which fails to dig down to the religious and moral roots of the movement; but at these roots lies the Christian inheritance." John Lewis in his arresting essay, *Socialism the Heir of the Christian Tradition*, develops the theme, and Needham, quoting with approval Spengler's aphorism, "Christian theology is the grandmother of Bolshevism," rests on the same ground: "It cannot be a coincidence that Marxist morality grew up in the bosom of Christianity after 18 Christian centuries. The phoenix of the Kingdom is rising from the ashes of the Church's failure."

The Church's failure! Here is an assumption in which the Christians among these writers, and the Communists, are for the most part in accord; and more than one of the Christian writers accepts as inevitable the "withering away" of

the official Church when Communism shall have done its perfect work. What Christian can deny that the soul of the Church is eternal? But to contemplate the possibility that organized Christianity as now constituted may not survive is wholesome as well as painful. For the decision is with us believers who "think in marble and build in mud"; whatever else this book does, it quickens the sense of tremendous responsibility which we Christians bear to our religion.

Brilliant as inconclusive, the book at least introduces us to a group of most interesting minds. Most of us will agree with Professor Macmurray that the Communist case against Christianity is not made out; but neither is the Christian case against Communism. Is it possible that neither has a case? Catholic thought—such at least is the impression on one reader—sees farther into reality than Communism does. But it has not yet seen with nearly as much clarity or accuracy the forces at work in the historic past and operative in the present. It has true apprehension of the Eternal; but in apprehension of the temporal, Communism can teach it much. And we who see the sensible universe as a sacrament can afford to be thankful for theory and experiment which enable us better to understand and develop that body of civilization which finds its true function as instrument of the spirit of holiness.

National Ordination Examinations

(Continued from page 234)

that way than in any other. It is a lamentable state of affairs. In England, *all* general examinations must be passed before a man may be made deacon. In all the correspondence and discussion I have had on these matters, not one good reason has been advanced for our not having a similar requirement.

If these necessary explanations are made to the Church, to meet in advance any adverse criticism, and if the House of Bishops will draw up the necessary canon for consideration at General Convention, it is hard not to believe that this reform will be made without delay, to the satisfaction of almost everyone who has given much thought to our problems of theological education and to the certain improvement of the intellectual quality of those in the future to be ordained.

With two or three other suggestions that have grown out of general discussion of my papers of last year, suggestions that must be dealt with by the seminaries themselves, I shall venture to deal in an article entitled *Some Seminary Difficulties*, which will appear in an early issue of THE LIVING CHURCH.

CHURCH WINDOW

THE MAN upon the glass is heavy-eyed.
 His robe is dull like leaves that parched and sear
 Turn earthward, dreary in the time of year
 When leaves might turn to crimson. At his side
 A meadow stretches. With a single stride
 His feet could cross its vivid green, be near
 A brook of royal blue. His eyes appear
 To search the dusty road—unsatisfied.

Yet where the meadow ends a setting sun
 Emblazons color, cold and lavish red.
 What man designed this window, gave the glass
 The secret of a soul? Am I the one
 He pictures here? Above my weary head
 Is there a splendor I, unheeding, pass?

GERTRUDE RYDER BENNETT.

Alone With God

By Edith M. Almedingen

TO THE NORTH of Petrograd lies the great Ladoga Lake. There are many islands on it, and two big monasteries—Walamo and Konevetz. The former used to be the stronghold of Christian faith in that part of the world centuries ago. During the Middle Ages Walamo endured many a siege from Swedish invaders.

From the main island of Walamo you used to take a little boat which carried you all over the lesser islands dotted round about the lake, where in ancient days the monks were known to live in utter solitude and almost unbroken silence. Sheer rocks most of those islets are, and, visiting them today, you cannot help wondering at the obvious hardihood of those early monks who calmly braved all the terrors of northern gales and devoted the end of their well-spent lives to prayer and contemplation. Young monks were never allowed to go and live at one of those *skity*. Occasionally, novices would be sent from the main island to help one or another of the older men when these happened to fall sick, but in most cases the hermits, or *schimniki*, as they were called, lived quite alone.

One such islet used to be the home of St. Alexander Swirsky, the great patron of the North, who went into solitude after a long and hardily spent life of missionary work among the pagan tribes of the Northern lands. And that tiny islet with its cluster of time-hallowed memories made me reflect on the several ways and means of approaching God, of remaining alone with Him. It seemed something that, properly speaking, could only be attained toward the evening of one's life, and yet, paradoxically enough, it remained an ever-accessible goal.

The little boat from the monastery bobbed up and down at the mouth of a mere apology of a harbor. It did not seem possible that we could ever land there. The islet was nothing but slabs of sheer rock at the base, which rose up, tapering away into almost dizzy heights. Somewhere, very, very high above, a few firs and pines grew in among the wildly fissured rocks. Something that only remotely resembled a path led to the top. Up that path we went, and after something like twenty minutes' steady climbing, we reached a small level space. The mouth of a small cave gaped at us. The Saint's well lay just behind the cave. As we got nearer the cave, we turned around and looked below—through the screen of thin, sparsely-leaved undergrowth. Below, as far around as the eye could see, churned the unfriendly dark gray waters of the Ladoga Lake. At some considerable distance were seen a few black and green dots of other islets. Otherwise you might have imagined yourself at the end of the world. I tried to picture what this environment must have looked like in the middle of a Northern winter, with the lake locked in an embrace of ice and a blizzard swooping down from the White Sea, and the imagined picture made me shiver.

Yet, all the same, in spite of the bleak rocks and the unfriendly gray sheet of water, there was nothing forbidding in this place. The old man left a host of legends behind him, and all of these paint him in kindly and familiar colors. He used to be great friends with all sorts of animals, and a brown bear was one of his intimates. There was a story of a wild duck, which was supposed to stop its clucking and fidgetting whenever the old man was at his prayers. Also he knew a great deal about herbs and their several healing propensities, and some-

times the sick would come to him even from the mainland, and none of them ever went away empty-handed. Yet all these things were so many side-lines in his life. Being alone with God was the real aim of his existence.

NOW I KNOW there is a point of view which rather coldly argues that such an isolation carries a stamp of selfishness on it, that we are all meant to serve our kind and that in order to do this we must mingle with them and not shut ourselves off from them, that an absolute withdrawal from the world and from the countless interests of the community leads to sterility, to a total cessation of effort, in a word, that in so doing we shirk our great responsibilities.

But is this really so? You see, in all our intercourse with our fellow men, one continuous process goes on—that of giving and taking. What we receive we return. And some people take more of us than they can give us, and sometimes this leaves us spent, we feel as though we had nothing left to give any more. We are all dried up, as it were, and the next opportunity to serve our brothers finds us lacking in strength. We can only re-stock ourselves, as it were, by dipping into the never-failing treasury of God, and this is achieved by being alone with Him, by letting nothing at all come between us and Him.

And, having done this, we can go forth again, enriched and strengthened beyond all human telling, and give to everybody with both hands. The Gospel has one verse which explains the whole thing in a nutshell—"They took knowledge of them that they had been with Jesus."

And people, like that old saint alone on his tiny islet, gave everything—receiving nothing from their fellow men. What they had to give was not really theirs—but God's. It was the harvest of the years of unbroken communion with Him. They did not hoard their riches—but spent them lavishly. And many others were all the richer for their retirement, and through those others the whole world. For every soul that lives in God and for God alone is like a live fire, bringing fire and energy and strength to others. Every thought uplifted to God, every moment spent with Him alone, these all mean something to the community at large. There is no selfishness in it—but rather the most selfless generous giving.

But to come to slightly more practical matters. It is given but to comparatively few to choose a tiny islet of their own and to live there, their days filled with efforts to get nearer and nearer to God. Nor is it desirable that many should do it. It is a deeply vocational matter—not merely a detail of purely personal preference. Yet in a lesser measure we are all able to catch hold of the spirit in which those old saints in the by-gone ages used "to sanctify the world they lived in."

You are rich—once you have spent even a few moments of your day with God alone. The crooked has been made straight, the dim has been made light, the hard has turned to smooth. But reflect just for a moment—is this all for yourself only? There is no favoritism with God. What He sees fit to give you and you and me is not meant for our three selves only. He uses us as transmitters—no more and no less. The least breath of His grace upon our hearts must be shared with those less fortunate than ourselves. The whole purpose of our being alone with God is that we might be enabled to

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Satisfied Customers

By Merrill Hutchinson

A BUSINESS MAN is supposed to know most about his *own* business, so this morning I shall relate my remarks to the advertising business, and talk to you about testimonials, truth in advertising, and satisfied customers.

Who among us has not had a cold and met a well-intentioned friend who said sympathetically but determinedly, "Got a cold, eh? Boy! You want to try whozitz compound. Clear it up in no time. Now I had a cold," etc., etc. Ten minutes later the procedure is repeated with another well-meaning friend, and also *another* remedy. Have we not browsed over circulars relating in glowing terms the superiority of a particular refrigerator or automobile or oil burner, to the point where we were sold, only to have our neighbors upset the whole process of selling by a simple but enthusiastic statement regarding *his* refrigerator, or auto, which *his* family had used with satisfaction for two years or more? The result? The printed circular fell impotent before the irresistible persuasion of the *testimonial*, from a satisfied user.

Successful advertising requires first that you have a product of merit; second that you publicize its merits effectively; and third that you render service so that satisfied customers be created. Religion is the oldest and most widely advertised service in the world. Of course, many people treat religion as they do life insurance, or Christmas shopping. They leave it until the last day. Let us analyze religion in the light of my prescription for advertising. Is the product right? Quality right? Oh, yes. Of course. Well, is it extensively publicized? Oh, yes. Well, how about its *satisfied customers*? How much word-of-mouth advertising is religion receiving? How many testimonials is it getting?

"To whom this may concern. I have tried Jesus Christ's religion and I feel fine. Will never use any other brand." Signed—SATISFIED CUSTOMER. "Sacrilege," you say? "No!" I say, "not sacrilege, but sacred religion, *practically* applied, in everyday life and in everyday language." And when we do *that*, we will live our religion. We will give it seven-day virility, not Sunday sanctity. We will treat it as one of the family, not as a weekly visitor. When we recognize its force, and know that its power is within us, to be suppressed or expressed for the good of others, we will have found it, and it will make us free. When we are enthusiastic over it, anxious to pass on to our fellows the recipe for life and living which has brought us such joy, when we say, "Bill, old fellow, I want to let you in on a good thing that I have found," and we radiate joy as we do when reporting on a newly discovered trout stream, a glorious vacation-land, or other good news we are anxious to impart to friends, then, I say religion will be on its way to greater glory.

In most advertisements there are certain conditions. You must go to a dealer to get the advertised product. You must fill out a coupon. You must pay a certain price for the advertised product or service. Let us analyze further this campaign on religion. What does *this* product or service promise, or offer? Who is the advertiser? The sponsor? One of the promises made in behalf of religion is that if you abide by the rules

MR. HUTCHINSON, president of the Hutchinson Advertising Agency, was called on by the rector of his parish, St. Luke's, Minneapolis, to address the congregation in one of a series of Sunday morning talks by laymen. This is the result.

laid down, you will have life, everlasting. It promises the "peace of God which passeth understanding." The Peace of God. Could there be anything offered today to a trouble-torn, war-wrecked, depression-down-

cast world, better than *peace*—the Peace of God? Should it be necessary to promise anything more than peace, to attract the world *en masse*, to overrun our Churches? We, every human being today, want more than anything on earth peace. Some will say they crave money; others, success; many, security. If they could penetrate to the depths of their own understanding they would recognize that in whatever form they see it, by whatever name they call it, through whatever confusion of means they search for it, it is really peace which they seek.

And that is God's offer, God's promise. Then why is there no deluge of satisfied customers, shouting from the house-tops the praises of religion? I believe *in* God, the Father Almighty. I believe *in* God, the Father Almighty. Do I *believe* God, when He promises peace which passeth understanding? Or do I say, "Oh, that's just another advertisement, and of course He'd say it was good."

"When we pray, use not vain repetitions as the heathen do." If we don't *believe* God, we don't believe *in* Him as we profess every day. We will not be saved by vain protestations.

"Why call ye Me Lord, Lord, and do not the things that I say?"

Do we take His word for it? Do we believe that the Kingdom of God is within us? That all things are possible to him that believes? That whatsoever we shall ask in prayer, believing, we shall receive? Do we *believe* God, as well as *in* Him?

THROUGH ADVERTISING, insurance companies are selling millions of policies to millions of people who crave security, independence, the freedom from worry at the age of 65, a place in the country—*peace*. Men make the promises in these advertisements of the insurance companies; men whom the prospective policy-holder rarely ever sees; men who frequently are located in distant cities. These advertisements lay down certain conditions which we must meet, if we are to reap the benefits offered in the policies. We must fill out an application, submit to a physical examination, pay money in advance, and frequently for the balance of our lives, depending upon the types of policies used. We do these things on faith in the promises of the advertiser; promises to be kept sometimes generations forward, often after our death. And the business thrives and grows, because they have honored their claims, and created *satisfied customers*. More than seven million dollars were sent from the United States last year to some promoters in Ireland, promoters whom the senders had never seen, of whom they knew nothing, to join in the Irish sweepstakes, on the chance that they might win in the lottery. These speculators had heard of others, who *had* won, and they had faith, that they also might win. Millions of dollars have been paid in by trusting speculators to share in the proceeds of the mythical Drake estate because they were promised great rewards and they believed the promises. Do I believe God's

promises? "But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." What could be plainer, simpler, more wonderful? Well, don't we believe He means it?

"According to your Faith, be it unto you."

"Come unto me, all ye that travail and are heavy-laden, and I will give you rest."

"These things have I spoken unto you, that in Me ye might have peace."

"I came that you might have life and have it more abundantly."

THESE are some of the strongest claims, the greatest promises ever set forth for any product or service, in any advertisement, since the world began. And yet, business isn't so good in our Churches. Why? Pumps must be primed before water starts to flow. What a lesson in religion there is in the fruit trees! They thrive and produce best where there are many together, so that pollen may be carried from one to another. Are we spreading the necessary pollen to help other trees bear fruit? Are we *testimonializing*?

"Go ye into all the world and preach the gospel. Ye shall be My witnesses." There it is. Satisfied customers are witnesses, proclaiming the glories of the Christ-life, His teachings, His promises declared unto mankind, testifying to the unflinching *stability* of God's Church. Why, my friends, three years ago it was illegal to possess liquor, but gold was sought by all and worshiped by many. Today, only three short years later, you may possess *liquor* but it is illegal to have *gold*!

I repeat my question, "Do we *believe* God? Will we accept His offer, comply with His rules, enjoy God's promised peace? As the three-ton anchor controls the thirty-ton ship, each of us controls his own action; to accept or reject Christ is our privilege; we are free moral agents. If we are not *for* Him we are *against* Him. We can only have Him fully, by bearing witness to His greatness, by spreading His gospel, by being *satisfied customers*. If the Church does not advance to greater usefulness, it is up to *us*, you and me.

Alone with God

(Continued from page 240)

show others, as yet unaware of Him, what it feels like to be alone with Him, and this cannot be done by hugging the grace given to us in the jealous seclusion of our own souls.

Take that precious moment of your day—no matter when and where and how it came to you—in the morning, in a crowded train, over your hurried lunch of sausages and coffee, or in the evening, and, so taking it, try and translate it into terms familiar to those around you. Transfer its worth to them. Say to yourself, "Today I have actually been alone with God. It was wonderful, it helped me so tremendously. I want that moment to become something of real value to others. Now what can I do with it?" and the same Giver, who blessed you with the gift, will make you yet another gift in making it plain as to what you had best do with the grace bestowed on you.

So that paradox carries its own explanation—by being alone with God, you are helped to draw nearer to your fellow men, you begin feeling real charity toward them—through the help of Him whom people in the old days used to call the Great Lover of men.

Religion in Public Schools

By the Rev. F. A. Walsh

National Director of the Confraternity of Christian Doctrine

IN SOME RESPECTS no child in the world is in a more deplorable state in the matter of religious instruction than the child in the American public school. In some countries, it is true, freedom of conscience is denied and religious instruction is forbidden. In such circumstances, however, the child sees in it a genuine value: he is fired with all the greater religious zeal by the little instruction which he is able, through surreptitious means, to obtain.

In our schools, however, religion suffers from neglect; the child cannot obtain it along with his other studies, nor even in the same building, nor during school hours. All mention of it is excluded from the classroom, and if the child is to get it, he must give up his recreation, walk perhaps a long distance to another building, use the last hours of the day when he is already tired and weary, and thus in every way find what should be his most precious gift put lower in the scale than every other element in his social and school environment.

The American people do not want to cast aside religion. Too often have they experienced the guiding hand of Divine Providence to relinquish their belief in God and in the power for good which exists in the lessons of the Holy Bible setting forth the history of the Babe of Bethlehem.

The founders of this nation cherished these ideals; it is our duty to preserve and strengthen them. We fail in this duty when we do not find a practical solution to the problem of insuring freedom of conscience and at the same time giving to religion its rightful place in the life of the child. We want to keep the tolerance which now exists among us; but we do not want to let the fear of losing our religious balance bring about the destruction of religion.

Something more is needed in our day than the fast decaying Sunday school. The rapid current of modern life will carry our young people into irreligion and anti-religion unless we show them in our educational system that religion belongs to life, prepares for life, has real value and a genuine lesson even for this machine and radio age.

Some states permit the use of public school buildings; there is nothing in the American Constitution or in the principles of our government which requires the exclusion of religion from our schools. On many occasions, ministers of religion have delivered addresses at the close of the school year; sometimes graduations have taken place in church edifices. Why must we, lest we are accused of establishing a state religion, or preventing the free exercise of religion, compel children to be educated without religion? The fruits of this widespread Godless education are beginning to show themselves in American life.

The program of the Interfaith Committee on Moral and Religious Training with headquarters in Washington, D. C., which is intended to be nation-wide in scope, stresses these five points: that moral and religious training be provided for those children in public schools whose parents desire them to have it; that it be given by trained instructors acceptable to the parents; that it be entirely separate and distinct from the secular curricula and outside the regular daily sessions; that it be restricted to pupils attending schools of less than college grade; and that the use of public school buildings for the accommodation of these classes is to be sought for all days of the term except Saturday and Sunday.

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BOOKS OF THE DAY

Edited By

Elizabeth McCracken

A Wise Book on Comparative Religion

RELIGIONS OF MANKIND. By Otto Karrer. Translated by E. I. Watkin. Sheed and Ward. 1936. \$3.00.

THIS is an eminently wise book, by a learned and liberal German Roman Catholic who sees clearly the danger to Catholic dogma of ignoring the results of a sympathetic study of comparative religion. Dr. Karrer has no doubt as to Christ's being the *one* Redeemer of the human race, but he interprets the means by which the saving grace of Christ is conveyed to mankind rather differently from many orthodox Romanists. The most liberal student of comparative religion will hardly quarrel with the doctrine, "No salvation outside the Church," if, with Dr. Karrer, he regards the Church as something "not confined to the churches and cathedrals of the western world, nor circumscribed by distinctions of nation or culture," but "as vast and as wide as mankind, past, present, and future, living and dead, the Church which embraces all men who are religious in virtue of their religious desire, determination, and prayer, and by the grace of Him who prayed for them that they might be one as He is one with the Father, the Father of all men." In brief, the author's conception of the Church Catholic requires the inclusion of many elements at present obscured in the Roman system in order to make the Catholic as distinguished from the Catholicist. For this reason he says well that "the tragedy of Christendom is great, but Christianity is immortal."

How Dr. Karrer gets over certain difficulties must be read to be understood. For instance he finds the Council of Constance affirming that "all who are outside the Catholic Church, not only pagans, but also Jews, heretics, and schismatics, cannot partake of eternal life, but are doomed to eternal fire of hell, if they do not enter the Church before the end of their lives." But our author maintains that, although "many pronouncements by Catholics, misapprehensions, or actual misstatements, are liable to produce, or rather must produce, such a view of the Church's teaching," yet "it is a doctrine of faith that the saving purpose of Christ embraces not only those who actually profess the Christian faith and are baptized, but in one way or another extends to all men without exception. The Catholic view of the world," he adds, "and of the human race, is based upon the coexistence and mutual reference of the visible and the invisible Church." Such an invisible Church, he claims, can be neither undenominational nor interdenominational, but must be superdenominational.

Much in this volume will provoke thought, and possibly dissent, but the author well fulfils his aim of attempting to discover the positive and essential reality beneath the variety of the forms of historical religion. Moreover, he views all these from the standpoint of a comparative religion which confesses the Christian faith.

The book is well equipped with references to standard theological works, mostly by German and continental writers. The translation is very well done, except that here and there the awkward German form of a proper name (as in *Tschefutse* for *Chi-fu-tzu*) might well have been dropped in favor of the more familiar spelling. Possibly the author himself is responsible for the use of the word *holy* as a translation of the Chinese for *sage*. The word does not include what we understand by holiness.

HERBERT H. GOWEN.

Four Lectures on Christian Ethics

MY FATHER'S BUSINESS: A Practical Study of Business Ethics. By Walter Brooke Stabler. University of Pennsylvania Press. Pp. 183. \$1.50.

THE AUTHOR'S PURPOSE is to question the answers currently given to the complex problems of business ethics and to stimulate a questioning attitude toward the subject generally. But unfortunately the result is not stimulating to the reader. It is too labored and wordy. Undertaking a difficult and thankless task the author meets with only middling success.

The volume consists of the four lectures given last year at

the University of Pennsylvania by its chaplain, under the George Dana Boardman Lectureship in Christian Ethics. These include an historical survey, a discussion of the need for a deeper motivation in business ethics, and then a study of practical problems. The latter are wisely divided into those which a business man must face as an individual and those which he must confront as a member of a business organization. The author frankly recognizes the greater complexity of the latter type.

Mr. Stabler's best chapter is his presentation of the Christian theory of ethical economy, including specifically the attitude toward wealth, service, and the development of human personality. "I seriously question whether anyone will do much to raise business standards unless he first becomes possessed of a great passion to aid in the development of human personality in all its range and depth and length and height." It is made abundantly clear that ethics alone will not suffice. "Business codes are . . . and forever must be . . . bogged down for want of a dynamic power adequate to bring about their fulfilment."

Handicapped from the start by an inept title the volume is marred by a serious typographical error. "Drinking, sexual [for "immorality"] morality, and other expressions of personal indulgence weaken one's moral inhibitions all along the line." A good bibliography is included.

C. RANKIN BARNES.

Theory and Practice in Religion

THE RESOURCES OF RELIGION. By Georgia Harkness. Henry Holt. 1926. \$2.00.

THE AUTHOR is professor of philosophy in Elmira College, but the book is dated at Union Theological Seminary during a leave of absence. Professor Harkness declares her purpose in the preface as "an attempt to set forth the basic elements of a Christian philosophy of life and a Christian strategy for meeting the neo-paganism of our day."

Giving a reasoned exposition on religion—its demands and why it persists—this book devotes a section also to laying hold upon the resources of religion. The final chapter, entitled *Laying Hold of God*, is practical and helpful. Its chief defect is the neglect to mention the sacramental means among the ways to find God.

The chapters are divided into three sections which may be read independently. They deal with the meaning of religion in general and the demands of Christianity in particular; with the assets and liabilities of religion in this modern world; and with the ways of making religion personal and vital.

Here is more than another argument about religion. It is religious experience justified by hard thinking and made attractive by earnest conviction.

EVERSLEY S. FERRIS.

Material for Meditation

IN THE LIKENESS OF CHRIST. By Edward Leen, C.S.SP. Sheed & Ward. 1936. Pp. xxiv-361. \$2.50.

THE AUTHOR tells us in his Introduction that he intended this work "to be somewhat in the nature of a sequel" to his previous volume, *Progress Through Mental Prayer*. It may perhaps be regarded as supplementary rather than definitely a sequel, for the earlier work is a treatise on the stages of mental prayer and the present collection of readings provides material for meditation at whatever stage. The underlying thesis emphasizes the conviction that all spiritual progress is the fruit of contact with the Sacred Humanity of Jesus.

The book is divided into three parts. The first is concerned with the mysteries of the infancy; the second with the lifelong Passion of Christ's manhood; and the third with the Resurrection life and the work of the Holy Spirit in man's sanctification.

It must be remembered that the writer is a Roman Catholic and that his theology is therefore based on the doctrine of St. Thomas Aquinas. There are many quotations from the *Summa* as well as from some modern Roman writers. There is a slightly foreign flavor in the phraseology, almost as if certain passages

were translations from a foreign tongue. The explanation may be that the author thinks in the language of his Latin authorities. It is possible that some of our readers may find the teaching as to the share of the Blessed Virgin in the work of our redemption unfamiliar and even unacceptable. On the other hand, since there is a complete absence of sentimentality, the presentation of the doctrine in unexaggerated language might win some persons to the conviction that her share by coöperation was indeed greater than they had dreamed.

No one could read this volume thoughtfully and prayerfully without great profit. The object of the meditations is to produce a Christian character in souls by conforming them to the will and purpose of God, through the assimilation in their own lives of the principles which animated the human life of Christ. It is difficult to select any portion of the volume for special mention, but the chapters on The Humility of Jesus and on The Triumph of Failure may be said to contain much that gives a spiritual interpretation to the difficulties encountered in the spiritual life.

MOTHER MARY MAUDE, C.S.M.

A Christian and the World

Ein Christ erlebt die Probleme der Welt. By Gustav Adolf Gedat. J. F. Steinkopf Verlag. Stuttgart. 1936. \$1.00 (2.40 marks).

THIS BOOK should be of great interest to American readers. The author is under severe fire in Germany for having written the book, which is the result of his own world-wide experience with sincerely questing people. Certain critics in Germany say that is a replica of the prosperity-era America: "optimistic," shallow, lacking roots in Germanic culture. The fact of this criticism together with the popularity of the book in Germany ought to teach the present critics of Germany that thinking has not been regimented over there. The book is now in its 26th edition, all in the first half of the present year, 250,000 copies having been sold to date.

The philosophy of the author is not strange or unknown among us. Our best and fairest thinkers, taking the whole world and its central problems into account, have for years been reminding us of the facts herein elucidated: that mechanical progress has altered the society and religion of all the world; that the arrogance of the White race has created special problems whose solution or end no one can foresee, but that almost certainly the darker races will arise to free themselves, if not to overwhelm their liberators-oppressors; that Mohammedanism is experiencing a renaissance that threatens the existence of Christianity in Africa and Asia; that mechanical progress unmatched by ethical advance is as explosives in the hands of children; that the future is pregnant with weal and woe; that only "God stands sure." It is a good book. It is better to possess this evidence that Germany has authors and readers equal to America's best.

JOHN F. C. GREEN.

A Valuable Book for Pastors and Their People

THE GIFTS OF THE HOLY GHOST. By Frank Hudson Hallock. Morehouse. 1936. Pp. 143. \$1.75.

GOD in the Person of the Holy Spirit operates immanently in His creation, for its sanctification; He is God within us, responding to God above us and within us. We can never be sure how much of our successful doing is "our own" work, how much the work of the Spirit within us. What in us may be chiefly ascribed to God-in-us was a subject that interested St. Paul, and he has left us a tradition of gifts and fruits of the Spirit. Another tradition on the same subject harks back to Isaiah 11:2, with variations: treated as a list of gifts of the Holy Spirit, this text has given the form to the prevailing Confirmation-tradition, and as such has had, in the last century, a great deal of elaboration.

The present book works within this tradition, comparing, correcting, modernizing, and considerably enlivening what has been said therein. It gives a vigorous account of this aspect of Christian spirituality, and should be of great value to pastors and the more mature lay-folk.

That the Spirit has not the "so-called relative attributes" that the Father and the Son have (page 2) surprises one who thinks of omnipotence, omnipresence, etc., when he hears of the "relative attributes"—relative, that is, to creation. But that seems to be

merely a matter of nomenclature. Many who are much (too much?) concerned for the Divine unity will feel that the Holy Ghost appears in this book as rather too distinct a God.

And one still questions whether the list of Gifts is really a list with clean-cut distinctions. But the things discussed under those headings are of great importance, and are well presented here.

MARSHALL BOWYER STEWART.

The Church and Society

THE CHURCH AND SOCIETY. By F. Ernest Johnson. Abingdon Press. \$1.50.

MR. JOHNSON has once again placed the clergy and students of social questions under deep obligation. In this, his latest book, we have a frank and fresh discussion of current philosophies and theologies so far as they relate to the social phases of religion. It would be difficult, indeed, well-nigh impossible to determine which of the eight chapters is most stimulating. The first, which he calls The Confusion of Tongues, is a splendid summary of the current criticisms of the concern of the Church with the problems of contemporary social life. He gives us clearly and concisely the views of a long list of European and American writers from Harry Ward to Karl Barth which bring out their distinctive contributions and their relations to each other. Another helpful chapter deals with the relation of the Church to the State in which he intelligently discusses the highly controversial question of the extent to which the Church should participate in public affairs. In concluding this helpful study he emphasizes the necessity for a method of social struggle that is not ethically inconsistent with the Christian goal. His concluding word is to the effect that the great resource of the Church, as a "fellowship of faith and thought struggling toward a divine society" is education.

CLINTON ROGERS WOODRUFF.

A Full Report of a Great Convention

STUDENTS AND THE CHRISTIAN WORLD MISSION. Edited by Jesse R. Wilson. Student Volunteer Movement. 1936. Pp. 333. \$2.00.

THIS is the published report of the 12th quadrennial convention of the Student Volunteer Movement which took place in Indianapolis on December 28, 1935, through January 1, 1936. It not only contains the main addresses of the convention but also summaries of the seminars numbering about 28.

The four lectures delivered by the Archbishop of York at the convention under the title *Basic Convictions* are penetrating in their thought and lucid in expression. The material is to be found in other writings of the author but seems here to be suitably organized and implemented for the typical American undergraduate. A valuable pamphlet for distribution among college men and women would be these four talks published in an inexpensive form.

ALDEN DREW KELLEY.

Christianity in Public Schools

(Continued from page 242)

Do not our schools belong to religious people as well as to those who are irreligious or atheists? Must we see the Ten Commandments and the virtues of honesty, truthfulness, and peace which they teach drop out of the realm of ordinary knowledge? The question really becomes important; there must be more religion, or shall we have to have more jails?

It is time that thinking men, the plain home-loving men of America, take stock of the sums which we are spending on the manifold activities of the public schools, and devise a plan by which the truths of religion will become the possession of his sons and daughters. The schools are there; the money of the people has been spent upon their erection. It is only necessary that they be used for regular religious instruction by duly authorized teachers.

(NCJC News Service)

NEWS OF THE CHURCH

German Bishops Protest to Hitler

Memorial to Der Fuehrer Leads to Cessation of Prosecutions of Monks, Clergy, and Laymen

BERLIN—Charging violation of the Concordat between the Roman Catholic Church and the Nazi government, a memorandum has been sent to President Hitler of Germany by a conference of the German bishops at Fulda, couched in what is reported to be "the strongest language yet used in the conflict between Church and State."

On August 30th a pastoral letter prepared by the conference was read in all Roman Catholic churches, citing many instances of persecution and discrimination, and pointing out that the Roman Catholic Church is one of the most bitter enemies of Communism, against which the foreign and interior policies of the Nazi party are primarily directed.

PROSECUTIONS HALTED

So convincing were the arguments of the bishops on behalf of cooperating with the Reich in its drive against Bolshevism that, according to a report to the New York Times, Herr Hitler personally ordered that all further prosecution of Romanist priests, friars, and laymen accused of immorality or violating foreign exchange regulations be halted.

"We demand in the new State," the pastoral states, "no special laws and favors, but only that freedom of movement which our opponents exercise daily and to excess. We demand that sacred right which the Fuehrer himself solemnly guaranteed before the world when three years ago he signed the concordat.

SEE COMMUNISTIC MENACE

"In doing so we proceed from the obvious fact and conviction that just at this time Communism and Bolshevism attempt with devilish purposefulness and pertinacity to strike from the East and from the West against Germany, the heart of Europe, and thereby take it into its fateful pincers.

"For that reason German solidarity must not be impaired by religious worry and conflict, by insults and struggles. To the contrary the vitalizing and lessening of tension and early religious peace must strengthen and steel our national resistance in order that later not only Europe will be cleansed of Bolshevism but the whole rescued civilized world may give us thanks."

"Spain," the letter declares, referring to recent Nazi charges that Communism and Rome are in league with each other, "has opened the eyes of those who can still see. Actually Russian and Spanish Bolshevism see in the Catholic Church, its clergy, and its religious orders their irreconcilable and most dangerous enemies."

Many grievances of the Church are
(Continued on page 247)

Rev. Malcolm S. Taylor Enters Parochial Work

WASHINGTON—The Rev. Malcolm S. Taylor, who has been director of evangelism for the National Commission on Evangelism and also a member of the staff of the College of Preachers at the Washington Cathedral, has accepted a call to the rectorship of All Saints' Church, Frederick, Md.

Fr. Taylor will take up his duties at All Saints' on September 15th, with residence at 108 W. Church street, Frederick.

It has been announced that communications to the National Commission, previously addressed to Fr. Taylor, are now being handled by the secretary of the Commission, Samuel Thorne, 20 Exchange place, New York City.

Burial of Bishop McKim to Take Place September 12th

MILWAUKEE—The interment of Bishop McKim's ashes in the cemetery at Nashotah House will take place on September 12th, it is authoritatively announced. The Japanese Church will be officially represented at the ceremonies by Tadeo Kaneko, secretary of the Brotherhood of St. Andrew in Japan.

The late Bishop of North Tokyo was a graduate of Nashotah Theological Seminary in the class of 1879, and received the degree of Doctor of Divinity from that institution in 1893.

Bishop of Guiana Dies

GEORGETOWN, BRITISH GUIANA—The Rt. Rev. Oswald Hutton Parry, D.D., Bishop of Guiana, died here August 28th following a short illness.

British Chaplain in Addis Ababa Leaves by Request

LONDON—The Rev. A. F. Matthew, who for eight years has been British chaplain in Addis Ababa, has left Abyssinia at the request of the Italian authorities because, as they assert, "he was not a good friend to Italy." The Rev. Mr. Matthew, in a press interview on his arrival in England, said:

"Italian civilians were beginning to arrive in the capital when I left a little more than a fortnight ago. Preparations are being made for the opening of large Italian stores, and a Greek hotel proprietor who wanted to sell up was forbidden to do so before the arrival of the representatives of an Italian hotel interest to whom he would have to sell. Two hundred houses were burned in the business center of the town, but many Indian and Arab shops which were defended are still carrying on business."

Bishop Davies Dies in Lenox, Aged 64

Western Massachusetts Diocesan Was Member of Family Long Noted in Church Affairs

SPRINGFIELD, MASS.—The Rt. Rev. Thomas Frederick Davies, D.D., Bishop of Western Massachusetts for 25 years, died at his summer home in Lenox, Mass., on August 25th. He was 64 years old.

A heart ailment from which he had suffered for several years was the cause of his death. At the last diocesan convention, held here in May, Bishop Davies had asked for a coadjutor, partly because of ill health. The request was granted and a committee had been considering nominations for that office.

FAMILY NOTED IN CHURCH AFFAIRS

Born in Philadelphia, July 20, 1872, the son of the Rev. Thomas Frederick Davies and Mary Lang Hackstaff Davies, he was a member of a family long distinguished in Church affairs, many of whom were clergymen. His grandfather, who was also named Thomas Frederick Davies, was for years editor of the *Christian Herald*.

When Thomas Frederick Davies 3d was 12 years old, his father was elected Bishop of Michigan, and the family moved to Detroit.

The future Bishop of Western Massachusetts received his early education at the Episcopal Academy at Philadelphia. He was graduated from Yale University with the degree of Bachelor of Arts in the class of 1894. The young man was one of the leaders of his class and was a member of Skull and Bones Society.

GRADUATE OF GENERAL

He then entered the General Theological Seminary at New York City and was graduated in the class of 1897, being ordained that year by his father, the Bishop of Michigan, as a deacon. The following year Bishop Davies, Sr., ordained his son priest. Following his ordination as a deacon, the young man served as assistant minister of the Church of the Incarnation at New York City. Here he stayed through 1900 and in 1901 he became rector of Christ Church, Norwich, Conn., remaining there for two years, until called to become rector of All Saints', Worcester.

ELECTED IN 1911

There the Rev. Dr. Davies stayed until 1911, when he was elected, at a special meeting of the convention of the diocese on May 10, 1911, as Bishop of Western Massachusetts.

Because his father, the late Bishop of
(Continued on page 248)

Ven. William Nies Dies at Age of 77

Archdeacon of American Churches
in Europe Till 1926 Was Active
in German War Relief

NEW YORK—Word has been received here of the death of the Ven. William E. Nies, Archdeacon of American churches in Europe from 1914 to 1926, in Merano, Italy, August 28th, at the age of 77.

During the early years of the war, before the entry of the United States, Archdeacon Nies made his headquarters in Munich, from which center he rendered notable relief service, especially among British prisoners of war, to whom he brought both material and spiritual comfort. He was supported in this work largely by the war relief fund raised by THE LIVING CHURCH, the German portion of which, amounting to more than \$10,000, was administered by him with great ability and effectiveness.

William E. Nies was born in Newark, N. J., in 1859. He was brought up in New York City and was graduated from Harvard in 1883 and the Episcopal Theological School in 1886. Ordained deacon by Bishop Paddock and advanced to the priesthood by Bishop Potter, his first charge was at Butte, Mont. He soon returned East and became assistant to the late Dr. William S. Rainsford and precentor at St. George's Church, Stuyvesant square. Later he was assistant at St. Anne's, Brooklyn, and then successively assistant at the Good Shepherd, Brooklyn, priest in charge of the Church of the Ascension, Rockville Center, L. I., and from 1905 to 1913 rector of St. Stephen's Church, Port Washington, L. I., where he built a stone church and rectory.

SERVED IN FRANCE AND SWITZERLAND

Leaving to serve in the European jurisdiction under Bishop G. Mott Williams, the Rev. Mr. Nies, for some time prior to June, 1914, had charge of the American church at Nice. On his appointment as Archdeacon he went to Switzerland and was there engaged in starting an American church at Lausanne when the World War broke out.

During the first year of the war the Archdeacon remained in Lausanne, organizing his parish and directing various kinds of relief work. In the autumn of 1915 he moved to Munich and took over the duties of the Rev. W. W. Jennings, rector of the American church there, who had returned to this country.

VISITED PRISONERS OF WAR

Within a week he added greatly to his work by undertaking to aid the Rev. Mr. Williams, chaplain of the English church in Berlin, in visiting British prisoners of war in Germany. Thereafter, until the United States entered the war, he spent five days a week among the camps and fortresses in Bavaria, where British soldiers were confined. Four times the British

Fr. Whittemore Elected Superior of Holy Cross

NEW YORK—The Rev. Alan Griffith Whittemore, OHC, was elected superior of the order at the recent chapter meeting at Holy Cross Monastery, West Park. Fr. Whittemore succeeds the Rev. Shirley Carter Hughson, OHC, who was the immediate successor of the Rev. James O. S. Huntington, OHC. Fr. Hughson will shortly sail for England for a visit.

Fr. Whittemore was born in Boston, Mass., on June 20, 1890, a son of the Rev. Charles Tieson Whittemore and Alice Griffith Tillinghast Whittemore. He was graduated from Williams College in 1912, with the degree of Bachelor of Arts. In 1915 he was graduated from the General Theological Seminary. He was made deacon that same year, and advanced to the priesthood in 1916. He went to Holy Cross in 1916, after serving his diocese in city mission work.

government thank the Rev. Mr. Nies for what he did for British subjects imprisoned in Germany.

After the Armistice, during the period of chaos and discouragement in Germany, the Rev. Mr. Nies felt it his duty to return to Munich and aid in relief, especially for the undernourished children. Therefore, he declined a call to the rectorate of the American church in Geneva.

In March, 1926, he resigned his post with the American church in Munich, and a year later he retired from the active ministry and went to live with his daughter in Switzerland and later in Italy.

Archdeacon Nies was married in 1895 to Marie Van R. Graham, who died March 25, 1927. He is survived by a daughter, Mrs. Mark Smith, a sister, Mrs. Frank Lester of Los Angeles, and two brothers, Edward H. Nies of New York and Dr. Frederick H. Nies of Brooklyn. His ashes, upon arrival from Italy, will be interred at Woodlawn Cemetery, New York.

Tolerance Key to Civilization, Members of Institute Are Told

APPLETON, WIS.—The degree to which a nation is tolerant is the degree to which it is civilized, a paper by Edward L. Bernays, public relations counsel, New York City, declares. The paper was read at the opening session, August 29th, of the Midwest Institute of Human Relations at Lawrence College, by Dr. Frank Kingdon, president of the University of Newark.

"America itself is made up of so many dissimilar groups that unless broad tolerance is made the underlying principle of the action of all toward all, there is danger to America herself," Mr. Bernays wrote.

More than 200 are registered for the sessions of the Institute, the first of its kind ever held in the middle west. It aims to promote inter-group cooperation. Similar institutes are being held at various points throughout the country.

Bishop of Truro in Visit to Islands

Dr. Hunkin's Visitation is First
Ever Made by Diocesan; Missionary
Movie in Production

BY GEORGE PARSONS

LONDON—On August 8th the Bishop of Truro, Dr. Hunkin, conducted a service in the lighthouse keeper's living room at Round Island Lighthouse in the Scilly Islands. He confirmed Principal Keeper Regan and Keeper Freethy and afterward presented books to them.

The Bishop is making a tour of all the inhabited Scilly Islands—which form part of his diocese.

Dr. Hunkin had arrived at St. Mary's, Scilly, on the previous day in the *Asthore*, a Newlyn drifter. A social gathering in St. Mary's Church hall was held that evening and was attended by persons from all the outer islands. The Bishop's voyage to the lighthouse on the following day was made in the *Carmel* (a crabber). He was accompanied by the island clergy and Church wardens, and was escorted by four motor-boats and other craft.

This is the first time a Bishop of Truro has visited the Scilly Islands.

NEW MISSIONARY MOVIE

A new departure by the Missionary Film Committee is marked by the production of a story film of India, *Kamalam*, which will have its first run at the Polytechnic Theater from October 12th, after which the film is to be extensively shown throughout the United Kingdom. The pictures have been taken by the Rev. W. Le Cato Edwards, a missionary at Hyderabad, and there is some excellent photography. The film opens with a prologue giving a glimpse into the life of William Carey, the great pioneer of Indian missions. The commentary will be given by Shoran S. Singha.

CHANGES AND PREFERMENTS

Dr. H. Costley-White, headmaster of Westminster School, has been appointed to the canonry of Westminster Abbey vacant by the death of Dr. Percy Dearmer.

The Rev. Benjamin Pollard, vicar of Lancaster and Hon. Canon of Blackburn Cathedral, has been appointed Bishop of the newly-formed Suffragan See of Lancaster.

The Archbishop of Canturbury, on the nomination of the House of Bishops of the Church in China, has appointed the Rev. Frank Houghton, editorial secretary of the China Inland Mission and examining chaplain to the Bishop of Western China, as Bishop of the newly-formed diocese of Eastern Szechwan.

Resigns as "Protest"

SAN FRANCISCO—After only four months in the ministry of the Episcopal Church, the Rev. Wallace deOrtega Maxey, vicar of All Saints' Church, San Leandro, has asked to be deposed, stating that he is leaving the ministry as a protest against "Churchianity." As he is canonically connected with the diocese of Los Angeles, his case has been referred to Bishop Stevens for action.

Funeral of George W. Jacobs is Held

Noted Layman Buried from Church of the Holy Apostles, Philadelphia, His Home Parish

PHILADELPHIA—Burial services were held here August 25th for George W. Jacobs, one of the foremost laymen of the Church in this diocese, and widely known throughout the general Church by reason of his interest in Sunday school work and as a member and vice-president of the Joint Diocesan Lesson Board for many years. In addition to his position as a Churchman, Mr. Jacobs as head of the firm of George W. Jacobs & Co., publishers of the Joint Diocesan Lesson Board's Sunday school lesson series, was also one of America's leading booksellers, serving twice as president of the American Booksellers Association.

The services were held in the Church of the Holy Apostles of which Mr. Jacobs had been a life-long member. The Rev. Dr. George H. Toop, rector of the parish, officiated, and was assisted by the Rev. Thomas Parker, curate of the church; the Rev. William O. Roome, rector of the Church of the Messiah and formerly on the clergy staff of Holy Apostles; and the Rev. Dr. Charles B. Dubell, rector of St. Simeon's, Philadelphia, and an old personal friend of Mr. Jacobs. Interment was in West Laurel Hill Cemetery.

Mr. Jacobs was 74 years of age. During the lifetime of the late George C. Thomas, one of the founders of the Church of the Holy Apostles and one of the great missionary laymen of the general Church, Mr. Jacobs was closely associated with Mr. Thomas in Sunday school work, particularly in the development of the Sunday school Lenten offering for missions. Through Mr. Thomas, who was one of the founders also of the Joint Diocesan Lesson Board, Mr. Jacobs became one of the early members of the board.

MAINSTAY OF SUNDAY SCHOOL BOARD

While there have always been a Bishop as president of the board, Mr. Jacobs has been one of the mainstays of the board and gave a great deal of his time to the details. For many years Bishop Talbot was the active president. He was followed by Bishop Garland and Bishop Taitt, and now Bishop Perry is the president. All through the years Mr. Jacobs was the active detail man.

In the diocese of Pennsylvania to which Mr. Jacobs was as devotedly attached as he was to the Church of the Holy Apostles he was for many years treasurer of the diocesan Sunday school Lenten offering, besides being a deputy to many diocesan conventions, a member of many important committees and commissions, and also a member of the executive council.

In his parish for nearly a half century, up to the time of his death, he was a vestryman, and in 1909 became accounting

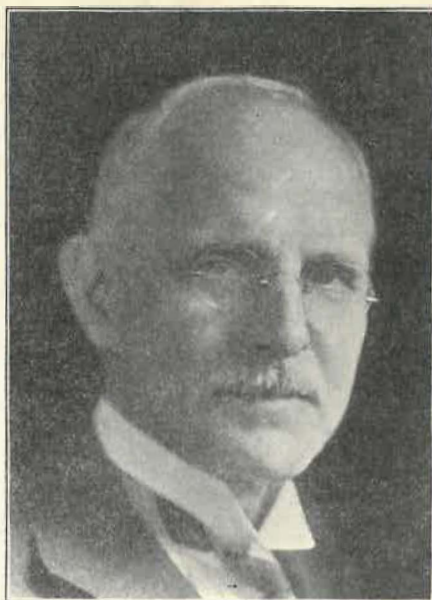


Photo by Bachrach.

GEORGE W. JACOBS

warden, holding this office also until his death. For about 30 years he had a large Bible class of young men in the Sunday school.

Death came to Mr. Jacobs on August 22d, in a hospital, following an abdominal operation. Mr. Jacobs was a member of many of the city's prominent clubs, including the Union League, the Franklin Inn, and the Rotary, but devotion to the Church and to the work of the Church was his chief characteristic. Mr. Jacobs is survived by his widow, Mrs. Isabel Philips Jacobs, one son, Howard McClellan Jacobs, and three daughters, Mrs. H. Morgan Ruth, Mrs. Turbutt Wright, and Mrs. Theodore J. Grayson.

Dr. S. E. Johnson to Be Instructor at Nashotah

CHICAGO—Announcement is made of the resignation of the Rev. Dr. Sherman E. Johnson, priest in charge of Trinity Church, Belvidere, to accept an instructorship in New Testament at Nashotah House, Nashotah, Wis. Dr. Johnson took up residence at Nashotah September 1st.

Dr. Johnson has been in charge of Trinity Church, Belvidere, since October 1, 1933. He is a graduate of Seabury-Western Theological Seminary, from which he received the degrees of Bachelor of Divinity and Master of Sacred Theology, and was awarded his Doctorate in Philosophy by the University of Chicago last March. He served as tutor and later lecturer in New Testament at Seabury-Western for three years.

Together with the Rev. Dr. A. Haire Forster, professor of Hellenistic Greek at Seabury-Western, Dr. Johnson is the author of a beginners' Greek manual which will appear this fall. *History of Primitive Christianity*, by Dr. Johnson, also will appear shortly.

To succeed Dr. Johnson at Belvidere, Bishop Stewart has appointed the Rev. Harold G. Holt, deacon, effective September 1st.

Many Bishops to Meet in Chicago

Nearly 100 Acceptances Already Received, Says Bishop Stewart; Program Nears Completion

CHICAGO—Nearly 100 bishops of the Church in the United States, Canada, Mexico, the West Indies, and South America have already accepted the invitation of the Presiding Bishop to attend a Pan-American Conference in Chicago, October 12th to 18th, according to Bishop Stewart.

The program, now nearing completion, calls for the opening of sessions of the House of Bishops of the United States Monday afternoon at 5 o'clock with a quiet hour. This will be at St. Mark's Church, Evanston. A dinner for the House of Bishops will follow. Business sessions will be held Tuesday and Wednesday, October 13th and 14th, with election of missionary bishops tentatively set for Thursday, October 15th.

Bishops from Canada and other branches of the English Church in the Western Hemisphere will join bishops of the Church in the United States Wednesday, October 14th. The joint sessions will continue Thursday and Friday, October 15th and 16th, with Saturday, October 17th, open for recreation and sightseeing. Sunday, October 18th, will be a great day of worship, with visiting bishops occupying local pulpits, with a national radio broadcast, with a missionary mass meeting in the Auditorium Theater in the afternoon, and a program at the Sunday Evening Club in Orchestra Hall in the evening.

Among those who have accepted the invitation are: the Primate of Canada, the Archbishop of the West Indies; the Bishop of British Honduras; the Bishop of Montreal; the Bishop of Nassau; the Bishop of New York; the Bishop of Massachusetts; and the Bishop of Washington.

German Bishops Protest to Hitler

Continued from page 245

listed in the pastoral, including the restriction of the influence of the Church to ecclesiastical matters; the severe limitation of Church societies, going to the extent, the letter charges, of putting "their further existence . . . in question"; the ban on double membership in Church and party organizations, which means that members of the Church groups cannot belong to the labor organizations, membership in which is necessary in getting jobs; the curtailing of Catholic charity, so much that "Catholic Sisters are being barred from sick-beds and children's homes"; the censorship and elimination of the Church press; and the semi-official support of neo-pagan organizations and their attacks on religion.

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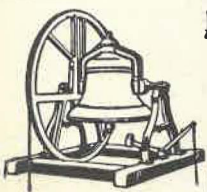
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Godless Leader Defends Soviet Clergy Franchise

Moscow—The president of the League of the Militant Godless in the U. S. S. R. has expressed, in the periodical *Sozialistischeskeje Semledelije* (Socialist Agriculture) the following views on the rights of the clergy to vote, as provided in the proposed new Russian Constitution:

"To withdraw from the clergy the right to vote would be in contradiction to the spirit of the Soviet Constitution. And what danger could be involved in the fact that the priests—and there are more than 100,000 of them—should go to the voting urns? One can hardly imagine that there is still a priest for whom the masses would vote and who would be elected to the supreme council. If a priest should put forward his candidature, we should have the right to fight it. We have freedom of anti-religious propaganda and must make full use of it. The withdrawal of the right to vote from the clergy would only harm the Godless propaganda."

Bishop Davies Dies in Lenox, Aged 64

Continued from page 245

Michigan—he had died on November 9, 1905—had been consecrated on St. Luke's Day, October 18th, Dr. Davies set that day in the year 1911 as the day for his own consecration.

On the occasion of the 20th anniversary of his consecration, October 18, 1931, a festival service never before equaled in the history of Christ Church Cathedral, was held for him.

WAS NOTED AS SCHOLAR

Bishop Davies was regarded as one of the most scholarly men in the Episcopal Church and had traveled a great deal.

When the United States entered the World War, Bishop Davies went to France on a special mission for the YMCA. He sailed on September 18, 1918, and returned to New York on December 17, 1918. In France he had no special title, but was simply called "Bishop." He served along the front from the Argonne to Bar-le-duc, visited the 104th Infantry, and other regiments, evacuation hospitals, base hospitals, and opened a canteen at Verdun.

With the permission of the Church authorities he celebrated Holy Communion twice at the Cathedral of Verdun. He held services in the YMCA huts, barracks, aviation camps, and preached to the German prisoners at St. Pierre-de-Corps. Later he held services at Paris and London.

On his return he told a story of being refused permission by an American officer to pass through England to visit the Bishop of London who had asked to see him.

Americans at that time were being routed to the United States direct from Havre.

Bishop Davies dispatched a note through the American embassy to the British ambassador asking if the procedure might be waived in his case as the Bishop of London had a message for the

American House of Bishops to send back through him.

Back came a naval attaché from the British embassy who saluted as he presented a note from the ambassador.

"The British ambassador presents his compliments, and may he send you over in a destroyer, sir?"

MARRIAGE SURPRISED MANY

Bishop Davies, who by 1930 had come to be looked upon as a confirmed bachelor, surprised the entire diocese when, on January 31, 1930, his engagement to Mrs. Anne M. Thayer Patten of Boston and Lenox was announced. Mrs. Patten was the widow of William S. Patten of Boston and daughter of the late Mr. and Mrs. Nathaniel Thayer of Boston and Lancaster. Bishop Davies and Mrs. Patten were married at Lindsey Memorial Chapel, Emmanuel Church, Boston, at noon on February 24, 1930.

That summer Bishop Davies, accompanied by Mrs. Davies, went to England to attend the Lambeth Conference, where he served on several of the important committees.

Even before his elevation to the episcopate, Dr. Davies was highly regarded in the General Conventions of the Church. He was three times a deputy from Western Massachusetts while rector of All Saints' Church at Worcester. After his elevation to the House of Bishops, Bishop Davies served on numerous important Commissions and committees, one of the most important of these being that for the revision of the hymnal which was undertaken at the same time that the revision of the Book of Common Prayer was made. These revisions were accepted by the General Convention of 1929.

For many years Bishop Davies maintained a summer home at Lenox. He served as an officer of the Lenox Garden Club and was organizer of the Pleasant Valley bird sanctuary. For some years he also served as president of the bird sanctuary corporation. The Bishop's favorite pastime was golf, and for years he was a familiar figure on the Lenox links.

STRONG SUPPORTER OF MISSIONS

An able administrator, Bishop Davies was deeply interested in missions and in the missionary work of the Church. This interest was aroused early in his life, because to his father's home, both in Philadelphia and at Detroit, came many of the great missionary figures of the Church. During his episcopacy he aided in the establishment of more than 29 churches and missions in the diocese of Western Massachusetts, and confirmed some 15,000 persons.

Besides the increase in parishes and in communicants during his years as Bishop, there were a number of other notable changes in the diocese. The most important of these was the creation of a cathedral. For many years there had been a plan to change Christ Church in this city into the cathedral of the diocese. This change was effected in the early part of 1929, when the Rev. Dr. John Moore McGann was rector of the parish. He thus became the first dean of the cathedral, but

after a few months he resigned and his place was taken by the Rev. Dr. Percy T. Edrop.

One of the orders Bishop Davies gave Dr. Edrop on his arrival was to work for the beautification of the interior of the cathedral. This Dean Edrop did, and, with the assistance of the Bishop, many changes, vastly improving the interior of the cathedral, were effected.

When Christ Church first became the cathedral of the diocese there was some feeling, especially in Worcester, that too much power would be concentrated in Springfield. While Bishop Davies was always a gentleman and was very courteous and kindly in his speech and attitude, he had a decided mind of his own.

One day when he was in a hotel at Worcester, a clergyman of the diocese approached him and began telling him why Christ Church, Springfield, should not have been made the cathedral. The Bishop listened to him quietly, but when the clergyman said that too much power and authority in diocesan affairs had been concentrated in the cathedral, the Bishop's patience gave out.

"The authority in this diocese," he thundered at the amazed clergyman, "is right here in this hotel. And 90 per cent of it is right here!" he added as he shook his fist under the complaining minister's nose.

That act stopped all complaints about undue influence of the cathedral in diocesan matters, for of course the story spread rapidly throughout the diocese.

AUTHOR OF BOOKS AND ESSAYS

Bishop Davies was the author of numerous articles and several books of both prose and poetry. His first book was a little volume, *All Saints' Sonnets*, privately published. In 1917 there appeared *Priestly Potentialities* and in 1925, *Personal Progress in Religion*. A small volume, *The Charm of Trees*, published in 1930, attracted wide attention. Early in 1936 he published another little book, *After Confirmation, What?* This book was printed in large numbers and given to many confirmation classes throughout the country. It was hailed by other bishops and clergymen as one of the best publications on the topic they had ever seen and was highly recommended by the Forward Movement Commission of the general Church.

Besides his various activities in strictly diocesan affairs, Bishop Davies was interested in civic matters. He was a life member of the Springfield Chamber of Commerce and a director of the Union Trust Company. He was a member of Phi Beta Kappa and Psi Upsilon; of the University Club of New York, the Colony Club of Springfield, and the Longmeadow Country Club. While it was in existence, he was a member of the Nayasset Club.

20th Year of Winnetka Rector

WINNETKA, ILL.—The 20 anniversary of the rectorship of the Rev. E. Ashley Gerhard at Christ Church, Winnetka, Ill., will be celebrated on September 20th. An anniversary service has been arranged and a reception to the Rev. Mr. and Mrs. Gerhard, under auspices of the vestry and Woman's Guild.

Many Attend Last Rites for Bishop

Presiding Bishop Pronounces Final Benediction at Funeral of Bishop of Western Massachusetts

SPRINGFIELD, MASS.—Dignity and simplicity marked the last rites of the Rt. Rev. Dr. Thomas F. Davies, Bishop of Western Massachusetts, who would have celebrated in October the 25th anniversary of his consecration as Bishop of the diocese.

The funeral service at Christ Church Cathedral, Springfield, at noon, August 28th, was preceded by a Holy Communion service at 8 A.M. at St. Peter's Church, conducted by the Rev. John Vernon Butler, Jr., rector. The body lay in state from 9 to 11, following an all-night vigil kept by a priest and two laymen.

The service at noon was conducted by the Ven. Marshall E. Mott and the Very Rev. Dr. Percy T. Edrop, Dean of the cathedral. Bishop Hobson of Southern Ohio read the prayers and the Most Rev. James De Wolfe Perry, Presiding Bishop, pronounced the benediction. The clergy of the diocese, vested, marched in the funeral procession.

Other bishops attending the service were Bishops Sherrill of Massachusetts, Brewster of Maine, Van Dyck of Vermont, Moulton of Utah, Gardner, coadjutor of New Jersey; and Keeler, coadjutor of Minnesota.

The bearers were young clergy of the diocese, the Rev. Messrs. George L. Cadigan, Frederick H. Arterton, William K. Crittendon, John Vernon Butler, Jr., George A. Palmer, Ralph B. Pease, and George R. Metcalf.

MANY NOTABLES PRESENT

The music was rendered by the cathedral choir and the Bishop's favorite hymns were sung. The mayor, members of the city government, members of the cathedral chapter, and large delegations from civic and religious organizations of Springfield attended the service. The cathedral was thronged by mourners prominent in the religious and civic life of the city, who had known or been associated with the late Bishop.

The interment took place at Lenox at 2:30 P.M.

Bishop Davies is survived by his widow, Mrs. Anne M. Thayer Patten Davies, whom he married in 1930; two sisters, Miss Marion Davies of Lenox and Mrs. Haines of New York; and two nephews. He is also survived by two stepsons and two stepdaughters.

Mayor Henry Martens of Springfield paid him the following tribute:

"Seldom has a man been taken from the community who has played so vital a part in our community and religious life as did Bishop Davies. During the many years I knew him, I always found him wise, eager to do good, and ever serving as a force for right living in Springfield. His many friends will mourn his passing. Springfield has lost a good friend and a foremost citizen."

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Professor Finds Education Factor in Discrimination Against the Colored Race

BIRMINGHAM, ALA. (NCJC)—Dr. Paul Shankweiler, head of the Birmingham-Southern College department of sociology, has released one of the most provocative monographs published by a Southern college in recent years. Heading his study, *Negro Education in Alabama*, the author discloses the result of several year's study of the relative fairness of a white child's and a black child's educational opportunities in that state.

He lists his findings in tables, charts, and summaries, as follows:

(1) The Negro child in an industrial county enjoys greater advantages than a Negro child in an agricultural county.

(2) Negro children in counties with a small Negro population are not discriminated against nearly so much as in counties where the ratio of Negroes is larger.

(3) The Negro teacher is often paid less than half the amount paid white teachers doing the same work. Negro teachers in rural schools receive the same pay regardless of their preparation.

(4) In counties where Negroes have the best educational advantages exists the best relationship between the races, and racial conflict is correlated to the illiteracy scale and as the illiteracy rises so does the amount of trouble. In the county with the best record for Negro education, there has been but one lynching in its history.

The monograph has been printed as a college bulletin and is being sent to colleges and universities in the United States and to many foreign countries.

Bishop Appeals for More Effective Church Schools

LAKE TAHOE, NEV.—An appeal to the leaders of the Church to stop graduating boys and girls from the Church school into the streets instead of the broader life of the Church was sounded by Bishop Jenkins of Nevada in his annual address to the 28th annual convocation of the district, meeting at Galilee, Nevada summer conference center.

Clerical and lay members of the convocation attended a quiet hour, conducted by the Bishop, on the first day.

The Rev. E. W. Kellett was elected to the council of advice and the Rev. A. S. Keen to the executive council. Delegates to the provincial synod are as follows: the Rev. Messrs. A. S. Kleen, H. R. Baker, B. L. DeMare; Messrs. Claude H. Smith, Howard Gray; and the Hon. George S. Brown.

The annual meeting of the Church Service League the next day heard two fine addresses, one by Mrs. F. A. Habersham of Los Angeles on Power and another by Mrs. Harold E. Woodward, national vice-president of the Girls' Friendly Society from the sixth province.

Dean Fosbroke Returns to U. S.

NEW YORK—The Very Rev. Dr. Hughell E. W. Fosbroke, Dean of the General Theological Seminary, has returned to America after a brief visit in England.

English Commission Marks 100th Year

Ecclesiastical Commission Was
Founded to Revise Administrative
Arrangements of Church

BY GEORGE PARSONS

LONDON—The Ecclesiastical Commission in August celebrated its 100th anniversary, having been incorporated on August 13th, 1836.

The Commission was appointed as the result of the reports in 1835 of two Royal Commissions. These found that the territorial divisions of the dioceses, unrevised since Henry VIII, required adjustment, and many new parishes and churches were needed, while there was great poverty of parochial endowments and a dearth of vicarages. The Ecclesiastical Commissioners for England were incorporated in 1836 by Act of Parliament to effect the far-reaching administrative rearrangements, and, under a second Act of 1840, certain estates of surplus offices in cathedrals were transferred to them for the benefit of necessitous parishes. Under later Acts, the estates of bishoprics and deans and chapters were transferred to the Commissioners in exchange for other endowment, and thus was built up the Commissioners' "Common Fund," which is used principally to make better provision for the cure of souls in ill-endowed parishes.

The work of the Ecclesiastical Commissioners for the Church has been summed up as "the adjustment of territorial bases of organization to meet new developments as they arise, and the utilization of financial resources toward the greatest existing needs." The Commissioners' administrative work is very large—all the work of the Church Building Commissioners was transferred to them in 1857—and they also administer many special trusts in addition to their own corporate funds. The membership includes the two Archbishops, all the diocesan bishops, three deans, 12 laymen, and certain judges and officers of State.

The income of the Common Fund last year exceeded £3,150,000; the grants and annexations made were of a total annual value of £1,828,000 in perpetuity. This omits the value of benefactions elicited and very large sums given for the assistance of central schemes of the Church. Recently, a scheme has been approved by the Church Assembly for reconstitution of the Ecclesiastical Commissioners, with a view to eventual fusion with Queen Anne's Bounty.

Bishop Francis to Preach at Consecration of Dr. Essex

PEORIA, ILL.—Bishop Francis of Indianapolis will be the preacher at the consecration, September 29th, of the Rev. William Leopold Essex as Bishop of Quincy. Bishop Maxon of Tennessee, originally scheduled as the preacher, will be unable to attend as his diocesan clergy conference will be held at that time.

SCHC Conference Discusses Unity

Christians of Many Communions in Meeting at Adelynrood to Study Reunion Problem

BY ELIZABETH McCracken

SOUTH BYFIELD, MASS.—The conference held at Adelynrood, the conference house of the Society of the Companions of the Holy Cross, August 6th to 9th, on Evidences of Emerging Unity in the Christian World Today, was notable for the reason that members of other communions and Church people representing many diverse points of view took active part in its program and in its devotions.

The Day of Devotion on Sunday, August 9th, was conducted by the Rev. Edgar H. S. Chandler, pastor of the Central Congregationalist Church, Jamaica Plain. Presbyterians, Congregationalists, Baptists, Methodists, as well as Anglo-Catholics and extreme Protestants of the Episcopal Church were present throughout.

The chaplain of the conference was the Rev. Floyd W. Tomkins, American secretary of the World Conference on Faith and Order. Fr. Tomkins was the officiant at the daily celebration of the Holy Communion, and gave a meditation on each morning of the conference, except Sunday, as well as an address at one of the sessions. He also took part in all the discussions. The chairman was Miss Gertrude G. Harris.

RECENT ACCOMPLISHMENTS VIEWED

At the first session, on August 6th, after a few words of welcome from Miss Emily M. Morgan, companion-in-charge of the SCHC, Miss Mary Anthony gave an account of Recent Accomplishments in Unity. Miss Anthony took up in succession the efforts made, with varying degrees of success, to bring about federations and even closer unions between divided communions holding the same faith but having different views as to Church government.

On the 7th, the first speaker was the Rev. E. Talmadge Root, formerly secretary of the Massachusetts Council of Churches. The Rev. Mr. Root, a Congregationalist, spoke on The Universal Christian Council, giving in detail the history of its foundation and work. The second speaker was Fr. Tomkins, who made an address on The World Conference on Faith and Order, which, again, was an account of the inception of the movement with its history to the present year. Added interest was given to Fr. Tomkin's address because he planned to sail for Europe immediately after the Adelynrood conference to attend a meeting of the Continuation Committee of the World Conference.

NCJC LEADER SPEAKS

The session on Friday afternoon brought together two speakers of very special interest. The Rev. Robert Ash-

Services for Motorists in Central New York

UTICA, N. Y.—Motorists were considered when a series of Sunday evening services was planned by the clergy of the second district of the diocese of Central New York at the request of the dean of the district, the Rev. D. Charles White. The Rev. James F. Root is chairman. Services were held in nine churches during July and August, with visiting clergy preaching. Bishop Coley of Central New York approved the program. The plan was a Forward Movement project.

The churches, with preachers selected, were: Calvary Church, Utica, the Rev. Samuel F. Burhans; Grace Church, Waterville, the Rev. D. Charles White; Trinity Church, Boonville, the Rev. Jesse R. Lemert; St. James' Church, Clinton, the Rev. Paul S. Olver; Trinity Church, Camden, the Rev. James P. Root; St. Paul's Church, Holland Patent, the Rev. Thomas T. Butler; St. Mark's Church, Clark Mills, the Rev. J. Alfred Springsted; St. Peter's Church, Oriskany, the Rev. Frederick F. Meyer; St. Andrew's Church, Durhamville, the Rev. Alfred Martin.

worth, educational secretary of the National Conference of Jews and Christians, spoke on that organization. This was new information to almost everyone present and was received with marked attention. Mr. Ashworth, a member of the Baptist Church, said that the purpose of the National Conference is not reunion from an ecclesiastical point of view, this being hardly feasible; but mutual understanding and fair play between Jews, Protestants, and Roman Catholics. The organization sends out teams of three speakers from time to time, consisting of a Jewish rabbi,

a Roman Catholic priest, and a Protestant minister. It conducts a news service, an article service, and a book review service. Its three guiding principles are: (1) judge each group by its best men and women, the finest products of its tenets; (2) judge each individual by his or her own character, not by the religious connection; (3) accept without reservation the belief that each group is sincere in its adherence to its own faith. These three rules of thought and conduct have brought about fruitful results in mutual respect and power to work together, if not to worship together.

CHURCH UNION LEADER HEARD

The second speaker of the afternoon was the Rev. C. Clark Kennedy, secretary of the American branch of the Church Union. Fr. Kennedy's theme was the necessity of both evangelism and sacramentalism in the Church of God. The Protestant bodies, he said, are strong in the first, and they are, therefore, absolutely necessary to the efforts made for the reunion of Christendom. Catholics, whether Roman or Anglican or Eastern Orthodox, are strong in the second, and both are essential. Fr. Kennedy went on to say earnestly that each of these divisions of the Church of God must make great sacrifices in order to come together. The Evangelicals must sacrifice a certain piety and lack of reserve; the Catholics must sacrifice a certain sentimentality and belief (even though often unacknowledged belief) in a magical quality in sacraments. Both must come together as a fellowship. And then each individual soul must progress from that to a personal union alone with God. The Church of God is meant to be a company of men and women each one of whom has experienced God, and each one of whom has thus learned to love the brethren. Thus, and thus only, can proceed unity.

Miss Helen Kittredge of the Presbyterian Board of Foreign Missions, the first

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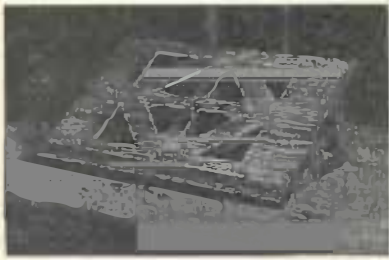
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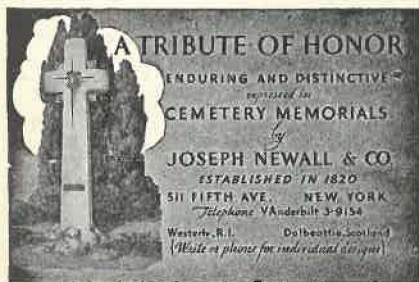


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T. E. SMITH
539 Ninth Street, Brooklyn, N. Y.

speaker on August 8th, told of the Kingdom of God Movement, inaugurated by Glenn Clarke. This group has an annual conference on the Isles of Shoals, N. H., the emphasis being placed on prayer rather than discussion. The majority of the members of this conference are students, though all ages are included.

Miss Clara Reed, the second speaker of the morning, described a movement made up of persons of all nations who believe that: "Charity is the life of the soul, as the soul is the life of the body." The movement started in Italy, and among its members are Roman Catholics, Eastern Orthodox, Anglicans, and Protestants of many communions. Its statement of principles is I Corinthians, 13.

OXFORD GROUP TEAM

On Saturday afternoon, the session in charge of a team of the Oxford Groups. Miss Vida D. Scudder, though not a member of the Groups, took the chair and introduced Mr. Chandler, who is a member and who led the team. Miss Scudder said that the inner passion of the spirit which culminates in utter surrender to God, in order that it may be released to work for the world, was a characteristic of the great mystics of all ages and of all faiths. She was glad to know that the Groups believed in and acted on this mighty truth. Only souls thus controlled by God could unite into a fellowship, above all that fellowship which is the Church.

Mr. Chandler gave an account of the recent national meeting of the Groups at Stockbridge. He also recounted the things done in Denmark and Norway and elsewhere by the Groups. Men and women, he said, were changed from evil to good, from loneliness to fellowship, from negative goodness to effectualness. Mr. Chandler was followed by seven other team members, each one of whom told of his or her conversion and subsequent connection with the Groups.

On Saturday, there was a round table, conducted by the Groups. Testimony was given, and questions asked and answered. The purpose of this session, as of that of the afternoon, was to show how the Groups had united and were uniting persons of all kinds and all (or no) creeds.

At the final session on Sunday afternoon, at the end of the Day of Devotion, Fr. Tomkins and others spoke of their interest and pleasure in the conference. Miss Mary Clarkson presented a résumé of the conference. There was general agreement among those who have often been at conferences on Church Unity at Adelynrood that this was one of the best so far held.

Dr. Fleming James at Adelynrood

SOUTH BYFIELD, MASS.—The Rev. Dr. Fleming James, of the Berkeley Divinity School, with Mrs. James, attended several of the sessions of the annual conference of the Society of the Companions of the Holy Cross at Adelynrood, the conference house of the society. Dr. James was the celebrant at the memorial celebration of the Holy Communion on August 27th. Mrs. James read a paper on the evening of the 26th, before a large gathering.

Priest is Active in Aid for Boys

Boys Town, Nebr., Successful in Building Homeless Youths into Good Citizens

WASHINGTON (NCJC)—There is no such thing as a bad boy, in the opinion of the Rev. Edward J. Flanagan, Roman Catholic priest and founder of Boys Town, Nebr., situated ten miles west of Omaha.

This unique community is peopled entirely by boys of 16 or less, according to reports received here. It has a boy mayor, a boy chief of police, and it is governed by an elected commission of boys who live there.

Nearly 4,000 boys, once homeless and friendless, have been built into good American citizens with every prospect of a fair deal from life.

Only half of these boys were Roman Catholics. They came from 38 states, the District of Columbia, Canada, Alaska, China, and Mexico. Nearly every race and nationality is well represented, numbering 31 in all.

Fr. Flanagan, after a study of 2,000 case histories of hopeless drunks, dope fiends, and criminals in the Omaha city jail, came to the conclusion that most of them were the result of neglected or homeless childhoods. He concluded that he must strike at the root of the problem by providing a shelter for city waifs. That was the beginning, 19 years ago, of the dream of Boys Town.

Today there are ten fine, modern buildings. A well-operated farm covers 360 acres. The boys are taught trades, business pursuits or farming, as their abilities and ambitions dictate. There is a complete athletic program. The print shop contains enough machinery to publish 110,000 copies of the 16-page magazine which the boys issue every month.

The band, which is known all over the United States, is made up of 50 pieces, all boys under 18 years of age.

On January 15, 1936, Boys Town held its second annual election, for the purpose of electing a governing body. In the voting booths installed, each boy voted a straight ticket for one of the two parties.

Mayor Dan Kampan has little trouble with discipline among the 215 inhabitants. "The boys," he says, "are punished according to the nature of the offenses. The result is surprising. We have very few repetitions."

Fr. Flanagan and Boys Town have seen many youngsters, once characterized as "bad boys," grow, after given a home, friends, and a fair chance in life, into men who have become leaders in the business and social world.

PWA Musicians at N. Y. Church

NEW YORK—The Neighborhood Evenings being held throughout the summer in Huntington Close, Grace Church, on Thursdays have been entertained twice in succession by PWA musical groups.

NECROLOGY

† *May they rest in peace.* †

ALFRED FLETCHER, PRIEST

LOS ANGELES—The funeral of the Rev. Alfred Fletcher, Canon of St. Paul's Cathedral, rector emeritus of the Church of the Holy Trinity, Covina, was held at St. Paul's Cathedral, Los Angeles, on August 7th. The burial service was conducted by Bishop Gooden and Dean Beal; Bishop Stevens was the celebrant at the Requiem. The pall bearers were active clergy of the diocese of Los Angeles.

Canon Fletcher was born in Canada in 1856, the son of John and Sarah Jane Haslam Fletcher, and received the degree of Master of Arts from Trinity College in 1882. He was ordained deacon in 1879 and priest in 1880 by Bishop Sweatman. In 1883 he married Charlotte Dundas, who died some time ago.

After serving for six years in the Church in Canada, he came to Southern California, which was then a part of the diocese of California, and had charges at Pasadena, Redlands, Corona, San Diego, and Covina. He was active in the convention which formed the new diocese of Los Angeles in 1896. His longest rectorate was at Covina where he remained 17 years and was responsible for the building of one of the beautiful suburban churches of the diocese.

WAS SECRETARY OF DIOCESE

He served as assistant secretary of the diocese from its formation in 1896 to 1905 and was secretary from 1905 to 1927 when he voluntarily retired on account of increasing ill health.

Since his retirement from active service he has been, when health permitted, of great value to the diocese by assisting in the parishes and many of the missions as need required. His long residence made him the oldest priest in years of residence in the diocese of Los Angeles.

He was the author of *Genesis Not Opposed to Evolution* and *The Reasonableness and the Compelling Power of the Incarnation*.

MOTHER ANGELA, O.S.A.

BOSTON—Mother Angela, O.S.A., the first Mother Superior of the Convent of St. Anne in Boston, died on August 4th at the age of 92. She was buried in the Sisters' cemetery at St. Augustine's Farm, Foxboro, on August 6th.

"We cannot take her death as the breaking-up of a happy stretch of life," said the present Rev. Mother Rose, in speaking of her predecessor's death. "A thing of beauty is, to us, 'a joy forever.' Not one flower of beauty and kindness can ever die. Twenty-five years of loving kindness and delight in community life are singing to us in chorus. We hear it all forever. These are the voices of angels.

We tell our beads on the rosary of loving kindness.

"Mother Angela is *not* lost. *Amor vincit omnia*. Love conquers all in newness of life. May she rest in peace. Amen."

Ask U. S. to Protest Persecution

TORONTO—The Knights of Columbus at the closing session of their meeting here reiterated their pleas to the government of the United States to protest the continued persecution of Roman Catholics in Mexico.

Rev. Reginald Mallett to Be Rector of Baltimore Church

BALTIMORE, MD.—The Rev. Reginald Mallett, rector of Grace Church, White Plains, N. Y., has accepted a call to Grace and St. Peter's Church, Baltimore, effective October 15th.

The Rev. Richard Allen Hatch, present rector of the parish, has submitted his resignation effective in September. He has been on a seven months leave of absence with full pay, while he pursued special work.

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Forward Manual Unites SCHC Devotions With Those of Whole Church

SOUTH BYFIELD, MASS.—The chairman of the committee on corporate devotions of the Society of the Companions of the Holy Cross, Miss Alpha W. Barlow of New Haven, Conn., reporting at the annual business meeting of the society, held at the Adelynrod conference house of the SCHC, made an interesting disclosure. Early in the year, with the help of her committee she had compiled a manual of devotions for the summer, based on St. Mark's Gospel. The reason for this choice was that the subject of the annual conference of the SCHC was The Church in Action. The SCHC leaflet was already printed when the committee discovered that the Forward Movement Commission had chosen the same Gospel for the same period of time.

The suggestion was accordingly made and accepted that, in future, the committee on corporate devotions provide copies of the manual of the Forward Movement,

and that the SCHC use that, instead of issuing a separate leaflet.

This procedure would unite the devotions of the society with those of the whole Church.

BOOKS RECEIVED

(Continued from page 226)

The Politician. By J. H. Wallis. Illustrated. Stokes, New York. Pp. 333. \$3.00.

† An ironic exposition of American politics.

The Restoration of Prosperity. By Hilaire Belloc. Sheed & Ward. Pp. 144. \$1.50.

† A thesis on the solution of the present economic problem by a plan which provides ownership of land by each individual.

OTHER BOOKS

Chief Modern Poets of England and America. Selected and edited by Gerald DeWitt Sanders and John Herbert Nelson. Macmillan, New York. Pp. 796. \$3.00.

Good Taste in Dress. By Frieda Wiegand McFarland. Illustrated. The Manual Arts Press, Peoria, Ill. Pp. 108. \$1.00.

The Heritage of the Cathedral. Illustrated. By Sartell Prentice. Wm. Morrow, New York. Pp. 328. \$3.50.

The Mediæval Heritage of Elizabethan Tragedy.

Illustrated. By Willard Farnham. University of California Press. Pp. 487. \$5.00.

† An invaluable book, showing the development of the idea of tragedy as the result of sin, as contrasted with the Greek idea of fate, by a professor of English in the University of California, who is a noted scholar of the Middle Ages.

The Organist and the Choirmaster. By Charles N. Boyd. Abingdon Press, New York. Pp. 99. \$1.50.

† A valuable guide to organists and choirmasters as to how to play the organ and direct the choir with strict regard to the spirit of worship to be expressed.

Psychology in Questions and Answers. By Hilarion Duerk, O.F.M. P. J. Kenedy, New York. Pp. 230. \$1.50.

† Another catechism by the author of *A Catechism of Psychology for Nurses.*

Thomas Cranmer of Canterbury. By Charles Williams. Oxford University Press. Pp. 75. \$1.50.

† The play written for and given by the Friends of Canterbury in Canterbury during the last week of June, 1936.

Wild Flowers of the Dominions of the British Empire. By the Lady Rockley, C.B.E., citizen and gardener of London. Illustrated. Macmillan, New York. Pp. 380. \$4.50.

The Catholic Faith and the Social Order. By W. G. Peck. Foreword by Rt. Hon. Lord Justice Slessor. Church Literature Association, London. One shilling.

† Written by commission of the Church Union

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LIBRARY

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MISCELLANEOUS

ORGANIST AND CHOIRMASTER (Boys): Successful twelve year record. Write Box E-129, THE LIVING CHURCH, Milwaukee, Wisconsin.

School of Sociology held at Keble College, Oxford, in 1935, the chairman of the school being Lord Justice Slesser. Very fine.

The Church: Her Purpose. By Agnes E. Van Kirk. Obtainable from author, 206 East Penn St., Germantown, Philadelphia. Single copy, 25 cts.; in lots of 100 or more, 15 cts. a copy. † Good outline history of the Church.

Evangelism in the New Age. Annual Report of the Industrial Christian Fellowship. Fellowship House, London. Two pence.

The Importance of American History. By Walter Herbert Stowe. Address before the annual meeting of the Church Historical Society, Philadelphia, April, 1936.

A New Sir Launcelot. By Julia C. Emery. Church Missions Publishing Co., Hartford, Conn. 2d printing. 15 cts.

† Miss Emery's *Life of Launcelot Byrd Minor*, for boys and girls.

A Primer for Consumers. By Benson Y. Landis. Association Press, New York. 10 cts.

Come and See. Pictures of our Lord from St. Mark. Illustrated. The Forward Movement Commission, Cincinnati. 5 cts.

† A 12-week project for boys and girls, with readings and prayers.

The Communion of Saints. An Anglican Statement. By Alfred E. Monahan. SPCK, London. Two pence.

Our Father. Ten Devotions based on the Lord's Prayer. Forward Movement Commission. Cincinnati. 1 ct. a copy for quantities of 20 or more.

Rockefeller Foundation: Annual Report for 1936. Free.

The Townsend Crusade. By a Committee on Old Age Security of the Twentieth Century Fund, Inc., New York. 25 cts.

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