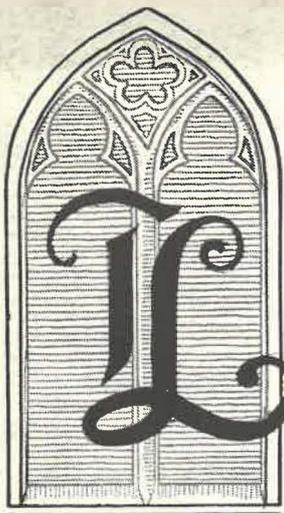


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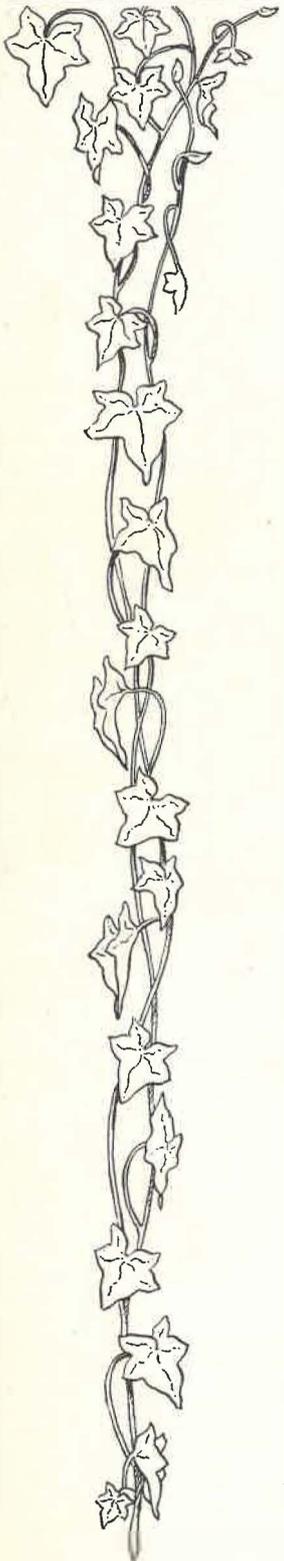


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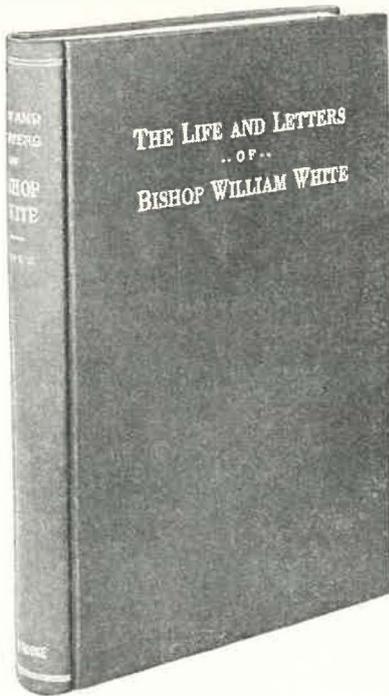


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CLID at General Convention

TO THE EDITOR: On September 7th I sent a letter to our Church weeklies, and also to the daily press, in regard to the great prominence given to the Church League for Industrial Democracy on the official program of our approaching General Convention in Cincinnati.

I have read with much interest the replies to my letter in the Church and secular press. In the light of these replies two or three further comments seem to be called for and I am therefore sending this letter to all four of our weeklies.

It is remarkable that, although much has been written, there has been no reply to the main statements in my letter. My main statement was that there is widespread disapproval and criticism of the action of those responsible for the arrangements in giving such great place on the official program to an organization which stands for a specific economic and political program, and which exists to carry on propaganda for that program. No reply has been made to that statement and I am receiving a deluge of letters confirming the fact that there is such widespread disapproval and criticism. Great numbers of our clergy and people feel that the opportunity thus given for the economic and political propaganda of the CLID, with no opportunity for the presentation of the other side, is inappropriate at a Church Convention and that it is distinctly unfair to those earnest Christians and members of our Convention who do not accept the CLID program and who do not believe that this program would result in social justice and progress.

In my letter of September 7th I stated that the CLID stands for the abolition of private ownership, for the elimination of all profit in industry or business, for the overthrow of our economic system, for the establishment of complete collectivism, and for the attainment of these objectives by "the necessary political and economic action."

The executive secretary, Mr. Spofford, in his reply does not deny this and the above statements are in fact based directly upon resolutions presented by Mr. Spofford himself, and unanimously adopted, at a meeting of the CLID in Philadelphia in February, 1937. I appreciate the courteous tone and spirit of Miss Vida D. Scudder's letter to THE LIVING CHURCH of September 25th, but she writes that she is amazed at my statement that the CLID stands for the abolition of private ownership or that it has any relation with Communism. If Miss Scudder, however, will read the resolutions, and also the proposed memorial to the General Convention, adopted unanimously at the meeting of the CLID in Philadelphia, she will no longer be amazed at my statement, for those resolutions state explicitly that the CLID rejects "the profit seeking economy with its private ownership," and that it stands for "collective ownership" and for all the other items in my statement as to its program. A copy of the above mentioned resolutions can be obtained by anyone from the Church Layman's Association, or, I suppose, from any officer of the CLID.

I asked in my letter of September 7th why the labor controversy should be brought to our Convention by the announcement on our

official program that Homer Martin is to speak, thus giving recognition to the CIO and not to the AFL.

To this question Mr. Spofford replied that "the only reason" why Mr. Martin is invited rather than Mr. Green is "because his organization seems to be more active at the moment than any headed by the president of the American Federation of Labor," and Stanley Matthews, president of the Cincinnati branch of the CLID, says it is because the CIO has already accomplished more in one year "than any labor group heretofore known." But does anyone think that this explanation will be satisfactory to Mr. Green and his representatives? Mr. Spofford says of the list of speakers "there is not a Communist in the lot," and Miss Scudder says "no one even slightly acquainted with Marxist economics could apply that term, for instance, to Homer Martin or to any other official of the CIO." But William Green emphatically disagrees with Miss Scudder, and Earl Browder, who certainly should know the marks of Communism, writes publicly, "We find that developments in the CIO have brought forward a leadership and policies which are on the whole quite satisfactory to the Communist party and we have no special aims of our own that we need to press upon them."

Leaving unanswered my statements as to the economic and political program of the CLID, the replies have chiefly emphasized two points.

First, it is stated that a number of independent and unofficial organizations are given place on the Convention program. Quite true, but not one of these organizations is carrying on propaganda for a particular economic and political program. The CLID exists for the purpose of carrying on such propaganda and it is for this reason that it should not be given the place which it holds on our official program, thus giving the impression to the

public that its meetings have the endorsement of the Convention.

Second, Stanley Matthews of Cincinnati and the New York *Churchman* say gravely that there must be no curtailment of free speech at the Convention. But how this can be regarded as an answer to my letter I fail to understand. My very point is that if economic issues and programs are to be presented at our Convention, then in simple fairness we should have free speech with all sides represented, conservative as well as radical, and not a program representing only one side such as that which is announced.

I repeat once again that it is not the business of the General Convention to discuss economic or political programs. There is plenty of other opportunity for this and there is entire freedom for it, but the business of the General Convention is to consider how our Church may be so spiritually aroused that it may more truly bring our own people, and all others whom we can reach, to the knowledge of Christ. The Oxford Conference on Life and Work has just now reminded us that while earnest Christians must be deeply interested in, and concerned about, these issues, the Church must not identify itself with any specific economic or political system. The Church must hold true to its spiritual mission and to its ministry to all sorts and conditions of men without class distinctions of any sort. It is by giving its whole strength to its spiritual work that the Church will help to build the Kingdom of God in this world, and to bring in the day of justice, brotherhood, and peace among all men.

(Rt. Rev.) WILLIAM T. MANNING.
New York.

TO THE EDITOR: With singular unanimity Bishop Manning's critics agree in ignoring the main point of his letter in regard to the proposed daily meetings of the CLID in Cincinnati. Yet the Bishop made it perfectly plain that he was objecting, not to propaganda by the CLID as such, but to its apparent purpose (1) to commit the Church to its social and economic program, and (2) to work toward this end, not by seeking deliberate action by General Convention, but by the (perhaps) unsuspecting and all too trustful cooperation of the Committee on Arrangements.

Mr. Spofford, replying to Bishop Manning in your issue of September 18th, makes the naïve claim that the CLID has equal rights with the Brotherhood of St. Andrew, the Daughters of the King, the Church Mission of Help, the Girls' Friendly Society, to recognition by the Church. (Or is there here perhaps something more than naïvete? Did Mr. Spofford have his tongue in his cheek when he wrote this?) No one knows better than Mr. Spofford that this is sheer misrepresentation. The organizations which he catalogues have the good will, if not the individual support which they admittedly deserve, of the whole Church both in and out of General Convention. At least one has never heard of controversy raging, say, over St. Andrew's worthiness as a spiritual leader. On the other hand the CLID is involved in, and committed to, highly controversial matters as Mr. Spofford will willingly admit. They are matters which divide men of good will into two camps the world over. No one

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Established 1878

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

SUBSCRIPTIONS

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

denies their critical importance. It is all to the good that they should be discussed in open forum. But any attempt to commit the Church to one or the other side of the debate, save by deliberate action in its authorized assemblies, is certainly to be resisted with a zeal as "radical" and "militant" as Mr. Spofford's zeal for CLID.

I frankly confess that I am opposed to Collectivism (with a capital "C") in any form. My opposition is becoming both "radical" and "militant." Also I think I have with me the best social and economic thought, at least among English-speaking peoples. I say this simply to emphasize my point, which I think is the same as Bishop Manning's, that the Church, and each member of it, needs exact and impartial information before reaching a conclusion in these crucial matters, and should not be hurried into a decision by methods, which though doubtless dictated by enthusiasm, are none the less open to the charge of disingenuousness and unfair manipulation.

(Rt. Rev.) P. M. RHINELANDER.

Washington.

TO THE EDITOR: We ought to stick to one point in any discussion of Bishop Manning's protest against the place given the CLID at General Convention—and the Bishop has made that point clear.

The real issue is *not* the political platform or economic proposals of the League. It is *not* a criticism of the list of speakers, save to suggest that they represent only one element, and thus make clear the fact that these are propagandist meetings. It is *not* a question of the right of open speech (I abhor everything that you say, but I will fight to the death for your right to say it). It is *not*, for that matter, even the propagandist character of the program.

It is solely the fact that the notices of the meetings appear as a part of the agenda of Convention, thus confusing the uninformed and leading many to the conclusion that the Church is behind the League and its program.

Once start giving place like this to propaganda and where do we stop? There are anti-Red organizations whose membership may include a large enough number of Church people to give them a hall, a place on the program and the right to ask for recognition.

Do we go to General Convention to be harangued? Or are we expected to confer soberly, quietly, and amicably for the well-being of the Church and the advancement of its program for world redemption?

(Rt. Rev.) CHARLES FISKE.

Baltimore, Md.

TO THE EDITOR: For the reassurance of Francis L. Doyle, whose letter in *re* the CLID appeared in your issue of September 18th, be it said that some at least of the members of the CLID find no incongruity between their "radicalism" and reliance on that "power of an indwelling life" which, they agree, can alone regenerate society. On the contrary, they feel that in so far as that power is operative in them it must express itself in all their relationships, whether to the political order, as citizens, or to the economic order, as consumers, workers, or employers. They seek their Lord daily in prayer and sacrament; they find Him often in unexpected places; and where He goes before they try, however falteringly, to follow.

C. I. CLAFLIN.

Cambridge, Mass.

TO THE EDITOR: Bishop Manning of New York deserves the hearty thanks of Churchmen for his timely letter of protest against the place given the CLID at the

General Convention. I hope that his letter may be the beginning of a movement to entirely divorce this organization from any seeming connection with our Church. It is certainly time that the laity of the Church woke up to the fact that here is an organization seeking to wind its tentacles like an octopus around the Church and place her before the world as desirous of destroying our entire social structure.

The replies of the leaders of the CLID to Bishop Manning's charges have all the guile of the serpent but none of the harmlessness of the dove. Like all Communistic writers when attacked, they beat about the bush, try to draw a red herring across the trail and make themselves out as much abused saints.

There is no more connection between the CLID and the Church than there is between the National Geographic Society and the Church, and yet the CLID meetings are given much prominence in the official program of the Convention, and whatever action this organization takes, whatever resolutions it passes looking toward the destruction of society, will be heralded by the press from one coast to another, as the mind of the Church. No one can blame the press for this, but they most certainly can blame those who have given an outside organization a place in the official program. I believe the best mind of the Church is entirely opposed to the work of this organization, which while it would have men believe it is not Communistic, bends its every effort to the destruction of all that we value.

The same type of mind that stands behind the CLID has apparently wormed its way into the Woman's Auxiliary, unknown, I imagine, to the Church at large. At the General Convention three years ago, the official program of the Auxiliary for the next triennium contained a suggestion that the members join one or other of the four leading Communistic organizations of the country, and although the attention of the National Council was called to this in vigorous terms, they of course sidestepped their responsibility in the matter. . . .

It is a scandal of the first water and I trust that the laymen of the Church at least will take notice of it and will in no uncertain terms repudiate the CLID as being in any possible way connected with the Church or as speaking for her.

(Rev.) GEORGE B. KINKEAD.

Washington.

The CLID and the Red Menace

TO THE EDITOR: During my first 20 years since I have been a "reverend," to use the expression of Mrs. Anna Lacy [L. C., September 4th], I worked in England, and on looking back I find that most of the clergy whom I called friends were Socialists. I will name some: the Rev. Stewart D. Headlam, the Rev. Conrad Noel, Archdeacon Escreet, the Rev. William Morris, the Rev. William Paine, the Rev. Walter Wragge, Dr. Percy Dearmer, late Canon of Westminster, Canon Lewis Donaldson, the Rev. Arnold Pinchard (secretary of the English Church Union), the Rev. Stuart Smith, Canon James Adderley, and a host of others, most of them members of the Church Socialist League. Also the Rev. Percy Widdrington, who wrote articles for THE LIVING CHURCH on the rascalities of the patriots of the armaments rings. This paper was, by the way, the first American paper to expose those gentlemen, and the work was done by a Socialist priest. I might also mention the Rev. Charles Jenkinson, who is chairman of the building committee of the Leeds city council and is mainly responsible for the wonderful housing carried out by that council.

It might surprise Mrs. Anna Lacy to learn that the Archbishop of York in his freer days was a member of the Independent Labor party, a Socialist society founded by Keir Hardie, and that the present Archbishop of Canterbury, when he was Bishop of Stepney, preached a sermon advocating Socialism in St. Paul's Cathedral. I know it because I read the sermon in the *Church Times* newspaper at the time.

Also, does Mrs. Anna Lacy know that Bishop Westcott, the greatest New Testament scholar of his day, discussed Socialism and individualism and summed up in favor of Socialism? And that Bishop Gore believed in Socialism? I might also mention others.

But come to something very recent. Has the lady read the Forward Movement publication, *A Better Economic Order?* I assert without hesitation that it is the most important publication that our Church has put out since the Prayer Book.

She will have enough to worry about if she reads that. But the fact that such a heap of clergy have been Socialists would suggest that it cannot be so very wicked to be a Socialist. And why should it be wicked to oppose war and Fascism? Is she in favor of war and Fascism? I really expect she is. If so all I have said will make no difference. But if she is just a sincere Christian woman who loves God and her country then what I have said should cause her to think. One last word: No, we do not believe in atheism.

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

Christian Education

TO THE EDITOR: Among the nine important matters to come before the General Convention as listed in your editorial [L. C., September 25th], I find no mention of Christian education, which astonishes me. Is that subject so foreign to the mind of the Church as to be utterly ignored?

Comment is unnecessary.

(Rev.) C. EDGAR HAUPT.

St. Paul, Minn.

WE REFER our correspondent to the editorial, *Parochial Schools*, in this issue.

THE EDITOR.

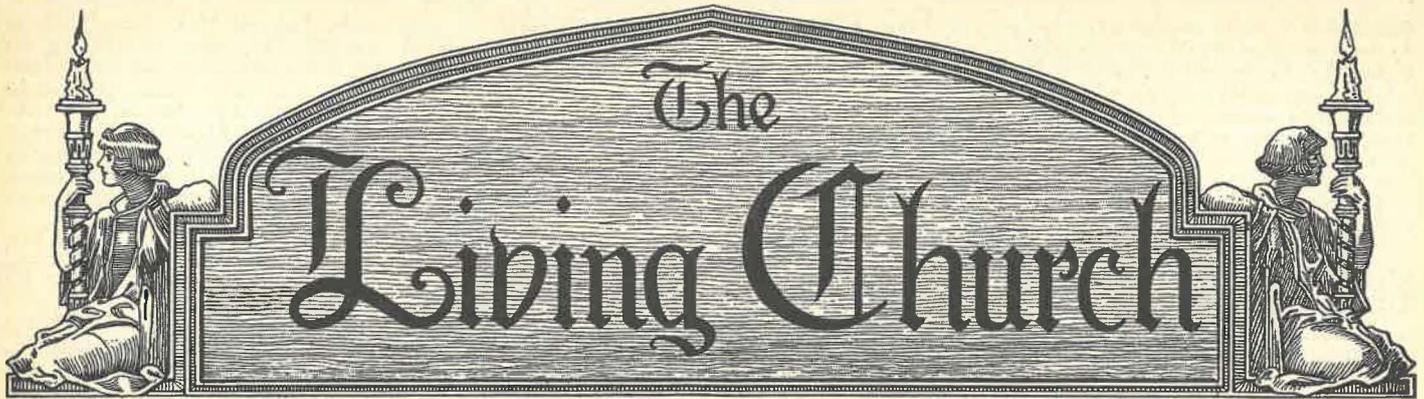
Clerical Unemployment

TO THE EDITOR: For a good while I have felt that this unemployment situation was a crime against God and man for which there was not the slightest justification, but I did not dream the results were so bad as Dr. Bates shows [L. C., August 21st]. When one physician alone knows of five insanity cases resulting it surely indicates what a terrific responsibility the bishops are assuming—for there can be no question but what they could eliminate this curse quickly if they wished. My own contacts confirm Dr. Bates' statement that "laymen are sick of the entire business," while the influence and prestige of the Church is fast vanishing among those who know.

Any bishop who ordains or brings in a new man from another diocese or province, so long as any licensed or canonically resident man seeking work within reach is unprovided for, gives the lie to the solemn words used in the ordination service. Until such arrangements are completed, if all clergymen with incomes of \$150 a month and up made liberal and proportionate contributions, the spectacle of poverty and insanity among the unemployed would soon be removed from our midst, and such act would be nothing more than a practising of what they preach.

A friend just showed me some guild paper

(Continued on page 420)



VOL. XCVII

NEW YORK AND MILWAUKEE, OCTOBER 2, 1937

No. 14

EDITORIALS AND COMMENTS

Problems of General Convention—II

IN LAST WEEK'S ISSUE we considered the first five of the nine questions that we consider to be the most important ones that will come before the General Convention of the Church this month. Those questions had to do, for the most part, with the internal organization of the Church. The questions that we shall begin to consider this week have broader implications as they concern the relationship of the Episcopal Church and its members to the State, to their fellow Christians, and to the world at large.

Because of the importance of the subject of Christian marriage and the report of the Church's Commission on Marriage and Divorce, which has just been made public, we devote our entire leading editorial to this subject this week and will have to defer consideration of the other problems, namely, Christian Sociology, Christianity and War, and Christian Unity, until next week.

6. CHRISTIAN MARRIAGE

AS OUR READERS know, the Joint Commission on Marriage and Divorce, of which Bishop Page of Michigan is the chairman, has for a long time been engaged in a study of this subject, as a result of which the Commission has recommended the addition of a new section to the present marriage canon. The text of this section, together with several minor changes recommended by the Commission, is published elsewhere in this issue. We also publish the full text of the report of the Commission, written by Bishop Page, and containing the philosophy underlying the recommendations of the Commission.

Before considering the major change recommended by the Commission let us look for a moment at the three minor changes that they recommend. These consist of a slight change in the wording of the exceptive clause, the clarification of one of the grounds of annulment, and the addition of "sexual perversion" as ground for annulment. These changes seem to us generally satisfactory and they may well be adopted.¹

¹ As a matter of verbal accuracy the exceptive clause in Section V of Canon 41 beginning "but this canon shall not be held to apply . . ." should read "but this section shall not be held to apply . . ." This is obviously the intent of the exception. There are other parts of the canon that would apply in the cases contemplated, for example the section stating that the marriage shall conform to the laws of the State and other routine provisions of the canon.

Let us now turn to the text of the report itself, with its defense of the proposed amendment whereby diocesan bishops are given full power of dispensation from the Church's marriage regulations. One thing should be said emphatically at the outset. We do not question the good faith of Bishop Page and his associates on the Marriage and Divorce Commission. Their interest is exactly the same as our own—to provide a workable Christian method for dealing with the problem committed to their study. They have gone at their task fearlessly and conscientiously and have arrived at a conclusion that is consistent with the philosophy by which they have been guided. We challenge this philosophy and the conclusions based upon it, but we have the utmost respect for those who hold that philosophy and we gladly honor them for their Christian love and charity. Let nothing that we say now or have said in the past be construed as criticism of the members of the Commission as individuals or an imputation of bad faith to them.

With the first section of the report we have no fault to find.² We would, however, add to the statement that "when the late King Edward abdicated nothing was more striking than the fact that so many American editorial writers never mentioned the position of the Church," the observation that the reason for this is largely that the position of the Church has been sabotaged by well-meaning Liberal Protestants who have obscured the position of the Church so thoroughly that most secular editorial writers (and some religious ones) do not know what it is.

IN THE second section we fully agree that "the solution of marital problems is to be found in real spiritual and moral education and not by passing canons." If we are not mistaken, it is largely to Bishop Page that we owe the provision in the present canon requiring that adequate instruction be given to applicants for marriage in the Church. This marks a very real forward step in the approach of the Church to this whole matter and it is something for which we may all be devoutly thankful. Increasingly each year the clergy are carrying out

² In the official text of the report the various sections are set apart by sub-headings but are not numbered. In the text as published in THE LIVING CHURCH we have numbered these sections for convenience in reference.

more adequately this canonical requirement and its beneficial effect is being more and more widely felt in the Church.

After stating that "almost everyone agrees that the present canon is inadequate," Bishop Page classifies under five headings the positions of those who would recommend changes. We have tried to fit ourselves into one of these classifications, as Bishop Page has fit the majority members of the Commission into one of them. We have, however, been unable to do so. In order to represent adequately our own position and that of the overwhelming majority of Catholic Christendom we should have to add a sixth classification, namely, "those who believe that Christian marriage, once validly contracted, is indissoluble except by death."

It is noteworthy that more than 1,200 priests of the Church have signed a statement that will be presented to General Convention declaring flatly that "for Christian people marriage after divorce is contrary to the law of our Lord Jesus Christ, as declared in the Gospels and revealed by guidance of the Holy Ghost during the long life of the Church." These clergymen, many of whom struck out a reference to the possible exception based on the Gospel According to St. Matthew, further declared: "We deny that any authority in the Anglican communion has power to change, by canon law or otherwise, the teaching on this matter as given by the Lord for the governance of Christians."

This is the crux of the whole matter. If Christian marriage is indissoluble except by death, then it is obviously *ultra vires* for General Convention to enact canonical legislation providing for its supposed dissolution. No matter what exceptions may have been made by the Roman Catholic Church, the Eastern Orthodox communion, or any other portion of the Church Catholic, it has been the invariable teaching of the Catholic Faith that Christian marriage not only should not be dissolved but cannot be dissolved. It is no more possible to destroy the relationship existing between a husband and wife whose marriage is validly contracted than it is to destroy the relationship between a mother and her child.

WE DISAGREE heartily with Bishop Page when he states that the strict view that the Church should never sanction the remarriage of divorced couples has failed. It did not fail until secularism became the dominant religion of the day; even now it has failed only in the sense that every precept of the Church has failed, namely, that it has been frequently violated. The fact that murders occur every day and that a considerable proportion of them are committed by professing Christians does not invalidate the Church's teaching that murder is a sin; neither does the fact that remarriages after divorce occur every day, many of them being by professing Christians and some of them blessed by priests and bishops of the Church, invalidate the teaching of the Church that remarriage after divorce is a sin. The arguments of the Commission based upon the exceptions made by the Roman Catholic Church or the Eastern Orthodox Church, or based upon the actions of the so-called "leading layman"³ of the English Church, prove nothing except the frailty of human nature. The fact of the matter is that all of these branches of the Catholic Church teach the indissolubility of Christian marriage and have done so for the past two thousand years. Moreover, the fact that someone else has made a mistake or committed a sin is no reason for us to do so.

This brings up the whole question as to what constitutes and what does not constitute Christian marriage. Unfortunately

³ By what possible argument can a king whose defiance of Church and State has lost him his crown be described as the Church's "leading layman"?

ly the Commission has not given specific attention to this question and we believe that it is one that must be settled if a truly adequate canon is to be framed. We cannot here enter into that question in detail but would refer our readers to the splendid articles by Bishop McDowell [L. C., July 31, 1937] and by Canon Bernard Iddings Bell [L. C., August 21, 1937], in which the matter is ably discussed.

SECTION 3 of the Commission's report deals mostly with the minor changes that they propose, and we have already expressed our agreement with these. We would, however, question the statement that "we [the Commission] do not suggest any changes except such as are in line with the accepted principles of the canon." We feel very definitely that the major proposal recommended by the Commission virtually invalidates the rest of the canon, and so is by no means in line with its accepted principles.

In section 4 the Commission deals with the teaching of Christ about marriage. This is admittedly a difficult subject; but we would respectfully submit that the mind of Christ on the subject of marriage was not seriously questioned by the Church for the first millennium of the Christian era and the same doctrine then held has been taught throughout the second millennium both by Catholic Christendom and by orthodox Protestantism. It is only within comparatively recent years that anyone has dared to suggest that the "mind of Christ" might sanction remarriage after divorce.

In section 5 the Commission deals with the alleged exception of adultery as a cause for divorce based upon the Gospel of St. Matthew. This does not seem to us to be the main point at issue in the present case, inasmuch as this exception is already embodied in the present canon. While many of us would like to omit the exception, it is not at present proposed either by the Commission or others to eliminate it from our canon. However, the fact should never be lost sight of that the exceptive clause both in St. Matthew 5:32 and in St. Matthew 19:9, gives the exception as "fornication" rather than "adultery." This is true not only of the authorized English version but also, we believe, of all the known Greek texts. Since fornication refers to the sexual relationship of unmarried individuals, while adultery applies only to married ones, it seems a reasonable conclusion even from these disputed texts that whether these passages are actual sayings of our Lord or not they do not unequivocally state that adultery is an acceptable ground for divorce. They seem rather to indicate that sexual relationships between two unmarried people ("in the case of fornication" is a reasonable translation) do not constitute marriage.

In section 6, the Commission deals with the question, how would Christ act today? It considers his possible relationship to three groups of people—those reared outside the Church and knowing nothing of its laws, those inside the Church who are ignorant of its laws and discipline, and those trained in the Church who have made failures of their marriage. As to the first classification, it need only be said that those are the people with whom Christ was dealing in his ministry here on earth. Neither the woman of Samaria nor the woman taken in adultery was trained in the Christian tradition (nor, in fact, was anyone else at that time except the small band of disciples and they only partially), yet he applied Christian standards to them. As to the question, "Would He condemn all divorced persons to a life of celibacy if they would remain in communion with her" the answer is—yes. The entire gospel teaching in reference to marriage, including the disputed Gospel of St. Matthew, would certainly bear out this conclusion. We would

not describe it as *condemning* persons to a life of celibacy,⁴ but rather as stating that since the person in question is still married in the eyes of the Church though divorced in the eyes of the State no other marital relation is possible while the two parties to the original marriage survive. The modernist idea of our Lord's love is certainly an odd one, requiring as it does the overlooking of a sizable proportion of His recorded actions and sayings, and expecting Him to deny moral trust and relax moral duty whenever it might make someone uncomfortable.

As to section 8 of the report, we agree that the case for having the bishops judge marital cases is a strong one. It is, in fact, the traditional Catholic position and the one taken by the present canon. Where provision is made for ecclesiastical courts, they act as subsidiary agencies of the bishop and it is he who makes the actual findings and pronounces sentence. The difference between this and the proposal of the Commission is that at present the bishop is bound to make his findings in accordance with the teaching of Christ and the tradition of the Church, whereas in the proposed amendment he would be given power not simply to maintain the standards of the Church but to create them, and that not according to Christian teaching but in deference to the corrupt conventions of the world.

We agree with the heading of section 9: "The Church's standard must be maintained." We do not believe that the amendment proposed by the Commission would have the effect of maintaining the Church's standard but on the contrary that it would be a powerful factor in weakening it, or even in destroying it.

WE THEREFORE heartily oppose the proposal of the majority of the Commission in regard to the addition of the suggested Section VIII to Canon 41, and we call upon General Convention to reject that proposal. We recommend further that the present Commission on Marriage and Divorce be discharged from further consideration of the problem and that a new Commission be appointed, with a better distribution of its membership among the representative schools of thought in the Church. To this Commission should be assigned the task of restudying the whole matter in the light of such considerations as those set forth in the article by Bishop McDowell, referred to above. It should also be noted that the Lambeth Conference will meet between the present General Convention and the next one and will undoubtedly give its attention to this whole matter of Christian marriage. The new Commission will therefore be in a position to consider the new Lambeth findings and can so shape its recommendations as to make our marriage law (or laws) accord both with Catholic faith and traditions and with the practice of the other branches of the Anglican communion. This, it seems to us, is highly desirable.

(To be concluded)

Parochial Schools

FROM NORTH CAROLINA comes news of a real forward step in religious education—the establishment of a parochial school at Christ Church, Raleigh. Details of the school are given in this week's news section. Tuition is \$50 and at present 132 pupils in kindergarten and the first five grades are taught by six full-time teachers and four part-time assistants, in addition to religious instruction for three days a week

with each class by Miss Mayhew Goodrich, religious education director of the church.

Slowly, but surely, the realization is coming upon the Church that less than an hour one day a week is not enough time to counteract the day-to-day secularist influence of our public schools. Ascension Day School on Staten Island, Chicago's "Church College," and many Church secondary schools, testify to the growing interest in and support of Christian education (which must penetrate every branch of the curriculum) on the part of Church people. What is the use of teaching religion as a separate compartment of knowledge when the school textbooks on natural and social sciences ignore the very existence of God and explain the world for the student on grounds which cannot be called other than materialistic?

Nearly all the foreign missionary districts of the Church have established diocesan and parochial schools to counteract the influence of pagan education around them. Surely we in America have little more reason than they to be complacent about our educational system.

Is it too much to hope that General Convention will take an interest in the fostering of parochial schools? A resolution favoring their development would be very encouraging to those pioneers, such as the leaders of Christ Church, Raleigh, who are attempting with the most limited means to surround their children with Christian influences in their daily contacts. Even more helpful would be the establishment of a foundation, similar to the American Church Building Fund, devoted to helping parishes with small financial resources to embark on this important—almost indispensable—enterprise.

The CLID and Its Critics

WE NOT heretofore commented on the controversy aroused by Bishop Manning's criticism of the activities of the Church League for Industrial Democracy and the inclusion of their meetings in the official program of General Convention, and we are reluctant to do so now. We cannot see how any possible good can come from making an issue of this matter, thus leading the general public to conclude that General Convention is a battleground between reactionaries and radicals, the issues being political and economic rather than religious ones. However, since charges and counter-charges are being hurled so freely and since each side expects the religious press out of the kindness of its heart to give an unlimited amount of free space to its lengthy statements, a few editorial words written without heat and with no desire to take sides may be in order.

Bishop Fiske states in his letter published in this issue that we ought to stick to one point in this discussion, namely, whether or not the meetings of CLID should be included in the program of General Convention. We only wish that the controversialists had stuck to that one point, since it seems to us one that can be very easily settled. The General Convention program either has to include all activities of Church people in connection with General Convention or else it must confine itself to the official activities of the Convention. If it did the latter it could record nothing except the meetings of the House of Bishops, the House of Deputies, the Woman's Auxiliary, and the several commissions and committees that derive their authority from those bodies. To this should be added the official services of General Convention and the official mass meetings. Everything else—meetings of the Church Periodical Club, the Brotherhood of St. Andrew, the Daughters of the King, the Church Mission of Help, the Friends of Kuling School, the Liberal Evangelicals, the Anglo-Catholics, the

⁴ A life of celibacy, in the Church's teaching, is not a penal sentence but a vocation. The Commission's misuse of the term is an unintentional libel upon those vowed to the Religious life.

Former Students and Friends of the Church Training and Deaconess House of the Diocese of Pennsylvania, and a host of others—would be automatically excluded. The net result would be that the program of General Convention would be virtually worthless to members and visitors who want to know what is going on in Cincinnati.

The Church League for Industrial Democracy for better or for worse is an unofficial organization of the Episcopal Church. As such it has the same claim to inclusion in the Convention program as these other organizations—neither more nor less. If Bishop Hobson and his program committee were to start to censor the programs of the various organizations he would soon get himself into no end of hot water. Moreover, he followed the precedent of former General Conventions in which all of these organizations were listed, including the CLID. (We are particularly amused to note that one of those who protested against the inclusion of the CLID in the Cincinnati program is Bishop Matthews of New Jersey who permitted its inclusion in the program of the last General Convention which was held at Atlantic City in his own diocese. Incidentally, the secretary of CLID is also a priest of that same diocese of New Jersey.) At the very beginning of the program of the Cincinnati Convention there is a clear statement that the only official sessions of General Convention are "those held by the two houses and such services or meetings as the two houses may officially designate." As to other organizations, they may "rightly take advantage of the opportunity to bring their work and programs before those gathered at Convention and through them before the whole Church. The contribution is invaluable. It must be borne in mind, however, that while the opinions expressed and the action taken at these meetings may be of importance, the Church takes official action and expresses official opinion only in the actual sessions of the two houses of General Convention."

So much for the main issue. As to the multitude of charges and counter-charges made by Bishop Manning and General Fries on the one hand and by Fr. Spofford and other defendants of the CLID on the other hand, we are inclined to follow the precedent of President Roosevelt and say, in the words of Mercutio, "A plague o' both your houses!" Bishop Manning and General Fries accuse the CLID of Communism, though the CLID denies the charge and we suspect that the Communists would deny it also. Bishop Manning quotes a part of certain resolutions made by the CLID last February, stating that that organization rejects "the profit-seeking economy with its private ownership" and that it stands for "collective ownership." In fairness he should have quoted the entire resolutions, which would indicate that what the CLID actually rejected was "the profit-seeking economy with its private ownership of the things upon which the lives of all depend," and what it is seeking to establish is "a social economy which, under collective ownership and democratic control of the common means of life, will make possible the highest potential development of persons and of society." Moreover, the CLID declared: "In all this we rely upon the availability of spiritual resources adequate for the redemption of society," and added: "We urge upon every member of the Church the study of the true Christian principles of action in dealing with international and social questions, as contained in these statements [of General Convention, Lambeth Conference, etc.] and elsewhere reminding all of their duty to carry obedience to the demands of Christ into every area of their lives."

This is socialism no doubt, but it is a Christian socialism and we do not see how it can by the wildest stretch of the imagination be termed Communism or atheism. Yet the former

charge is made by Bishop Manning and both of them by General Fries. And Fr. Spofford retorts by calling the General a "professional patriot."

We hold no brief for the men whom the CLID has asked to speak at its noon-day meetings during General Convention. Neither do we hold any brief for General Fries and the other reactionary Churchmen who spoke at the recent meeting of the Church Laymen's Association in New York. We do contend that both the CLID and the Church Laymen's Association would be justified in holding meetings in connection with General Convention and inviting these or others to speak. Moreover, we feel that Bishop Hobson would be justified in placing either of these organizations on the program of General Convention in the same manner as other unofficial Church organizations. The plain fact of the matter is that the CLID has been wide awake enough to take advantage of these opportunities and the Church Laymen's Association has not.

Clerical Unemployment

FOR MANY WEEKS we have given a large proportion of our correspondence columns to letters on the unemployment situation among the clergy, but most of the facts which have resulted are negative. They may be briefly sketched as follows:

(1) Nobody knows the extent of the unemployment. A partial survey printed in the *Living Church Annual* for 1932 listed 1% as engaged in secular work and 1¼% as involuntarily unemployed. In 1934 a Committee of General Convention reported that there were only 62 unemployed priests, of whom more than 18 were characterized as "unemployable." These figures were obtained by a letter to the bishops, worded as follows:

"How many clergy have you in your diocese or missionary districts who are not employed, who desire employment, and whom you would recommend for permanent or temporary work? It would be helpful if you would give below the names of such clergy."

This letter had several serious failings. It did not take into account the clergy engaged in secular work, nor those in part-time work. Another element which our correspondents have rightly mentioned and which the letter perforce ignored was the "employment" of clergy at a scale clearly below a reasonable standard of living. A correspondent has pointed out that at least one bishop did not list all the clergy in his jurisdiction who were unemployed. The Committee pointed out the limitations of its study in the following words:

"The Committee fully realizes that no real solution can be formed by the necessarily brief and partial study of this subject as revealed by the answers to this questionnaire. . . . The facts revealed do not give a complete understanding of the question, because of the large numbers of men who are not technically unemployed, but who are serving at nominal salaries that do not provide a proper standard of living."

(2) Nobody knows how many clergymen are unemployable, nor why they are unemployable. The Committee, pressed for time (it was instructed to report to the Convention which created it), did not attempt to get in touch with the non-parochial clergymen under the retirement age to find out their opinion of why they were not engaged in pastoral work. Most of our correspondents insist that the proportion of unemployables is very small. Our personal experience, subject to precisely the same failings as that of our correspondents, is that the proportion is very large. Most of the unemployed clergy-

Toward Convention

OUR CHURCH approaches the coming session of General Convention facing unprecedented possibilities and opportunities. Most important of these will be found in our mission fields. Every Christian convention from the first one in Jerusalem until now has been missionary in its purpose. Legislation, organization, administration—all have as their aim the winning of the world for Christ.

In a spirit of expectation our people will gather from far and near. I give them greeting, and I pray that the Convention will bring stronger faith, closer fellowship, and deeper devotion in the life of communion with God.

(Rt. Rev.) JAMES DEWOLF PERRY,
Presiding Bishop.

men we know—and they are not many—should never have been ordained. But this fact should not draw attention from the plight of those who are employable. Also, the Church undoubtedly has a responsibility for the “unemployable,” which it must find means to fulfil.

(3) Nobody knows the solution of the problem. The preponderance of blame laid by the letters upon the bishops is largely due to the fact that the letters were from priests and laymen instead of bishops. Many and many a vestry automatically refuses to consider calling any man recommended by the Bishop, usually because some vestrymen happen to disapprove of the Churchmanship of their Father in God. Some men cannot, in good conscience, be placed in any mission under a bishop's care, for the *first* charge upon a bishop is the care of his people, not of his clergy. The financial blame placed upon well-to-do bishops, priests, and laymen by various correspondents is only part of the general problem of Church support. The suggestion that part of the salaries of highly paid bishops and rectors be diverted to the salaries of underpaid missionaries is pure idealism. The parishioners of highly paid priests are fully capable, as a rule, of contributing twice as much as they pay for support of their parishes, and this money could be devoted to salaries of underpaid clergymen. But it isn't, and they don't, simply because they don't feel like contributing that much money to that purpose.

We know of no bishops and few rectors receiving exorbitant salaries, and many whose secret charities are out of all proportion to their incomes. The financial support of the diocese and the clergy is primarily that of the laymen of the Church, and for one of us to suggest taking from Bishop Peter to pay Fr. Paul, while our average Church contribution is a few cents a week, does not strike us as a constructive contribution to the subject.

We regret to say that General Convention can expect little from the Commission on Clergy Placement this year. Problems of distance and the pressure of work upon its members throughout the triennium has made it impossible for the Commission to hold a meeting by the first of this month; and it is obvious that no valuable recommendations upon this problem, the very extent of which is unknown, can come from one or two meetings between now and General Convention. But we strongly urge that a really thoroughgoing study of clerical unemployment be initiated this year; for the fourth and most grave negative fact to be ascertained from the letters to our correspondence columns is that a by no means small number of clergymen and laymen are seriously disturbed by the Church's neglect of this matter which deeply concerns her inmost structure.

The “Opening Service”

WHAT IS the “opening service” of General Convention? The Convention program indicates that it is the special service held at 11 o'clock on the opening day, October 6th, at which Bishop Parsons of California is to be the preacher. Bishop Francis of Indianapolis, vice-chairman of the House of Bishops, in a letter published in *THE LIVING CHURCH* a few weeks ago contended that the actual opening service is the early celebration of Holy Communion which bishops and deputies are expected to attend. Which is correct?

Our own view is that the early celebration both is and ought to be the official opening service of General Convention. It is the opening service inasmuch as it is the first one at which bishops and deputies are officially expected to be present. It ought to be the first because the celebration of the Holy Communion, with the intention of asking divine guidance upon the deliberations of the Convention, is clearly the proper way in which a synod of the Holy Catholic Church ought to begin its deliberations.

It should be said, however, in extenuation of the expression “opening service” which is so generally used to describe the great public service, with which the Convention is inaugurated, that the rules of order of the House of Bishops lend themselves to this interpretation. Under standing orders rule III reads:

“The opening service of the General Convention and the selection of the preacher shall be in charge of the Presiding Bishop, the Vice-Chairman of the House of Bishops, and the Bishop of the Diocese wherein the Convention is to be held.”

This would seem to indicate that the opening service is expected to be the same as the one at which the Convention sermon is preached.

In order to clear up this misunderstanding we respectfully suggest that the House of Bishops change its rules of order to provide that the opening service of General Convention shall be a celebration of the Holy Communion attended by the bishops and deputies; and that this be followed on the same day by a public service at which the preacher shall be selected in such and such manner. We hope that the day will come when this public inaugural service will also be a great celebration of the Holy Eucharist in sacramental thanksgiving for the blessings given by Almighty God to His Church and in prayer for the guidance of the Holy Spirit in the deliberations of the Convention and the life of the Church. Meanwhile, the change we have suggested would at least give recognition to the fact that General Convention actually begins with the reception of the Body and Blood of our Lord by the bishops and deputies in the early corporate Communion on the first day of the sessions.

“A Missionary Gathering”

GREETINGS to members of General Convention and Woman's Auxiliary from the president of National Council.

The officers of headquarters hope and expect this General Convention will prove itself a great missionary gathering, ready to consider and act upon reorganization plans, quick to respond to the perils which threaten the spread of the kingdom and eager to lead the whole Church to higher levels of spiritual life.

(Rt. Rev.) PHILIP COOK,
President of the National Council.

Through the Editor's Window

LAST WEEK we had the unprecedented experience of riding in a cathedral. You guessed it; it was the new "trailer cathedral" of the diocese of Southern Ohio. Finished and partially furnished, it was delivered to Bishop Hobson and driven to the new "cathedral house"—which literally houses the cathedral when not in use. As the executive committee of the Forward Movement happened to be meeting at the time, its members had the privilege of riding in it as it was driven to its new home.

THE EXTERIOR of St. Paul's Wayside Cathedral is streamlined and bears its name, with the text "In journeyings often." There is also a cross on each side, and two small actual stained glass windows will be installed. One represents St. Paul preaching, the other the same Apostle teaching. As it passes through city street or along country highway, the trailer cathedral will present a dignified appearance.

THE INTERIOR is a model of compactness combined with usability. There is nothing cheap or shoddy about it; indeed even in the partially furnished state in which we saw it it had a truly devotional atmosphere. The architect, Mr. Norman C. Sturgis, a devoted Churchman and son of the warden of St. Martin's retreat house, Bernardsville, N. J., has achieved a triumph in designing a genuine chapel on wheels.

THE ALTAR is at the back end of the trailer. It is so designed that it may be swung about, and used either for a service within the trailer or for an outdoor one. In either case rich blue curtains embroidered with churchly symbols will serve as dossals. The organ, a Hammond electric instrument, is concealed beneath the Altar, from which place it can be drawn forth for use. A loud speaker connected to it can be used either inside or outside the "cathedral."

THE CATHEDRA, or bishop's throne, is built in at the Gospel side of the Altar, and the side toward the congregation is carved in the shape of a pastoral staff, so that the actual staff can fit onto it. There is no Altar rail, but space is provided for three or four to kneel abreast at the administration of Holy Communion.

THE PEWS are an interesting feature, especially developed for this use. They are backless and are hinged in the center. When not in use they fold into the side walls and disappear. When open they will accommodate about 28 worshipers without crowding.

THE "CATHEDRAL" contains an oil heater, so that it will be comfortable in cold weather. In hot weather the windows (except the stained glass ones) can be easily opened and sliding screens pulled down. Despite the fact that the interior has space for so relatively large a congregation, there is adequate provision for a permanent book exhibit and for the storage of educational and motion picture supplies. The power is supplied by a Packard "120" coupe.

WE WERE very favorably impressed with St. Paul's Wayside Cathedral. Whether or not the designation "cathedral" is an apt one is perhaps open to debate. But certainly the trailer cathedral is churchly and dignified, and it is bound to prove an exceptionally effective missionary agency. It will be open to inspection during General Convention at the "cathedral house," around the corner from the Convention hall, and we urge all who attend the Convention to visit it and see for themselves this most modern of missionary vehicles.

A CORRESPONDENT, sending in two subscriptions to THE LIVING CHURCH, writes: "I put my tobacco money into gift subscriptions for Church papers." An excellent idea.

A READER calls our attention to the fact that on a single Sunday last summer in St. Paul's Cathedral, London, the morning preacher was Canon Bernard Iddings Bell and the evening one Dr. Alexander Cummins of Poughkeepsie, N. Y. "Truly extremes meet," says he.

Education for the Sacred Ministry

By the Rev. W. T. Townsend, D.D., Ph.D.

Rector of St. Martin's Church, Pawtucket, R. I.

WE HEAR MUCH these days of new theories of education. What is really meant is new approaches to old problems. A great deal has been done by modern psychology and methods of research. We have learned, and always can learn, from those expert in the science of teaching; but this, even when the debt is duly and gratefully acknowledged, is still a question of *methods*. A theory of education is something totally different. There are only two theories of education, always have been, and, if for the moment I may assume the mantle of a prophet, always will be. We find them in the clash between Socrates and the Sophists; and I cannot remember ever hearing a discussion on the purpose of education in which the sides did not soon assume the familiar alignments. It is not a question of scientific methods of teaching, for methods of teaching will be the same no matter which theory you adopt; it is simply a question of, What is education?

The Sophists at their best were a group of teachers who prepared young men to enter public life in Athens. They had made a careful study of the situation, and were able to fit their pupils for the problems they would have to face if they wished to attain political success. The Sophists taught all the tricks of oratory most likely to sway the Athenian *demos*, and they could point to successful graduates as their best advertisement. In a different city, or under changed conditions, their pupils would have been completely at a loss; but they were, at least under the best Sophists, well trained for the particular job they had in mind. Socrates, and his pupil Plato, declared war on this method of education. Their theory was to train the mind, in other words teach men to think clearly and accurately, and then allow them to solve the problems of life as these arose. Faced with a particular problem they were probably handicapped as against the men trained especially for that problem; but in a changing world, where new problems are constantly arising, they clearly had the advantage. In our modern world there is perhaps a place for men trained under either method. With this we are not at the moment concerned. The question is, Which is the better training for the sacred ministry?

I should like to illustrate with a parable, a parable which has the added attraction of being likewise a true story. There was once in a certain mill town a Jewish synagogue. None of the inhabitants of that town except the worshipers at that synagogue were conscious of its existence, except that occasionally they met the rabbi in his long frock coat and with his abundant beard, both of which made his a conspicuous figure on the streets of that city. In the process of time the old rabbi retired and a new one took his place. He was very unlike his predecessor in that he was in no way conspicuous. But more astonishing than anything else was the training he had for his calling. He certainly was not the type of man an Episcopal Church bishop would have chosen for a mill town parish. He was a scholar and a philosopher. Even Protestant ministers were glad to sit at his feet and listen, while he made Jewish medieval philosophy sound as attractive as a fairy story. But the strangest thing of all was that he studied the problems of his parish with the same keenness of mind, and soon the whole city was conscious, not only of the presence of a Jewish synagogue, but also that it was alive and doing things for its people.

Which story, as I said, is a parable. If there is a kaleido-
(Continued on page 408)

The Proposed Marriage Legislation

Report of the Commission on Marriage and Divorce

By the Rt. Rev. Herman Page, D.D.

Chairman and Bishop of Michigan

1. IS THE CHURCH LOSING ITS INFLUENCE ON FAMILY LIFE?

ONE OF OUR Church weeklies has said that no more important matter is coming before this Convention than that of marriage. This is no exaggerated statement. In his latest book entitled *The Future of Marriage in Western Civilization* Prof. Edward Westermarck has a whole chapter on The Predicted Disappearance of Marriage. This comes at a time when our best educators are assuring us that those qualities of human character on which civilization must rest are largely determined by the influences which surround a child in the first three years of his life, chiefly those of his father and mother; and social experts are proclaiming that the influences of any fairly decent home are more favorable to the growth of a child than those of any school or institution, no matter how well equipped.

Yet the steady increase of divorce must distress all Christians, who believe that the home is the most basic of all institutions, and who also feel that no home can really fulfil its purpose that is not guided by the Spirit of Christ. Year by year more of us have to face the divorce evil within our own families, or within the circle of our close friends. The worst of the situation, however, from the Christian standpoint, is that the attitude of the Church is increasingly ignored. When the late King Edward abdicated, nothing was more striking than the fact that so many American editorial writers never mentioned the position of the Church.

2. HOW SHALL THE CHURCH MEET THIS SITUATION?

THE DIFFICULTY is not so much to state the problem as to solve it. Your Commission would first emphatically express its conviction that the solution of marital problems is to be found in real spiritual and moral education, and not by passing canons; and the Commission is glad to realize that

it has done much to stimulate the Church to give better education for marriage. However, the canons have a profound relation to educational processes, and more or less condition them; and it is the matter of canons with which this discussion is concerned. Almost everyone agrees that the present canon is inadequate, but there is a wide difference of opinion as to the course that should be followed.

First, there are those who are always slow to make changes. They see difficulties and dangers and therefore vote to leave things as they are. They usually take an amazingly long time to adopt minor changes in our canons, such as giving a vote to a suffragan bishop. One wonders how long they will take to adopt some rational plan of clergy placement. These will vote to leave the canon as it is.

Second, there are those who would stiffen the present canon by omitting the exception in favor of adultery and never allow remarriage, or the blessing of the marriage of divorced persons by a clergyman of the Church. The objection to this method is that it has failed. Only 50 years ago it was practically the attitude of our whole Western civilization. Even where divorce and remarriage were recognized by law they were looked upon with horror. The English Church and some of its branches have uncompromisingly held this position—the only so-called Catholic Church to do so. Yet its leading layman has recently married a twice divorced woman and Parliament has been forced by public opinion to modify the law which allowed divorce and remarriage only for adultery.

Third, there are those who would extend the principle of annulment as is done in the Eastern Orthodox Churches and in the Church of Rome. Members of this Convention are generally familiar with the extent to which annulment is used. Marriage is first declared indissoluble and then in many cases pronounced null and void. Of course there are cases where the marriage has never been consummated personally, legally,

Amendments Proposed by the Commission

(1) *Resolved*, the House of concurring, that Canon 41, § V, be amended in the sentence before the word *Provided* to read as follows: "But this Canon shall not be held to apply to the innocent party in a divorce following the adultery of one of the contracting parties."

(2) *Resolved*, the House of concurring, that Canon 41, § VI, be amended as follows:

To change the present (2) by the addition of the word "legal" so that it will read as follows: "Lack of free or legal consent of either party; and

To change (7) by the addition of the words "or sexual perversion" so that it will read as follows: "Impotence or sexual perversion of either party undisclosed to the other."

(3) *Resolved*, the House of concurring, that Canon 41 be amended by the addition of a new section to read as follows:

§ VIII. Any person whose former marriage has been dissolved for any cause by a civil court may, after the expiration of one year from the granting of the divorce, apply to

the Bishop of his or her diocese for permission to marry another person; and nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit such remarriage if, in equity and good conscience, he shall choose so to do. However, before such permission is granted by the Bishop, he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the previous and the proposed marriage, and must determine whether the spiritual welfare of the parties thereto, and of society, will be served by the proposed marriage.

Your Commission also offers the following resolution:

Resolved, the House of concurring, that the Commission on Marriage and Divorce be continued, with power to add to its numbers, and that it be directed to confer with the leaders of other religious bodies in the hope that a move may be made toward uniformity in the attitude toward marriage and divorce.

or religiously; but in many others annulment is declared where

- (a) persons have married themselves
- (b) they have been married by the State
- (c) and they have been married by priest or minister with the clear religious intention of one or both parties.

To most Anglicans and Protestants this seems nothing but *divorce* under another name. In either case it "puts asunder" those whom, to all appearance and understanding, "God hath joined together."

Another difficulty with annulment is that our studies in education and psychology make it clear that the character attributes which wreck marriage have been formed long before marriage; and it will be increasingly difficult to lay down canon laws that will apply to all reasonable grounds for annulment on the basis of "cause arising before marriage."

Fourth, many, like Bishop McDowell and Dr. Robbins, wish to separate the civil and religious ceremonies, as in many European countries. It is the missionary aspect of this plan that needs much careful consideration. Every clergyman knows that many people with apparently little interest in religion who come to him for marriage are thereby tied more closely to the Church, and later seek membership for themselves and their children.

Fifth, there are those who believe that the wisest thing to do is to modify our present canon so that it will be more workable in difficult cases, and bring to many good men and women that spiritual help and power which we believe it is the function of the Church to give. Such is the opinion of your Commission.

3. THE PROPOSAL OF YOUR COMMISSION

THE NAMES of the members of this Commission are printed in this report. They represent many shades of opinion within the Church. We have had the help and advice of all who would give it. The attendance at meetings has been surprisingly large. At the last meeting, which adopted the resolutions printed in this report, 10 of the 16 members were present. Those not present were Bishop McDowell, Bishop Matthews, Bishop Davis, Dr. Grant, Dr. Easton, and Professor Beale. The resolutions were passed by a unanimous vote of those present, with the exception of Dr. Robbins. Since the meeting Bishop Davis and Dr. Grant have written expressing their approval of the proposed changes in the canon. Bishop McDowell has published an article of disapproval. At this meeting the chairman was asked to write this report.

Your Commission has given much attention to the subject of publicity—and at its request a carefully prepared pamphlet edited and partly written by Dean Robbins has been sent to every member of the Convention. During the triennium we have lost through death the valuable services of the Hon. George W. Wickersham. At our last meeting we accepted with regret the resignation of Bishop McDowell, to take effect in October. Whenever he was able to attend meetings his advice was invaluable.

The first action taken by the Commission was to emphasize the fact that it is *defending* the present canon. Far from suggesting any steps which would weaken the Church's standard on marriage we believe we are doing something to strengthen it. Because we believe that on the whole it approximately represents the mind of the Church so far as this Convention is likely to agree on legislation, we do not suggest any changes except such* as are in line with the accepted principles of the canon.

A minor change which they suggest is an amendment to

Section V in the sentence just before the *proviso*. This sentence now reads: "But this canon shall not be held to apply to an innocent party in a divorce for adultery." They would have it read, "But this canon shall not be held to apply to the innocent party in a divorce following the adultery of one of the contracting parties."

Another minor change would be in § VI, adding to the grounds of annulment lack of legal consent, and also sexual perversion. There has been much demand for this change. When a divorce has been granted for cruelty or some ground other than adultery, and one of the parties remarries, our present canon presumes that the second marriage constitutes adultery. Therefore, in accordance with the spirit of the canon, the innocent party to the divorce should become automatically free.

The major change proposed is a new § VIII. This addition would extend the present power of the Bishop to deal with special marital problems. Section V of the canon has long made him the judge in regard to adultery; and the whole canon as revised at Denver made him a court to adjust all matters coming under the canon, provided a court has not been established by diocesan canon. It will also be noted that in addition to taking legal advice the bishop is expected to take the advice of the clergyman who assumes responsibility for a marriage.

4. THE TEACHING OF CHRIST ABOUT MARRIAGE

IT IS repeatedly said that neither an individual Bishop nor the Church itself has the power to take any action contrary to Christ's teaching. Many leaders in the Church assert without hesitation that the teaching of Christ in this matter is perfectly clear: viz., that the remarriage of any divorced person constitutes adultery and that such remarriage sanctions and condones a definite sin.

(1) The obvious reply is that we should not be discussing this matter at all if Christ had made His mind perfectly clear.

(2) The pamphlet edited by Dr. Robbins shows that different Churches, the Eastern Orthodox Church, the Roman Church, our own Church, and various Protestant Churches have interpreted His mind in different ways.

(3) The opinion of the leading scholars is contrary to the above views. To quote from Dr. Robbins' pamphlet, "Prof. Burton Scott Easton (of the General Theological Seminary) in his commentary on St. Luke takes the ground that Jesus is not laying down a principle of civil law for ordinary society, but stating how the righteous must act." Later Dr. Robbins says, "... consequently the directions about divorce in Christ's teachings are as immediately personal as the directions about turning the other cheek. Christ was not discussing what is the best law for a state, or even a Church. He was telling conscientious individuals how to act." Dr. Frederick C. Grant of the Seabury-Western Theological Seminary writes: "Bishop Gore clung steadfastly all his life to the conviction that in this one sole instance Jesus was *legislating*—all the rest of his teaching was *prophetic*. But that would be a curious situation: Christ laying down but one single law for his followers, and that a law concerning divorce and remarriage. No scholar at the present time, so far as I am aware, shares this view."

There are certain other teachings on which there is unanimity among all Christians:

(1) They agree that He clearly taught that the standard and ideal of marriage which God wishes for His children is the life-long union of one man and one woman.

(2) They agree that He looks on divorce as a sin—like all other sins. It always registers *failure*—the equivalent of the Hebrew and Greek word for sin.

(3) They agree He taught that divorce is caused by *hard-*

*See proposed changes at beginning of report.

ness of heart—which finds expression in contempt, vituperation, anger, lust, dishonesty, selfishness, and neglect—sins which cause endless misery in all human relationships, including marriage.

(4) They agree that the outstanding emphasis in His teaching was on the need and power of love, mercy, and above all of forgiveness. In connection with marriage and divorce nothing could be more pertinent than the comment with which He closed the parable of the Lost Sheep—"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." This teaching is what causes many good Christians sore perplexity. They know that Christ came into the world to forgive sinners; but they nowhere find that He withheld forgiveness alone from those who committed adultery or from the divorced who were remarried.

5. CATHOLIC PRACTICE AND MERCY

IT IS frequently said that hard cases make bad law. Granting that this statement holds good for the civil law every Christian knows that the glory of Christianity lies in dealing with hard cases—that Christ came to seek and save that which is lost—including those who are lost in the relationship of marriage. The function of the Church is not to maintain the legal standards of society, but rather to fill them with the loving spirit of Christ. The Church has always been haunted and animated by Christ's spirit of mercy. Even St. Paul had to make allowances. In I Corinthians 7: 15 he writes: "But if the unbelieving depart, let him depart. A brother or a sister is not bound in such cases."

The clause in St. Matthew's Gospel making an exception of adultery in the matter of remarriage indicates a problem in the early Church, because the manuscripts containing this exception are very ancient. The Eastern Orthodox and Roman Churches felt obliged to make allowance for difficult cases; and our own Church has never felt justified in following the logic of its canon and excommunicating those who seek her ministrations and sacraments.

6. HOW WOULD CHRIST ACT TODAY?

THE QUESTION that the Church has to answer is—What would Christ do with the many disturbing marital problems of today?

First, How would He deal with people reared outside the Church and who know nothing of its laws? Would they be amenable to a discipline of which they are ignorant?

Second, How would He treat those inside the Church who are uninstructed and ignorant as to its laws and discipline? The cry goes up on every side that most of our communicants and even our vestrymen are distressingly ignorant of everything pertaining to the Church's life and work. Ignorance, however, is not the worst feature. The fact is the Church is doing an exceedingly poor job in training her children in the Christian qualities of self-control of all passions, honesty, loving-kindness, and forgiveness—all of which are basic in the achievement of a successful marriage as of any other human relationship.

Third, What would Christ do with people trained in the Church who have made failures of their marriages? Would He preach to them a doctrine of forgiveness which means the doctrine of a fresh start in life? Or would he condemn all divorced persons to a life of celibacy if they would remain in communion with her?

7. WHO SHALL INTERPRET THE MIND OF CHRIST?

IF THE MIND of Christ in this matter of marriage and divorce must be interpreted, to whom shall fall the responsibility for their interpretation? Obviously to the Church

itself. To quote from Bishop Gore in his book entitled *The Philosophy of a Good Life*, page 176, "In one important matter, the matter of marriage, He (Christ) appears to have laid down an explicit law, as St. Paul, St. Mark, and St. Luke report; but in the ordinary sense He is not a legislator. . . . He proposed, it appeared, to inspire His Church (in a most realistic sense) with His Spirit; and to leave it with the Church to deal with issues as they should arise with the assistance of this divine Paraclete; the agent or representative of God." Bishop Gore here states the traditional Catholic conception of the Church. Christ did not write a book. He lived a life. He committed His work to His disciples, leaving it to them to interpret Him to the world. Therefore, the Church had to interpret the doctrine of the Master. The Church had to decide what books were to be placed in the Bible. The Church had to determine His teachings in regard to the sacraments. Christ said nothing about economic conditions, slavery, war, or polygamy. He left it to His Church to relate His Gospel to all the affairs of life; and, as a matter of fact, not only the so-called Catholic Churches but also the Protestant Churches have assumed the right and the responsibility of determining the mind of the Master in relation to all the problems of life.

8. WHO SHALL JUDGE MARITAL CASES?

IN THE MANY difficult problems of divorce and marriage, to whom shall the Church commit the power of judgment? In this Church we hesitate to give much authority to anyone. Bishops are obviously held untrustworthy, not only by clergy and laity but, as the discussion of this proposed amendment has shown, even by one another. There are many members of this Convention who are quite dubious about giving much authority to the Presiding Bishop, although everyone is willing to give him heavy responsibilities. We have a National Council most democratically elected, but throughout the Church we find the gravest doubt in regard to its wisdom; and Commissions are appointed to evaluate its work. But Commissions also are highly untrustworthy, as is evident from much of the discussion on the report of this Commission. In diocesan affairs we dislike to give much real authority to Bishops, standing committees, or executive councils. However, if there is going to be judgment of any sort we must delegate it to someone; and in this matter of marriage and divorce it can be given to one of three groups:

- (a) To duly elected courts.
- (b) To the clergy.
- (c) To the bishops.

An obvious procedure seems to establish diocesan courts; and even provincial courts have been advocated. The difficulty with a court is two-fold:

First, it is unwieldy. A case takes the time of many busy men, who are relatively untrained in dealing with marital matters. A court was created in the diocese of Michigan but it was so hard to get it to function that the convention finally decided to leave matters of marriage in the hands of the Bishop unless people wanted to apply to the court.

Second, courts are too impersonal. The Hon. Roland S. Morris, long chancellor of the diocese of Pennsylvania, is insistent that marital cases need the most personal kind of treatment. He finds that people are ready to talk quite frankly when he talks with them in a personal and fatherly fashion. Before a court of several persons their attitude would be anything but confidential. Experience increasingly proves that the intimate problems of marital life must be dealt with in personal fashion.

Many believe that the matter of judgment should be left with the individual clergyman. Normally he knows conditions

and the people better than anyone else. Our proposed canon indicates that the Bishop should turn to the clergyman for advice; and in the opinion of the writer it might be well if this section of the canon were made mandatory. However, to allow every clergyman to make decision would be far more dangerous than to give the power to the Bishop. Indeed, most clergymen would probably wish to have the responsibility shared with the Bishop.

Your Commission believes that the case for the bishops is a strong one. They are the traditional representatives of the Church, and in theory at least they administer discipline. Under our present canon this power is theirs. Moreover, bishops are picked and experienced men. They are democratically elected and are supposed to represent the best leadership in the Church. If they are not competent the failure is that of democracy itself. But generally they are able men of large experience in parish life, who are daily gaining in wisdom through the responsibilities of the episcopate, which involve the constant exercise of judgment. At the meeting of our Commission the chairman asked the exceedingly able and experienced lawyers present how they thought the judicial ability of our bishops compared with that of civil judges who deal with marital cases; and they promptly and unanimously agreed that on the average it would be far better. Some bishops would doubtless make poor judges, but on the whole there is every reason to believe that they can be trusted not only for their wisdom, but also because they have sworn to maintain the standards of the Church of Christ, and finally because they are charged to dispense discipline with mercy.

It is said that to give this power to all diocesan bishops would lead to hopeless confusion. Our experience with the civil law, however, is to the contrary. Most of the gains that have been made in social and legal procedure have been possible because a state here and there has been ready to take a forward step.

One instance of this is the requirement that several days must elapse between the application for a marriage license and its issuance. It would never have been possible to get such a law through Congress, unless first tried by different states. There has been no greater step in legal administration than in our juvenile courts. This is because such states as Colorado and Illinois first made experiments. The same is true of courts of domestic relations. They were instituted here and there. Unless various states had passed child labor laws we should have had to wait indefinitely for Congress to act.

9. THE CHURCH'S STANDARD MUST BE MAINTAINED

BUT MANY will say, the Church must maintain Christ's standard of marriage. There can be no difference in opinion about this, but there is a difference of opinion as to how far punitive methods are effective in the Church. They are clearly essential in the State. There would be few who would question the need of a police force, prisons, and various definite punitive methods. But most Christians believe that the power of the Church lies in the moral realm and that it fulfils its real function by exerting Christian influences wherever it can find an opportunity. The power of excommunication is rarely exercised.

Many feel that lax laws—so-called—are bound to make for the increase of divorce; but Professor Westermarck writes as follows:* "It is a mistake to believe the rates of divorce are proportionate to the facility with which divorce can be obtained according to law." He then goes on to show that there

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EVERYDAY RELIGION

Little Things

"A cup of water only."—*Matthew 10: 42.*

SO OFTEN do we disparage small things. Many of us, for example, when we think of a small nation, say with Treitschke, "There is something laughable about a small State." We forget that the small States and nations have made perhaps the richest contributions to the world and mankind.

That strange, little people, the Siense, created an almost unearthly cathedral, so unlike any other—their unique gift to the race. Think of what Egypt has meant in the history of the race, then remember that the habitable part of it is but the size of Wales. The glory of Greece sprang from the city of Athens, then a city of 160,000 population. Palestine is another little country about the size of Wales, whose religious genius before the coming of Jesus Christ, and even more so afterward, has changed the history of the world.

We are mistaken in disdaining small things, in thinking small things of no importance.

It is in every day that all of us must live and it is in the trivial round and common task of everyday existence that we must become Christlike and demonstrate our Christlikeness. There are innumerable opportunities thrown our way for becoming Christlike. It is the look of sympathy out of eyes that draw from a deep well of understanding, it is the bracing word of encouragement and cheer, it is the little, nameless, unnoticed, unremembered act of love and tenderness, it is these that indicate a vision of Christ has been seen.

We live our Christian faith in every day, or we live it not at all. And it is in these countless little chances to do a Christlike deed that we have presented to us our opportunities to grow more in stature like unto Christ.

No mistake is more fatal than to despise small things, for our attitude toward them is the best standard to judge whether we are growing in character or traveling downward to less of a man. "Mathematicians speak of infinitesimals, quantities so small as to be insignificant for all practical purposes. But in the mathematics of character there are no infinitesimals," writes John Fearnley. "The most trivial act is a step down toward zero or a step up toward infinity."

It is out of the run of everyday life that moral fiber develops, or what we call character. And it is in daily life, such as yours and mine, that we must manifest the Spirit of Jesus Christ. And what better chance have we than in and through the little, quite trivial, unspectacular things that fill up our days?

Little things, small things, "a cup of water only"—let us not forget them, let us not forget to find in them our golden chance to show the spirit and love of Christ.

"A little work, a little play
To keep us going—and so, good-day!

A little warmth, a little light
Of love's bestowing—and so, goodnight!

A little fun to match the sorrow
Of each day's growing—and so, good-morrow!

A little trust that when we die
We reap our sowing! And so—good-bye!"

—George du Maurier.

**The Future of Marriage in Western Civilization*—pp. 214-215.

The Church's Social Service Work

By Clinton Rogers Woodruff

FEW APPRECIATE how much is being done in the field of social service work by the Church and in the name of the Church. One has only to look in the *Living Church Annual* to get a bird's-eye view. Take the latest issue for instance and we find: the Church Mission of Help, with 16 diocesan branches; city missions in 20 cities; the Guild of St. Barnabas for Nurses with 30 diocesan branches; the Seamen's Church Institute with 14 branches; 73 Church hospitals and convalescent homes in 44 dioceses; 9 quiet and rest houses in 8 dioceses; 74 institutions for child care in 51 dioceses; 60 institutions for the care of the aged in 29 dioceses; 17 Church settlements in 10 dioceses; the Church League for Industrial Democracy with 10 local branches; and the Church Army.

Then we have eight provincial departments of social service, with practically every diocese having similar departments. To these must be added the Woman's Auxiliary branches, many of which have social service departments. While the Order of Deaconesses is not listed under Social Service, much of the work of its members is properly so classified and some of the training schools have "service" as a part of their title. In addition must be noted such organizations as the Episcopal Social Work Conference, the Rural Workers Conference, the Cincinnati Summer School in Social Work, the Industrial Fellowship of the Episcopal Church, the Episcopal Actors' Guild of America, and perhaps in all fairness the Church Pension Fund should be included.

This is, from one point of view, a brave showing; but we must look at it from another angle. In the first place there is no coördination, or—to use a modern term somewhat in disfavor, but still appropriate—no regimentation. We have neither national, provincial, nor diocesan coördination, and sometimes hardly any parochial. While it is true that we have a national department to look after bringing our sundry activities into harmonious relationship, all we have is a part-time secretary to cover the entire field. Those responsible for such a condition of affairs should pause and reflect. If the Second Commandment means anything the Church needs more service than this, even though the present incumbent is a man of very real ability. He is only endowed with one life, one pair of hands, one brain. And here comes the recent Rural Work Conference "requesting" a full-time secretary for the rural work of the Church. Has not the time come for something more emphatic than a "request"? As showing how the National Council feels about the work of the Department of Christian Social Service, the appropriations were reduced from \$23,140.52 in 1934 to \$8,478.71. In the same period the appropriation for the Department of Finance was increased from \$32,496.72 to \$33,422, and for Department Administration from \$6,190.99 to \$8,106.82.

What is true of the national Department is also true of the provincial and diocesan. Not a single province has more than a voluntary commission to look after its social service activities and very few of the dioceses have either whole or part-time secretaries. The most that they can do is to seek through education and inspiration to bring the individual and the community to apply the principles of Jesus Christ to the relations which men bear to one another. This, however, requires time and leadership.

When he was the executive secretary of the national Department, Fr. Lathrop often said that the only way the

Department could function was through the diocesan departments. There is no other way. If the diocesan department is inactive then the work in the diocese comes to a standstill, for the national Department has no power. There is not a word of authority in the canons that invests the national Department with any power. It can only promote and influence the social service activity in the 87 diocesan social service departments of the Church.

Some years ago when he was chairman of the Pennsylvania department, Dean West put the whole situation in these concise words:

"The department believes that it cannot itself engage in administrative social service work to any extent, not having the money nor the personnel needed. It believes that it should be rather a clearing house of ideas and ideals; that it should keep in touch with and aid all movements for social betterment; that it should study all social legislation and make every effort to assist in the passage of new laws which it approves. In particular it believes that it should strive to arouse 'social mindedness' in our people, that is the habit of approaching all legislation in a Christian spirit. To accomplish this purpose there should be a social service circle in every parish, to which the department may go for information and coöperation; the Woman's Auxiliary is helping in this important step and the department should use every endeavor to convey information to the diocesan and parish branches of the Woman's Auxiliary and thus give the women of our parishes larger opportunity and more accurate knowledge of social service problems, for the solution of many of which they are peculiarly fitted and moreover are usually anxious and ready to serve."

All of this has been done with an increasing helpfulness, but a prosperous diocese like Pennsylvania should have a well-equipped staff to carry forward work of this kind and to bring the institutions closer to each other and to the diocese; it should be equipped to make sure that the social service work is being done according to modern Christian standards and in accordance with sane methods of social work.

Much social work along emergency relief lines in the hospitals and in penal institutions is carried on by the efficient city mission under the tender and guiding hand of Dr. William H. Jefferys, as is the work of caring for the children of Church families that for one reason or another are broken or disrupted. Similar work is carried on in some other dioceses.

PERHAPS in a diocese where there are so many Church social service agencies there may be less need for a full-time social service secretary. But for one I can see many opportunities for usefulness, so that what is now a group of more or less unrelated companies may be brought together as an effective regiment of Church workers under an overhead staff with definite plans of campaign for meeting the situation, which is daily becoming more serious, both quantitatively and qualitatively.

New York has a full-time secretary with an office staff. Judging from the bulletins issued, he has his hands full without in the slightest degree trespassing upon existing agencies. If one were to mention the duties he discharges one would have to wonder how he gets through his days.

Massachusetts is working out its problem on an intelligent basis. There, according to the Rev. Howard P. Kellett, the whole arrangement as far as time and salary is concerned is

quite complicated. In order to overcome this, there is an understanding between the Episcopal city mission, the cathedral, and the diocesan council, and contributions are made by these groups. The Rev. Mr. Kellett is attached to the staff at the cathedral, but with no responsibility as far as the parochial work of the cathedral is concerned. In general his work at the cathedral is that of heading up the social work that is done by the cathedral; his work at the Episcopal city mission is that of adviser on courts and prisons. In connection with this he has general supervision of the chaplaincy work in penal institutions so as to coördinate the social service work of the diocese. In general the Bishop has tried to give him as free a hand as possible to supervise the social service work of the diocese and to bring about a closer coöperation between the Church and the community social service institutions.

For example, four years ago he was asked by the Bishop to take a particular interest in the county house of correction which at that time was politically ridden. For the past four years he has been going to that institution as official chaplain with the result that he has been able to see through a general cleanup, establish an educational program, and has constructed a lovely chapel for the inmates. Recently again at the request of the Bishop, he has been asked to take over the work of chaplain-director of the penal institutions of the state. This is an attempt to reorganize the general religious work that is being done in the prisons—a real opportunity for the Church. I should not like to give the impression that the Rev. Mr. Kellett is doing all this work personally, which would be physically impossible. His work in the whole picture is to get things started and then see that the standards of the work are kept up.

A letter received a few days ago from an assistant (volunteer) secretary of a New England department contained a statement to the effect that formerly the department had been largely made up of men from the executive council of the diocese who were left over after the departments of missions, finance, and religious education had taken their pick! Unfortunately that is the situation in a great many dioceses. Social service departments are made up of leftovers. Certainly this is not a very promising situation.

In the diocese of Pennsylvania we have made a practice of appointing associate members with powers equal to those of the allocated members and in this way we have availed ourselves of the services of representative social workers, much to the benefit of the whole work.

AS TO PAROCHIAL social service activity, there is considerable interest in some of the larger parishes. There are real efforts being made to bring the standards of work in line with those of the community, and a number of the larger parishes which maintain social service institutions are re-thinking through the place of their work in community social service set-up as it exists today.

This experiment should be watched and studied with care, as it represents a definite effort at diocesan coördination and coöperation and the application of modern methods.

When we come to consider the relation of the Church to sundry institutions, we will find a grave situation. I think it is fair to say that there are no general standards and no supervision by the general Church or the dioceses. This is not to be construed as meaning that the institutions are not well managed. Most of them are, but it has been a matter of good fortune, rather than of wise planning. In time, and that should be in the near future, General Convention should take up the whole question of the use of the Church's name in connection

with institutions and organizations, and its responsibility for financial and technical standards.

There is one phase of this whole situation that needs emphasis and thoughtful attention. Dr. Niles Carpenter touched upon this acutely, but fairly and authoritatively, in his recent address before the Albany social service department, in the course of which he said, "Social work looks to organized religion for help, yet the average clergyman has allowed a highly trained and specialized profession to grow up beside him and has not bothered even to learn its vocabulary." The same thing was being said 30 years ago. As a result, Dr. Carpenter pertinently said, "many well-meaning Church people will barge into a tense and complex social work situation, equipped with nothing beyond good intentions and exuberant energy. One of the minor infernos of social work is paved with the bungling good intentions of religious folk who sincerely want to be helpful."

FORTUNATELY a good beginning has been made in the Summer School in Social Work, which Dr. William H. Keller, the chairman of the social service department of the diocese of Southern Ohio, has founded and which is now conducted in coöperation with the national department. In view of the conviction on the part of forward-looking leaders the work of the pastoral office has come to be associated with the same social problems which occupy our various social agencies. This school has sought, and thus far most helpfully, to provide opportunities for seminarians as well as priests to study the work of these social agencies by actual participation in it.

And now we have the Philadelphia Divinity School, under the leadership of Dean Allen Evans, definitely providing for the training of the "20th-century minister." His predecessor, Dr. Bartlett, sought to achieve this end through Dr. Warner's courses and coöperation with the Cincinnati school, but Dean Evans plans to enlarge the facilities to enable his students to achieve other important ends. To illustrate, his design is that:

"(1) Every student throughout his course will be under the guidance of a priest actively engaged in pastoral work.

"(2) Every student must satisfy the Dean that he has shown himself proficient in practical as well as academic studies. These studies will include clinical experience in a large hospital, in social service agencies, in a city parish; with further special opportunities for qualified students in other aspects of social service work.

"(3) Every student will be required to face the challenge of the Church's missionary task in this modern world—a world in which such rivals of Christianity as Communism are making alarming progress, in the rural, domestic, and foreign field."

Several years ago at the Opening of the Cincinnati school Canon Gilbert P. Symons pointed out that the Department of Social Service "is the youngest to come to life in our communion, the poorest provided for, the one looked at askance by many, and the one in which sooner or later the test will come. The Department is not a Martha, busy about many things. She is rather a Mary, who sits down to regard the Face, those Hands, and those Feet; and to mark, not so much at what cost, but rather with what a loyalty to God and mankind, they go upon the way of the Cross."

What was true when the Canon uttered these words is true now. One is disposed to say more so. Then the appropriation was twice what it is now and the Department at least had a full-time executive secretary. Now there is little more than a skeleton, which Fr. Pepper is trying his level best to clothe with life.

Now the situation confronting General Convention is this:

the Department of Christian Social Service needs two full-time workers in addition to the part-time arrangement with Mr. Spencer Miller. The National Council had to make a temporary arrangement with Fr. Pepper, not because it did not have the salary for a full-time man, but because it could not get competent men to assume a position concerning which there was so much uncertainty and insecurity. This situation should be resolved at once so that Fr. Pepper, who has shown himself equal to the situation, and at least one other full-time man can be assured that they will be continued and adequately supported. I feel sure that this is the feeling of Bishop Cook, the president of the Council, and Dr. Franklin, the treasurer.

General Convention and its National Council should give assurance to the Church at large that they are wholeheartedly back of adequate, well-organized, continuous, and co-ordinated social service activity along the lines described in this article. If the work is worth doing, and it certainly is, then it should be adequately done.

The Proposed Marriage Legislation

(Continued from page 402)

is little or no evidence to the effect that increasing the number of grounds of divorce increases the divorce rate.

Moreover, in the civil law itself, there is a steady and increasing movement from the punitive attitude to the remedial. Surely no one believes that the work of juvenile courts and courts of domestic relations has tended to the breakdown of the law. It is generally accepted that they make for the improvement and upbuilding of law observance. In these courts the guilt of the persons concerned is usually taken for granted, and the emphasis is entirely placed on methods by which people can be rehabilitated and redeemed. The judge stands in the rôle of a fatherly adviser. He is assisted by highly trained men and women who cooperate in trying to deal with children or adults in a friendly way. The work of these courts is based on the use of love, which modern knowledge makes clear is the only force capable of redeeming human beings, both young and old. In this movement in our civil law from the *punitive* to the *remedial* we Christians surely believe we see the influence of our Master. Does it not seem desirable therefore that this Church should try to bring its marriage law more in line with what so many Christians feel is the mind of Christ?—more in line with the administration of the civil law and with the practice of the other so-called Catholic Churches. Indeed, it would seem that this Convention has an opportunity to lead the Church of Christ a step forward in dealing with the serious problems of marriage and divorce.

A MINORITY REPORT

Dr. Howard C. Robbins objected to the proposed § VIII, (a) on Scriptural grounds, as tending to weaken the witness of the Church to the Christian ideal of marriage, (b) on constitutional grounds, as giving bishops ecclesiastical power to set aside at their discretion canonical requirements defined by General Convention. He offered as a minority report that the section be introduced by the qualification "within the limitations of this canon."

ACKNOWLEDGMENTS

CHURCH WAR RELIEF IN CHINA

Anonymous	\$10.00
E. W. L.	5.00
F. G. W.	5.00
Miss H. E. Mahan, Quogue, L. I., N. Y.	2.00

\$22.00

CHURCH MUSIC

Rev. John W. Norris, Editor

CHURCH MUSIC is to have its place in the Church Training Institute of General Convention. A series of four lectures, dealing with important phases of this subject will be given from 10:00 to 10:50 on the mornings of October 12th to 15th inclusive. These classes will be held in the church school room of the Wesley Chapel which is situated on East Fifth street just across from the Masonic Temple in Cincinnati, where all the sessions of the Convention will take place. The Church music course has been arranged by the commission on music of the diocese of Pennsylvania, which also will have charge of the exhibit.

With all of the discussion that is being carried on about Church music these days, it seemed advisable to discuss the question, "What is good and bad in Church music, and why?" Harold W. Gilbert, Mus.B., will lead the discussion on this subject on Tuesday morning, October 12th. Mr. Gilbert has had extensive training in the music of the Church both in this country and in England. He is the organist and choirmaster at St. Peter's Church, Philadelphia, which boasts one of the finest boy choirs in the country. He is admirably equipped to answer the "Why" included in the title of his address.

Closely akin to the actual selection of proper music for the services is the selection of music that will enhance and further the teaching of the day as it is contained in the Collect, Epistle, and Gospel, or as we find it brought out in the Psalter and Lessons. Such choice includes not only anthem and service music but hymns as well. The attention given to this phase of music in its relation to the service has been called "service building," and will be the subject of the discussion on Wednesday morning, October 13th. The Rev. Herbert Boyce Satcher, vicar of St. Aidan's, Cheltenham, Pa., will lead the class. Fr. Satcher, who is a special lecturer on liturgics at Westminster Choir School, has done extensive work in this field and is the author of a number of articles dealing with it.

Turning to the technical side of the subject, the Rev. Walter Williams, of Cambridge, Mass., will speak on Plain-song Hymns and Chants, Thursday morning, October 14th. Fr. Williams is a member of the Joint Commission on Music of General Convention. He has served the Wellesley summer conference, both as a member of the corporation and also as lecturer on Church music. He also has been on the staff of Blue Mountain and Evergreen conferences. He is the founder and was for five years the rector of St. Dunstan's School of Music at Providence, R. I. For 14 years he served as choirmaster and organist of St. Stephan's Church, Providence. His close association with Canon Winfred Douglas in the study of plainsong admirably qualifies him to be the leader of the discussion on this style of Church music.

The Rev. Louis E. Daniels, Mus.D., of Oberlin, Ohio, will be the last speaker and will discuss Anglican Chanting on Friday, October 15th. Fr. Daniels has been active in music since his early years, for a time following it professionally. He has made a thorough study of the principles of speech-rhythm in the chant and has recently been commissioned by the Oxford University Press to point the whole Psalter in accordance with these principles. He is the permanent lecturer on Church music at Bexley Hall Divinity School, and has also lectured at many summer conferences. His article in *THE LIVING*

(Continued on page 406)

The Average Parish

A Practical Approach to the Church's Program

By the Rev. Milton S. Kanaga

Rector of St. Alban's Church, Highland Park, Mich.

APPROXIMATELY 7,203 American parishes and missions will be represented at the General Convention; more than half of them will be congregations of less than 100 communicants. Surely that fact has an important bearing on the work of the Convention, for the needs, resources, and opportunities of the majority of the parishes determine the problems of the Church. A diocese of 10 parishes of 1,000 communicants may have exactly as many communicants as a diocese of 100 parishes of 100 each, but its problems will be very different. It might be well to consider seriously just what type of congregations compose this Church.

Using the *Living Church Annual* for 1937 as our source, we find that of these 7,203 American parishes and missions 3,602 report less than 100 communicants, 1,812 report from 100 to 299, 1,014 report from 300 to 699, while only 231 report from 700 to 1,000 and 165 report more than 1,000 communicants. No figures are given for 369 and as these are doubtlessly in the smallest group it brings that total to almost 4,000. Thus almost 80% of our congregations have less than 300 communicants and except in unusual instances would neither be wholly self-sustaining nor be able to maintain full parish activity. Another 14% would be just reasonably self-sustaining and able to provide what we traditionally consider complete parish life. The remaining 6% are large enough to provide the more abundant parish life and larger resources.

It is interesting and instructive to get as definite a picture as we can of "the average American parish," for after all it is in this parish that the Church's Program must be carried out; its needs, resources, and opportunities are those of the Church. Using the same source for our figures, we find that "the average parish" has just 169 communicants, a church school of 7 officers and teachers and 61 pupils, and reports 7 baptisms, 8 confirmations, 3 marriages, and 6 burials; the loss of 6 communicants leaves a net gain of 2 for the year, and the total contributions are \$3,776.65 for all purposes. Since over 1,512 of our 6,385 clergy are listed as "non-parochial," retired, or in administrative or secular work, "the average parish" has six-tenths of one clergyman. If we could know the average debt, value of buildings and equipment, etc., we would have a still better understanding.

The significance of these figures is that they show just how the Church is represented in the typical American community, that they indicate the limits of resources, opportunities, and activity, and through them the experienced clergyman and layman can visualize just about what the typical parish life would be. If the Program is to be successful it must be practical for "the average parish," and it must be flexible enough to be workable in the 5,782 parishes of less than 300 communicants as well as in the 1,014 middle-class or the 396 large parishes. By Program we mean not only the Budget of the National Council but the planned activities and objectives of every agency and auxiliary of the Church.

It would be well to ask ourselves: "Which of these types is truly the typical parish, and which have we generally taken for granted as being typical?" We might go further and ask: "Is the worship of the Prayer Book and Hymnal adapted to their use, do our proposals in religious education, young peo-

ple's work, social service, the Forward Movement, and allied agencies fit into the needs, resources, and opportunities of the typical parish?" Perhaps the reason we have so many small parishes lies in the fact that we have not sufficiently studied their problems, opportunities, and needs but unintentionally passed them by for what seemed to be "the larger interests of the Church." At least this much is true that of some 314 prayers in the Book of Common Prayer not one is titled For the Parish—a rather significant fact when we realize that the parish is the primary field of all religious activity for our people and the source of its strengths and weaknesses.

MAY we not here also consider that pro rata each parish would have a field of 18,000 people, of whom fully 8,400 are not affiliated with any Church, if we would only so fix boundaries of parishes that there would be no abandoned areas? Surely the opportunity of a church of 169 communicants in the midst of over 8,000 prospective members ought to challenge us to the most careful study and planning and result in great gains. Surely the problem of the development of these is as vital to the Church as the social problems of the world, our far-flung frontiers, or our administrative organization. But will it receive equal attention or even any attention at all?

This is written in no spirit of opposition to any proposal likely to come before the Convention, nor as a criticism of any Convention, but in the earnest hope that it may induce us to devote constructive thought to this neglected area of our Church life. A real advance here may solve the problem of unemployed clergy, provide openings for many more workers, and increase our giving ability. The quickening of missionary enterprise so that a layman would make a personal effort to win a neighbor for the Church would give him an appreciation of world missions that sermons never can. Is it probable that the Church will ever move forward greatly except as it moves forward in the life of the average parish? And is there any greater opportunity or responsibility than lies just here? The General Convention will represent the ablest statesmanship of the Church, its great leaders and builders, its most competent executives. Surely if once they set their minds and hands to this problem, the statistics for "the average parish" of 1940 will be different from those of 1937.

Church Music

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CHURCH of August 7th, dealing with Anglican chanting, was indicative of his grasp of this important subject.

The lectures will be open to the public. There will be no charge for admission or registration. It is the hope of the commission in Pennsylvania that many visitors will take advantage of these lectures so that the music of the Church may be improved throughout the country. As a member of the commission this editor will be at the exhibit and the lectures and hopes that he may meet many of those with whom he has had pleasant and profitable correspondence during the year.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Vindication of the Anglican Position

THE VIA MEDIA. By C. P. S. Clarke. Longmans, Green. Pp. 192. \$2.00.

IN THIS BOOK, the Archdeacon of Chichester offers "a vindication of the Faith and Order" of the Anglican communion. To him the *Via Media* between Rome and Protestantism is not a way of compromise, but a way of adjustment between authority and freedom in religion. These in Anglicanism are not so much merged, as held to both at the same time, even though they appear contradictory. Having said this, the author then deals with authority and freedom *seriatim*.

It seems to this reviewer that what Fr. Clarke has to say about authority is, for the most part, admirably put, and true. He finds no warrant for belief in infallible or oracular controls in Christianity. In neither scripture nor history nor necessity, does he find warrant for trust in an infallible Pope or in an infallible Church (functioning through General Councils) or in an inerrant and infallible Bible. He does believe in an "indefectible" Church. In the long run, that means the Church is so guided by the Holy Ghost that it will not permanently err as to the fundamental faith, through portions of it at any time, and even all of it for some of the time, may make mistakes that later must, and will, be corrected. Like most Anglicans, he stresses the importance of episcopal tradition and government; but like many Anglicans, he fails to see the danger of entrusting too much authority to the bishops of one segment of Christianity (Anglicanism) apart from the general body of their episcopal brethren in other communions. On the whole, his treatment of the Roman claims and of their Anglican alternate is unusually well stated, and can be read with profit by Anglicans generally, who know little about their polity and the reasons for it, and especially by those who have a hankering for the Papal obedience.

Excellent, too, is his restatement of the Anglican bases for arriving at the truth in Christianity: the four-fold appeal to tradition, Scripture, experience, and reason. One does wish, however, that he had more patiently explored and defined what is meant by "experience." Like most of the so-called "Cambridge school" of Anglo-Catholics, he uses the word with a confidence the effect of which is marred by vagueness about what the thing actually is.

The treatment of freedom, and of Protestantism as its Christian protagonist, is by no means good. One feels that, while the author understands Rome quite well, he does not equally understand Protestantism, nor see its pressing threat in and to Anglicanism today. He seems to think that if he can defend the *Via Media* against Rome, the Protestants can easily be convinced of the merits of it, and readily acknowledge the same. Like many Englishmen, he underestimates the virile theory and the determined aggressiveness of "liberal Protestantism." He should live and work in America for a while. If he did, he would see the danger to Anglicanism from Protestant attack, both within the Church and outside it. The *Via Media* is more threatened by Protestants at this moment than ever it has been by Rome. Perhaps now, after the Oxford Life and Work meeting, our English fellow-Churchmen may have come to understand this more readily.

A few overstatements mar the book. It weakens the argument against Rome to insist that in the Roman Church there is no New Testament scholarship worth mentioning, merely because it is forbidden to teach there to the common folk the as yet undecided conclusions of such scholars. To be reticent is not the same thing as to be hopelessly obscurantist, nor is it quite fair to imply that the "modernists" condemned in the 20-century papal encyclicals are people like the late Bishop Gore, nor is it true or helpful to the discussion to read that in Italy "any free expression of opinion" is impossible, or that Italy makes power its first and principal aim. No Italian would agree that his present régime has as its first aim anything else than the cultural and spiritual development of the Italian folk. People do mean well, sometimes, even though they are not of Anglo-Saxon blood.

The book ends with an approving citation of Archbishop Lang's warning: "There is real danger lest in seeking union with

our Christian brethren we (Anglicans) should impair our own." That might well be the text of the author's whole preachment, which is well worth reading and pondering, though with discrimination.

BERNARD IDDINGS BELL.

The First Volume of a Monumental Work

A HISTORY OF THE EXPANSION OF CHRISTIANITY: Volume I: The First Five Centuries. By Kenneth Scott Latourette. Harpers. \$3.50.

THE FIRST VOLUME of a monumental work, written by the professor of missions and Oriental history at Yale University; five volumes in all are contemplated, which will cover the entire history of Christianity as a missionary religion.

In his introduction Dr. Latourette states frankly that he cannot escape a certain ambiguity of purpose. On the one hand he writes as a scientific historian, trained in the precise recording of facts and concerned with the interpretation of facts only on purely human premises. And the evidences for his scientific rigor are omnipresent. His bibliography fills 32 closely printed pages, in which the sources and authorities are not only listed but furnished with notes of critical appraisal. The volume fairly bristles with footnotes; no statement is made without citation of authority, and on matters treated briefly references are given for more extended study. Yet the narrative is never stifled by erudition; it is carefully arranged, well-proportioned, and always readable, while at the close of each chapter the results achieved are lucidly summarized.

On the other hand Dr. Latourette is not afraid to state he writes also as a believing Christian; and the Christian looking at Christian history cannot but feel that a superhuman force is at work. This recognition is bound to affect the writer's sense of values and his interpretation of causation (just as rejection of Christianity is bound to affect a writer in the opposite direction). None the less, he has done his best not to close his eyes to the seamy side of things: *e.g.*, in estimating Christian virtues he writes: "We are, however, given pause by evidence, also from Christians, and sometimes from the very ones who paint such roseate pictures of the virtues of their fellow-believers, which indicates that many adherents of the Church fell far short of the standards held up before them" (p. 284). That is, while Dr. Latourette writes as a believer, he does not in any way write as an apologist—although he indicates (p. 242) that at some time in the future he may undertake this task.

A compact and informing chapter on backgrounds is followed by a brief summary of Christ's ministry and the Apostolic age. Then two chapters are devoted to the period before Constantine, one dealing with geographic expansion, the other with the causes of success and the obstacles. This latter chapter is intensely interesting. Who were the missionaries? How did they work? What was the relative effect of formal missionary enterprises and the less formal efforts of individual believers? (Dr. Latourette finds that the latter were the more effective.) What arguments did the Christians use? (This leads to an illuminating analysis of the apologists and their contentions.) What arguments did their opponents (Celsus, Porphyry, etc.) use? What less rationalized resistance did the mission encounter? What factors led to the Christian victory? ("By far the most important was the original impulse that came from Jesus"; p. 170).

Chapter V takes up the geographic expansion again, from Constantine to the end of the fifth century. Here Dr. Latourette seems to have read everything ever written on the subject; he is fully at his ease in his handling of such remote regions as Persia, India, and Georgia. (Incidentally he gives the really ascertainable facts about Christianity in the British Isles—so fertile a field for legends!) Chapter VI discusses The Effect of Christianity Upon Its Environment, including a lavish compend of the "sociological" material—and, incidentally, it dismisses as "improbable" the oft-maintained thesis that Christianity hastened the fall of the Empire. In Chapter VII the title is reversed: The Effect of the Environment Upon Christianity. The first part of this

chapter describes art, architecture, dress, etc. The second part is devoted to intellectual and religious influences and treats of matters which in a formal "Church history" would have been far more prominent. It seems, indeed, a little strange to have to wait almost until the end of the volume before we hear of gnosticism and the other heresies, or the doctrinal controversies of the Conciliar period. And yet in a volume whose primary interest is missionary, the arrangement is correct; the Arian controversy, for instance, is fully comprehensible only as one result of the effect of Greek metaphysics on Christian theology.

A final brief (seven pages) chapter concludes the whole: In Summary and Anticipation. BURTON SCOTT EASTON.

Democracy or Dictatorship: Which?

WE OR THEY: Two Worlds in Conflict. By Hamilton Fish Armstrong. Macmillan. \$1.50.

THE WORLDS that are in conflict are those popularly known as democracies and dictatorships. If America, which forms part of "We," discards the democratic doctrine, then it must accept the dictatorial doctrine. There is no middle course between. The democratic principle is that the majority has the right to govern and the minority the right to criticize and oppose the majority and that the majority is a trustee which must yield to a different majority when it comes into power and that one must yield to another if overruled. When one discards this doctrine "one must accept the dictatorial doctrine according to which there are infallible men whose commands are not to be opposed. Lenin was right, Mussolini and Hitler are right; between the two there is no compromise. Our society or theirs"; which alternative Mussolini put in these words: "The struggle between two worlds can permit no compromise. Either We or They."

This is a challenging book by the erudite and widely traveled editor of *Foreign Affairs*. Since the end of the war, Mr. Armstrong has spent a part of each year in Europe. He knows at first hand dictators, rulers, prime ministers, émigrés, journalists, army chiefs—all that diverse company of strong men and weak who have been making the troubled history of the past 18 years, so that he writes as nearly at first hand as it is possible for one dealing with the highly complicated problems of international relations.

It cannot be said that our author takes an optimistic point of view, for he remarks that "an organized society which confesses itself unable to provide opportunities for work and open markets for doing business, which does not know how to prevent monopoly from fixing prices and debasing the standard of living, must admit a general failure according to any standards of efficiency or justice, and is in a poor position to resist the pretensions of other systems."

Nowhere have I seen a more complete and I think I may say a more ruthless analysis of Hitlerism and Mussoliniism, backed up by chapter and verse references. In a striking chapter that measures the great gulf fixed between the two systems, Mr. Armstrong compares the democratic and dictatorial ideologies in law, art, literature, science, philosophy, education, sport, religion. He shows how the dictators pervert the dictionary; how history is called back and rewritten; how law becomes party expediency or personal whim; how all interchange of serious ideas ceases between ourselves and people who say: "We do not know of or recognize truth for truth's sake."

CLINTON ROGERS WOODRUFF.

A Breathlessly Moving Tale

AND SO—VICTORIA. By Vaughan Wilkins. Macmillan. \$2.50.

THE TITLE of this book is a bit cryptic. Victoria appears in it only as an infant and William IV is still on the throne at the end, but the point seems to be that conditions were such in England that the quasi-puritanism that we associate with "Victorianism" was badly needed. The historical part of the story has chiefly to do with the Queen's uncles, who were about as worthless a lot as the world ever saw, and particularly with the Duke of Cumberland, who plotted Victoria's murder so that he might seize the throne. The hero—who has strong affinities with Anthony Adverse—is a young man whom events place in the midst of the intriguing, and whose courage and dexterity succeed where everything else fails. Needless to say, this is a novel of adventures and hair-breadth 'scapes, and it is no small

achievement on Mr. Wilkins' part to keep his tale moving breathlessly for more than 600 pages. And the final climax is provided by a "steam carriage"—that remote ancestor of the automobile—called most aptly "Infernal Defiance," which quite literally carries everything before it. E.

A Good Book for Pastors

MASTER BUILDERS: Studies in Parochial Leadership. By A. E. Simpson. Morehouse. Paper, 80 cts.

THE TITLE refers to the parish priest who "is a spiritual builder," and the author, now Canon of Chester, speaks from 34 years' experience in the cure of souls. The book clearly lays out the work of the ministry and also furnishes valuable suggestions for parochial strategy for making it effective. Any priest who reads this little book will have a clearer idea of the meaning of his ministry and a greater knowledge of how to be a profitable servant. EVERSLEY S. FERRIS.

Education for the Sacred Ministry

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scope in our world today it is the average parish. What priest is so wise that he knows what his own community will be like 10 years hence? How then can he be trained for a particular type of work, when in a few years the type of work may have changed completely? If ever purely vocational training is out of place it surely is in the ministry of today. A man must be prepared along two lines, mentally and spiritually. The problems he will be called upon to face are ever new. That is the charm of his work, but also its difficulty. A rural clergyman told me that into his community, which had always been considered a *typical* rural parish, had moved a number of college professors. In one confirmation class he had one of the most brilliant woman lawyers in the country, who was a professor in one of our great universities.

THEN of course it is commonplace to say that a man must be deeply grounded in religion. "They made me keeper of the vineyards; but mine own vineyard have I not kept," is the religious tragedy of the ages. Some vocational training is perhaps both necessary and desirable, but if given at the expense of the fundamental requirements, namely to learn to think and to learn to pray, it will spell tragedy for the ministry. A man equipped with these two fundamentals need not fear any board of examining chaplains. With all their faults few examining chaplains fail the man with first class mental and spiritual equipment.

I am conscious of the fact that it is much easier to be vague than specific, to write in general terms as I have done than to outline a course of studies. Yet men are coming out of our seminaries year after year who cannot think clearly and logically. I fully recognize that some vocational training is necessary, but to be of real value it must be practical rather than theoretical, real parish and social problems to solve rather than lecture and textbook work. Even on the practical side the man must be made to think for himself. It is not so much the subject one studies as the method of approach that distinguishes the method of Plato from that of the Sophists.

To get the habit of going beneath the surface and exploring a question to the very bottom; to know all the arguments for and against before forming an opinion of your own; these are the qualities which for me spell a well-trained mind. I should say from observation of the men who come before me as an examining chaplain, that on the average (there is always the exception for which we thank God), they know a little about a lot of things and not enough about any one thing.

NEWS OF THE CHURCH

New Laymen's Group Hits Church League

Resolution Attacking CLID Passed at New York Meeting; Executive Secretary Replies

NEW YORK—The Church Layman's Association, a new association made up of Church lay people with a conservative point of view, held a meeting on Monday, September 20th, in the Hotel Plaza, for the purpose of drawing up resolutions in opposition to the Church League for Industrial Democracy. About 100 were present. Merwin K. Hart, chairman of the new organization, presided. Mr. Hart is president of the New York State Economic Council, his place of residence being Utica. The resolution was presented by Major General Amos Alfred Fries, USA (retired), former chief of the Chemical Warfare Service, who spoke at some length on the subject.

The text of the resolution follows:

"Whereas, the Protestant Episcopal Church is becoming involved in a bitter discussion of economic and political radicalism through an organization formed and supported by certain ministers and laymen, known as the Church League for Industrial Democracy, and

"Whereas, the said Church League for Industrial Democracy, as set forth in its publications and in resolutions and a memorial to be presented to the General Convention of the Protestant Episcopal Church in October, 1937, appears to advocate the principles of Marxian Socialism, which include the abolition of capitalism and the principle of private ownership, the destruction of the competitive system and the profit motive—embodying therein the rejection *in toto* of the basic principles contained in the Constitution of the United States of America upon which our government and its institutions are founded; and

"SUBVERSION AND CONFUSION"

"Whereas, the basic principles of Marxian philosophy are definitely antithetical to and incompatible with Christianity, and their ingenious interjection into Christian concepts has caused much subversion and confusion of thought, thereby accomplishing one of their primary purposes—the disruption of Christian solidarity; and

"Whereas, the primary function of the Christian Church is to teach spiritual truths, and the Protestant Episcopal Church is being perverted from this spiritual mission by the infiltration of an alien, radical economic and political philosophy propounded by a sycophantic organization which does not have the official approbation of the Church; and

"Whereas, any organization within, without, or clinging to the fringe of the Church, espousing and promoting Communism and actively or inadvertently sympathizing with its tenets, regardless of the deception in its name or the eloquence and artifice of its ad-

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Election as Coadjutor of CNY Declined by Dr. Hart

UTICA, N. Y.—The Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, D. C., who was elected Bishop Coadjutor of Central New York in an adjourned and reconvened session of the diocesan convention, has declined the election.

In a statement to the press, Dr. Hart said that in spite of the strong appeal that the work in Central New York had for him, he did not find himself persuaded that he was "truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of the Church," and therefore must decline. He added:

"Bishop Coley has explained to me his need of assistance, and I should have been happy if I had felt called to render that service. Central New York is a great diocese with an appealing opportunity. I hope that its people, who were so kind and generous to elect me to this high office, realize that I have declined because I believe it is God's will for me to do so."

Church Historical Society Announces Publication of Biography of Bishop White

PHILADELPHIA—According to an announcement by the Church Historical Society, *The Life and Letters of Bishop William White*, publication No. 9 of the society, is now being offered for sale.

Edited by the Rev. Walter Herbert Stowe, president of the society, the book contains services and addresses commemorating the 150th anniversary of Bishop White's consecration to the episcopate, in addition to the most complete and authoritative biography of Bishop White thus far published. Its price is \$2.50.

After the annual meeting of the Church Historical Society in April a letter inviting membership was sent to many Church-people. The replies received almost doubled the membership, which is now distributed as follows:

Alaska, Arizona, California, Colorado, Connecticut, Delaware, District of Columbia, England, Florida, Honolulu, Idaho, Illinois, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Nebraska, New Jersey, New York, North Carolina, Ohio, Oregon, Panama Canal Zone, Pennsylvania, Rhode Island, South Dakota, Tennessee, Texas, Vermont, Virginia, and Wisconsin.

Quakers Form World Committee

SWARTHMORE, PA. (NCJC)—Plans for a Friends' World Committee were approved at the conclusion of the World Conference of the Religious Society of Friends. The committee will not undertake relief or service work but will function in a consultative capacity. A principal task will be to exchange Quaker information and literature.

Thousands Thrilled by Religious Drama

1,500 Participants and Audience of 12,000 Join in Solemn Pact to Support Missionary Work

PHILADELPHIA—Fifteen hundred participants, 300 to direct all the arrangements, and an audience of well above 12,000 joined in a solemn pact to support the Church's missionary work at the Drama of Missions held in Philadelphia's convention hall on September 26th. And it was repeated on the evening of the same day. The great hall was filled twice for an unprecedented enterprise of religious education, prayer, and worship.

The Drama of Missions was under preparation for six months previously under the auspices of the missionary research committee of the diocese of Pennsylvania and Bishop Taitt. It was a combined presentation of music, drama, and pantomime, in which more than 700 voices participated in the music, 400 characters in the dramatic episodes, and 300 dancers in the pantomime. More than 800 people united in its production.

The drama was written and directed by Percy Jewett Burrell. Harold W. Gilbert, organist and choirmaster of St. Peter's Church, organized and directed the choruses and all the music. He was assisted by Robert H. Cato of Christ Church and Newell Robinson of Grace Church, Mt. Airy, Philadelphia. The pantomime was arranged and directed by Alice Kraft of the Alice Kraft school of rhythm of Philadelphia. The designer of the costumes and the art director of the drama was LaMont A. Warner, former assistant professor of fine arts of Columbia University. The lighting and technical director was C. Hassler Capron. Samuel Evans, Jr., was the stage director, assisted by Edward Wiener, 3d, and Maria H. Stryker. H. A. Poole was the sound engineer.

NINE SOLOISTS

There were nine soloists—Carolyn Thomas, soprano; Lillie Holmstrand Fraser and Florence D. Gilbert, contraltos; George R. Kincaid, Frederick R. Day, and Florence A. Wilson, tenors; the Rev. John W. Norris, Walter A. Jones, and Harry S. Messec, basses. The chimer was Benjamin Podemski, the trumpeter Sigmund Hering, and Ellis Clark Hammann was accompanist for the chorus. Mrs. Ruby H. Russell was the pantomime accompanist. Negro spirituals were sung by the choir of the Chapel of St. Simon the Cyrenian.

Two important parts of the drama were those of the missionary and the Psalmist. They participated from two canopied lecterns, one on each side of the stage at the

base of the proscenium arch. The part of the missionary was shared between the Rev. Nathaniel B. Groton and the Rev. D. Wilmot Gateson. The part of the Psalmist was sung by Edmund C. Helveston of St. Peter's choir.

SCENES OF DRAMA DESCRIBED

The Drama of Missions was divided naturally into a prologue, four parts, and an epilogue. In the prologue St. Paul was depicted on his way to Damascus with Roman soldiers to persecute Christians when he heard the call of Christ. In the second scene his baptism by Ananias was enacted.

Part I was a rhythmic dance interpretative of consecration, and a hymn by the choruses, followed by the *Veni Creator* in spoken chorus by the dancers, kneeling in the form of a cross.

Part II made use of oratorio. The chorus sang "Rise! up! rise!!" from *St. Paul*, Mendelssohn's oratorio, followed by a short litany. In this way the challenge from Christ was portrayed.

MISSIONARY SERVICES STRESSED

Part III followed as 10 episodes of spoken drama. These episodes depicted very realistically the service which the light of Christian faith and teaching has brought in the principal missionary fields of the world. Most of the episodes were stage reproductions of actual incidents in the history of missionary endeavor. Many of them included in their cast persons who had participated originally in the actual incident.

The Rev. Vine Deloria on the stage pulled the string which unveiled a reproduction of a monument at St. Elizabeth's Mission at Wakpala, S. D., just as he had actually done in August, 1935.

In the Alaska episode Dr. Grafton Burke, who is the operating surgeon at Fort Yukon, played the character of the 105-year-old Indian, John Sontay, to whom he restored eyesight only a few years ago.

In other instances parts were played by persons directly from the mission field pictured, or who for some time had labored there. From South Dakota the Rev. Cyril Rouillard came to lead a group of Indians, as the Great Chief Gall of over 50 years ago. Members of his family who accompanied him to the drama formed part of the tribe which he led in the drama.



LIBERIAN EPISODE FROM DRAMA OF MISSIONS



SCENES FROM THE DRAMA OF MISSIONS

Above: Brazilian episode. Below, pantomime, The Reapers, portrayed by the Alice Kraft dancers.

The Rev. Percy Stockman, superintendent of the Seamen's Church Institute in Philadelphia, for many years a missionary in China, was cast as Bishop Roots of Hankow in the China episode. Half-way through the episodes the stage chorus sang "Darkness and Light," followed by the dancing group in a pantomime of conflict.

Part IV was a climactic ending to the episodes by the choruses singing "Let all the world in every corner sing."

"CORONATION THROUGH CHRIST"

The Coronation through Christ was the theme of the epilogue. It again opened with a scene from St. Paul's life, St. Paul in prison, chained to a Roman soldier, reading from his second epistle to Timothy the passages pertaining to his joy and sense of victory. And onto the stage came the 300 characters of the pantomime group, sowers,

reapers, and sheaf bearers, portraying the harvest.

This was followed by a more realistic presentation of the harvest as the hundreds of characters throughout the drama, in their costumes, joined by the several hundred clergy of the diocese in vestments, led by thurifers and nine crucifers, and followed by a large band of palm bearers, marched to the stage in three long processions stretching the entire length of the convention hall.

"PACT OF MISSIONS"

"The Church" then called upon everyone to sign the "Pact of Missions." In order it was signed by four symbolic characters: the Evangelist, the Physician, the Teacher, and the Builder. Then came the Bishops and signed it and it was sealed by "The Church." "The Church" then read the pact aloud and called upon everyone to ratify it. With one great voice the entire gathering, stage characters and audience, united in the pledge, "We will!" and all rose to their feet and sang the doxology.

The great stage was draped throughout with neutral grey hangings making possible the most colorful lighting effects. Special back drops were prepared for many of the episodes and in the epilogue a great silver back drop and silver side drops surrounded the throne of "The Church" which surmounted the top level of the stage of nine levels, producing an effect of unsurpassed brilliance.

Organ, piano, trumpet, and chimes provided adequate accompaniment for the chorus work and rich instrumental effects throughout.

New Laymen's Group Hits Church League

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herents, is striking directly at the heart of the Church and the Christian religion; therefore be it

"Resolved, that we, the members of the Church Layman's Association, do protest to the bishops, clergy, and the lay members of the General Convention against any official recognition or endorsement of the activities of the Church League for Industrial Democracy, urging that the General Convention make plain the fact that the Church League for Industrial Democracy has no official connection with the General Convention, and to that end make known the further fact that the meetings of that organization, advertised to be held daily, are in no way a part of the agenda of the General Convention, and, further be it

"Resolved, that we pledge ourselves to the task of informing the members of the Protestant Episcopal Church of the drive now being made by certain of its clergy and lay members to radicalize and politicize the Church."

This resolution was adopted unanimously. Although members of the Church Layman's Association had declared in advance of the meeting on Monday that they did not desire publicity, full accounts of the meeting, with the resolution, appeared in Tuesday morning's papers. That being the central day of the national annual meeting of the American Legion, and a municipal holiday, the matter attracted less attention from readers than might otherwise have been the case.

Fr. Spofford Replies

NEW YORK—The Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy, was requested by the executive committee of the CLID to prepare and send out a statement, not on the meeting of the Church Layman's Association primarily, but on the purposes and principles of the Church League for Industrial Democracy. That statement read as follows:

"At a secret meeting of the newly formed Church Layman's Association, held in New York on September 20th, resolutions were adopted declaring that the Church League for Industrial Democracy is an organization 'espousing and promoting Communism' and is thereby 'striking directly at the heart of the Church and the Christian religion.' This handful of Church people then called upon the General Convention of the Episcopal Church 'to make plain the fact that the Church League for Industrial Democracy has no official connection with General Convention, and to that end make known the fact that meetings of that organization, advertised to be held daily, are in no way a part of the agenda of the General Convention.'

STATES PURPOSE

"As the executive secretary of the CLID, I have been again instructed by our executive committee to declare that the sole purpose of our organization, since it was founded in 1919, is to apply the principles of the Christian religion to the present problems of industrial society. This purpose is clearly stated on the card which those seeking membership in the league are required to sign in applying for membership. This purpose

is amplified in an official leaflet of the league in which the Rt. Rev. Edward L. Parsons, Bishop of California and our president, declares that innumerable Christian bodies throughout the world have repeatedly stated that the Church stands for the motive of service and the method of cooperation, and he points to pronouncements by the Anglican bishops meeting at Lambeth, the Pope, the Stockholm Conference, the Federal Council of Churches, and General Conventions of the Episcopal Church to support his statement. He continues: 'The CLID exists to remind and keep reminding Churchmen that this matter of substituting cooperation and social planning for competitive individualism is a practical thing. The teaching and spirit of our Lord where they rule must be embodied in institutions. They are not platitudes. They are the principles of a sound society. The name of the league does not mean that its members are committed to any particular current type of industrial democracy. It does mean that they are committed to regard industry as a cooperative task just as political democracy regards government as a cooperative task. The principle of political democracy is generally accepted even if it works badly. The CLID is trying in its modest sphere to help Christian people to see that Christianity takes us inevitably to the same kind of principles in the social order. That is its sole reason of existence. It says we must not be satisfied with ideals. We must try to see how they work.' We believe that this official statement by our president is a sufficient answer to those who declare that the CLID is promoting Communism and 'is striking directly at the heart of the Church and the Christian religion.'

"OFFICIAL CONNECTION"

"In regard to official connection with the General Convention, it is hardly necessary to point out to informed Episcopalians that the House of Bishops, the House of Clerical and Lay Deputies, and the meetings of the Woman's Auxiliary are alone official. But as the Rt. Rev. Henry W. Hobson, Bishop of Southern Ohio and host of the Convention, points out: 'There have always been a number of meetings held by societies and other groups which are not under the direction of, or officially connected with, the Church. The latter organizations have always drawn up their own programs and they, and they alone, are responsible for these programs. One of these organizations is the Church League for Industrial Democracy. Convention committees do not censor these programs since to do so would be a violation of the principle of free speech. As hosts our chief duties are to provide meeting places, and to arrange for such details as will make it possible for those who come to Cincinnati to get as much as possible out of the Convention days. Some persons seem to think that if the majority of the local committee disapproves of having a certain speaker at the meeting as planned, that steps should be taken to prevent the Church League for Industrial Democracy from holding its meeting. Such action would of course be unwise and useless. You cannot tell a group of grown men that they cannot listen to some man they want to hear. Grown men and women are free to speak and free to listen. Our Church must stand for this eternal and God-given principle of freedom. Therefore the local committee will try to fulfil its duty as host to all who come to Cincinnati for the General Convention beginning October 6th, and so far as we are concerned they can talk freely and listen freely without censorship.'

"Major General Amos A. Fries has been seeing Communism in every progressive and peace movement for years. It is not surpris-

Formulate Program for Diocese at Conference

LENOX, MASS.—In the opening address at the three-day conference held by Bishop Lawrence of Western Massachusetts to work out with his clergy a common purpose and program for the diocese, the Bishop stressed the value of group thinking and called upon the men of the diocese to assist in formulating a diocesan program. The conference was held at the Lenox school from September 15th to 17th.

Preliminary plans for a series of vestry conferences to be held in November, and for two missionary teams in October and November to tour the diocese were announced by the Rev. Dr. A. Vincent Bennett, rector of Christ Church, Fitchburg, and chairman of the diocesan program committee.

The Rev. Richard G. Preston, chairman of the board of religious education, presented a program of study for discussion through the chairmen of the subcommittees. A program of social service was considered, and the Rev. George B. Gilbert of Middletown, Conn., spoke on Rural Work. Spencer Miller, Jr., gave an address on Youth Movements in Europe, and the Rev. Dr. Howard C. Robbins spoke on the Edinburgh and Oxford conferences.

ing therefore that at the meeting of the Church Layman's Association he declared that he had discovered it in the program of the CLID. General Fries has gone to such extremes in his irresponsible attacks that he was on one occasion rebuked by Secretary of War Weeks and on another by the Press Club post of the American Legion in Washington. One of his latest performances—the 'red rider,' prohibiting the 'teaching and advocacy of Communism' in the Washington public schools—was overwhelmingly condemned by its repeal by Congress. Professional patriotism of General Fries' stamp is not patriotism at all. It is a tory defense of property rights against human rights, condemned repeatedly by every Christian communion.

"The CLID has no connection whatever with the American Civil Liberties Union. Some of its members belong to the union, as they do to many other organizations. The Civil Liberties Union has no connection, direct or indirect, with the Communist party or any other political party. It is well known to be a wholly non-partisan organization. Roger Baldwin, who is to speak at one of the open forum meetings of the CLID in Cincinnati, is not, as General Fries states, 'a self-styled Communist.' He belongs to no political party and bears no political label. He will speak as the director of the American Civil Liberties Union on the platform of that organization. General Fries and his associates will doubtless see Communist propaganda in the fight to maintain American liberties. That is their brand of tory Americanism, entirely alien, we believe, to everything for which the Church stands."

Protests, Asks Part in Forums

NEW YORK—Merwin K. Hart, president of the Church Laymen's Association, protesting against the inclusion of the CLID noon forums on the General Convention program, wrote on September 17th to the Presiding Bishop, asking for inclusion of speakers selected by the association in the forums.

Cathedral Service Honors Constitution

2,000 Worshipers Take Part in the
First Service Held in Edifice Since
Enlargement

By THOMAS F. OPIE

WASHINGTON—On September 19th the Washington Cathedral held the first service since doubling its seating capacity, when a special ceremony in honor of the United States Constitution took place.

The Great Crossing and the North Transept, added to the Great Choir, now provide space for 2,500 people. On this occasion the completed parts of the great edifice were filled and over 2,000 worshipers were inspired by the service.

It is estimated that more than 1,500 members of Masonic bodies were in attendance. The service was arranged jointly by the cathedral staff and the District of Columbia Masons. Grand Master Paul Cromelin, head of the Masonic order in Washington, took part in the ceremonies. The Hon. Sol Bloom, Washington chairman for the Constitution anniversary celebrations, was in the procession.

Canon Edward Dunlap was master of ceremonies. The Rev. Dr. ZeBarney T. Phillips, rector of the Church of the Epiphany and chaplain of the U. S. Senate, conducted the service.

Bishop Freeman, in his address, paid high tribute to the Constitution as a democratic document and referred to it as "the nation's creed"—a document "built upon the moral worth and integrity of the people who constitute the nation." The Bishop deplored the world-wide tendency toward intolerance, hatred, secularism, class feeling, the spirit of indecision, and universal distemper. He felt that religion practised in wide fellowship as between Jews, Catholics, and Protestants was the only antidote for these ills. "There is nothing more baleful than the spirit of intolerant anti-Semitism which is abroad in the world," he declared.

Church School in Pelham, N. Y., Marks its 100th Anniversary

PELHAM, N. Y.—The church school of Christ Church in this historic town began its 100th year on September 19th, when it held its opening autumn session. This school, which has been in continuous existence since 1837, has increased in membership 25% during the past year, under the leadership of the new rector, the Rev. Edward T. Taggard.

Although Christ Church was not built until 1843, the church school was organized and maintained by the Rev. Robert Bolton, rector of the parish of Eastchester. Fr. Bolton held the school in his own residence, Bolton priory, until the church was built. This house, in which Washington Irving was often a guest, is still standing. The church, enlarged in 1910, is otherwise the original building.



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Clergy Training Course is Made Open to Public

NEW YORK—The National Council's Social Service Department announces that advance enrolment in the five restricted courses of its clergy training institute at Cincinnati is now open to the public.

Enrolment for these courses was restricted for a time in order to provide full opportunity for the clergy to register.

PI ALPHA FRATERNITY

The first National Greek Letter Christian Society in the Episcopal Church will establish headquarters during the General Convention at the Netherland Plaza Hotel, Cincinnati, Ohio, and cordially invites the clerical and lay delegates, and visitors to the Convention interested in a youth organization, which is Christian and Churchly, and desiring information thereon as well as to view its exhibit to communicate with the Reverend Arthur G. W. Pfaffko, National President, Netherland Plaza Hotel.

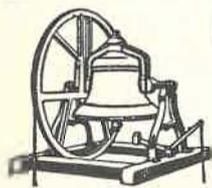
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Paul Rusch Arrives With Four Graduate Students to Enter U. S. Colleges

SEATTLE, WASH.—Landing here on September 21st, Prof. Paul Rusch, North Tokyo lay deputy to General Convention and executive secretary of the Japanese Brotherhood of St. Andrew, brought four Japanese-Korean students with him whom he planned to "distribute along the way" to enter various colleges for post-graduate work. They are the following:

Miss Tukuko Sasaki, graduate of Tsuda College, Tokyo, going to Dubuque University, Dubuque, Ia.

Kenneth Totaro Hosoiri, graduate of St. Paul's University, Tokyo, and godson of Professor Rusch, entering Carleton College, Northfield, Minn.

Tsuyoshi Matsumoto, graduate of Meiji Gakuin College, Tokyo (Presbyterian), and Master of Sacred Theology and Music of Union Theological Seminary, New York, returning to accept a scholarship for carrying forward his studies at Union for the degree of Doctor of Music. Professor Rusch remarked of him, "He is undoubtedly the most brilliant Japanese organist yet developed." Mr. Matsumoto gave organ recitals last Lent at Trinity Church, Tokyo.

Dr. Paul Chung, Severance Union Medical College, Seoul, Korea, now entering Northwestern University for graduate work in dental surgery. Dr. Chung is a close friend of Fr. Arnold of the Bishop of Korea's staff.

General Seminary Opens With 51 New Students

NEW YORK—The General Theological Seminary opened its 120th academic year on September 22d, with 51 new students. These were 34 juniors, one middler, five special students, five graduate students, and six guest students.

They represented 22 dioceses and 25 colleges and universities. The guest students include three priests of the Greek Orthodox Church, one priest of the Ukrainian Orthodox Church, one Baptist, and one Congregational minister. Another guest student, the Rev. Thomas S. K. Scott-Craig of Edinburgh, Scotland, will be an assistant in the New Testament department, teaching beginners in Greek.

The faculty remains the same, with the exception of two new tutors and fellows: the Rev. John A. Bell and the Rev. Thomas J. Bigham. The Rev. Dr. Frank Gavin is so improved in health that he will again be able to take his full work as professor of ecclesiastical history.

Retreat Held for Albany Clergy

HOOSICK, N. Y.—In anticipation of the activities to be resumed following vacation, a retreat for the clergy of the diocese of Albany was held at Hoosick school from September 15th to 17th under the direction of the department of evangelism, the Rev. R. L. Howe, chairman.

Preceding the retreat Bishop Oldham of Albany held a conference, which was attended by 35 clergymen. The conductor of the retreat was the Rev. McVeigh Harrison, OHC.

Establish Parochial School in Carolina

Ravenscroft School, at Raleigh, is
Named in Memory of First Bishop
of North Carolina

RALEIGH, N. C.—Christ Church, under the rectorship of the Rev. John A. Wright, has established a parochial school. It has been named Ravenscroft school in memory of Bishop Ravenscroft, the first Bishop of North Carolina and the first rector of Christ Church.

The school was established by the church for two reasons. First, the public schools of Raleigh are not at a particularly high standard, so there was a definite need for a good private school in the community. The second and more important motive was the belief that the Church should not abandon the education of its youth entirely to secular authorities, but that religious education should be on an equal plane and go hand in hand with secular education.

Ravenscroft school is housed in the parish house of the parochial mission, St. Saviour's. The equipment is modern and up to date, it is centrally located, and the church owns a solid city block which provides ample room for a playground.

One hundred and thirty-two pupils were registered on the opening day, September 13th. They are divided as follows: Kindergarten, Miss Waite, teacher, 22 pupils; first grade, Miss Lee, teacher, 32 pupils; second grade, Mrs. Tongue, teacher, 13 pupils; third grade, Miss Southerland, teacher, 25 pupils; fourth grade, Mrs. Dollar, teacher, 23 pupils; fifth grade, Mrs. Foster, teacher, 16 pupils. Miss Lee is also the principal of the school. In addition to the above teachers Mrs. Everett is the instructor in public school music and Miss Rubenstein the instructor in art. The rector conducts the daily chapel service and Miss Mayhew Goodrich, the director of religious education of Christ Church, will have three periods a week with each class for religious instruction.

Mrs. Vann is in charge of the school cafeteria and a student from State college will have charge of athletics for the boys in the afternoon. The tuition is \$50 a session, and it is expected that the enrolment will soon reach the present capacity of the school, 150 pupils.

Historic Connecticut Churches Celebrate 125th Anniversaries

HARTFORD, CONN.—Founded during the war of 1812, two historic parishes in this diocese, Christ Church, Quaker Farms, and Zion Church, North Branford, celebrated their 125th anniversaries recently. The Rev. Dr. J. Chauncey Linsley of the Berkeley Divinity School, New Haven, preached at both celebrations.

The Rev. H. S. Douglas is rector of Christ Church, Quaker Farms, and the Rev. F. J. Smith is rector of Zion Church.

Woman's Auxiliary Progress Reported

Forward Movement Stressed as an Element in Deepening Conviction by Executive Secretary

NEW YORK—Deepening conviction and increasing coöperation among the women of the Church throughout the past triennium are noted by Miss Grace Lindley, executive secretary of the Woman's Auxiliary, in her report to the triennial convention. Miss Lindley stresses the inspiration given by the Forward Movement and by the increasing use of Armistice Day as a day of quiet prayer.

The visit of the educational secretary, Miss Marston, to the Churches of the Orient is mentioned in the report as an "inspiring impulse to unity." Miss Marston, together with Miss Townsend, Massachusetts educational secretary, traveled in India, the Philippines, China, Korea, and Japan.

"She was eagerly welcomed," the report states, "by those to whom she went, not only by missionaries from the American Church, but by leaders and members of national Churches. There is much more in such typical messages as that from a diocesan branch of the Women's Missionary Service League in China than mere politeness and courtesy; it is Christian fellowship which is manifested and which can and should be developed between the East and West. The League said, 'We would like to ask Miss Marston and Miss Townsend to take a message to the Christian women in the United States whom they represent. We would assure these friends of our prayers for them, our desire to coöperate with them and to know them better.'"

REGIONAL CONFERENCES

A plan of regional conferences, introduced during the triennium in part because of reduced traveling allowances for the national officers, has borne worth-while fruit, Miss Lindley reports. Seven such conferences were held, in New York, Chicago, New Orleans, Kansas City, the Yosemite, Denver, and Richmond. Opportunity was sought to talk not only with groups of officers, but also with those who would be taking places of leadership later.

An improving financial situation has been becoming evident, Miss Lindley reports. The United Thank Offering, which had been decreasing of late years, "seems to be increasing again." At the time of the National Council's emergency appeal to end the downward trend of the Church's missionary support, the Auxiliary did notable service in making up the deficit with which the Church was faced. Miss Lindley reports:

"NO FURTHER CUTS"

"Analyzing conditions faced by the National Council in the demand for growth in the field and decreased giving at home, the Auxiliary has been convinced that financial conditions were not due to lack of resources and that therefore there should be no further cuts in the Church's work until special effort

Many Unchurched Japanese Found by Fr. Kano During Wyoming Missionary Trip

NEW YORK—The Rev. Hiram Kano of Western Nebraska made a missionary journey of over 1,600 miles in September, looking up scattered Japanese people, mostly farmers, over a wide area in Wyoming.

He went almost to the Montana line, finding isolated homes in wild regions where, he says, no Christian influence had reached before.

At the eastern entrance of the Shoshone Indian Reservation he found three Japanese farmers. They and all the others were delighted to receive from him the Japanese translation of Forward Movement booklets, provided by the gift of a friend.

had been made to secure funds for the maintenance budget. Acting for the Auxiliary the national Executive Board sent a message embodying this conviction to the National Council at its meeting in February, 1936. When the National Council decided to make an emergency appeal to the Church, the Auxiliary took its share in that effort and had its satisfaction in seeing the retreat stopped; but as one diocesan branch wrote in sending in \$700, instead of the \$500 asked, they felt that if such a thing could be done in an emergency it could be done at all times."

Complete financial figures for the triennium are not available. Of the general financial situation Miss Lindley states:

"It is impossible to give accurate figures, for many diocesan branches send money through diocesan treasurers, and the money reaches the Church Mission House without designation as coming from the Woman's Auxiliary and in some cases money is sent direct to missionary or other objects. Incomplete reports for the triennium give the following figures: For budget, \$582,329.70; for specials, \$247,518.58; for advance work, \$59,488.99; for supplies, general, \$520,141.59; diocesan, \$173,130.41, a total for supplies of \$693,272. Drawn from the United Thank Offering of 1934, \$747,662.62, making a total in money and supplies of \$2,330,271.89."

ADVANCE IN LOCAL BRANCHES

The report concludes:

"It is significant that the dioceses themselves report increasing coöperation among women's organizations, not only along national lines but also in diocesan and parish work. More dioceses have unified their women's organizations under the Woman's Auxiliary, or where this is not yet desirable, organizations are given representation on the Woman's Auxiliary Board and are reporting through the Auxiliary."

Present Church Season Pageant

CRISTOBAL—After the vesper service at Christ Church-by-the-Sea, Colon, R. P., on August 29th, *The Church Year*, by Bessie M. Sims, a pageant portraying the seasons of the Church, was presented under the auspices of the Knights of Sts. John, chapter No. 1, Cristobal, C. Z., at the end of which there was a solemn procession through the church.

The *Benedictus es, Domine* was sung at the close as an act of thanksgiving.

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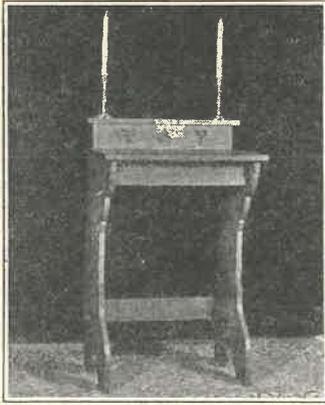
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Department Created to Aid in "Comforting" Japanese Troops by Christian Group

TOKYO—Replying to a statement sent to all religious organizations in Japan by the Japanese government, the National Christian Council of Japan announced creation of a department to aid in "comforting" the Imperial troops. The council expressed the hope that the Japanese-Chinese "incident" would result in the permanent establishment of good will. The text of the council's statement is as follows:

"Regarding the present incident we pledge ourselves to comply with the purport of the government's statement and to render faithful services to the State.

"In this emergency: (1) We recognize our great responsibility as Christians for bringing about a spiritual awakening in our nation and we will redouble our efforts to this end. (2) In order to express our appreciation of the toil of our Imperial troops we will undertake projects to comfort them. (3) We earnestly desire that this difficult crisis may be solved as speedily as possible and with a minimum of sacrifice. (4) It is our hope that this incident may result in the establishment of relations of good will definitely and for all time. To this end we ask our fellow Christians throughout the Empire to pray most earnestly.

"Voted: (1) That the National Christian Council establish a department to cooperate with all Christian organizations and institutions in carrying out projects for comforting the Imperial troops and open a central office for this purpose; (2) to send messengers and comfort bags; (3) to raise for this purpose a fund of 10,000 yen as an initial amount; (4) to set up a commission of 30 to carry out these projects, the members of this commission to be chosen from the different communions and Christian organizations."

[*The Nippon Seikokwai, Japanese branch of the Anglican communion, is not a member of the National Christian Council.*]

Dr. Shigeharu Kimura Accepts Hawaiian Post

TOKYO—Dr. Shigeharu Kimura, former director of St. Paul's University, Tokyo, has been appointed professor of Japanese culture and civilization at the newly organized school of Oriental studies at the University of Hawaii.

Dr. Kimura, one of Japan's well-known Churchmen, member of the diocesan committee, diocese of Tokyo, vice-president of the Brotherhood of St. Andrew in Japan, trustee of the national Japanese YMCA, sailed for Hawaii September 11th on the *Taiyo maru*.

Prior to becoming director of St. Paul's University in 1929, Dr. Kimura was president of the government College of Commerce at Nagasaki.

Church Celebrates 50th Year

WORCESTER, MASS.—The Rev. Levi Miller, rector of St. Mark's Church, conducted a special service on September 12th in celebration of the 50th anniversary of the organization of the church. The Ven. Marshall E. Mott, Archdeacon of the diocese, preached the sermon.

Provost's Death is Felt Serious Loss

Head of Buchman Group Movement
Attends Funeral of Dr. Streeter;
Other English News

LONDON—The death of Provost Streeter of Oxford and his wife in an airplane crash in Switzerland on July 10th is a serious loss to the life and scholarship of the Church of England.

After a brilliant career as an undergraduate, Burnett Hillman Streeter became fellow first of Pembroke College, Oxford, and later of Queen's, of which he was elected Provost in 1933. Always the most human of theologians, he took an intense interest in the talk and minds of the young. His impatience of intellectualism divorced from practice and his original mind earned from the reputation of a Modernist, though he was far removed from those to whom that title genuinely applies. His greatest published work was *The Four Gospels*, which remains a valuable standard book on the subject. In the last years of his life, he became an adherent of the Buchman Group Movement, several hundred members of which (including Dr. Frank Buchman) attended his funeral at Basle.

SCRIPTURE PUBLICATION INCREASED

In *The Master-light*, a popular report of its activities, published on September 16th, the British and Foreign Bible Society states that, during the past year, six new versions of the Scriptures, all for Africa, were added to its list. Last year it issued 11,343,948 copies of Scripture, 1,040,025 Bibles, 1,246,743 New Testaments, and 9,057,180 portions—in many hundreds of languages. This immense circulation has been exceeded on only four previous occasions. On the other hand, the report for the Western Europe agency of the society makes sad reading.

"Politically and economically," it says, "conditions have been extremely difficult. Every country, with the exception of Portugal, shows a decrease. The civil war in Spain has brought to a standstill much of the excellent work of the colporteurs. In Italy the society's work was closed down for six months, but has been reopened. Communism is very prevalent both in the towns and rural districts of Portugal and, as in other countries, is usually hostile to religion."

WESTMINSTER ABBEY RENOVATED

After having the charge of Westminster Abbey for nearly nine months in this coronation year, His Majesty's Office of Works is now returning it to the custody of the Dean and chapter. Despite the drastic rearrangement of the Abbey for the coronation ceremony, no damage has been done to the fabric. Glass temporarily removed from several windows in order to give access to stands has been reset, and it has been possible, during the period in which the Abbey has been closed to the public, to clean many parts of the building which are ordinarily inaccessible.

Change in Offertory Music Rubric Sought

Commission on Church Music Asks Permission to Use Anthems With Non-Scriptural Text

NEW YORK—The Joint Commission on Church Music of the General Convention will offer a change in the rubric of the Prayer Book concerning the Offertory Anthem which will authorize the inclusion of music with text not now permissible. The rubric at present reads: "And when the Alms and Oblations are being received and presented, there may be sung a hymn, or an offertory anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the priest."

The restriction thus imposed is known to have protected the clergy at times from the demands of their parishioners for unworthy music but the rubric has also hindered the free use of some of the world's finest religious music.

Aside from this legislative activity, the Commission has been active since its first report in 1922 in trying to stimulate a wider interest in the Church's music and has provided a considerable amount of material designed to be helpful, but feels that much remains to be done. Among methods that may help, the Commission lists in its forthcoming report:

"The extension of instruction in the seminaries; the enlargement of opportunity for choirmasters and organists to become efficient church musicians, through study and practice and by means of conferences and illustrative services; and last, but by no means least, by extending the opportunities for congregational singing, for which the publications of the Commission, under authority of General Convention, afford ample material.

"But it is obvious," the report continues, "that the provision of all this material will be of little avail in raising the standards of our Church music, and in securing a heartier and more general participation by the congregation in the Church's services, unless it is made use of by those who are charged with the conduct of the music in those services. As the Commission has emphasized in previous reports, education is the keynote of progress in our Church music; education of the clergy, to be fostered at least in part by more adequate provision for instruction in Church music in the seminaries; and education of the choirmasters and organists, by the insistence of their rectors that they take more serious advantage of the opportunities offered to them."

The Commission members are: Chairman, Bishop Stearly; secretary, Dr. Wallace Goodrich; Bishop Perry, Bishop Stires, the Rev. Drs. and Messrs. John N. Lewis, ZeBarney T. Phillips, Winfred Douglas, Vincent Bennett, Howard C. Robbins, Walter Williams, and John W. Norris. Besides Dr. Goodrich, who is director of the New England Conservatory of Music, the Commission includes four other laymen, distinguished organists, and choirmasters: Dr. Miles Farrow, Ralph Kinder, James M. Helfenstein, and Dr. Channing Lefebvre.

Marriage Vow Cited in Plea as Bar to Divorce

BRIDGEPORT, CONN. (NCJC)—The marriage doctrines of the Roman Catholic Church were officially put forth in the superior court here September 15th as a bar to divorce, for what is believed to be the first time in the history of Connecticut jurisprudence. The unique defense is advanced by Lawrence W. Haggerty of Greens Farms, Westport, claiming that because of the solemn marriage vows the courts of Connecticut or any other state cannot legally grant a divorce to his wife, Helen Dalton Brown Haggerty, who charges him with cruelty and intemperance.

The husband's claim is contained in a special defense, and reads as follows:

"At the time of their marriage and ever since, the plaintiff and defendant have both been members of the Holy Roman Catholic Church. One of the doctrines of said Church is that divorce is not recognized by said Church, and that its members on entering into matrimony solemnly vow that they will not seek or procure a divorce at any time.

"The plaintiff and the defendant in entering into the state of matrimony in said Church solemnly vowed as part of the marriage contract that they would never seek or procure a divorce. Therefore, the plaintiff having taken said solemn vow as part of her marriage contract is not entitled to seek a divorce in the courts of this state, or any other state, and in so doing does not come into court with clean hands.

"Since according to the doctrines of the Holy Roman Catholic Church divorce among its members is not recognized, the marriage relationship cannot be legally severed except by the death of one of the parties, and this court cannot pass a decree that would operate to terminate legally the marital relationship."

Arkansas Negroes Oppose Change in Marriage Law

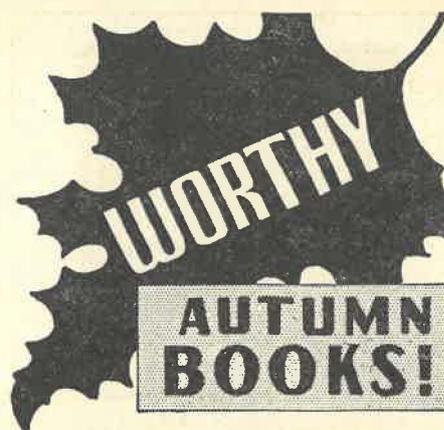
LITTLE ROCK, ARK.—The 18th annual convocation of Colored Churchmen of the diocese of Arkansas, held recently at St. Philip's, with Bishop Demby, suffragan of Arkansas, presiding, went on record as adopting the following resolutions aimed at retaining the historic position of the Episcopal Church.

"(1) We oppose any change in Canon 41, concerning marriage and divorce. We are convinced that the plain words of our Lord concerning this matter should be the unalterable law of His Church.

"(2) We are opposed to any change in the historic method of administering the Holy Communion to the laity in both kinds. The plain words of the Lord concerning this most holy matter should continue to be the law and regulation of His Church."

Special consideration was given the Forward Movement and the Young People's Service League. The number of delegates was the largest in the history of the convocation.

The convocation decided to request each pastor to organize a chapter of the Guild of One More Soul, an organization founded by Bishop Demby, as a means of personal devotion and increase of Church membership.



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Many Convention Features to be Theme of Broadcasts From Cincinnati Stations

CINCINNATI—Many features of Convention will be broadcast from day to day through the courtesy of the five great radio units centered in Cincinnati.

Sunday, October 3d, and Sunday, October 10th, there will be special Convention broadcasts.

Wednesday, October 6th, the Opening Service will be broadcast through Station WLW, the most powerful station in the country.

Sunday, October 10th, from 10 to 10:30 A.M., through the Columbia Broadcasting System, the Rev. Dr. ZeBarney T. Phillips, president of the House of Deputies, will broadcast over a national hookup. At 2:15 P.M., over WLW, the afternoon performance of the Drama of Missions, *The Glory of the Light*, will be broadcast.

Wednesday, October 13th, at 1:15 P.M., the Hymns of All Churches broadcast will feature an address about General Convention by Clifford P. Morehouse, Editor of THE LIVING CHURCH over a nation-wide Columbia Chain.

At 8:30 A.M. each day of Convention there will be a five-minute interval during which the events of the day will be announced.

Detailed notices will be given out from time to time as the programs develop. They promise an element of great value and interest to the gathering.

Church Work is Hurt by Japan-China War

Continued from page 411

Involved in the actual conflict are nevertheless victims of the turmoil and difficulties of the present situation. As never before they need our prayers and gifts to uphold them as a continuing force toward the conquest, not only of the Orient but of all the world in the name of the Prince of Peace."

Copies of the pamphlet (leaflet No. 2186) may be obtained from the Field Department, Church Missions House, 281 Fourth avenue, New York City, at no charge.

GTS Reunion Speakers Announced

CHICAGO—Bishop Gardner, Coadjutor of New Jersey, Dean Fosbroke, and the Rev. Gowan C. Williams, rector of St. Mark's, Glen Ellyn, will be speakers at the reunion of alumni of General Theological Seminary in Cincinnati on October 11th. Bishop Matthews of New Jersey will act as toastmaster. The dinner will be held at the Hotel Gibson. Dean Williams will speak on Evangelism and Stewardship.

Silver Vases Given as Memorial

SAVANNAH, GA.—As a memorial to the late Stephen S. Furse, senior warden, a pair of hammered silver vases has been given to St. Paul's Church for the chapel Altar.

Laymen's League in 7 Dioceses, Report

140 Parochial Branches of Men's Organization Now Functioning, Says Commission Chairman

WHEELING, W. VA.—Seven diocesan branches and 140 parochial branches of the Laymen's League have been organized and are now functioning, according to the report of the Joint Commission on the Laymen's League, which has just been made public. Organization work has been hampered, the Commission reports, by the fact that there are no funds available for the use of the Commission in defraying travel expenses or in the employment of field workers.

The value of the league has been amply demonstrated by its activities in those centers where it has been formed, according to the report, of which the full text follows:

At the General Convention in 1934, held in Atlantic City, a Joint Commission was created to assist in promoting the organization of the Laymen's League of the Episcopal Church. This Commission was composed of the following: Rt. Rev. R. E. L. Strider, Rt. Rev. Henry W. Hobson, Rt. Rev. Clinton S. Quin, Rt. Rev. William P. Remington, Rt. Rev. John C. Ward, Rev. Thomas N. Caruthers, Very Rev. Charles E. McAllister, Rev. Harry S. Musson, Rev. John F. Plumb, Rev. Hulbert A. Woolfall, and Messrs. Kemp D. Battle, Arthur Boehm, Robert W. B. Elliott, Robert H. Gardiner, Angus Hibbard, Quintart Joyner, Warren Kearny, Tracy B. Lord, Leslie McCreath, William A. Monten, Stuart C. Rand, Franklin C. Schoedinger, William F. Stroud, H. C. Theopold, and Eugene E. Thompson.

Due to the death of Mr. Boehm, a vacancy was created, which the president of the House of Deputies filled by appointing John J. Rowe, of Cincinnati, Ohio.

The Commission has had no general meetings; its activities have been confined primarily to correspondence and to such other assistance as the chairman of the Commission and various of its members have been able to render through personal contact.

The Commission is gratified to report that there have been established, to the present time, 140 parochial branches and seven diocesan branches of the Laymen's League. The organization work necessarily has been slow, and this may be accounted for by the fact that there are no funds available for use of the Joint Commission and in defraying travel expenses or in the employment of field workers.

It is the opinion of the Commission that, while the growth of the league has been slow, it has definitely and amply demonstrated its usefulness; and we believe that as more branches of the league are established, both parochial and diocesan, there will be given additional impetus to the development of the lay work in the Church.

We recommend the adoption of the following resolution:

"Resolved, that the Joint Commission on Organization of the Laymen's League be continued with power to fill vacancies between this Convention and the next."

Respectfully submitted for the Commission.

(Rt. Rev.) R. E. L. STRIDER,
Chairman.

NECROLOGY

† May they rest in peace. †

TORAKICHI KAN, PRIEST

Kyoto—A long and distinguished career ended September 5th with the funeral of the Rev. Torakichi Kan, for 35 years attached to St. Paul's Church, Kishiwada. Prior to that he worked at Holy Trinity Church, Kyoto, for some time.

For many years the Rev. Mr. Kan was one of Bishop Tucker's advisers. He served on the standing committee of the diocese for a long period, both as clerical member and chairman. He was one of the ardent advocates of self-support for Japanese churches, and his parish has for more than 15 years been among the most generous contributors to the clerical salary fund.

The Rev. Mr. Kan was born on January 15, 1865, made catechist in 1900, and ordained priest in 1909. Before studying for the ministry at the Tokyo Theological Seminary, he studied law at the forerunner of the present Tokyo Imperial University.

He is survived by his widow and five children, among whom is the Rev. Williams Enkichi Kan, on the faculty of St. Paul's University, well-known both in America and in England through his frequent trips abroad as representative of the Christian group in Japan.

Bishop Naide of Osaka, the Rev. P. C. Daito of Tokyo, and eight other clergymen of Osaka and Kyoto dioceses assisted at the funeral.

W. W. LOCKWOOD, PRIEST

HUDSON FALLS, N. Y.—The Rev. William Wallace Lockwood, a retired priest of the diocese of Albany, died suddenly on July 26th.

The Rev. Mr. Lockwood was born at Madrid, N. Y., on June 19, 1866, the son of William Lockwood and Catherine M. Loucks Lockwood. He was ordained deacon in 1894 and advanced to the priesthood in 1897 by Bishop Doane. His marriage to Minnie O. Wells of Madrid, N. Y., took place in 1895.

The Rev. Mr. Lockwood served as missionary at the Church of the Ascension,

Fine, N. Y., from 1894 to 1895; as missionary at St. Philip's Church, Norwood, from 1895 to 1904; at Zion Church, Hudson Falls, where he was rector for 20 years; and as assistant at the Church of the Messiah, Glens Falls, during the years 1924 to 1933, when he retired from the active ministry.

He is survived by his widow and a son, Morrison Lockwood.

The burial service was conducted by the Ven. Guy H. Purdy, Archdeacon of the diocese, in the Church of the Messiah. The Rev. Messrs. George T. Lascelle, rector, and J. Hugh Hooper assisted. Interment was in Hudson Falls.

ROBERT E. MARSHALL, PRIEST

BOSTON—The Rev. Robert Eliot Marshall, 54, rector of the Church of the Redeemer, in Lexington, died on September 21st in Watertown, N. Y., where he was vacationing.

The Rev. Mr. Marshall was born in Boston on June 1, 1883, the son of Andrew Marshall and Emily A. Hentz Marshall. He obtained the degree of Bachelor of Arts at Dartmouth College in 1904; attended the General Theological Seminary in 1910, and received the degree of Bachelor of Divinity in 1919. He was ordained to the diaconate in 1910 by Bishop Partridge, and advanced to the priesthood in 1911 by Bishop Greer.

He served as curate at St. Mary's Church, Bronx, New York City, from 1910 to 1911; as assistant minister at Trinity Church, Hartford, Conn., from 1911 to 1920; as rector of St. Matthew's Church, Bedford, N. Y., from 1920 to 1922; as rector of Holderness school, Plymouth, N. H., for six years; and served at St. Mark's Church, Dorchester, Boston, from 1928 to 1930.

CHURCH KALENDAR

OCTOBER

- 3. Nineteenth Sunday after Trinity.
- 10. Twentieth Sunday after Trinity.
- 17. First Sunday after Trinity.
- 18. St. Luke. (Monday.)
- 24. Twenty-second Sunday after Trinity.
- 28. SS. Simon and Jude. (Thursday.)
- 31. Twenty-third Sunday after Trinity.

KALENDAR OF COMING EVENTS

OCTOBER

- 6-20. General Convention.
- 6. Broadcast of Opening Service, 11 A.M., E.S.T., over WLW, Cincinnati.
- 10. Church of the Air Program, 10 A.M., E.S.T., by Rev. Dr. ZeB. T. Phillips, over Columbia Broadcasting System; 2:15 P.M., E.S.T., Broadcast of Drama of Missions, over WLW.
- 13. Hymns of All Churches, General Convention Broadcast, 1:15 P.M., E.S.T., by C. P. Morehouse, Editor of THE LIVING CHURCH, over Columbia Broadcasting System.

AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

- 11. St. George's, Bridgeport, Conn.
- 12. St. Stephen's, Fall River, N. Y.
- 13. St. John's, Dunkirk, N. Y.
- 14. O. S. F. Little Portion, N. Y.
- 15. Trinity, Bridgeport, Conn.
- 16. Trinity, Easton, Pa.

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Announce Church Union Meeting at Convention

CINCINNATI—The mass meeting of the American Church Union at General Convention will be held on October 14th at 4:30 P.M. at the Wesley Methodist Church, it is announced.

The church is located opposite Masonic temple, General Convention headquarters. The Church Union will also have a booth at the Convention.

Extensive preparations are already under way for next year's Catholic Congress, to be held in New York under the auspices of the Church Union in October, 1938.

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CORRESPONDENCE

(Continued from page 392)

containing an intercession for a Catholic-minded priest to be called to a certain parish in California, remarking that their last rector came from way back East, and wondering whether they could do the same thing in spite of the state's not being free from the unemployment curse. That reminds us of the fact that a number of our vestries are just as much to blame as the bishops, in the direction of bringing men in from outside when suitable men are within easy reach.

If my information is correct it would be useless for our unemployed clergy to appeal to our Missionary Department for work, while at least the older ones would hardly be fit for such foreign service as Mr. Fryer suggests [L. C., August 21st]. Personally I believe that America is sufficiently pagan to need the services of every available man.

I am unable to attend church regularly now, nor do I go as often as I might. The last time was in a small town, and I noted that only about one-sixth of those present were men, including clergy and boys. My contacts show that men especially are disgusted with this unemployment situation, perhaps in part because it produces additional competition in secular work, but mostly because we simply cannot tolerate the hypocrisy involved. I have often wondered that your columns have not been literally swamped with protests, both from laymen and employed clergy.

Certainly during the thousands of miles I have covered during the last year or two I have heard enough serious criticism to justify my surprise.

LAURENCE NEWELL.

Los Angeles.

TO THE EDITOR: The most impressive thing in connection with the clergy unemployment situation is the utter disregard of Christian principles by those who are supposed to be our leaders. Take previous letters for example.

These men are loyal, and it is hard to get them to commit themselves. One man did say that the strain of everything was "getting" both his wife and himself, and that if a breakdown came he would consider the Bishop directly responsible for it. Some while ago I attended service in a small city in a diocese fairly near to this. It did not need the doctor's hood worn by the priest to prove him to be a cultured and educated gentleman, while he was one of the best preachers I had heard in a long time. To my astonishment I learned he was unemployed. Having opportunity, I made a few inquiries in the small town where he lived, finding that he and his wife were held in the highest regard and respect there, while intense disgust was expressed over the Bishop's neglect of his existence and the fact that he was obliged to do unsuitable secular work for a bare existence. I was told he held regular services at his house and was much sought after by all types for counsel and help, besides being very useful in other good works. Unemployment was due to serious illness some years before, while he was "only licensed." A clear case of the neglect of a first-class man for reasons known only to the Bishop, and evidently not good reasons, for room had been found over and over again for new ordinands and men from outside the diocese. And this is but one of many cases!

I remember overhearing a bishop, after the last General Convention, tell someone

how he had there reported none unemployed, although he had several! How many more did likewise and thus prevented the real seriousness of the situation then becoming known. Somewhere I saw it claimed that there was no more responsibility for unemployed clergy than for unemployed lawyers or physicians. What a fallacy. So far as college and seminary go, it is true enough, but at ordination the comparison ceases. Then the Church definitely assumes responsibility for the welfare and work of the priest *for life*—or the service is a farce—at least so long as the man himself so desires. Until the pension age or disability intervenes, no bishop can rightly disclaim responsibility for any licensed or canonically resident man in his diocese. Poverty, lack of food and clothing, worry, sickness, insanity, or suicide (which God forbid!) on the part of any unemployed priest is the direct fault of the particular bishop concerned, and it is useless for any bishop to put forth such paltry excuses as have been given from time to time.

We expect the Church to set an example of Christian employment and life, and not to permit the continuance of this curse. How any bishop with his \$4,000 and up per year can square his conscience under existing conditions is beyond the comprehension of thinking laymen. There is not one iota of Christ-likeness in the whole situation. Whether in California, Arizona, Nevada, Oregon, Connecticut, or New York, the laity demand the cessation of new ordinations and importations until every unemployed priest seeking work is properly provided for; this by diocese and province throughout the country.

I have just finished reading the history, in story form, of the first missionaries in Burma. True, they were Baptists, but let us even in these days see here in America something of that same spirit of self-sacrifice and Christian love; our country sorely needs the missionary spirit and work so often extolled.

CHARLES HAMILTON.

Long Beach, Calif.

TO THE EDITOR: The last paragraph of the Rev. Mr. Young's letter [L. C., August 28th] is all right; in the rest I see no argument at all. The Rev. Mr. Salter, in the same issue, does not seem to grasp at all what I would consider to be Hugh Coleman's argument [L. C., August 8th], and which caused much satisfaction to me.

As a layman I find myself wondering just what our Lord's attitude would be toward this unemployment situation. With full agreement that the interested layman should do his best financially, as in other ways, for the Church, I cannot believe in His approval of bishops and clergy with good salaries sticking to them like glue while their brethren lack actual necessities. More of the spirit of self-sacrifice is surely needed on the part of our leaders.

Bishop A receives, say, \$600 a month, plus house and pension assessments, taxes, repairs, private office, and secretary, a total value of \$11,000 or \$12,000 a year. Vacations are no problem for him, even a trip abroad comes from time to time. In his diocese is an unemployed priest, just about killing himself to earn \$50 a month, possibly an extra \$50 now and then for Sunday duty. Does the comparison suggest Christian principles? I believe the bishop's \$600 a month could be cut in two, and the \$300 cut used to place two unemployed priests to work somewhere. None of this to prevent urging the laity to give more as they are able; but many cannot, while others are so thoroughly sickened and disgusted by the conditions under discussion that they will not—until evidence of a lasting improvement is clear. . . .

The trouble is not only a lack of money,

but a wrong application of the money that is available.

Poverty, worry, sickness, overwork in secular directions to earn the barest pittance, insanity, indifference, neglect, spite, jealousy, selfishness—all combine in enmity to the Golden Rule and the Church's welfare. So let another layman add his voice to the demand for proper provision for all the unemployed clergy seeking work throughout our land, even if it does mean a cessation of new ordinations and the frequent transfers of men hundreds and thousands of miles to the detriment of some nearby licensed or canonically resident man in distress. Practise as well as preach Christianity.

WILLIAM A. HILL.

Detroit.

Marriage and Divorce

TO THE EDITOR: Will Fr. Sasse please be good enough to explain what he means when he writes, under the heading, Bishop Johnson and Divorce [L. C., August 14th], "Why should any sincere person be unwilling to say, 'I know the Church forbids my marriage, but the Church can go where she likes. I am going to the justice of the peace. Make the most of it'? Even then, they are not excommunicated unless the Bishop pronounces sentence, and our own good Bishop of Pennsylvania generally refrains from doing so."

For some time I have been under the impression that baptized Christians of the one, Holy, Catholic, and Apostolic Church who wilfully reject this sacramental grace,

Opening Service of Convention

TO THE EDITOR: Will you please give the following a prominent place in your next issue of THE LIVING CHURCH?

As hosts of the General Convention we are planning to have the opening service in the great stadium at the University of Cincinnati. All preparations are being made for a fine procession. It is to be hoped that all visiting clergy will bring their vestments; green stoles and hoods. All members of the procession are asked to use the Calhoun street entrance to the university gymnasium. There rooms and accommodations will be prepared to meet the needs of all participants. They should report at least an hour before the service. The service will be at 11 o'clock, Eastern Standard Time.

The lay deputies will also assemble at the gymnasium at 10:15.

(Rev.) ROBERT S. LAMBERT,
Chairman, Opening Service Committee.
Cincinnati.

bestowed through this same Church, *automatically excommunicate themselves*. Fr. Scratchley writes in Christian Marriage [L. C., August 14th], "Of course the blessing of the Church is not the essence of marriage, but it, like all sacramental acts, gives to the properly disposed the grace necessary for the life." Doesn't it stand to reason then that, in essence, those who wilfully and with understanding *cut themselves off* thus from the

life of the Church have already excommunicated themselves regardless of what any Bishop says? Isn't that the price paid for disloyalty and disregard of the authority of Mother Church?

I wish sincerely to be set right in this question.

(Mrs.) KATHARINE R. DAVIS,
Bolton Landing, N. Y.

Communion in One Kind

TO THE EDITOR: Those who are pushing the novelty of Communion in one kind in our Church are playing with fire. Battles have been fought in Europe over the right of the laity to receive the cup. This issue was a contributing cause to the martyrdom of John Hus. If, as I have a hunch, our civilization is destined to revert to a period akin to the dark ages, we can well imagine the issue of Communion in both kinds flaring up again, to the extent of physical combat. If so, those lovers of novelty in our Church, now advocating Communion in one kind, will be contributing to that hideous sin. The argument of uniformity in the West is obsolete. The world is being so welded together that East and West, as such, are passing. The Orthodox Church's administering by intinction is a witness of the right of the laity to receive the Blessed Sacrament in both kinds. . . . The Anglican Church, or any branch of it, should never recede from the position taken at her Reformation, that under normal conditions and circumstances, the normal method of administering the Sac-

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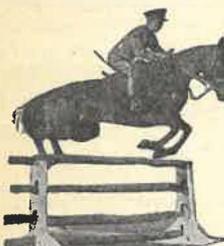
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rament of Life is as we have been administering it now for 400 years; that administering it in any other manner is unusual, exceptional, and justified only by the abnor-

mal conditions surrounding that particular time or the circumstances. I have administered in one kind and by intinction a good many times, but I always recognized it as

unusual, justified only by abnormal, serious circumstances. . . .

(Rev.) A. L. BYRON-CURTIS.

Utica, N. Y.



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ANNOUNCEMENTS

Died

FOXWELL—**RICHARD STRONG FOXWELL**, beloved son of the late Gilbert Marshall Foxwell, priest, and Marian Strong passed on suddenly in Northern Michigan. Funeral from St. Thomas' Church, Camden, Maine, September 27th. His wife, Elizabeth Babb, and two sons, Marshall Strong and Richard Wilkes, survive him.

Resolution

The following resolution was adopted by the vestry of the Church of the Atonement at its regular meeting, September 13, 1937:

Whereas, it hath pleased Almighty God to take unto Himself the soul of the REVEREND ALFRED NEWBERY, the wardens and vestry of the Church of the Atonement desire to record their deep sense of personal loss, and their heartfelt appreciation of his many years of faithful ministry in this parish.

Father Newbery was rector of the Church of the Atonement for ten years. His consecrated leadership has left an indelible stamp on the parish and in the lives of his people. Outstanding in diocesan affairs, he also freely gave of himself and his talents to the community at large.

Ministering to his people of the Altar, he himself lived of the things of the Altar. Revered by all, those who knew him best loved him most. May he rest in peace and may light perpetual shine upon him.

Therefore be it resolved that this resolution be spread on the minutes of the vestry and that copies be sent to Mrs. Newbery, THE LIVING CHURCH, and the Chicago Diocese.

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APPLETON, Rev. Dr. FLOYD, of the diocese of Connecticut; is in charge of St. Stephen's Church, South Ozone Park, L. I., N. Y. Address, 175-47 88th Ave., Jamaica, L. I., N. Y.

BAKER, Rev. ELMER P., formerly rector of St. Mary's Church, Emmorton, Maryland; is in charge of the Church of the Resurrection, Baltimore, Maryland. Address, 2900 E. Fayette St.

BANKS, Rev. JOHN GAYNER, is vicar of St. Luke's Church, San Diego, Calif. (L. A.). Address, 2243 Front St.

BAUKNIGHT, Rev. JULIAN E., formerly rector of the Church of the Holy Comforter, Cleburne, Texas (Dal.); is rector of Christ Church, Mansfield, and in charge of Trinity Church, Natchitoches, La. Address, Mansfield, La.

BERNARDIN, Rev. Dr. J. B., formerly on the staff of All Angels' Church, New York City; is temporarily in charge of St. Andrew's Church, Kansas City, Mo. Address, 42 Janssen Pl.

BURGESS, Rev. Dr. THOMAS, formerly rector of All Hallows' Church, Wyncote, Pa.; is chaplain in the Philadelphia City Mission, with chapel in the Home for Consumptives, Chestnut Hill, with address at 45 Woodale Rd., Chestnut Hill, Philadelphia, Pa.

EMRICH, Rev. Dr. RICHARD S. M., formerly assistant at St. John's Church, Waterbury, Conn.; is instructor in the Episcopal Theological School, Cambridge, Mass. Address, 99 Brattle St.

FERRIS, Rev. THEODORE P., formerly assistant at Grace Church, New York City; is rector of Emmanuel Church, Baltimore, Maryland. Address, 811 Cathedral St.

GAST, Rev. STUART F., formerly rector of St. Paul's Church, Bloomsburg, Pa. (Har.); to be rector of Christ Church, Williamsport, Pa. (Har.), effective November 1st. Address, 119 E. 4th St.

GRINDON, Rev. HOWARD A. L., formerly rector of St. Luke's Church, Whitewater, Wis. (Mil.); is rector of the Church of St. Philip the Apostle, Cleveland, Ohio.

HAIGHT, Rev. J. McVICKAR, formerly in charge of St. Andrew's Church, New York City; is rector of that church. Office address, 2067 Fifth Ave.

HAMM, Rev. WILLIAM C., formerly curate at the Church of the Good Shepherd, Hartford, Conn.; has been elected rector of Trinity Church, Ware, and in charge of St. Mary's, Palmer, Mass. (W. Ma.). Address, Ware, Mass.

HANNUM, Rev. ELLWOOD, formerly rector of Whitemarsh Parish, Trappe, Maryland (E.); is rector of the Church of the Holy Trinity, Baltimore, Maryland. Address, 2305 W. Lanvale St.

MCCRACKEN, Rev. WALTER M., formerly special student at Nashotah House, is curate at the Church of the Atonement, Chicago, Ill. (C.). Address, 5749 Kenmore Ave.

PATTON, Rev. THEODORE, formerly rector of St. Peter's Church, Rosedale, L. I., N. Y.; is headmaster at Ascension Day School, West New Brighton, Staten Island, N. Y. Address, 14 Garden St., Castleton Corners, Staten Island, N. Y.

WILLIAMS, Rev. GEORGE F., formerly vicar of St. Luke's, San Diego, Calif. (L. A.); has been appointed chaplain of the Bishops' School, La Jolla, Calif. (L. A.).

WILLISTON, Rev. JOHN T., formerly curate at St. James' Church, South Bend, Ind. (N. I.); is curate at St. Mark's Church, Frankford, Philadelphia, Pa. Address, 1642 Harrison St.

WOOD, Rev. ALONZO L., formerly in charge of St. Margaret's Church, Margaretville, N. Y. (A.); to be chaplain at South Kent School, South Kent, Conn.

ZIADIE, Rev. WILLIAM L., of the diocese of Pennsylvania; is assistant in St. John's Parish, Butte, Mont. He will have special charge of the work at the mission of St. Paul's, and also of the Church School and Young People's work at St. John's. Address, Box 495, Butte, Mont.

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43 S. Lafayette Ave.; 1630 Lake Drive, Grand Rapids, Mich.

CHAPMAN, Rev. RAYMOND A., formerly Berkeley Divinity School, New Haven, Conn.; West Park, N. Y.

DRAPER, Rev. WILLIAM F., formerly Sendai, Japan; is in charge of St. Saviour's Church, Akita, and of Christ Church, Noshiro, with address at 31 Hodononaka Machi, Akita, Japan.

MILLER, Rev. Dr. DICKINSON S., formerly 26 Temple Place; 69 Pinckney St., Boston, Mass.

OSGOOD, Rev. Dr. PHILLIPS E., formerly 108 Marlborough St.; 116 Commonwealth Ave., Boston, Mass.

SMIELAU, Rev. FRANKLIN C., formerly 5206 Nichol St., Tampa, Fla.; General Delivery, Orlando, Fla.

RESIGNATION

DRAKE, Rev. ARCHIE IRA, as dean of St. Paul's Pro-Cathedral, Mishawaka, Ind. (N. I.), as of September 1st.

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