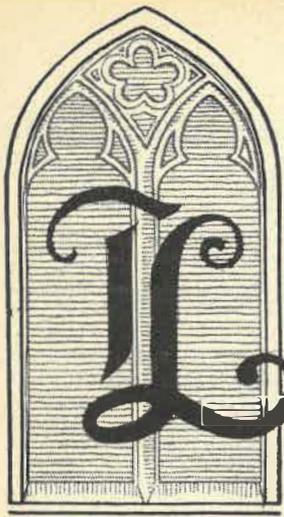


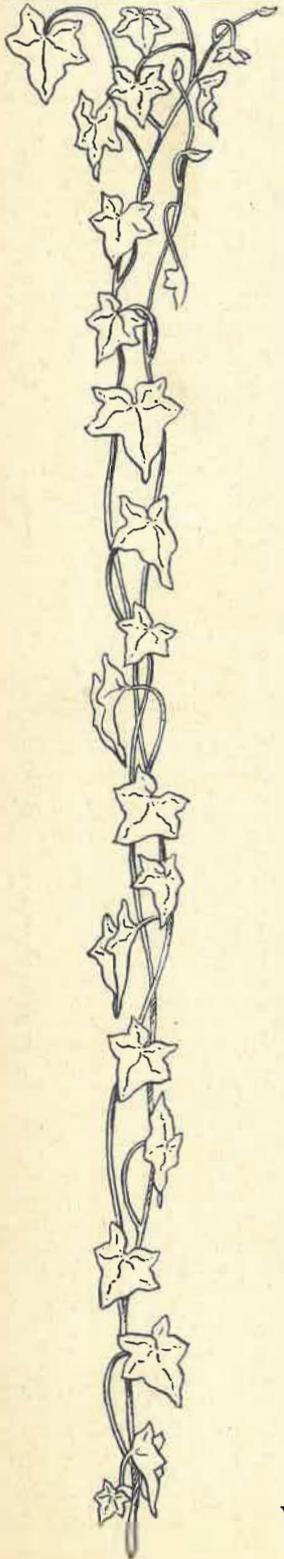
Apr 10 '37

April 10, 1937

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The Living Church



Harris & Fwing Photo.

THE RT. REV. NATHANIEL S. THOMAS, D.D.
Bishop Thomas died last week in Palm Springs, Fla.

(See page 467)

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CORRESPONDENCE

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

Dr. Gresham Machen

TO THE EDITOR: I do not believe I have noted in your columns any mention of the death of Dr. Gresham Machen of Westminster Seminary, Philadelphia, which occurred a short while back. THE LIVING CHURCH invited Dr. Machen a few years ago to find a more comfortable place in the Anglican communion, where his great work in defense of the faith would be appreciated better. Therefore a few words about him might not be out of place.

Dr. Machen was one of the outstanding New Testament scholars of this generation. His defense of the Christian faith in the Virgin Birth is the most massive monument of careful scholarship an American has written on this subject. It was my privilege to take this subject as a course under him at Princeton, and his loyalty to the faith and careful fairness was remarkable. His *Origin of St. Paul's Religion* was on many Lenten reading lists and was used as a textbook in at least one of our seminaries. His *What is Faith?* was hailed in Great Britain as a most significant modern contribution.

He was continually engaged in what he believed to be necessary controversy for the faith once delivered. This eventually caused him to be forced to leave the Northern Presbyterian Church and to begin a new seminary at Philadelphia. But he was not the typical bitter and disagreeable controversialist one might imagine. Like Chesterton, whom he was fond of reading and quoting, he mingled humor with even the sternest theology. He kept open house for students and his room was a Mecca for all. He was entirely liberal in hospitality. And to enjoy his games and feasts was to realize that the defense of the Gospel does not involve personal intolerance.

Dr. Machen rarely called himself a Catholic; yet his defense of the faith was as truly Catholic as some of his secondary views were Calvinist. The Church of Christ is deeply indebted to him.

(Rev.) CHARLES GRANVILLE HAMILTON,
Aberdeen, Miss.

The Marriage Racket

TO THE EDITOR: In view of your editorial [L. C., April 3d] in which you mention "Elkton's scandal" and the "offending ministers as being of 'various Protestant bodies'" I am forced to "take up the cudgel" on behalf of my Protestant brethren who are legitimately ordained ministers of their bodies and actually serving congregations in this community. While none of them, perhaps, had any compunctions about uniting in marriage any or all proper persons who applied to them I am positive that none of them were ever mixed up in "gin-marriages" or what is known here as the "marriage racket." The so-called ministers who worked the racket were men whose ordinations were on a par with that of Joe Penner's Duck. . . . The majority, all who have been here during my residence, were ordained in this way for the express purpose of coming to Elkton to engage in business as "marrying parsons." None of them have ever served in any way as true ministers. They have never held any churches and I doubt if they have ever even read the Bible let alone expound it. Maryland law allows for no marriage except by a

minister of some denomination or faith and that is why such a situation came into being.

Upon taking residence in this community I wrote to one of the judges of the circuit court stating that I felt it was a gratuitous insult on the part of the state of Maryland and the judiciary to the legitimate local clergy to permit such a state of affairs to continue; for no one, with the exception of the people who lived in the town and knew these men and their conduct personally, made any differentiation between the ministers of Christ and the racketeers, who called themselves ministers (perhaps they wrote their own ordination certificates. I don't know. The authorities never called upon them for any proof to the contrary) and were so accepted by the state. As a result of that the open violations of the law, by the clerk of the court, in issuing licenses at all hours of the night and on Sundays and holidays, for an extra \$5.00, sometimes \$10.00, that went into his own pocket, ceased. The office was shuttered and dark in the front but those who were in on the racket could sneak with their couples down an alley to the back door as the tippler did to speakeasies in the days of prohibition and get a license just as easily as before. . . .

I feel that in fairness to the Protestant ministers who are, in their way, doing a good work in this community, your readers should know the true facts of the case.

(Rev.) J. WARREN ALBINSON.

Elkton, Md.

The Oxford Group

TO THE EDITOR: As one who has been associated with the Oxford Group for nearly 11 years, and has had to meet many queries and criticisms of the Oxford Group, I was interested in Dr. Niebuhr's article in THE LIVING CHURCH regarding Mr. Buch-

man's comment on Hitler, and in the Rev. J. J. Guenther's letter in your issue of March 27th.

I regret that Mr. Buchman's statement took such form as to be easily misinterpreted. It appears to be another error in judgment, the burden of which the Oxford Group as a whole must bear. However, I think that many will agree that Hitler has ability and more than usual qualities of leadership—or else how has he obtained and kept such a hold over the German people these past several years? I believe that, as Mr. Buchman saw those qualities demonstrated, he could not help but think what great things a man like Hitler might do toward bringing in the kingdom of God in Europe, were he to allow the Holy Spirit to direct the use of his abilities rather than, as is the actual case with Hitler, being driven by his own utterly selfish—even maniacal—lust for power.

In a day when so much that purports to be current history is really propaganda and when many out of the fear in their hearts become suspicious of and intolerant toward any whose opinions differ from their own, it seems important that those in positions of responsibility and leadership should take special pains to consider their words lest they add to the world's confusion instead of being a part in the world's cure.

RUTH M. BRYANT.

Fair Haven, Vt.

Spain

TO THE EDITOR: Church people of today shudder when they read of the times of Henry VIII and Philip II and Charles IX, when Catholics slaughtered Protestants and Protestants massacred Catholics. And then the readers console themselves with the comforting thought that such things cannot happen now.

But only last week Baltimore witnessed the sad spectacle of an Episcopal minister, a Presbyterian minister, and a Jewish rabbi seated on the platform at a meeting held to further the cause of the Spanish "Loyalists" (Communists) who are looting churches, burning convents, and slaughtering priests and nuns.

As pointed out by the Rev. Wythe Leigh Kinsolving, of the Episcopal Church, in an excellent letter in the *New York Times* the other day, it will be a terrible blow to Christianity if the Roman Church is wiped out in Spain, which will be the case if the Communists ("Loyalists") triumph.

RICHARD D. STEUART.

Baltimore, Md.

Stow, Not Skowe

TO THE EDITOR: John Allen Powell is correct [L. C., March 27th] in writing that the name, cast on the Liberty Bell, of the ancestor of the late Mrs. Thomas A. Hilton should have been Stow, and not Skowe, as reported by me [L. C., February 20th]. Not wishing to trouble Archdeacon Hilton at the time of his bereavement, I took the spelling from a local daily paper, which evidently had it wrong.

Your Olympia correspondent,

(Rev.) W. B. TURRILL.

Seattle.

The Living Church

Established 1878

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

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EDITORIALS AND COMMENTS

Whose Responsibility?

THE ARTICLE in this issue by the Rev. Lewis Sasse, II, is a specific factual example of a condition that is fairly widespread—the virtual impossibility of giving any Church teaching to Church boys and girls enrolled in schools maintained by other religious bodies. The example here given has to do with a Quaker school, but it might be paralleled in the case of schools of many other denominations.

Here is a Quaker school in which approximately one-seventh of the students come from homes in which the parents are at least nominal members of the Episcopal Church. Most of these girls and boys have been baptized in the Church; many of them have been confirmed. On the faculty of the school there are also members of the Episcopal Church. Nevertheless, despite the unvarying politeness of the head of the school it is virtually impossible for the boys and girls who wish to perform their Church duties to do so, or for the rector of the nearby Episcopal church to minister to them.

We do not blame the Quaker school authorities for this situation. If this Editor were a Quaker he would regard the sacraments of the Episcopal Church as so much black magic; if he were the headmaster of a Quaker school he would do everything in his power to prevent his students from being exposed to such magic. He would moreover take advantage of every possible opportunity to present to his students the simplicity and dignity of Quaker faith and practice in contrast to what he conceived to be the errors and excesses of contemporary Protestantism, Anglicanism, and Romanism.

No, the fault is to be laid primarily at the doors of Church parents who send their children to sectarian schools. Are they completely indifferent to the religious education of their children? Apparently in this case they are, for the parents of only six children out of 30 even took the trouble to reply to a letter from the rector in regard to their religious training.

And it seems to us that a part of the responsibility is also that of the local rectors of these young people and of their parents. Did these rectors remind the parents and godparents of their responsibility to bring these boys and girls to the bishop for confirmation? Did they present the advantages of sending them to a school under the auspices of the Church? If they found the parents still determined to send their young

people to a sectarian school, did they at least notify the student chaplain or rector of the Episcopal church nearest the school?

Fr. Sasse well asks: "If the Sunday obligation to attend church is set aside in preparatory schools, why attempt 'student work' in colleges when it is too late in the case of many students who come from schools like this?" But he adds the testimony of the Church chaplain at Swarthmore, that of 400 Episcopal students coming to that college in his seven years there, rectors advised him of the presence of only 25. So it would seem that these boys and girls, unless they are exceptionally fortunate, will be as unlikely to receive the ministrations of the Church when they get to college as they are in preparatory schools.

Is it any wonder that our young people fall away from the Church or lose their faith entirely when they come up against the problems of adolescence or the experiences of young manhood and womanhood? Is it not rather amazing, with such hit-or-miss methods of religious education and such general indifference on the part of parents and even of the clergy, that so many of our young people really do continue loyal to the Church?

In Our Own Tongue

THE JESUIT weekly, *America*, has been publishing a series of articles by Fr. Gerard Donnelly, S.J., dealing with the various groups of Uniats in America. The Uniats are Christians of various Eastern rites who have at one time or another split off from the Eastern Orthodox communion and accepted the Papal obedience, retaining many of their own rites and ceremonies. In the issue of April 3d, Fr. Donnelly considers the Rumanian Uniats, and one paragraph in this article is particularly interesting. Tracing the experience of a typical member of this group, he says:

"He has one advantage in his Mass, though, which the rest of us—once we have conquered our astonishment—will be vastly tempted to envy. It is a matter of language. Perhaps it might be explained by saying that if we Americans enjoyed the same privilege, we would hear our Mass entirely in English—the prayers, the Preface, the Consecration, and all. Nor would this be the old English of our Bible, with its 'Suffer

thou's' and 'Lest ye's,' nor even the grave, old-fashioned language of our prayer books. On the contrary, we would hear our Mass in the living, contemporary English of the day's newspapers."

It is interesting indeed to find a Jesuit priest who admits that his fellow-Catholics of the Latin rite would be "vastly tempted to envy" the privilege of hearing Mass in their own language. Fortunately we Anglo-Catholics have that privilege and it is to be hoped that we appreciate it to the utmost. Incidentally, it is because we have the Mass in our own language that we seldom speak of "hearing Mass" as do our Roman brethren. It is one of the glorious privileges of the Catholicism of the Anglican Church that we do not have to rest content with merely "hearing Mass" in a foreign language but can intelligently and whole-heartedly participate in this greatest act of Christian worship in our own tongue.

San Francisco

THE EYES of men and women interested in social welfare are turned today toward San Francisco, where for 16 months an investigation of civic graft and corruption has been in process under Edward N. Atherton, former Federal agent. The facts that he has brought to light are enough to shock even the most complacent citizens, chief among them being the lining of official pockets with profits derived from the "protection" of gambling and prostitution.

With the necessity for cleaning up such a situation all right-minded citizens will agree; but unfortunately the remedy that Mr. Atherton proposes is one that runs directly contrary to Christian morality and to the findings of social science. It is unfortunate that two San Francisco clergymen, one of them the rector of an Episcopal church, expressed public agreement with Mr. Atherton's suggestion that the city go back to the old restricted district plan, whereby a certain part of the city is set aside as an officially tolerated and more or less regulated "red light district."

Bishop Parsons of California has been quick to repudiate this unfortunate endorsement by a priest of the Church as in any way representative of the Church's attitude. Writing in his diocesan paper, the *Pacific Churchman*, he says:

"One of the recommendations of the report is the legalizing of prostitution. The community should remember that there is a wide distinction between accepting the facts presented in a report of this kind and assuming that the able investigator who produced them knows the best way out. The regulation of vice is the attempt to cure one evil by legalizing another. Anyone familiar with the history of attempts to solve the difficult problems connected with prostitution which have been made not only in Christian civilization but elsewhere will realize that this is no simple matter. There is little foundation for the theory that the legalizing and segregating of this evil brings any satisfactory results. The mayor and the health director are eminently right in the position which they have taken against it. This evil is international in scope. It has been and is being studied with care by experts. The tendency is away from rather than toward legalization or the licensing of these unfortunate women. But quite apart from that, anyone who stops to think of it realizes that segregating 'red light' districts, with what purports to be proper medical examination, simply increases temptation.

"There is no short cut out of this evil. Religion, education, religious and moral training, Christian faith and standards are the only other lines of cure.

"I ask all of our Church people to refrain from hasty judgments and impulsive acceptance of what seems a plausible

solution. Let us back every effort to clean out the graft and let us not try to cure one evil by legalizing another."

The setting apart of one section of the city in which vice is tolerated has notoriously failed in the past to prevent the evil effects of prostitution. If a section is to be set apart for this purpose, why not another section in which murder will be tolerated and still another in which kidnappers will be protected?

We hope the Christian people of San Francisco will see to it that the conditions revealed by the Atherton report are speedily remedied. Other cities have cleaned up even worse conditions than this. An effective remedy for municipal corruption can be found when enlightened public opinion demands it. But the way to accomplish this desirable object is not the way indicated by Mr. Atherton.

The Social Hygiene Campaign

IN A RECENT editorial [L. C., February 27th] we commended the diocese of Lexington for facing the problem of venereal disease in connection with marriages performed in the Church, but expressed our view that adequate civil legislation was a more hopeful approach to the subject than direct action on the part of the clergy. In that editorial we were dealing with only one aspect of the subject, the prevention of marriages between individuals suffering from contagious venereal diseases.

There is however another aspect in which the clergy, social workers, and Church people generally can be of practical assistance to the medical profession in its efforts to stamp out venereal diseases. Medical authorities say that there is no reason why these diseases, especially syphilis, should not be made as rare as typhoid fever. One of the most important factors in stamping out syphilis and other venereal diseases is the arousing of public opinion, and that can only be done through sane and open discussion of the subject.

The Church has a special opportunity and responsibility in this regard. All too often Church people have been content to turn this subject aside (if they discuss it at all) with some such quotation as: "The wages of sin is death." In the minds of such persons the term "sin" seems to apply almost exclusively to violation of the seventh commandment, and it is smugly assumed that the existence of venereal disease in an individual is *prima facie* evidence of violation of that commandment. Both of these assumptions are untrue. Spiritual pride is a far greater sin than adultery. Moreover venereal disease is by no means the inevitable and unfailing result of committing the scarlet sin. Many persons inherit syphilis or contract it innocently; many others violate the sexual code and do not contract it.

The Church's teaching on sexual morality is clear and unequivocal. It does not need to be bolstered up by prudery or by refusal to face the facts in regard to sexual diseases. Indeed the Christian concern for the purity of family life should lead Christian men and women to be eager supporters of every effort to stamp out so-called social diseases.

The American Social Hygiene Association is doing a splendid work in educating the public to the facts in the situation and enlisting public support for a united campaign against venereal diseases. President Roosevelt has given his unqualified support to this campaign, stating: "Attainment of your objectives would do much to conserve our human resources and would reduce considerably the present large costs for the community care of the disastrous results of the venereal

diseases." Moreover, the Social Security Act has made funds available to supplement state and local appropriations in promoting community health work so that no locality need fail to carry on this work because of lack of funds. As the editor of *Collier's* observed in a recent editorial: "The money can be secured if the local authorities will apply for it."

The time has come for all decent men and women, particularly those who are devoted to the preservation of the Christian home, to give their unqualified support to this campaign. Specific methods of approach will vary from community to community, but the need of adequate education and an intelligent approach to the subject is universal. If the Christian forces of this country will put their best efforts behind this campaign individually and collectively, the scourge of venereal disease can be virtually eliminated from America in this generation.

The Merit System

A SHORT time ago a formal Princeton publication called attention to a most significant fact, very promising in the long view now emerging from the present political and economic welter. This is a widening recognition of the vital need for good personnel in government. Certainly, if free democratic government is to endure against the flood tide of Communist and Fascist dictatorships, it must be made to work on a high level of effectiveness and solely in the widest public interest.

The stress of actual experience during the past few years has made it apparent that this high purpose is not to be achieved with "to the victors belong the spoils" as a working principle of recruiting. The National Municipal League reports that there is more genuine serious study of local government going on in the United States at the present time than ever before within its experience. One factor it points out is that diminishing personal incomes have forced citizens to take a serious interest in governmental affairs. It might also have pointed out the very great increase in public services, not alone in the field of relief, philanthropy, and social work, but in all branches of governmental activities.

Lowell said many years ago that no question involving the welfare of a million people could be considered unimportant. What would he say about questions involving the welfare of 120,000,000 people?

There are many encouraging signs to be noted. First and foremost is the extension of the merit principle to the Post Office Department. While this may be regarded, as it is called by some, "frozen civil service" it is a step forward as places there can in the future be filled only after competitive examination to test the applicant's ability to perform the duties of the office.

Another encouraging development is the President's proposal to extend civil service reform "upward, downward, and outward." This recommendation is not self-enforcing, but requires legislation by Congress to become effective, and there are not wanting signs that that body will try to obstruct most of the proposals. The huge Presidential majority in both houses is by no means assurance that the necessary laws will be passed. It is a mighty difficult task to separate a spoilsman from his mess of pottage.

Nevertheless times are changing, and, so far as this feature is concerned, for the better. Who a year ago would have predicted that Arkansas would achieve the distinction of adopting the first state civil service law in 1937 when Gov. Carl E. Bailey, on February 3d, signed a bill that passed both houses

of the legislature? In signing the bill, Governor Bailey said that "competent employees will have security of tenure and encouragement to make public service a career." Certainly this may be regarded as auspicious.

The University of Texas has just published a valuable brochure on *Municipal Civil Service*, which clearly foreshadows an advance in that state, where we are told that the opportunity for a general attack on the personnel problem is greater today than at any time in the past.

Evidence to the same effect could be adduced in very considerable quantity, but these two states are selected because in the past they have been recognized as progressive in governmental affairs. They show that the people are awakening to the fact that the spoils system, which has continued generation after generation irrespective of the party in power, has become, as Lincoln put it, "a greater danger to the republic than the rebellion."

Courageous Opposition

IT IS difficult for Americans to realize the grimness underlying the Church and State struggle in Germany. When one reads, for example, such a document as the pastoral letter published in our issue of March 6th, which was smuggled out of Germany by an American priest, it is hard to appreciate the tremendous risk taken by any individual responsible for letting that document get into the hands of a foreigner. The London *Church Times*, in its issue of March 12th, tells what happened to a Confessional minister, Dr. Weissler, who was accused of giving to the foreign press a copy of the letter sent by Confessional Church leaders to Hitler last May. Imprisoned in a concentration camp since that time, Dr. Weissler is now officially reported to have "committed suicide." Anyone who knows anything about Nazi concentration camps realizes what this means.

In view of such instances, the Christians of Germany, Catholic and Protestant, who continue to oppose the Nazi attacks on religion are exhibiting splendid courage. Dr. Martin Dibelius, one of the leading Protestant theologians of Europe today, has made himself a clear target for Nazi revenge by publishing a pamphlet contradicting the statement of Hans Kerrl, the Minister of Ecclesiastical Affairs, that revelation is a matter of race and blood. This pamphlet, according to the *Church Times*, has been seized by the secret police but no action has as yet been taken against its author.

Dr. Martin Niemoller is another courageous leader of the Confessional Front who has somehow managed so far to escape imprisonment, though he has on more than one occasion been barred from public speaking and preaching. As the news item in this issue indicates, he is scheduled to address a large meeting this week and his friends are anxiously waiting to see whether or not he will escape punishment for his temerity.

It cannot be too strongly emphasized that Christianity itself is on trial in Nazi Germany today. It is not simply a question of one party against another or one Christian Church being made an object of attack. The Nazi philosophy has no place in it for Christianity, and there is no place in Nazi Germany for anything that is not in harmony with Nazi philosophy. Christianity, if it is to endure in a Nazi State, must be so changed that it will hardly be recognized as the religion of Jesus Christ. That is the tremendous significance of the Church-State struggle in Germany.

THE PRIDE of ancestry increases in the ratio of distance.
—"Prue and I."

The Roman Church and the Nazis

By the Rev. Henry Smith Leiper, D.D.

American Executive Secretary, Universal Christian Council

COMMENTING ON the recent order of the German government that no more Germans accept Nobel prizes, a friend of mine in Berlin says: "Anything and everything international, even Esperanto, is anathema to Nazis. This is a cardinal point not to be forgotten." Here of course is the basic reason for the Nazi determination to get rid of Christianity, and in particular the Roman Catholic Church.

The recent publication of the remarkable encyclical of Pope Pius XI against National Socialist ideology and practices has riveted the attention of the world on the struggle between the two great totalitarian systems—that of Hitler and that of Rome. While all genuine Christianity must be totalitarian, only that of Rome is externalized in an authoritarian sense. Naturally the most acute clash has all along been bound to occur between the representatives of these two mutually exclusive ideas, with their corresponding authorities.

The issues have been fairly clear for at least one and a half years. Discussion of the Concordat signed in 1933 has been almost universal because of the flagrant way in which it was constantly violated. The currency exchange trials and trials based on charges of immorality having failed to shake the confidence of the people in their Christian leaders, the Nazi State made a particular drive against the confessional school as maintained by the Roman Church. The most recent high points in this struggle have been the interview of Cardinal von Faulhaber with Hitler which was so unsuccessful that the Cardinal was led soon afterward to preach the sermon in which he charged that practically every point of the Concordat had been violated, and made the observation that a government which did not keep its promises to its own people could not expect to win the confidence of the nations with respect to its national commitments.

Following this widely publicized interview and the sermon which signaled its failure, a delegation of the German episcopate, made up of Cardinals Bertram and Schulte, presented a memorial to Hitler summarizing the complaints of the Catholic Church. For two hours it appears that the Fuehrer delivered an oration to them in which he elaborated Nazi ideas and evaded any answer to their plea. Perhaps it is fair to say that the answer has been given by the party in the organization of its new "inner mission" for preaching the gospel of Nordic culture. This "Association for German Racial and Cultural Traditions" is openly committed to the direct and indirect violation of every agreement into which the Reich has entered with both major Christian communions.

The Bishop of Berlin, Count von Preysing, celebrated the anniversary of the coronation of Pope Pius XI by preaching a sermon in the presence of the diplomatic corps accredited to Berlin in which he outlined in the most direct and candid way the violations of the Concordat of which Catholicism holds the Nazi government guilty. Similarly the Archbishop of Bamberg in his Lenten pastoral letter distinguished between true Christianity and that false and emasculated doctrine which is preached by the advocates of Hitler's "positive Christianity." After having frankly avowed their willingness to fight atheistic Communism, the Roman Catholic Bishops indicate that the pagan drive of the Nazis is equally dangerous for Christianity. As Bishop Sproll of Rottenburg has stated, "Hatred of Christ has spread in Germany and anti-Christianity

is advancing. They hate the religion of the Cross because they are trying to root out the Church of the Crucified in Germany also."

"*Deutschland über Alles*" has come to have a new meaning as it becomes clear that faith in Germany is to supplant faith in God. The only religious groups who are enthusiastically following the trend of Nazi development are turning to German faith with the declaration "Our sacraments are work, struggle, and love; our priest is every race-conscious German man; our Bible is the German soul and its values."

The elimination of the denominational schools in the Saar, which was ordered shortly before Easter, caused the Bishops of Speyer and Trier to forbid the ringing of church bells or the celebration of high mass.

The same tactics as were employed by the secret police in the attempt to destroy every copy of the Confessional Church manifesto last summer have been employed to discover and to destroy all available copies of the Pope's encyclical which was read on Palm and Easter Sundays in Roman Catholic churches after having been brought to Germany by airplane. I quite agree with Dr. Adolf Keller [see page 468] that Protestants everywhere will agree with practically every statement which is contained in the encyclical. It is a clear indication that the Holy Father is convinced that the point has been reached in Germany where not only the Roman Catholic Church but Christianity as a whole must fight with its back to the wall. As Albion Ross, the able correspondent to the *New York Times* pointed out in his wireless dispatch to his paper on March 27th, "The fact has not been overlooked here (Berlin) that the papal encyclical came at a moment when the Protestant Church is more seriously threatened than the Catholic. Victory for the German Christians in the Protestant elections might well lead to the creation of a national Church. Such a movement would, however, probably turn out to be as dangerous for Catholicism as for Protestantism." It is significant that from the time of the arrest of 600 pastors in the Dahlem Synod three years ago the German Roman Catholic clergy have everywhere supported Protestants in their resistance to State control of Church matters. It is even known that quiet consultation is constantly taking place between the leaders of the two great communions, and Protestants in Prussia have shown their appreciation of Roman Catholic aid by taking up the cause of the confessional school.

Hans Kerrl is reported by Mr. Ross to have said recently, "Both President Zöllner (Protestant) and Bishop Count Galen of Münster (Roman Catholic) tried to tell me that Christianity means the faith that Christ is the Son of God. That made me laugh." This attitude is quite in keeping with the insistence of the Rosenberg-Himmler-Darre-Schirach "inner mission" that no pastor shall be allowed to mention the fact that Jesus was a Jew or to quote "the Jew Paul."

While there is little to encourage hope in the present situation there is at least some evidence that the encyclical was released by the Vatican because of the belief that Hitler is weaker at the present time than since June 30, 1934. Whether that is true or not it is certainly clear that a much more complete agreement has been reached between all elements of Christianity in Germany, with the exception of the German Christians who sold out in advance to fanatical nationalism.

Does Their Religion Matter?

By the Rev. Lewis Sasse, II

Rector of St. Luke's Church, Newton, Pa.

IS EDUCATION more important to the adolescent than religion? If parents are given the opportunity to send their boy to a splendidly equipped and maintained co-educational preparatory school, abreast of the latest developments in the field of education but inimical to Catholic faith and practice, should they choose this school rather than a Church preparatory school perhaps not quite as good? Nominally Episcopal teachers on the faculty at the school say they should. George Walton, Quaker principal, says in a letter to the Pennsylvania department of religious education, that parents know their children must attend meeting every "first day" and suggests they choose some other school if the rule offends them. More than this, 30 to 50 nominal Church families a year, for the past four years, have decided the George School faculty and trustees are right, for their children have been or are in the school at the present time. The strange anomaly is that parents who do not care whether their children ever see the inside of a church for four years, pay several hundred dollars a year just to write the word "Episcopalian," or more probably "Protestant Episcopalian," opposite the "Religious Denomination" of the application blank. The \$900 tuition fee for non-Quakers is cut materially in the case of "Friends."

The attitude of the school toward the local church, which is about one mile distant, has been one of frigid politeness. Always frigid. Always polite. After a few visits to boys in their rooms and a visit with a girl or so in the lobby, the priest is told by an Episcopal teacher that, "Really, the students are so busy, it would be better if you see them when they attend church." Since they are permitted to attend church only once a month, and then only by special permission from the dean, which is given in most cases, but under circumstances which make it decidedly discouraging, the priest does not get to know them. Boys and girls cannot attend together as in the case of the Quaker meeting. And they must pay the penalty of attending both meeting and church if possible. As the year draws to a close, students often assert themselves. A boy and girl who graduated last June and who expected to attend college in different sections of the country the next year, defied the rule and were present at church every Sunday, very much together, for about six weeks. He was a serious chap, an honor man who won a scholarship to a leading university.

There also comes to mind the young son of a New York hotel owner and manufacturer, very conscious of his father's wealth. For a whole year, he came up to the early Mass on his "bike," and ate breakfast at his own expense at a restaurant. An 8 o'clock school breakfast and a 7:30 Mass cannot be reconciled. When rebuked by the head of the religious instruction at the school, this boy replied with spirit that his father paid to have him taught letters and not religion and that he would ask his father to send him elsewhere if Quakerism was forced down his throat. That was that, and he was not molested again. But alas, Quaker kindness won the day where Quaker force of arms could not. After a year, he gave up his policy of being a "lone wolf." There is also the bridge between the interests of the local citizens who are members of the Episcopal Church and those of the school.

The one is decidedly conservative and Herbert Hoover, the other decidedly liberal and Norman Thomassy. Every time there is a commencement, locals are shocked at the "awful things that man said to those young people." Naturally the "townies" are not loved for these sentiments, even if they are "Friends."

Then there are teachers who belong to the Episcopal Church. Unless they are "interns" (teachers who work without pay for the experience) they hew to the line pretty closely. The older, more settled teachers and office and secretarial help defend the school's religious policy in every particular and insist there is absolutely no pressure brought to bear on them. But they do not come to church. They attend meeting. The younger ones are just as emphatic in saying they are expected to attend meeting. They come to church occasionally. Two teachers came to church regularly. It may have been chance, but one found her services dispensed with at the end of the year, and the other has mended her ways. She has not been back to church since: and that was three years ago. More could be said about the teachers, but it would not be wise.

FOR three years I tried, unsuccessfully, to fit the pieces of the George School puzzle together. Then I called on others for help. The religious instructors had been kind. One had arranged an annual tea at the rectory which he attended with the Episcopal students and teachers. I began to have conferences with the present instructor, Wilhelm Von Hubben, a refugee from Germany and an ex-Roman Catholic. I asked that the students be permitted to attend an early Mass every Sunday, a weekday Mass, or as a minimum, they be sent to church once a month instead of meeting. A service at the school itself was even spoken of. The answer was "No." I asked Archdeacon Bullitt to bring the matter to the attention of the executive council. He wrote me saying "No." I asked young Mr. Steinmetz of the department of religious education, after conferences, to have the department authorize a questionnaire to be sent to parents. His answer, in the name of the department, was "No." I am nothing if not persistent, so we finally compromised on a letter, watered down considerably, but of which Mr. Walton approved. There was some difficulty getting the addresses of the parents of the 30 Church students at the school. After I convinced the authorities the Church was not an agency and had nothing to sell, the addresses were forthcoming.

The letter, asking the parents to endorse a communion breakfast for their children, was finally sent. Replies were received from the parents of six children out of the 30. One was fully in accord with the plan. Another, a professor at Columbia, said his son was not confirmed, but approved the plan. A third, the mother of a 14-year-old boy, thought it better for him to wait a year, as he was not yet confirmed. A fourth, the mother of two children, said they were thinking of joining Friends meeting through their interest in the Quaker services. A fifth, the mother of a local day pupil, said her son attended church when possible. The others apparently did not care enough to reply.

While the conferences were in progress a number of stu-
(Continued on page 462)

EVERYDAY RELIGION

That Sacred Mystery—The Church

IV. THE SUPREME COLLECTIVE

THE WATCHWORD of this age is "collective." The word is anathema in many ears. Even so, the principle of the essential thing is divine. It means that men are seeking the good life in coöperation rather than "every man for himself and the devil takè the hindmost."

Even today collectivism is not easy. To attain it men must discard many things dear to their private individualism in order to join in one great central unity. If we look with realism at collectives of every sort today, we must be callous indeed not to recognize the sacrifices involved, whether it be in the new grouping of labor, the Coöperative Movement, or the distant drama in Russia, Germany, Italy, Mexico, Turkey, or Japan.

They all have sacrificed. And sacrifice is purgative. Even if the collectivism is mass selfishness displacing private selfishness, the sacrifice which drives a man to forget himself in the interest of his class or his nation bears some reward of elevation and ennoblement.

What any lover of mankind must deplore is that this great out-pouring of passionate devotion should be managed and exploited for low purposes: that rich human devotion should be squandered upon gods who leave their worshipers in the lurch.

Why is that? Why is it that when the urge to coalesce has come upon men, they miss Jesus Christ, the divine and ordained Leader of a collected humanity?

The answer must lie at the Church's door—even after all perversities and mischances are subtracted. It is true that the Church cannot have any interest in a collectivism that aims merely at class leveling, or national pride, or race solidarity, or even bread to eat. These are bye-ends down which men will rush if the main road is not open.

Were the Church putting her ideology into practice; were she anything like One, Holy, Catholic, and Apostolic; can we believe that thousands of millions would today be making these panic endeavors in desperation?

Her members for ages have tried to serve two masters: Christ a little, self at almost all times. Everyone is to blame. "We have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all." It is in Christ that the sublime unborn collectivism is suffering. It is Christ who will be freed when His world brotherhood is born.

We must repent and change. Not to save ourselves. Not even to save the Church. The motive must be loyalty to God.

Our children thrill to membership in fraternities. Our women join clubs. Our men dress up solemnly in regalia and swear fidelity within fraternal orders. The employers' associations and labor unions, the political parties and patriotic societies absorb an amount of zeal which if directed to God in the Church would best serve the lesser human objective because it aimed at the perfect and the eternal.

Humanity will flounder and never know this supreme collectivism until the Church exhibits it in herself by the power of God. Here is mission! O, that the day might come when the most releasing, unifying, inspiring thing in our lives would be to look others in the face and say "we are Christians, brothers in the World Church of Christ!"

Questions Before Marriage

A NOTEWORTHY LIST of questions for those contemplating marriage has been prepared by the Rev. Frederic C. Lawrence, rector of St. Peter's Church, Cambridge, Mass., with a view toward bringing into the open before irrevocable steps have been taken some of the conflicts and tensions which if unresolved are apt to lead to unhappy or spiritually deadening marital life, even to broken homes.

The following 28 questions are given to each intending bride and groom with the admonition: "Consider these questions. Talk them over together. If I can help in any way to answer them, let me do so":

SECURITY

1. Do you both know what your total income will be?
2. Do you expect it to continue as it is, increase, or diminish?
3. How much of this income will be spent in starting housekeeping, your wedding, or paying off debts?
4. Have you budgeted your income so that you know how much you will need for rent, food, fuel, clothing, doctors, recreation, "good will" (that is, hospitality, gifts, donations, club dues, etc.), and savings?
5. How much can you afford to put aside for sickness, for increasing overhead expenses, for children, for education?
6. Have you any relatives who are, or might become, wholly or temporarily dependent on you? Does the other realize this?

INTERESTS

7. What interests have you in common? Have you considered how you will develop them?
8. What separate interests, hobbies, or obligations have you which might take time (evenings and holidays) or money from what you might otherwise spend together? Have you considered together the continuation of these activities?

PARENTS AND IN-LAWS

9. Are either of you over-dependent on your parents or inconsiderate of them or of your in-laws?
10. Is there any feeling of tension with parents or in-laws which could be cleared up at this time with a friendly, frank talk?
11. Does either of you feel restrained by the other one in carrying out what you feel are your rightful and loving obligations to your own family?
12. Are there any particular circumstances of sickness, loneliness, or isolation that will necessitate either of you being with your parents a great deal? If so, does the other realize this?
13. Are conditions such that at any time you might have to live with relatives or they with you? If so, do you both understand this?

RELIGION

14. Have you ever talked together of your ideas of God?
15. Are you a Christian? What does it mean to be a Christian?
16. Do you find reality in prayer?
17. Will you start, with your marriage, an adventure in prayer beginning with prayer together the night that you are married and learning more of it continually together?
18. Are you members of the same Church?
19. Does the Church meet your spiritual need?
20. What part will the Holy Communion and the worship of the Church play in your lives?
21. If you are not members of the same Church have you seriously studied each other's religion to find out if you might unite on one Church? Or, have you counted the cost of a divided loyalty and intelligently faced it?

PERSONAL

22. Is there anything in the life of either of you which you have concealed, or intend to conceal from the other?
23. Is there anything in marriage which you fear?—yourself, the finality of marriage, fear of each other, fear of having children, or of any of the physical aspects of marriage?
24. Is there any information which you do not possess, and feel you should have before you are married?

(Continued on page 464)

What is a Christian Social Order?

II. Non-Roman Pronouncements

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

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

THERE HAVE BEEN, during the past 30 years, numerous published utterances on social matters by groups in Christianity not in obedience to Rome. The difficulty about most of them to many observers seems to be that, for the most part, they fail to recognize: (1) the rise of national and international groups of controlling financiers, and both the demise of free competition and the apparent impossibility of restoring it; (2) the essential absurdity of production for the sake of more production, instead of production for sale and use; (3) the significance of the demand of labor for a share in industrial control.

In other words, while the Roman Church frankly recognizes the necessity for some form of revolution, the rest of the Churches seem usually, almost invariably, to assume that fundamentally capitalistic control is inevitable and that the evils of the system are accidental and correctable by an appeal to good will and a sense of justice in the controlling classes.

I. THE ANGLICAN UTTERANCES

THAT IS plainly the case with the only authoritative pronouncement so far available in Anglican circles, the Lambeth Conference's resolutions of 1930. It is somewhat startling that so mild and vague an allocution should have come from the Anglican hierarchy at the very time when *Quadragesimo Anno* was in final gestation at Rome. However, events have moved rapidly since 1930 and when the bishops meet again at Lambeth in world conclave, in 1940, it is to be expected that a more searching examination will have been made and that a more vital set of pronouncements may eventuate.

The Lambeth utterance of 1930¹ makes the following points:

(1) "Evil social conditions are . . . outward and visible signs of inward and spiritual wrong." We must not "allow self-interest to be the ruling principle of any sphere of life." "Neither industry nor commerce nor finance lie outside the borders of the Kingdom of God, for at every point they touch human values and depend on human motives." (p. 24)

(2) Unemployment has international complications; but "it is not the business of the Christian Church to suggest technical remedies. But it is our duty to rouse dull consciences and to turn the attention of all Christian people to the moral background of the picture. It is a strange paradox that the capacity of the world to produce more than it needs of almost everything should co-exist with extreme poverty." The "'discordance between consuming and producing power' calls for hard thinking and courageous action" [but on what lines is not indicated]. (p. 105)

THIS IS THE SECOND of two articles by Canon Bell on the subject of Christian statements regarding the characteristics of a Christian society. The first, which appeared in *THE LIVING CHURCH* for April 3d, dealt with the official Roman Catholic utterances on the subject.

(3) There is "an improved relationship between the different classes engaged in industry," but even yet there is small realization "that industry exists for man, not man for industry." (p. 104)

(+) In regard to the problem of finance, it "is international."

"The Church may rightly urge that the solution . . . involves human, social, and spiritual issues." It must "claim the right to be heard" [but no indication is given of what, if anything, the Church is to say]. (p. 105)

(5) "The pursuit of mere self-interest" will heal no social wounds. (p. 107, res. 73)

(6) Somehow there must come "a fundamental change in the spirit and working of our economic life," with "the principle of coöperation in service for the common good in place of unrestricted competition for private or sectional advantage." (p. 107, res. 74)

(7) The Church cannot take sides in "political or class disputes where moral issues are not at stake" [query: are there any such disputes that do not involve morals?], but must be content to advocate "justice, brotherhood, and the equal and infinite value of every human personality." (p. 107, res. 75)

(8) Human rights are superior to rights of property. Human values must count for more than dividends and profits in running business. (p. 108, res. 76)

(9) Christians must actively take part in "removing those abuses which depress and impoverish," and particularly they must work for the better care of children, education, protection of workers against unemployment, and provision of healthy homes. (p. 108, res. 77)

(10) The Church must "use its influence to remove inhuman or oppressive conditions of labor," and this is to be done in part by way of international agreements to be brought about through the League of Nations. (p. 108, res. 78)

(11) Reduction in the use of alcoholic beverages is earnestly and sympathetically commended to the Christian Church throughout the world. (p. 108, res. 79)

(12) The Church ought to reform abuses of justice and brotherhood in its own ranks; and also, "if Christian witness is to be fully effective, it must be borne by nothing short of the whole body of Christian people." (p. 108, res. 80)

It will be seen that the above are hardly more than the utterance of admittedly Christian generalities, and that the Christian world can hardly know, now at least, what are the Anglican ideas and programs, if there be any, for the bringing in of a Christian social order in terms of our technological and social problems. No real attempt has yet been made in Anglican circles to clarify the issues or to harmonize the many attitudes that exist within the communion toward such issues. If all that is required is to say, "Little children, let us love one another," on the assumption that all men—Christian, semi-Christian, and pagan—are men of good will, then the Anglican communion has a social message, defined and clear; otherwise, not. To what, exactly, is witness to be borne "by nothing short

¹ *Encyclical Letter of the Lambeth Conference, 1930*. SPCK, pp. 24-25. Also report of the *Committee on Life and Witness of the Christian Community*, attached to the Letter, pp. 85-107, and *Resolution of the Lambeth Congress, 1920*, reindorsed by that Committee in 1930, also attached, pp. 107-108.

of the whole body of Christian people"? Anglicanism has as yet given no reply to that query. One may, with hope perhaps, look for such an answer in 1940.

II. THE PROTESTANT UTTERANCES

IF ANGLICANISM has been defective by way of vagueness, the other Western and non-Roman communions have tended to err by a too explicit particularity. Protestant bodies (except the Lutheran bodies, which traditionally have had little to say on social righteousness), have issued a great flood of pronouncements about what should be done to heal almost every sore of modern society. Many of these recommendations are mutually contradictory. Almost all of them are made without careful and fundamental analysis of the general situation—economic, political, sociological, or moral. In consequence, while everyone now knows that Protestantism is deeply concerned about "the social problem," it is next to impossible for anyone to find out what Protestantism finds to be the matter with us, or what it advocates by way of betterment. It is hard, indeed, to learn even what any one denomination thinks about these matters.

In America, especially, this confusion is worse confounded. In 1936, the International Council on Religious Education codified all the various Protestant social utterances made between 1930 and 1936, and listed 316 different resolutions. Some of these are vague; many are sentimental; a few dig deep into actual problems. So general is the issuing of resolved-upon solutions for this and that and the other that nobody much pays attention to any of them; and the occasionally wise and penetrating utterances are apt to be washed away in the torrent of superficialities.²

It is no more possible at this time to say what Protestantism offers, by way of social diagnosis and cure, than it is to ascertain what Anglicanism thinks about these matters.

III. THE EASTERN ORTHODOX POSITION

IT IS equally difficult to ascertain the position of the Eastern Orthodox communions. They find it hard indeed to face the problem of the changing social order.

In the first place, ever since the recognition of Christianity

² The best of the Protestant platforms is what is called "The Social Creed of the Churches," drawn up by the Federal Council of Churches and later adopted by a number of Protestant communions in America (though not, I believe, by the Episcopal Church). Even though it is very mild, and ignores the fundamental issues laid down in the first paragraph of this present paper, it is considered so radical as to be revolutionary by many, perhaps the majority, of American Protestants. It says that "the Churches stand for:

"I. Equal rights and justice for all men in all stations of life.

"II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

"III. The fullest possible development of every child, especially by the provision of education and recreation.

"IV. Abolition of child labor.

"V. Safeguard of the conditions of toil for women, as shall safeguard the physical and moral health of the community.

"VI. Abatement and prevention of poverty.

"VII. Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"VIII. Conservation of health.

"IX. Protection of the worker from dangerous machinery, occupational diseases, and mortality.

"X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

"XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

"XII. The right of employes and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

"XIII. Release from employment one day in seven.

"XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

by the Roman Emperor, Constantine, in the Edict of Milan in 313 A.D., it has been the custom of Eastern Christianity to leave social and industrial questions solely to the civil power for decision and control, on the assumption that the imperial person had a sacredness like that of priesthood. The Church blessed his power, and he then was expected to exercise that power for the good of that lay but holy priesthood, the community. That was the theory; and Orthodoxy has through the centuries held to it with a sort of mystic enthusiasm, oblivious of the fact that never were "the community" and "the laity" in fact coterminous, ignoring the way in which the emperors frequently used their power for their own ends, and subordinated the Church to an unreligious, and sometimes immoral and anti-religious, secularism.

A habit grew up among the Orthodox for the Church to ignore "the social question." This habit, already strong before the fall of Byzantium to the Turks in 1453, became the more firmly fixed under the Tsars of Russia, who then assumed, in the Orthodox world, the Byzantine imperium. Especially was this so when the Tsars, largely influenced by Lutheran precedent, reduced the Church in Russia to a governmental bureau, "the department of the Orthodox confession." It was this neglect of the social problem that paved the way for the present persecution of the Church in Russia.

THERE IS now a group of Orthodox leaders who insist upon the Church's speaking up and speaking out on what is involved in the impact of modern industrialism upon religion; but these are definitely a small minority. The main body of the Orthodox, and most of the leaders thereof, have a feeling, born of centuries-old caution, that the secular power must be trusted to handle mundane matters, while the Church cultivates an interior, and usually an other-worldly, piety.

In the second place, it is only within the present century that Orthodoxy has been brought face to face with an industrialized culture. Until our own day, the Orthodox people, almost wholly, lived under an agrarian economy, in which industrialization and capitalistic finance were alike of no importance. That is even yet true of most of them. Their thinkers only now begin to realize what may be involved for religion in the future, because of capitalistic and post-capitalistic pressures, as they look at the inroads of industrialism under the Bolshevik régime in and from Russia, under Kemal in and from Turkey, under Mussolini in and from Italy. It is hard to expect them to provide answers, even tentatively, to questions the existence of which they discovered only yesterday, and that often (as in Russia) under the emotional stress of violent persecution.

And thirdly, it is the usual view among the Orthodox that ecumenical utterances must be only on matters of doctrine and not on matters of ethics, while any ecumenical utterances at all are to come only as a result of what everybody already has come to believe to be true. With that theory of authority, it is hard to see how in a sudden emergency, such as our modern problems present to the Orthodox, any utterances at all should be soon forthcoming.

The weakness of Orthodoxy, which will have no machinery for authoritative leadership, but depends rather on *sobornost*, or mystical unity of all the faithful, for "guidance without human leadership," is, of course, precisely that it cannot effectively face moments of crisis. Those moments have been rare in the East, compared to what they have been in the West. Now that the West takes possession of the East, economically and culturally, the Orthodox are for the most part bewildered and

(Continued on page 463)

The Church's Work in the Virgin Islands

By the Rev. John A. Swinson

Rector of All Saints' Church, St. Thomas, V. I.

THE CHURCH has been at work in the Virgin Islands for more than a century and a half, but most of that work was done by or under the Church of England. The United States purchased the Danish West Indies in 1917 and two years later the British Bishop of Antigua relinquished jurisdiction in favor of the American Bishop of Puerto Rico.

An article on the work of the Church in the Virgin Islands can properly come under the general head of The Church and the Negro because of the fact that Negroes constitute a large part of the Islands' population. Not that our work is "Negro work" or "Colored work," or even "White work," for that matter: here the Church ministers to the whole community irrespective of racial status. By a happy holdover from the English days, there is no such thing as racial segregation or discrimination in the Virgin Islands parishes: "one Lord, one Faith, one Baptism, one God and Father of *all*"—high or low, rich or poor, Black or White or Colored. Solid foundations of Christian brotherhood were laid by the bishops and priests of the Church of England's province of the West Indies, and under the leadership of the Rt. Rev. Charles B. Colmore, a Doctor of Divinity of the University of the South, this "brotherhood in the Gospel" has been faithfully maintained by the Episcopal Church since the transfer to American jurisdiction.

The Virgin Islands of the United States are only about 1,400 miles south by southeast of New York, and form part of the Leeward Islands. They are the northernmost of the Lesser Antilles, St. Thomas being only 80 miles from San Juan, Puerto Rico. St. Thomas is the capital and principal port of entry, possessing as it does the finest harbor in the West Indies. All Saints' Church, with more than 3,300 baptized members, is one of the largest, if not the largest missionary parish in the Episcopal Church. Of this large congregation nearly 2,400 are confirmed, while there are more than 1,800 communicants. At the last annual confirmation, 111 persons received the laying on of hands. Confirmation classes meet weekly for at least three months, and all candidates learn the Church Catechism.

In view of the large numbers and the highly personal type of work required, the staff is woefully inadequate, there being only one assistant priest and two deaconesses. One of the latter has immediate charge of religious education, while the other is engaged primarily in social service work. There are three church schools, for adults, school children, and infants, respectively, with 38 teachers and a total enrolment of about 800. Here again we are up against the problem of the woful inadequacy of our equipment. We are dreadfully hard pressed to find enough places and enough space for the various classes to meet, and the makeshifts that we resort to would be laughable if it were really not such a serious problem.

The church building itself is of native "blue-bit" stone. It was erected in 1848 under the leadership of the Rev. Dr. John J. Brandegge of New London, Conn., then rector. The stone was carried to the site by the cheerful industry of the people, who to the number of several hundred devoted the moonlight evenings to this labor. Due to liberal donations of materials and labor, the cost was only \$14,000, whereas the

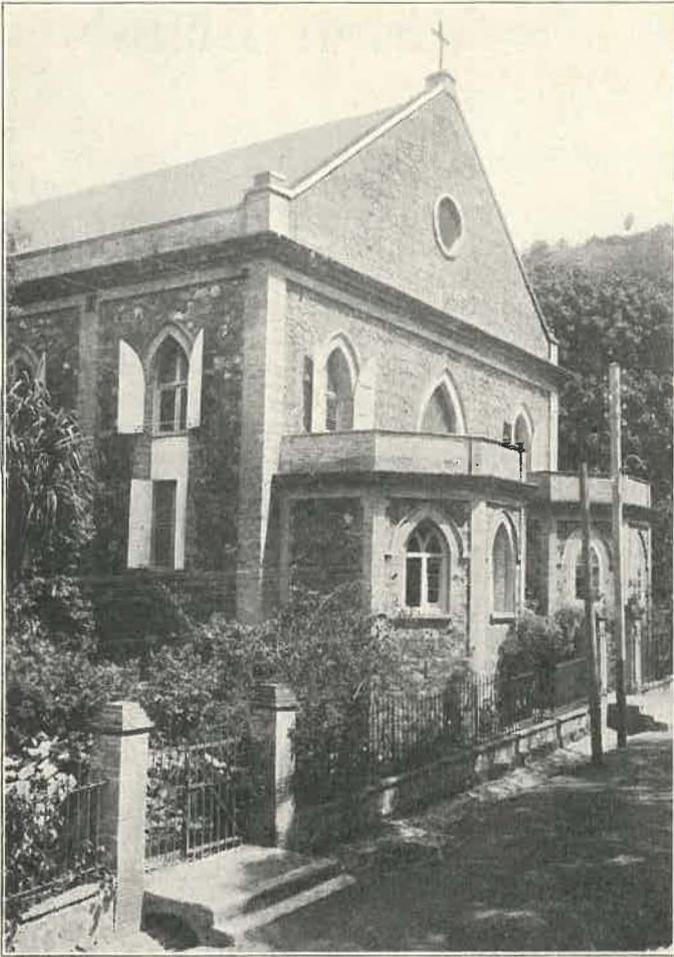
replacement cost today would be at least \$70,000. This venerable edifice has withstood several intensely destructive hurricanes and innumerable shocks of earthquake. The school house dates from 1894, the parish house from 1868. The rectory was built in 1857, but only acquired by the Church in 1931. The convent is occupied by the two deaconesses, and it is there that they conduct All Saints' Home, a real home for eight girls of various ages. Next door, they rent a house for a day nursery where about 25 small children of working mothers are fed and cared for during the day. Across the street is the parish alms house, where about 20 worthy indigent persons, some of them of a great age, others paralyzed or hopelessly incurable, are given asylum in the shadow of the church.

On the island of St. Croix there are two parishes, St. John's, Christiansted, the seat of government, and St. Paul's, Frederiksted, 15 miles away on the west end of the island where most of the ships call. St. Paul's just celebrated the 125th anniversary of its dedication. One of the early rectors, the Rev. Flavel S. Mines, was widely known for his autobiographical *A Presbyterian Clergyman Looking for the Church*; later he became the first rector of Trinity Church, San Francisco. Another former rector there was the Rev. Edward Hutson, subsequently Bishop of Antigua and later Archbishop of the West Indies. His Grace was born in St. Thomas, where his father was rector for 42 years; he died suddenly in Chicago last autumn. The present incumbent, the Rev. John E. Levo, late organizing secretary for the SPG in England, and author of two novels of West Indian life, has recently returned to St. Croix, where he spent much of his life.

An offshoot of St. Paul's is the mission of the Holy Cross, in the heart of an agricultural section. This baby of the Virgin Islands congregations has about 400 baptized members, most of them cane-field laborers, with a scattering of homesteaders and estate-owners.

THE DEAN of the Islands clergy in point of continuous service is the Rev. Hubert M. Pigott, rector of St. John's. His incumbency dates from 1914, and he is the only one of the English clergy who remained under the American régime. As is appropriate for a "dean," his church is our "cathedral," being one of the most impressive church buildings in this part of the world, with its commanding location, dignified size, lofty tower, and Big-Ben-like bell. During his rectorship he has beautified the church in many ways, as well as the old-world churchyard hard by. In his parish are located the principal hospital of that island, the leper colony for the whole group, the Virgin Islands penitentiary, and King's Hill, the government poorhouse; so that he has much priestly work to do outside of his ordinary parochial commitments. St. Paul's has 1,200 members (624 communicants), and St. John's has 1,900 (720 communicants), so we have in St. Croix the perennial problem of woefully inadequate staff that we found in St. Thomas.

"Pray ye the Lord of the harvest that He send forth laborers into His harvest." My imp of a typewriter (or was it an angel?) skipped the "r" in the first word of that quotation when I wrote it first: yes, and there's the real rub. "Pray



ALL SAINTS' CHURCH, ST. THOMAS, V. I.

ye" by all means, but "Pay ye" too, and then laborers can be sent forth to "gather in the sheaves" into the Lord's house. Due to the cruel cuts in the Church's missionary budget, many priceless opportunities for a "forward movement" have to be missed. The pity of it! One of the few places in the Episcopal Church where our Church has held a dominant position for generations, and we have to sweat blood "holding the line" with depleted ranks. There is so much work crying out to be done, and so few to do it, that sometimes it is well-nigh heartbreaking. A total of 6,800 members, with only four priests; or one priest to every 1,700 members.

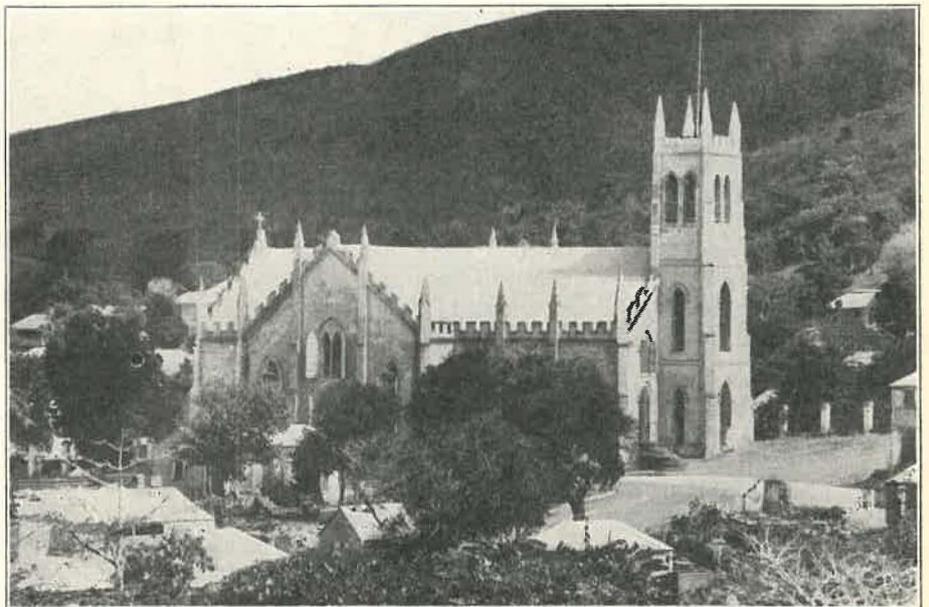
Is it fair? Is it wise? The Virgin Islands clergy have little enough time to minister to the needs of their flocks—there are only 24 hours in a day—much less to write much about their work, or to go around talking about it, to say nothing of exploiting their intimate pastoral experiences for "sob stories," alias "items of human interest." Most of our people can read, and we respect their confidence anyway. Far be it from us to pillory their little foibles, or pieties, or their deep inspiring earnestness before a reading public avid for a "kick" even in the deep things of God and His Kingdom. This is all we can say: Come over and help us, with your prayers and with your missionary giving too.

THE VIRGIN ISLANDS parishes are by no means pauperized, far from it. They have always been ready and willing and proud to do their utmost for their Church, and although most of them are poor, they are rich in faith, and some of the poorest put our fine Church people to shame by the generous way they contribute to parish support and the missionary work of the Church. In 1935 our three parishes raised about \$3,000 apiece locally, and sent altogether more than \$500 to missions. The people are very proud that they own their own churches and other parish buildings, with one exception entirely free of debt, and they have a healthy pride in being as self-supporting as they are. They set great store by their independent parochial status, and would be rightfully ashamed to "lie down" and "go under the mission." We think this spirit of non-dependence should be fostered, and the Islanders' heroic efforts encouraged by supplemental aid from the Church in the United States, so that more advantage can be taken of the wonderful opportunities for a Forward Movement in a really big way. The work is mostly evangelistic work of a highly personal kind, and the need is for more laborers to go forth into the harvest.

The rectors of these parishes have always been White priests, in accordance with a long-standing tradition. These islands have given many fine priests to the Church, however, and they are serving in many parts of the world, several of them in the United States, some of them in White parishes, others in congregations of Colored folk. Life here is so intimate and insular that it has not proved practicable for a native to return here for parish work. The congregations are heterogeneous, a veritable cross-section of the whole community, including both distinct racial types and many less easy to classify. In the West Indies, "Colored" means neither Negro nor White, but "Colored," described in the government's vital statistics as "race: mixed." As in the case of Eurasians, these combinations frequently give rise to personalities of considerable charm, and many fine characters, highly talented, deeply spiritual, wonderfully loyal, and with the culture and refinement and innate courtesy that we always associate with the best type of Christian and gentleman.

The Bishop of South Florida, in his challenging article in THE LIVING CHURCH of March 6th, asks why the Church

(Continued on page 464)



ST. JOHN'S CHURCH, CHRISTIANSTED, V. I.

World Meeting of the International Missionary Council*

By the Rev. A. L. Warnshuis, D.D.

Secretary, International Missionary Council

THE INTERNATIONAL Missionary Council has called another general council meeting of the world-wide Church to be held in Hangchow, China, in the autumn of 1938, which will be ten years after the meeting in Jerusalem. This Council is the most widely representative of the non-Roman Catholic communions. The Archbishop of York is vice-chairman, Dr. John R. Mott being the chairman.

The central theme of the Hangchow meeting is The Church. For this reason the discussions of the conference will build upon the foundation laid by the two conferences in 1937 on Faith and Order and on Life and Work. In studying the Church, the Hangchow meeting however will consider it primarily as an expanding Church, a missionary Church; and all phases of its message, life, and activity will be considered in the light of its impact on an unChristian world. The home base of missions, the Council states, is in every Church around the world. Unless there are strong Churches, Christian influence will die out for the Church is the heart of the Christian movement. Without the Church, Christianity trickles off and disappears in the sandy wastes of secularism. The greatest problem Christians have to face today is the Church, not the denominational machinery or organizational problems, but the great living realities of Christian fellowship which make the Church a dynamic force in society.

The program, therefore, has been devised with this major emphasis in mind. It is divided into five major topics: (1) The Faith by Which the Church Lives; (2) The Witness of the Church; (3) The Life of the Church; (4) The Church and Its Environment; and (5) Closer Coöperation.

In considering the faith by which the Church lives, the Council will build first on the statement of the message adopted at the Jerusalem meeting of the Council in 1928 and then on the profound thinking that is being done for the 1937 meetings. It is, of course, necessary to relate the fundamental truths underlying the Christian faith to the changing world conditions and this will be done especially along two lines. The relation of the Christian faith to the world today must take into consideration the great upheavals in the ethnic faiths, such as the exodus of the untouchables from Hinduism and the corrosion due to scientific secularism among intellectuals; and also the great mass movements like Communism and Fascism that claim the whole of man's allegiance and proclaim salvation by way of a social or economic program.

Under the topic, The Witness of the Church, comes a thorough and world-wide consideration of evangelism. Dr. Hendrik Kraemer of Java, brilliant master of the problems of approach to animism and the Moslem mind, will study other great areas of work and write a study of the approach to non-

Christian religions. Dr. W. Wilson Cash of the Church Missionary Society will edit a volume showing the types of work being done in the great evangelistic movements that have marked the last two or three years. But most important of all are the evangelistic activities in which the various national groups participating in the Council will engage in the next two years. The Hangchow meeting will afford an opportunity to check results, and gather suggestions and inspirations from the work of others.

Every angle of the life of the Church must be considered in relation to a world that the Church must win to Christ. Included under this heading are such topics as education, medicine, the inner life of the Church, its worship, Christian life in the home, religious education, enlisting and training of voluntary lay service, and the work of the missionary. At this point comes the consideration of the representatives of foreign Churches to the indigenous Churches and the best way for the stronger and older Churches of the West to aid the younger Churches in an effective evangelistic approach to their overwhelming non-Christian surroundings. Closely related to that is the problem of missionary activity in areas where there are no Christians. Herein lies a challenge to the Christian Church that has only begun to be touched. The Hangchow meeting recognizes it as the responsibility of the whole Church and will face it together.

The Church and Its Environment will cover a study of the economic basis of the Church, the Church and the changing economic and social order, the problem of war, and the challenge of the modern State to the Church. Mr. J. Merle Davis, of the International Missionary Council's department of social and industrial research and counsel, is spending two years in the Far East with headquarters in Shanghai. He is expecting to make a careful study of the economic basis of the Church and of the Church in relation to the economic and social order. Staff and students in the Christian colleges and Church leaders as well as missionaries will help him in this project: thus it will be a process of growth and understanding for them as well as a study to be presented at Hangchow.

The topic on closer coöperation calls for a review of the whole problem of coöperation in the work of the Christian Church, the difficulties in coöperative work, how to enlist in the fellowship for the work proposed for 1938 those not related to the Council and its affiliated bodies, the financing of coöperative work, coöperation in local areas on specific projects, coöperation on a regional and national basis and among various types of organizations, and international coöperation and the relation of the ecumenical movements to each other.

IN ALL the work, the plan is for preparation by doing necessary work through established channels and by pooling experience for the enrichment of all. The meeting in 1938 is considered only one part of a far larger plan of work, in which efforts of national groups in all parts of the world will be concentrated on this mutually planned program. There will

*The International Missionary Council grew out of the World Missionary Conference at Edinburgh in 1910. It links about 30 bodies; in sending countries these are composed usually of federated mission boards, in mission lands the National Christian Councils are the units of the IMC. The chairman is Dr. John R. Mott, whose office is at 230 Park avenue, New York. Dr. A. L. Warnshuis, 156 Fifth avenue, New York, Dr. J. H. Oldham, Edinburgh House, 2 Eaton Gate, London, and the Rev. William Paton, of the same address, are the secretaries. The most noted meeting of the Council was held on the Mount of Olives in Jerusalem in 1928. The next meeting will be held in Hangchow, China, October, 1938.

be very little of what is generally considered conference preparation, very few studies or projects for the conference. Each of the national councils or conferences will concentrate its activity along the lines proposed and will report to the conference progress and difficulties through the representatives whom they will appoint. By the consciousness that their daily work is part of a great world-wide plan it is hoped that Churches throughout the world will be stimulated to greater activity and be helpful to each other. The conference will serve as a center and a time at which their representatives may all confer on their mutual problems. The delegates will number in all about 400, each country allotted its quota to be appointed by its national council or conference. In North America the Foreign Missions Conference will appoint the 35 delegates from the United States and Canada. The Hangchow conference will be considered a private, business meeting, and through its debates it is hoped a sense of world Christian community and of the reality of world-wide Christian Church may be strengthened throughout the world.

EDITOR'S NOTE: This is the sixth in a series of articles on seven world conferences which are being held in various countries in 1937, 1938, and 1939. The seventh and final article will deal with the World Conference of Christian Youth to be held July 26 to August 3, 1939.

Does Their Religion Matter?

(Continued from page 455)

dents came to church for about two Sundays, perhaps by accident. But since that time none at all have come, and that was several months ago. We have reached a temporary stalemate.

In all this, the Quaker authorities at the school have been so surprisingly kind and gentlemanly at times that one feels *gros* in pressing the point. But what of these young people? They are in the habit-forming period of adolescence when impressions are vivid. Is the Church to play no part in their lives now? If not now, it may be never. Leakages like this one may mean the loss of some of the most promising laity in the Church in another generation. If the Sunday obligation to attend church is set aside in preparatory school, why attempt "student work" in colleges when it is too late in the case of many students who come from schools like this?

The Church cannot be content, as our denominational brethren are forced to be, with the school's asserted "religious training and influence." Nor does the school's vaunted religious forum, wherein a Roman Catholic priest speaks one week, a Greek Orthodox layman the next, and an Episcopal layman the next, meet our idea of what systematic religious instruction should be. Young people taught by precept and practice that the Sacraments as we hold them are of no importance will continue to be indifferent to them later, if not actually antagonistic. Yet parents permitted what is usually one-seventh of the school's 350 or more student population (the largest non-Quaker bloc) to be baptized, taking solemn vows to God with reference to the children's future. Many of these children are confirmed, but are encouraged to disregard their confirmation vows, particularly regarding church attendance.

The Episcopal chaplain at Swarthmore, interested in this case, writes that of 400 Episcopal students coming to the college in his seven years there, rectors advised him of the presence of only 25. My experience has been worse, if anything.

The fault in this whole matter should be placed where it belongs—at the door of the parents. We do not need more "deadwood" in the Church. Why will parents not face the

facts and have their children either practice their religion or renounce it?

A priest may well wish this problem was in some other man's parish, but since it is not, what can he do but "offer up prayers and supplications with strong crying and tears," in the hope some will be moved?

A Roman Catholic on Anglicanism

By Marjorie King

English Correspondent of "The Living Church"

FRENCH ROMAN CATHOLICS, especially those among them who are scholars, historians, and theologians, often exhibit a most welcome understanding of, and sympathy with, the English Church, qualities which all too rarely are shared by English Roman Catholics, particularly, perhaps, those of them who have deserted their Mother Church for the Roman fold. But the English Dominicans are singularly free from carping scorn of *Ecclesia Anglicana*. On the contrary, they are distinguished for their eagerness to admit what seems to them good in Anglo-Catholicism and the Church of England. An article, entitled, *Pietas Anglicana*, printed in *Blackfriars*, the organ of the Dominicans, is typical. In the course of it, the author, Fr. St. John, O.P., writes:

"There is within the Church of England today a remarkable movement toward an orthodox Christology in which the Cross is wholly central and which is accompanied by a more Catholic conception of the Visible Church and the sacramental system. This is partly due to certain movements on the Continent, and in particular to that associated with the name of Karl Barth; but it is due far more to the penetrative power of Anglo-Catholicism, and it has affected not only the Church of England itself, but the Free Churches and many of the continental Protestant bodies with whom Anglican theologians come into contact owing to their participation in various movements for the promotion of Christian unity.

"It is often assumed that the Church of England has no individuality; that it is nothing more than a congeries of mutually opposed and antagonistic parties bound together only by the external and fortuitous bands of material possession and establishment. Beneath the surface, however, it is possible to detect a very real if partial homogeneity, based upon a common belief in those fundamentals of Christianity which find expression in the Creeds, however vaguely these may sometimes be held, and cemented by *pietas Anglicana*.

"All parties, in spite of great divergences, share in this common unity, and only small groups of extremists, Protestant, Modernist, and Papalist, stand altogether outside it. The main body of Anglo-Catholicism has secured a recognized place within this unity, and there are signs that it is slowly permeating the whole Church of England; individuals from every other section are constantly moving out of positions already held toward a more Catholic position, attracted at first by some particular point of doctrine, devotion, or discipline. In this way, many of the basic ideas of Catholicism are being slowly absorbed by the Church of England, not in opposition to its tradition and genius, but by way of evolution and transformation. The process is a gradual one, and its result is that the Church of England, as a whole, and the Anglo-Catholic party within it, exhibit an astonishingly variegated appearance to the outsider, which makes them difficult to understand.

"But there can be no doubt that an Anglo-Catholicism that is very English, very much in accord with the spirit and genius of the Church of England, yet strong in its belief in supernatural revelation and grace, in the Incarnation and Redemption, in a visible Church, and in sacramental life, is steadily permeating it."

The National Council and the Provinces

By the Rev. Malcolm Taylor

General Secretary, Province of New England

THE TENTATIVE PROPOSAL by the National Council that its Field Department secretaries should reside in the provinces, instead of working from New York, their support shared by the provinces and the National Council, is a step in an effort which has been in progress for some time to bring about a closer coöperation between the National Council and the provinces in promoting the program of the Church.

Another proposal, more important in that it affects several departments of the National Council, is contained in the tentative report of the Joint Committee on Provinces of the General Convention. This Committee was instructed by the last General Convention to confer with representatives of the National Council on the relation of the provinces to the Council to the end that the provinces might be made "more effective agencies for furthering the program of the Church."

Such a conference was held over a year ago and the Joint Committee has issued a tentative report which has been submitted to the provincial synods for criticism in order that the Committee may have the benefit of their judgment before making their final report to the General Convention.

In reviewing the history of the provinces the Committee notes that the provinces were designed primarily as agencies of coöperation in the general work of the Church, whereas they have functioned chiefly, and often very helpfully, in work for their constituent dioceses. While this work should be continued, the Joint Committee believes the time is opportune for enlargement of provincial activities along the lines originally intended. It believes that much of the departmental work now directed from New York could be more effectively and economically handled by the provinces—that this work is too much centralized and done at too long range.

The tentative report makes the following four definite suggestions:

(1) That the promotional work of the Departments of Religious Education and Social Service should be handled provincially. These national departments should continue to function in the preparation of programs, courses of study, etc., and as central agencies guiding the work of the whole Church. But the task of getting these principles and programs across to the dioceses and parishes should be a provincial and not a national undertaking. The Church is too large and the dioceses too remote from headquarters for the present system to be effective.

(2) The second proposal is that the Field Department secretaries should reside in the provinces and work under provincial direction. This suggestion was made before the recent action of the National Council along the same lines.

(3) One difficulty all along has been the diversity of provincial organizations, some provinces being better equipped than others to assume responsibilities such as are suggested in the report. The Joint Committee believes that the National Council should not wait until all the provinces are ready but should work with each province according to its resources and equipment. In the past the National Council has seldom given the provinces any responsibility or solicited their assistance in promoting its work.

(4) The last proposal of the Joint Committee is that there should be at least one general executive in each province giving his whole time to the work. They call attention to the

value of such executives in the provinces where they have been employed.

This tentative report indicates the judgment of a group of men who are representative of a large and increasing number of clergy and laity. They believe that, in the reconstruction of the work of the Church which must follow a return of prosperity, the provinces should have a larger opportunity and more definite tasks.

The members of the Joint Committee are the Bishops of California and Albany, the Bishop Coadjutor of Colorado, Dean Henry B. Washburn, D.D., of Massachusetts, the Rev. Charles F. Blaisdell, D.D., of Tennessee, the Rev. Malcolm Taylor, general secretary of the first province, Mr. Charles L. Dibble, chancellor of the diocese of Western Michigan, and Mr. Lewis F. Monteagle of California and for some years a member of the National Council.

What is a Christian Social Order?

(Continued from page 458)

speechless. Individuals like Federov, Soloviev, Berdyaev, Bulgakov, Florensky, do speak out, with deep understanding; but the distrust in which these persons are held by the Orthodox generally is, unfortunately, only too evident.

IV. CONCLUSIONS

THREE conclusions the present writer offers as his own, to which he has been driven by a careful study of the facts, and which he offers to his brethren for their consideration and comment:

(1) The only definite, fearless, and informed utterance about a new Christian social order that has as yet appeared is that of the Roman Catholic Church. So far, the exceedingly revolutionary proposals of that Church have apparently not received much commendation from other Christians who, however, have not as yet made their own position, or positions, clear.

(2) The immediate and threatening world situation makes necessary the speedy formulation of the non-Roman Catholic position. If that cannot be formulated, it is hard to see how anything remains to be done except either (a) to accept the Roman position of *Quadragesimo Anno* or (b) to confess that non-Roman Christianity is impotent to bring in any social order and should be content to drift with the social tides. If the non-Roman Catholic position *can* be formulated, then there will remain for further consideration a possible unification or harmonizing of the social message and power of the Universal Church, Roman and non-Roman.

(3) The ordinary Christian, priest or lay person, has not even begun to do any real thinking about what is involved in bearing Christian witness to a world in the midst of social revolution. A blindness that exists as to what is actually happening in the world, and a naïve notion that nothing much is changing in the fundamental organization of society, are today delaying any real approach to the problem dealt with in these papers. In that procrastination lies a chief defect of the modern Christian Church.



CHURCH MUSIC

Rev. John W. Norris, Editor



OUR AMERICAN COMPOSERS are doing some fine writing of good and devotional Church music. In almost every issue of new works that our music publishers send us for review we find some samples from the pens of Americans. Our major criticism of these writings is that, in the main, they are works designed for well-balanced and well-trained choirs. They do not seem to take the choir of the small parish into account. It may be that our musical publishers have not yet realized that the small choirs and the unbalanced choirs are in the majority.

Consider the *Benedictus es, Domine*. This canticle was added to the Prayer Book in the revision of 1929 as an alternate to the *Te Deum* or *Benedicite* in Morning Prayer. It has proved a popular substitution. Its brevity has commended it. In many of our parishes it has displaced the *Te Deum* for regular usage, the latter being retained for special festivals and seasons of the Church year. It is hardly to be questioned that it would be used more extensively if there were settings for it.

There have been a number of anthem form settings written, but they all are composed for four-part choirs. Most of these have been good works and are suitable for the choirs that can sing them. For the choir that lacks four parts, however, the only other alternative is the chant form. In the 1930 edition of the Hymnal three chants have been provided for the canticle which may be used successfully.

Recently a request came to us to recommend a simple, melodious, and suitable setting of this canticle for a choir of two women, two girls, and a boy. The writer, however, stated that many of his congregation would join in singing the canticle if such a setting could be obtained. The only recommendation we could make was the use of the chant forms. There is not, to our knowledge, a single setting of this canticle in unison, which would be the alternate to the chant form for such a choir. Shortly after the revision of the Prayer Book a hymn tune setting was published which was quite widely used in smaller parishes, but it does not qualify as that type of music for a service which we would care to recommend.

Here is a place where our American composers could furnish a real service to the choirs of small parishes. They have been doing some work in unison, but it is a limited field in this country. Had this canticle been added to the 1928 revision of the English Prayer Book it is safe to assume that by this time we should have had numerous unison settings of it by English composers. The fact that it was not so included is the reason why we may not turn to that school of writers for such settings.

It would be of real value if the American composers would give more attention to unison writing. The cost of new music is always a difficulty in the small parish. Since most of the unison music has been written by the English it is necessary to obtain copies of these numbers by importing them. This increases the cost of them considerably and makes the use of them limited.

The use of Psalms as texts for anthems would also be of general benefit. The fact that they are Scripture fulfills both the letter and spirit of rubric on Church Music. It is fine to note that some of our American composers are turning to the Psalter as a source of inspiration.

The Church's Work in the Virgin Islands

(Continued from page 460)

of England has been so eminently successful in the West Indies, while the Episcopal Church in America has so lamentably failed, although working on what was the same racial stock. Part of the answer applies especially to the problem of the Church and the Negro. If we are at all sincere in our professions, we must begin to apply them in practice. The Church has had committed to her the divine solution of the race problem; let her be true to that commission. Let the brotherhood of man, so much talked and written about, begin at the Altar, for actions speak louder than words. Because it works, but above all because it is right, and segregation in worship is all wrong.

THE OTHER part of the answer applies to the work of the Church in general, it seems to me. The Church of England in the West Indies never acts like a sect, she is always the Church. She is never Protestant, always Catholic: this quite apart from the plainness or elaborateness of the ceremonial involved. She is true to her charter. She feels the urge of the mission entrusted to her and does not try to sidestep her responsibility for the souls committed to her charge. She speaks with authority, and not as the scribes or sectarians. Her clergy feel a sense of corporate responsibility, don't try to behave like Protestant ministers, but apparently strive to talk, dress, and act as priests (after all they were ordained priests, weren't they?). They try to make the Holy Communion not only the Blessed Sacrament of Christ's Body and Blood, but also the Great Act of corporate worship. They keep up the Prayer Book services of *daily* (*sic*) prayer, encourage the people to go to Communion frequently. They set us a wonderful example of devotion to duty, devotion to the Church, dogged perseverance, loyalty to their vocation and to their bishops, patient endurance of hardships and poverty. Some of the lonely islands they keep manned year in and year out! And they pass it off lightly as "just keeping the flag flying."

EDITOR'S NOTE: This is the 10th article in a series on The Church and the Negro.

Questions Before Marriage

(Continued from page 456)

25. Have you, to your own knowledge, any disease, or likelihood of disease, which might affect your future? Have you seen a reliable doctor in regard to this?

THE SERVICE

26. Have you read the service, so that you know what you are to promise?
27. Have you planned your wedding as you, yourselves, wish it, so that you will always cherish the memory of it?
28. Have you considered others, particularly your parents and relatives, in deciding who will be present at it?

ACKNOWLEDGMENTS

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

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BOOKS OF THE DAY

Edited By
Elizabeth McCracken

Sociology for Christians

BROTHERHOOD ECONOMICS. By Toyohiko Kagawa. Harpers. \$1.50.
GETTING AND EARNING. By Raymond T. Bye and Ralph H. Blodgett. F. S. Crofts, 1937. \$2.25.

KILL OR CURE. By Muriel Lester. Cokesbury Press. 1937. \$1.00.

THIS BOOK of Kagawa's is the substance of the lectures he gave in America last year. To read it is to renew surprise and pleasure in receiving from the East a message so sensitively apprehending Western problems, and evidencing such eager and wide study of the roots in the Western and Christian past from which these problems spring. Here is Kagawa's own engaging union of naïvete in expression with profundity of insight. What matter if the readings in past history, religious and secular, be sometimes too swiftly generalized for accuracy, or if the carefully tabulated analysis of economic forces do not always prove convincing to our Western minds? Even were the intellectual content of this book less valuable than it is, the spiritual insight it conveys would lose none of its validity, nor would the challenge be less cogent: "If I would win my brothers and sisters in Japan to Jesus, I must show them that Christianity is actually solving in Western nations the acute problems of modern society. . . . What do they find as they view the Western scene? . . . In order to win the Orient to Christ, it is necessary first to demonstrate its all-conquering effectiveness in economic reconstruction in the Occident."

And Kagawa's gospel of coöperation cannot be disregarded. It may seem to some of us partial, and inadequate as the means to a Christian commonwealth unless integrated with the labor movement and the struggle of the producers toward freedom. But at least it has the great advantage over most of the social panaceas or solutions presented to us, of having behind it an impressive actuality. Reading the records of what Kagawa has done in Japan, one recalls the indubitable fact that this Japanese evangelist is a very practical man. In comparing the Coöperative Movement with such proposals for instance as Social Credit, or with Upton Sinclair's suggestive schemes for "production for use" in California, one has a refreshing sense of having passed beyond theory into the region of achievement. Kagawa is moreover quite alive to all the difficulties faced by his movement. Remembering recent strictures on coöperation, or the excellent and dispassionate study in the magazine *Fortune*, one is relieved to find him aware of the internal conflicts and external set-backs to which it is exposed as it emerges into the open, and to note the shrewd and sensible character of his policies. Again and again we find him reminding us that if coöperation is to succeed, it must be inspired and controlled by Christian motivation.

Unlike *Meditations on the Cross*, or *Love the Law of Life*, which to some of us remains Kagawa's most revealing work, the present book is not directly concerned with religion. None the less effectively through historical summary and economic analysis shines deep conviction that only in "Cross-consciousness" for the individual, the group, the nation, is to be found the guarantee for the "Brotherhood Economics" for which he pleads. His creed is thus in all simplicity integrated with the values of his life. Like Warbasse, he ends with a fine sweeping Utopian vision of the coöperative world. But if he believes in its possibility, if he holds with triumphant faith to the paradox that our unregenerate human nature may yet avail to save perishing civilization, it is because he is sure that this nature has been redeemed and can become one with Christ on Calvary. Kagawa's eyes, rising above the clouds and murk that oversweep the East as the West, are fixed upon the Cross where humanity can find its own fulfilment in union with sacrificial love.

Speaking of panaceas and solutions, here is a book, *Getting and Earning*, by two members of the department of economics at the University of Pennsylvania. To which category does it belong? The present reviewer is not competent to say. Obvious even to the lay mind is the solid equipment of the authors; obvious also that they are no radicals, but hold to a middle way. In recognition that we are passing from an economy of scarcity to a "surplus economy," as in their stress on distribution rather than

production as the distinctive modern problem, they agree not only with coöperative enthusiasts but with the Brookings Institute. No defenders of the *status quo*, they are entirely alive to our modern inequities. The authors are less hopeful than Kagawa of substituting to any effective degree higher motivation for the incentive of gain; but then, they are not writing from the Christian viewpoint, and they accept inequalities of income as on the whole desirable if only as a stimulus. They move within the horizons where thought is devoting itself not to revolutionary theorizing but to analyzing with clarity and courage methods of mitigating the evils from which we suffer. And their program will seem drastic enough to most readers.

Their central thesis is that the corrective to be applied is the cancellation of all income from unearned sources: "Earned income is to be defined as income received in payment for some socially useful contribution to production, at a price not exceeding its normal competitive value. . . . It follows that that income is unearned whose recipient obtained it without producing, or in producing some injurious or undesirable thing; or if it represents more than the competitive value of whatever productive service may have been rendered." In the light of these definitions, the authors proceed to discussion often fresh and always discriminating of the Justification of Interest, of Land Rents, Wages, Profits, and Inheritance. Among current proposed reforms, their sympathy leans most positively toward the Single Tax; for according to their criterion, rent from land can never be regarded as earned income, since the energies of the landowner, however useful a citizen he be, have nothing to do with the value of his land. On the other hand, in discussing wages the authors have no expectation of relief from the pressure of labor for a higher share of the product, but pin their hopes rather curiously on a limitation of the supply of unskilled labor by such devices as birth control. Proposals are endorsed for heavy excess-profits and inheritance taxes; and the book ends with appeal to the "individual sense of responsibility of the well-to-do"—all, namely, whose income exceeds the American average of \$2,800—to share voluntarily in a more equal distribution of wealth. All these means of minimizing the inevitable inequalities which result from capitalism might not, the writers frankly say, achieve all we desire; but at least they would mark "a big step toward solution." Certainly, a book like this witnesses to the fact that not only dreamers but trained and sober minds realize that profound if not fundamental changes in the social order are rightful and imperative if we are to maintain our self-respect.

FINALLY, and more in the natural line of *THE LIVING CHURCH*'s readers, including the reviewer, here is an exquisite little book by Muriel Lester, whose gracious presence with its blend of "mysticism and ministering" has been so recently among us. *Kill or Cure* is described as a peace tract, but it differs from the many such tracts that inundate us, for it does not instruct—it narrates, and deals with experience rather than theory. Starting with all-too-slight autobiographical reminiscence, it proceeds with many illustrations of the varied effects of war on individuals and groups. Succinct and poignant anecdotes give the reaction, now on some of those chosen and heroic souls who have joined the ranks of "war resisters," now, most touchingly, on the home front, the surroundings of Miss Lester's Kingsley Hall. No peace propaganda could be more effective than these flashlights out of the dark. They revive our needed faith in a spiritual quickening in process through the world. And anyone reading the book must wish that he might play his part in parading with Miss Lester's "living newspapers."

From these books, one returns reluctantly to the actual contemporary scene: to "sitdown strikes," to controversy concerning the Supreme Court, to bitter wrangles between Trotskyites and Stalinists, to a Spain in anguish. In the painful, pitiful, confusing spectacle, does one find oneself a little more capable of discerning the silent promise of forces working for a better future? Yes, I think one does. But how well it is to be reminded by Kagawa and by Muriel Lester, that unless a Christian dynamic work mightily both as inspiration and as regulating power, none of

these forces, and none of the policies invoked by these authors, can be trusted to achieve a social salvation that shall endure.

VIDA D. SCUDDER.

First Volume of the "Diocesan Series"

OUR FAITH IN GOD. By W. R. Matthews. Macmillan. Pp. 128. \$1.25.

THIS is the first of a new series of popular discussions of Christian belief, edited by the Bishop of Southwark (Dr. R. G. Parsons), and sponsored by a representative committee of English clergy. Its object is to present, in simple but theologically accurate language, the fundamentals of Christianity. The series is issued with suggested topics for discussion groups, and is part of the new (and very important) movement toward parochial adult religious education among the English laity. It is to be hoped that a similar movement, along equally sound lines, may be inaugurated in this country.

Dr. Matthews' book, like all that the Dean of St. Paul's writes, is lucid in its exposition and delightful to read. He discusses the origin of "the idea of God," treats historically the development of the Jewish conception and its full flowering in Christianity. "The Christian doctrine of God may be said to depend upon two widely separate texts: 'Let us make man in our image,' and 'The express image of the invisible God.' In the first of these there is stated the principle of human personality as a reflection of the Divine, and in the second is asserted that a particular personality which appeared in history was the adequate manifestation of the Divine Being."

From this point, Dr. Matthews goes on to consider the doctrine of the Trinity as growing out of Christian religious life with God in Christ in the fellowship of the Holy Spirit (*i.e.*, the Church). The problem of personality in God, the conception of God as love, and the possibility of reconciling God as a loving Father with the existence of evil in His creation, are all dealt with faithfully. The whole study may be commended without reserve as among the best simple statements of fundamental Christian belief.

More good things are promised in the announcement of the series (called the Diocesan Series) which forms the preface to the book. We are to have Canon F. R. Barry on *The Person of Christ*; the Rev. F. A. Cockin, vicar of the University Church in Oxford, on *The Holy Spirit and the Church*; Dom Bernard Clements of All Saints', Margaret street, London, on *Worship*; and the Dean of Exeter (Dr. Carpenter) on *Christian Ethics*. A volume will be published each year, and with each of them will appear a leaflet for discussion leaders, obtainable from the same publishers.

W. NORMAN PITTINGER.

An International Survey of Social Service

AN INTERNATIONAL SURVEY OF SOCIAL SERVICE. 2 vols. Published by the International Labor Board. Sold in the United States at the Washington, D. C., Office, 734 Jackson place. 1st vol., \$4.00; 2d vol., \$2.75.

THE International Labor Office has published in two volumes its fine international study of social service. The plan of the second edition is the same as that of the first. The information on each country is divided into six parts: statistics of population (showing the distribution of employed persons by branches of economic activity or by occupational groups), social insurance, social assistance, housing, family allowances, and holidays with pay. The section dealing with each social service comprises both a brief analysis of the relevant legislation and statistics for the appropriate year. The statistics on social insurance, for instance, relate to the number of insured persons, income and expenditure, and the annual accounts and balance sheet.

Thirty-eight countries are covered. The issue of the second edition is of special interest as regards the 24 countries which figure in both editions. It is now possible to judge, for any one of these countries, of the progress made by social insurance and assistance institutions between 1930 and 1933 and so to gauge the effect of the economic depression on the degree of protection which such institutions can give the workers. As in the case of the first edition, the national monographs drawn up by the office were checked and completed by the competent national authorities, and in many instances the office had the satisfaction of receiving fresh data which had not yet been published.

CLINTON ROGERS WOODRUFF.

A Pioneer Wisconsin Missionary

THE REVEREND RICHARD FISH CADLE: A Missionary of the Protestant Episcopal Church in the Territories of Michigan and Wisconsin in the Early Nineteenth Century. By Howard Greene; Elizabeth Pruessing, Research Assistant. Privately printed by Davis-Greene Corp., Waukesha, Wis., 1936.

THIS is an interesting historical study of the life of a pioneer Wisconsin missionary made by a devoted layman of the diocese of Milwaukee. The author, Col. Howard Greene, is a vestryman of St. Paul's Church, Milwaukee, and a member of the diocesan Bishop and Executive Board. The book is privately printed in a limited edition and circulated by the author to libraries and individuals interested in the subject. The author was assisted in the research work by Miss Elizabeth Pruessing, who had access to the rich source material contained in the letters of early pioneers in the Wisconsin State Historical Society collection and also to the library of Nashotah House.

Richard Fish Cadle was a picturesque character. One of the first missionary priests sent out by the general Church, he spent 20 years traveling through the wilderness now embraced in the states of Michigan and Wisconsin, establishing parishes and schools, and laying strong foundations upon which later Churchmen could build. He combined in his own person the work of a parish priest, an itinerant missionary, the superintendent of a mission school for the instruction of Indian children, a chaplain in the United States Army, and the first superior of the associate mission at Nashotah which marked the revival of the religious life in the American Church.

Colonel Greene has given an interesting and factual picture of the life and work of Richard Fish Cadle. In doing so he has been exceptionally faithful in letting his sources tell their own story, resisting the temptation that confronts every biographer either to glorify his subject unduly or to "debunk" him.

Colonel Greene concludes his study by applying to Cadle the qualifications set forth in 1832 by a correspondent of the Home Missionary Society, who thus describes the type of man who should serve as a missionary in the wild country of the middle west:

"But we want a man who can endure hardness as a good soldier,—A man who can face a prairie wind in winter and swim the swollen Creeks in Spring, and eat what is set before him asking no questions and making no invidious allusions to other days:—A man who can sleep sweetly on the soft side of an oak plank or on the green sod of mother Earth with no covering but his blanket and no company but his horse, or perhaps a passing wolf or a benighted whip-poor-will; and who in the meantime, can preach with Apostolic Zeal whenever he can collect a Dozen precious souls to listen. Ah, and he must have patience withal, to delay his journey an hour or two while they are collecting, though it should subject him to the inconvenience of riding in the night and the danger of losing the trail which conducts him to the next cabin. . . ."

The book is well printed and attractively bound and is for the most part free from errors in typography and proofreading. Reference in the preface to Bishop Manning as "The Rt. Rev. William P. Manning" is unfortunate.

CLIFFORD P. MOREHOUSE.

An Excellent Popular Church History

LIGHTS AND SHADES OF CHRISTENDOM, to A.D. 1000. By H. Pakenham-Walsh. Oxford University Press. Pp. 368. \$4.00.

THE BISHOP has written a good half of a history of the Church (it is hoped that he will complete the work) for a very special purpose, but with results that go far beyond that purpose. A conference of missionaries in India with Prof. S. J. Case and other historical scholars felt that India needed a Church history in which the great personalities and events should stand out in high light (or darkness), not reduced to the status of mere straws that showed how the wind was blowing. The author has succeeded admirably: he has made very vivacious narrative, and although he says he is not a historian he has used the right books well, both as to facts and as to judgments. The frequent references to illustrative parallels in India add zest. The results, then, go beyond momentary needs in India: we have here an excellent popular history which anyone, anywhere, might use enjoyably and profitably.

MARSHALL BOWYER STEWART.

NEWS OF THE CHURCH

Nazi Drive Against Church More Intense

Roman Catholics and Protestants Attacked from New Quarters as Church-State Rift Widens

AMSTERDAM (NCJC)—Increasing difficulties are confronting the Christian Churches of Germany. Recent developments include the following incidents, each of which shows the widening rift in Church-State relationships:

Stringent new regulations compel individuals who are visiting Roman Catholic convents or seminaries for conferences or "retreats" to register with the local police immediately on arrival, reporting every day for the duration of their stay. A sharp protest on the part of Churchmen has failed to secure a rescinding of the order. Moreover, German ecclesiastics are now compelled to submit in advance to the authorities the names of foreign Churchmen whom they expect to invite to conferences or special Church festivals.

The recent plebiscite regarding the church schools brought a crushing defeat to the Christian population and has resulted in the virtual disappearance of the parochial school in many districts, including Wuerttemberg, which had many well-known and flourishing schools of this type. Parents were warned by local Nazi leaders that a vote for the church school meant the loss of employment.

Immediate moves were made to rid the schools of all Christian symbols, crosses, pictures of saints, and in Protestant schools of Luther and Calvin, all of these being replaced by pictures of Hitler. A storm of opposition has been aroused over these measures, resulting in the arrest of scores of priests and Roman Catholic teachers in the Saar Valley.

Many Roman Catholic teachers are voluntarily resigning from the National Socialist teachers' union, preferring to risk the loss of their positions rather than submit to the constantly increasing insults to their religion.

The intransigent attitude of the government is believed to have colored a recent anti-Christian speech made by Youth Minister von Schirach in Hamburg.

Renewed attacks upon the Church press include the suspension of the *Lutheran Church*, the organ of the Lutheran branch of the Confessional Front.

Bishop Returns, Confirms 224

BALTIMORE, MD.—Bishop Helfenstein of Maryland and Mrs. Helfenstein spent 10 days in Florida and returned on the eve of Palm Sunday. From the afternoon the Bishop returned through Easter Sunday, he confirmed 224 persons.

Nazi Police Arrest Four Noted Protestant Pastors

DARMSTADT, GERMANY—Four Protestant pastors, members of the directing board of congress of Churchmen from the province of Hesse, were arrested by the Nazi police on April 3d on the ground that, since they themselves did not come from Hesse, they had no right to take part in the congress.

Dr. W. A. Visser t' Hooft and Dr. Hartenstein of the Basle Missionary Society, two noted foreign clergymen, had addressed the congress. The Hesse pastors were informed that the police would not tolerate the active participation of foreign clergymen in the congress, and these two leaders were forbidden to speak again.

Dr. Martin Niemöller, "fighting pastor" of the anti-Nazi Confessional Movement, was scheduled to speak at the congress. As he comes from Berlin, not Hesse, there was much speculation as to whether he would also be arrested. The four arrested were also leaders in the Confessional Synod, the most notable being Dr. Bernhard Brandt, assistant to the Rev. Dr. Friedrich von Bodelschwingh.

Altar Cross and Candlesticks Stolen, Recovered by Police

NEW YORK—A beautiful Gothic Altar Cross and two Altar candlesticks of bronze finely plated with gold were stolen from the Church of the Holy Communion between noon and 1 o'clock on Saturday, April 3d. These ornaments are valued at \$3,000. The church was, as usual, open for worshippers; but no one saw the theft.

Late Saturday, detectives from the police department found the cross and candlesticks in a pawn-shop on the east side of the city. They had been sold for a fraction of their value and were hidden away in the pawn-shop. The rector of the Holy Communion, the Rev. Worcester Perkins, commended the police department for the promptness with which they discovered the stolen articles. The thief has not yet been apprehended.

Consents for Tennessee Coadjutorship Received

NASHVILLE, TENN.—The standing committee of the diocese of Tennessee announces that it has received a sufficient number of consents from the bishops and standing committees to the election of a bishop coadjutor for reason of extent of diocesan work.

The diocesan convention, which is in recess pending receipt of the consents, will reassemble at the call of Bishop Maxon, probably about Whitsuntide, for the election.

Retired Bishop of Wyoming Dies at 69

Rt. Rev. N. S. Thomas Succumbs to Illness in Palm Springs, Fla.; Noted as Educator

PALM SPRINGS, FLA.—The Rt. Rev. Nathaniel Seymour Thomas, D.D., former missionary Bishop of Wyoming, and recently pastor of Bethesda Church, Palm Springs, died here on April 1st after a brief illness. He was 69 years old and had resigned his charge in March.

Bishop Thomas was born in Faribault, Minn., June 20, 1867, the son of the late Bishop E. S. Thomas and Georgine Brown Thomas, and was graduated from the University of Minnesota in 1890 with the degree of Bachelor of Arts. He then studied a year at the Kansas Theological School, this period being followed by a short time as a special student at Cambridge, England. He was ordained deacon in 1891 and priest in 1893, both ceremonies being performed by his father, then Bishop of Kansas. In 1896 he married Edith Ellsworth of Quincy, Ill.

His first parish was Grace Church, Ottawa, Kans., after which he was professor of ethics and chaplain at Bethany College in Topeka, Kans., later becoming professor of New Testament at Kansas Theological School. For two years he was rector of St. Paul's Church, Leavenworth, at the same time serving as chaplain of the federal penitentiary there.

In 1897 he became rector of St. Matthew's, Wheeling, W. Va., and two years later went to Philadelphia to serve at the Church of the Holy Apostles. He stayed there for 10 years, resigning in 1909 upon his election as missionary Bishop of Wyoming. He was consecrated on May 6, 1909, by Bishops Tuttle, Whitaker, Peterkin, Talbot, Funston, Mackay-Smith, Scarborough, Darlington, and Olmsted.

Bishop Thomas served in Wyoming for 18 years, resigning in 1927 to become chairman of the board of overseers of the Philadelphia Divinity School, an institution which had always been one of his chief interests. He lectured there on pastoral care in 1927, 1929, and 1930. From 1928 to 1930 he was in charge of American churches in Europe and in 1931 he became rector of Bethesda Church, Palm Springs.

As second Bishop of Wyoming, Bishop Thomas was in charge of one of the most extensive missionary jurisdictions, including in its scattered population ranchmen, miners, Indians, and settlers from the East. Care for the Church's children led to the development of cathedral schools for boys and girls at Laramie, and regard for the Indians' spiritual and physical needs is shown by the Indian missions at Ethete and Wind River, now among the best-known centers for Indian work.

Protestant Leader Hails Encyclical

Dr. Adolf Keller, Inter-Church Aid
General Secretary, Acclaims New
Papal Tone

GENEVA, SWITZERLAND—The encyclical of Pope Pius attacking Naziism was hailed by Dr. Adolf Keller, general secretary of the European central office for inter-Church aid, as an important step toward understanding between Catholics and Protestants.

"This encyclical message," Dr. Keller declared in an interview, "is in content and form one of the greatest, most intrepid, and deeply religious messages which the Catholic Church has proclaimed in modern times. Without denouncing one of the specific doctrines of the Church, this encyclical message seems to be the gift of a great hour of repentance, faith in the eternal values of the Gospel, and of courage to defend the unalterable Christian message against the violence and the temptation of this world.

"It was also given to the author of this remarkable document to speak of his Church without hurting the feelings of other Christian groups which believe in an all-comprehending Christian Church standing firmly on the Word of God, on the doctrine and life of Christ.

"MAY BE EPOCH-MAKING"

"In this respect the encyclical may be epoch-making. Even Protestants may feel here that the Christian Church of whatever confession stands on a common historic ground and fights today in a common front against modern secularism and paganism even if such a front is not openly organized between the various Churches. It may be that in the 400-year-old controversy a new chapter is beginning in which the objects of discussion are no longer in the first line the abuses of medieval indulgences or the Mass or papal claims, but the doctrine of the Church and of grace.

"In this respect the sixth section of the encyclical letter is illuminating. Without speaking of divine pardon which for Protestants is essential in the doctrine of grace, the encyclical shows an understanding of supernatural grace which is protected against the interpretation as if grace would be identical with a natural process.

"Protestant faith was often attacked in such encyclical letters. The present encyclical may give one an idea in a rapidly de-Christianizing world that the Christian Churches have to defend a common sacred heritage."

Speaking of the first five sections of the encyclical, which contained an exposition of the essential points of the Catholic faith, Dr. Keller declared:

"In these monumental chapters there is not one word to which Protestants could not subscribe. Even in the fourth chapter 'on the faith in the Church' Protestants can go a long way with the statement of the Pope although no Evangelical Church would place on the same level, as in section 5, the faith in Christ, in the Church, and in the primacy of the Pope.

WELCOMES CONFESSION OF SHORTCOMINGS

"The confession of the Church, however, that her message may have been obscured

Young People Plan Free Meals for Poor Children

WAYCROSS, GA.—The young people of Grace Church have undertaken to arrange free lunches for the undernourished children in one of the Waycross schools. The project is carried out without the expenditure of any money. It is a cooperative scheme with the grocers, the WPA, and the school board taking part, and the young people doing the organizing and planning.

from time to time by all-too-human elements and that there is a deplorable clash between faith and life is extremely sympathetic by its humility and may reconcile even many Protestants with former pronouncements. A Church which is confessing her shortcomings and sins stands on a common Christian basis with other Christian Churches."

GFS Launches Campaign for Supplemental Funds

NEW YORK—The annual spring drive of the Girls' Friendly Society for contributions to carry on the forward work of the society is being launched in 47 dioceses. The campaign, known by the name of the Contributors' Plan, is twofold—to inform Churchmen and women of the work being done by the society today and to secure contributions from people who are interested in furthering the girls' work of the Church.

In all parts of the country, Churchmen and women and others interested in a character-building program for girls contribute to the support of the society. In some of the dioceses, that have been successful in meeting their apportionments, the money is raised through a diocesan money-making project.

Two thirds of the support of the GFS comes from the society itself through dues, the sale of Christmas cards, and interest on a small endowment fund, the All Saints' Memorial Endowment, to which memorial gifts are added from time to time. The GFS also receives a grant of \$3,000 from the national Church.

Family Brought Back to Church by Forward Movement Manual

CINCINNATI—A report comes to Forward Movement headquarters from one of the clergy of a family in his congregation who had turned away to Christian Science. Someone had given them a copy of *Forward—day by day*. Its daily Bible readings have brought them back into the Church and in a time of a recent tragedy in the family they had the solace of the Church in its Communion service.

The clergyman said that one of the reasons that they had gone into the Christian Science Church was that it had given them something daily to read and think about, in addition to the Scripture. *Forward—day by day* now supplies that need.

English Judge Starts New Divorce Debate

Refuses Application for Separation
on Grounds that Adultery Breaks
Marriage Tie "Ipso Facto"

LONDON—The language and decision of a judge at the Birmingham assizes with regard to divorce has excited considerable attention.

A wife applied for a judicial separation from her husband, not a divorce, because she felt that "the tie of matrimony cannot be severed ever." Mr. Justice Swift refused the application, on the ground that adultery had been committed and that therefore those whom God had joined had already been put asunder.

This pronouncement has been severely criticized by Churchmen, and even the State divorce laws do not hold that an act of adultery *ipso facto* dissolves a marriage. Later in another case at the same assizes, Mr. Justice Swift arraigned the existing divorce laws, on the ground that in one case after another, he had the unhappy children of divided parents coming to prove that one or other was guilty of adultery.

"Why," he asked, "cannot some means be devised by those who made our marriage laws to begin with, by those who started their beginning, by the bishops and curates and those who undertake the task of joining people together—why cannot some means be devised by them of permitting their separation without having to bring the product of their union to prove the adultery of one or the other? The present system, as I said when I was first elevated to my present position, is cruel and wicked, cruel to everybody. Those who talk about the sanctity of marriage, those who talk about those 'whom God hath joined together,' those who lay the greatest emphasis upon 'let no man put asunder,' do not see or, if they see it, do not realize the pain and suffering which come into the witness box."

Commenting on the judge's statement in an interview, the Bishop of Bradford has said:

"The Church is principally concerned with Christian principles for its own members. For those who do not accept those principles the laws should be sensible and humane. I agree that the existing laws are stupid and cruel, but they are difficult to alter without causing worse harm."

The Church Union has issued the following statement:

"Mr. Justice Swift has been speaking entirely outside his rights. Everyone admits that the divorce laws are in a state of hopeless confusion, but there are 600,000 persons associated with this Union who refuse to acknowledge that there is any such thing as divorce. Are they to be compelled to sue for something in which they do not believe?"

School Takes International Aspect

CINCINNATI—The Graduate School of Applied Religion here, of which the Rev. Joseph F. Fletcher is director, is taking on an international aspect now, with the application of a Japanese deacon for next year's course.

Music School to Be Held at Evergreen

Many Other Conferences for Clergy, Laity, and Young People to Meet at Colorado Center

DENVER, COLO.—An innovation on the program of Evergreen Conferences for the 1937 season will be a school of Church music, the Rev. Canon Winfred Douglas announces.

The music school, according to Canon Douglas, is being introduced in the series of summer conferences at Evergreen Center in response to a long-felt need among both clergy and organists of the Church.

The 1937 conference season will open June 28th, with an acolytes' camp, conducted by the Rev. James B. Roe of St. Luke's Church, Denver, and intended for any Church boy who desires to combine a summer camping period with serious study. Two periods for acolytes will be held, June 28th to July 3d, and July 5th to 10th.

A young people's conference will be held July 3d to 5th, and the Rev. Dr. Charles Herbert Young, formerly headmaster of Howe School, now of St. Katharine's School, Davenport, will conduct a clergy retreat, from July 12th to 16th.

The general summer conference is scheduled for the period of July 19th to 30th. The staff will include Fr. Young, as chaplain; the Rev. L. W. McMillin of Lincoln, Nebr.; Miss Vera C. Gardner, Chicago, and the Rev. T. S. Will of Virginia, who will again represent the Forward Movement Commission.

July 31st will be Woman's Auxiliary Day at the conference center, followed by a woman's retreat, August 1st to 4th, conducted by the Rev. Mr. Will. The clergy conference, August 1st to 13th, will have as leaders Fr. Young and the Rev. Mr. Will. The music school will run for three weeks, from August 1st to 20th.

The Very Rev. Rowland F. Philbrook of Davenport will conduct the second clergy retreat, August 15th to 19th.

Fourth Churchmen's Tour to England Sails in June

CHICAGO—The fourth annual English country and cathedral tour of American Churchmen will sail from New York, June 25th, according to plans announced by John D. Allen, originator of the cathedral tour plan and chairman of the Church Club of Chicago.

Mrs. Harry Hughes, president of the Daughters of British Empire Association of Illinois, will direct this year's group. Last year Dr. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, took a party of 25 on the tour.

The group will visit points of Church and secular interest in Liverpool, Chester, the Shakespeare country, Oxford, Windsor, London, Canterbury, and other centers of south England. Optional visits to the Continent are available.

EASTER AT THE
CHURCH OF ST. MARY
THE VIRGIN,
NEW YORK CITY

(See next page for
reports of Easter
services.)



Garvin Studio Photo.

Forward Movement Growth in Japan Shown by Large Distribution of Booklets

TOKYO—A letter to the missionaries of the Nippon Sei Kokwai (the Holy Catholic Church in Japan) from the national council of the Brotherhood of St. Andrew, contains these words:

"One of the most significant signs of Forward Movement in the Nippon Sei Kokwai lies in the fact that more than 45,000 copies of this booklet have been distributed and sold throughout the length and breadth of Japan since the Brotherhood undertook their publication one year ago on Ash Wednesday. Copies have gone to countries overseas, Manchuokuo, China, Korea, Formosa, Brazil, Hawaii, England, Canada, and the United States—wherever the Church has followed her sons and daughters.

"In 1935 the bishops of the Sei Kokwai issued their pastoral letter calling the whole Church to a reinvigoration of its life and to a Forward Movement. In searching for a scheme that would reinvigorate the lives of Brotherhood men and boys and carry them onward, day by day, we discovered the Forward Movement method in America and with the capable editorship of the Rev. Dr. P. O. Yamagata, we have adapted that general program to use here.

"The result—45,000 copies used, literally hundreds of letters of appreciation from every nook of Japan, a growing army of men and women, boys and girls, following these booklets, saying these prayers, day by day—has proven beyond words that we have found something useful in building up the life of the whole Church."

National Council Meets in June Instead of April

More Complete Budget Figures Expected From Bishops at Later Date

NEW YORK—The National Council meeting which ordinarily would be held in April has been postponed to June 15th, 16th, and 17th, a large majority of the members having approved the change. The later date will enable the Council to have in hand more information both from the bishops in the distant fields overseas and from the home dioceses and districts, regarding their outlook for 1938 and their needs. The information guides the Council in drawing up the program budget which is to be presented to General Convention in October.

The budget figures tentatively adopted by the Council at its meeting in December, 1936, to carry out the program of the coming triennium, were, as announced at the time, \$2,500,000 for 1938, \$2,600,000 for 1939, and \$2,700,000 for 1940. Askings for 1938 already indicated by the bishops, based on known needs, call for sums far exceeding the tentative 1938 figure.

The national executive board of the Woman's Auxiliary will keep to its regular date, meeting from the evening of April 22d through the 25th, as the planning of the program for the Triennial makes this the better date.

Thousands Join in Easter Celebration

Cold Weather no Bar to Throngs
Observing Greatest Easter in
History of Washington

By THOMAS F. OPIE

WASHINGTON—Led by the President of the United States and his family, literally tens of thousands of people in the nation's capital assembled in churches, at the Unknown Soldier's tomb, at Washington's monument, and elsewhere in the city to celebrate Easter on March 28th. In Washington perhaps never before have so many worshipers assembled in so many places to celebrate the Resurrection—and this despite one of the coldest Easter days in the city's history.

Mrs. Franklin Roosevelt went to the sunrise service at 7:30 at the Unknown Soldier's tomb and shivered with five or six thousand worshipers in the open air. She laid a mammoth cross of Easter lilies on the tomb.

President and Mrs. Roosevelt and party worshiped later at St. Thomas' Church, the Rev. Dr. Howard S. Wilkinson, rector, and hundreds thronged the streets unable to gain admission.

The Rev. Canon Anson Phelps Stokes, of the cathedral staff, assisted at a great public ceremony held this year at the foot of the Washington monument, in Sylvan theater, an open-air amphitheater where hundreds were gathered to honor the Risen Christ.

THOUSANDS AT CATHEDRAL

On Mount St. Alban perhaps as many as 5,000 people, including hundreds of tourists in the city for the Eastertide holidays, attended the various services held during the day. Bishop Fiske, retired, preached at the morning service and Bishop Freeman, just back from California where he delivered a notable address and received a Doctor's degree at the University of that state, preached at Evensong in the afternoon. It is estimated that 1,000 or more people could not gain entrance to the cathedral, as the great choir was filled for this service.

At Mt. Rainier, the Rev. Walter Plumley and a choir of 30 or more singers from St. John's and other churches greeted the sunrise with an impressive Easter festival ceremony which attracted hundreds of devotees, despite a cold wind and unusually frosty air.

In St. John's Church, Washington, the Rev. Dr. Oliver J. Hart, rector, four services of Holy Communion were held during the morning hours and a children's service was held in the afternoon. Dr. Hart delivered two sermons at duplicate services, on *The Power of His Resurrection*. He was assisted in the Easter ceremonies by the Rev. J. F. Madison and the Rev. William C. White, vicars of St. John's parish.

The Rev. Z. B. Phillips, rector of the Church of the Epiphany, culminating a

Easter Offering is Stolen From All Saints', Boston

BOSTON—Some time during the night of Easter Day, the safe at All Saints' Church, Ashmont, was broken open and the entire Easter offering, amounting to \$1,000, was stolen. This sum was to have been used to start a fund to be used for enlarging the chancel of the church.

notable series of Lenten noon-day services at which distinguished visiting bishops and clergymen were heard in timely messages, conducted the Three Hour Service on Good Friday and special services of a festival nature on Easter Day.

Thousands of Churchmen made their Easter communions and it is doubtful if such largely attended Eucharists have been noted before in this city. This was the case in every Episcopal church, both the large and notable, and the smaller and less conspicuous parishes throughout the city and its environs.

Massachusetts Easter Congregations Larger

BOSTON—Unusually large congregations in Holy Week and on Easter were reported very generally throughout the diocese of Massachusetts. Easter Day at the Cathedral Church of St. Paul began with Morning Prayer with full choir at 6:15 at which Dean Sturges was the preacher. Though the weather was cold and cloudy, the church was filled at that hour. At 11 o'clock Bishop Sherrill was the preacher. The Bishop also conducted the Three Hour Service on Good Friday at the cathedral, attended by about 4,500 people.

Increasing numbers of people each year attend the services of Tenebrae which are held at the Church of St. John the Evangelist. Nowhere in this country is this service more beautifully sung than in this church on Beacon Hill which is served by the Cowley Fathers. Fr. Dale conducted the Three Hour Service on Good Friday.

Easter Congregations in Chicago Break Records

CHICAGO—A record so far as attendance is concerned and in many instances offerings also was reported on Easter by parishes of the diocese of Chicago.

St. Luke's Pro-Cathedral, Evanston, had the largest attendance on record at the 11:30 festival service, according to the Very Rev. Gerald G. Moore.

Duplicate services were held at St. Luke's at 9:30 and 11:30 to accommodate the congregations. Total attendance for the day at St. Luke's was 3,100.

A number of memorial gifts were presented to the Church of the Holy Spirit, Lake Forest, on Easter, according to Dr. Herbert W. Prince, rector. St. Matthew's Church, Evanston, reported the largest attendance on record, with identical services at 9:30 and 11:15.

Lent Congregations in New York Smaller

Sickness and Bad Weather Lead to
Lower Attendance; More Devotional
Spirit Seen

By ELIZABETH MCCrackEN

NEW YORK—The clergy of New York City mentioned an unusual condition in respect to the observance of Lent and Easter this year. There was much sickness throughout the winter, owing to the continuous bad weather. This resulted in smaller attendance at special Lenten services and even to fewer at Sunday services.

Holy Week was so bleak that convalescents were obliged to remain indoors, for the most part. But, on Good Friday, the worst day of the month of March, larger crowds than in other years filled the churches for the Three Hour Service, though most worshipers stayed less than two hours, for reasons of health.

On Easter Day, a cold, windy day, crowds came out again, filling all the churches. Many stood in line, waiting for an opportunity to enter. Notwithstanding these numbers, the clergy mentioned that the Sacrament was carried to more sick persons than usual, not only on Easter Day but also on the Monday and Tuesday in Easter Week. Throughout Lent, there were continual requests to all the churches for the Communion of the Sick.

UNPRECEDENTED DEVOTION

The clergy are agreed that Lent was kept with unprecedented devotion, though fewer were in the churches than in many years; and that the attendance on Good Friday and Easter indicated this.

Bishop Manning was the preacher in the Cathedral of St. John the Divine on Easter morning. More than 4,000 attended the service. The Bishop said in part:

"We are so accustomed to the mighty fact of Christ's Resurrection that ordinarily we do not feel the wonder, the amazement, the triumphant faith and joy of it as those first disciples did. We take too much as a matter of course the divine realities and the heavenly blessings of our faith as Christians. But Easter shakes us a little from our spiritual lethargy, Easter stirs in us that same faith which overthrew empires, which changed the course of history, and which rings out today as gloriously as ever from the pages of the New Testament. We think today of the hope and the inspiration, the comfort and support in sorrow, the certainty of the life hereafter, and the power to meet the issues of this life, which He who came forth from that empty tomb has brought to us, and to all mankind. And the message of Easter was never more needed in this world than it is now.

CIVILIZATION SHAKEN

"We are living in a world that is distraught, dismayed, and threatened with catastrophe. The whole fabric of civilized life is shaken. In nation after nation today, we see both civil and religious liberties assailed and overthrown, the ideals and teachings of Christ rejected, and men in their

50 Lenten Missions Held in Los Angeles

Diocesan Campaign for Forward Movement Undertaken in Lent by Evangelism Commission

LOS ANGELES—The diocesan commission on evangelism and the Forward Movement, of which the Rev. Dr. George Davidson is chairman, carried on a diocese-wide campaign during Lent. About 50 missions were held of a week's duration. In each instance the rectors or vicars exchanged pulpits, the resident vicar or rector remaining however in his own parish or mission during the mission. A syllabus was issued by the commission for the use of the clergy covering the recommended subjects, repentance, eschatology, and the Holy Eucharist.

The diocesan program of evangelism includes four objectives: (1) home group meetings to be held monthly at homes, (2) visitation evangelism under which lay people visit the sick and needy, and also those who seldom attend church, (3) missions of instruction by visiting clergymen, as indicated above, and (4) schools of prayer, preferably to be held on Thursday evenings.

Both clergy and lay people have shown deep interest. The general participation in the quiet but effective program of evangelism has been most gratifying to Bishop Stevens, the diocesan, and Bishop Gooden, his suffragan; and has resulted in a deepening of the spiritual life of the diocese.

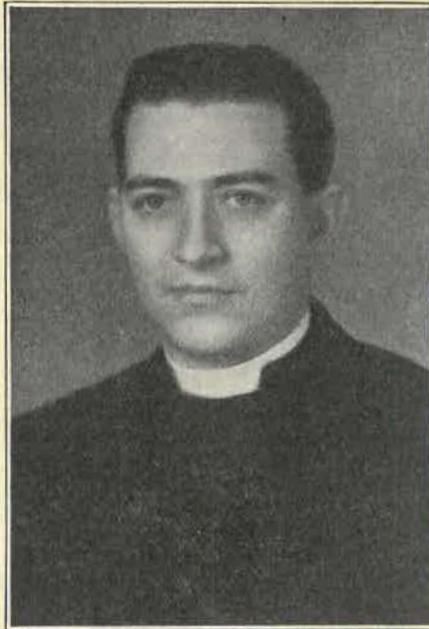
desperation turning backward to some form of tyranny and dictatorship in the vain hope that this may save them. What is needed now in this day of crisis is a world-wide awakening to the power of Christ and to the majesty and the supremacy of God.

"This is the message that Easter brings us. Easter tells us that God cannot be set aside, that Christ cannot be defeated, that the Cross is the pathway to the Resurrection, that 'the Lord God Omnipotent reigneth.' And so as we look back to that mighty event on that first Easter morning, I call upon all of you to realize three things.

"REALIZE WHO THIS IS"

"*First:* Realize clearly who this is who rose from the grave for our sake. As Dean Matthews of St. Paul's Cathedral, London, brings out so well in his carefully written book called *Our Faith in God*, the New Testament makes no distinction between the human Jesus and the Eternal Christ now at God's right hand. *Second:* Realize that His Kingdom will come here on earth as it is in heaven. Nothing can stop it; nothing can prevent it. Christ's Kingdom is on the way now in the midst of all the injustices, the crimes, and the upheavals in this world. *Third:* Realize that we are going to see Him and be with Him where He is.

"If this world is to be saved, it must be saved by men and women with the Easter power in their hearts, and with the great words of faith and victory on their lips. Let us say today with fresh realization of the meaning of the words: 'Thou art the King of Glory, O Christ!' And: 'Thy Kingdom come, Thy will be done, on earth as it is in heaven.'"



VERY REV. F. E. I. BLOY

7,000 Attend Easter Services at Cathedral in Los Angeles

LOS ANGELES—Approximately 7,000 persons attended the Easter services at St. Paul's Cathedral. In addition to the early services, choral Eucharist was celebrated at 8:45 and 11 o'clock by Dean Bloy, who also preached the sermons. Special communion services were held in Spanish and for the deaf and dumb. Nearly 1,500 persons received Holy Communion. On Easter afternoon the Los Angeles Commandery, No. 9, and the Golden West Commandery, No. 43, of Knights Templar, attended service at the cathedral, the sermon being delivered by Bishop Stevens of Los Angeles, a Knight Templar and a 33° Mason.

2,000 Make Communions at St. Petersburg Church

ST. PETERSBURG, FLA.—St. Peter's Church here claims this year's record for remarkable Easter attendance and reception of the Blessed Sacrament.

Four Communion services were scheduled—at 6, 8, 9, and 10:30 A.M. There were more than 600 communions at the 6 o'clock service. The second service, which should have been over by 8:50, was still going on at 9:20, so great was the number of communicants. The service was finally brought to a close by asking the communicants who had not yet received to wait for the next service. The third service was finally closed at 10:20, although many intending communicants were still waiting in the aisles, and the 10:30 choral Eucharist was begun.

Altogether there were more than 2,000 communions, and an offering of \$7,000 on Easter Day in this parish of 780 members. The Rev. E. A. Edwards, rector, was assisted by the Rev. E. E. Madeira.

Philadelphia Church Gives Passion Drama

"Judas Iscariot" Played to Large Audience by Colored Performers at St. Barnabas, Germantown

PHILADELPHIA—The acolytes' guild of St. Barnabas' Church, Germantown, a Negro parish, presented the pageant-drama, *Judas Iscariot*, by Matthew A. Vance, on Wednesday and Thursday of Passion Week. A capacity audience attended both nights. The proceeds were for the purchase of servers' vestments.

Judas Iscariot is not the portrayal of a black character but of a man of promise and ability who failed to grasp the spiritual significance of Jesus' message. Reginald Harvey, as Judas, gave a commendable performance. His portrayal of Judas' remorse, the climax of the drama, in the third act, was unusually vivid.

Staging of the drama was simplified to avoid intermissions by the erection of an auxiliary stage on each side of the permanent stage of the parish house. Lighting was arranged to illuminate only that stage on which the action for each scene was taking place. The scenery and costumes were designed by Murray Marvin, Jr., the warden of the acolytes' guild. Lighting effects of an unusual sort were produced with the usual parochial facilities.

Symbolism of the Trinity, the twofold nature of Christ, the seven sacraments, the 11 faithful Apostles, and Passiontide, were all contained in the design of the tickets and programs, printed in Missal type. The audience refrained from conversation and applause. A male quartet enriched the pageantry with selections from Maunder's *Olivet to Calvary*.

The producers succeeded admirably in their intention not merely to portray the realistic but to create an impression for the deepening of the spiritual life of their audience.

Georgia Services Well Attended

SAVANNAH, GA.—All parishes of the diocese of Georgia report the largest Easter Day attendance in several years. The weather all over the diocese was cold, so cold that "Merry Christmas" seemed a much more appropriate salutation than "Happy Easter." Most of the church schools held Easter carol services in the afternoon, at which time the Lenten boxes were presented.

Furloughs Deplete P. I. Staff

MANILA—Furloughs have sorely depleted the Philippine mission staff recently. Bayard Stewart, superintendent of St. Luke's Hospital, and his wife, correspondent for THE LIVING CHURCH; Ezra S. Diman, principal of the Sagada boys' school, and his family; H. E. Shaffer, bursar of Brent School, and his wife, nurse at Brent School, have all left places which must be filled by others already overburdened.

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THE LIVING CHURCH

Anglicans Protest Ethiopia Conquest

Criticism by Dean of Winchester and Others Rouses Mussolini's Wrath; Other English News

LONDON—One of the many things that dictators will not tolerate is criticism, and Signor Mussolini has fiercely resented the condemnation of the Italian conquest of Ethiopia, made by several prominent dignitaries of the English Church.

The Dean of Winchester, Dr. Selwyn, is the latest culprit, he being the preacher at a requiem celebrated in the Anglican Church of St. George, Bloomsbury, for "all men, women, and children who were slaughtered in Abyssinia." The Emperor of Ethiopia was himself present at the service, sitting in the choir. In the course of his sermon, the Dean declared:

"There is no Englishman who does not blush when he reflects on the events of the past year; for it was not only Abyssinia's enemies, but her friends, not only the brutal invader, but those who promised to defend her, who had a part in encompassing her ruin. There are few who do not realize that either we should never have promised, or else, having promised, we should have fulfilled. Our own country has its own share of guilt for what has happened, and we can only enter God's presence with a prayer for forgiveness on our lips."

After this *peccavimus* for the British nation, the Dean went on to assert that the ruler of Italy had seduced his people with the poison of militarism. He supposed himself to be Cæsar, but the preacher would rather compare him with the Syrian Emperor Antiochus, surnamed Epiphanes, "the brilliant," and nicknamed Epimanes, "the madman."

"No one who knows the Italians," the Dean concluded, "will deny that they are by nature a kindly and unwarlike people. Their record of savagery in Abyssinia, Libya, and Spain, a record which recalls the atrocities of which the Armenians were victims a generation ago, can be explained only by the view that they have been seized by a spirit of evil of superhuman nature."

This sermon was obviously in the mind of Signor Mussolini when he addressed the Blackshirts of Italy in Rome, referring to "hysterical and hypocritical oratory from certain Anglican pulpits, which are always ready to see the mote in the eye of others, while theirs is crushed by heavy and century-old beams."

LEADERS PROTEST

Curiously, on the day of the Duce's Rome address, a protest against the recent reprisals was printed in the *Times*, signed by a number of distinguished people, headed by the Archbishop of York. The protest declared:

"Italy is, like ourselves, a Christian power; and we, as another Christian power, are deeply involved in the government of millions of Africans; we are engaged in attempting to persuade the native to accept

Trinity Church to Hold Coronation Thanksgiving

NEW YORK—A service of thanksgiving for the coronation of King George VI will be held in Trinity Church on the day of the coronation, May 12th. Ever since Colonial days, a similar service has been held in Trinity on the accession of a British sovereign. The form of the service on this occasion will follow the special order appointed for the parishes of the Church of England for Coronation Day, this having hitherto been the practice at Trinity.

At the service on the coronation of King George V, on June 22, 1911, distinguished men in many walks of life were present. This will again be the case, on May 12th of this year. Sir Gerald Campbell, British consul-general, and his staff will attend. Representatives of the United States government and representatives from both British and American patriotic societies, from educational institutions, and from many other groups will be present.

The rector of Trinity, the Rev. Dr. Frederic S. Fleming, will officiate, assisted by the clergy of the entire parish.

peacefully the White man's civilization, to rule his life by its standards, and exchange them for his own."

THE RECALL AND PARLIAMENT

A few weeks ago the Archbishop of Canterbury went to the House of Commons, for the purpose of enlisting the interest and support of members of Parliament in connection with his Recall to Religion. A large number of members listened to his Grace on that occasion, and now a statement has been issued, signed by 30 members, supporting the Archbishop's attempt to recall "the nation to renewed evidence of those deep religious convictions which have in the past been a national characteristic and strength." The signatories are grateful for the reminder "that the coronation is much more than a material display, that it is in fact a dedication to the highest purpose of him who represents the nation and through whom the nation itself should speak."

The Bishop of Winchester suggests that, on the Sunday before the coronation, sermons should be preached exhorting the people to pray for the King and country, and where possible some special service should be arranged in which the whole parish, Nonconformists as well as Anglicans, should unite. The Bishop of Worcester has also expressed the hope that, wherever it may be found feasible, joint services may be held on Sunday, May 9th, and that Nonconformist ministers may be invited to take part in them.

BISHOP ACCEPTS DEANERY

The King has approved the nomination of the Rt. Rev. Dr. Norman Henry Tubbs, Assistant Bishop, Archdeacon, and Canon of Chester, to the deanery of Chester on its vacation by the resignation of the Very Rev. F. S. M. Bennett. Dr. Tubbs, who is 57 years old, was consecrated Bishop of the Indian diocese of Tinnevely in 1923, and translated to Rangoon in 1928.

Japanese Bishops Stress Catholicity

Anniversary Pastoral States That Seikokwai is Both Catholic and Missionary

TOKYO—The ten bishops, three Japanese, four English, and three American, who make up the House of Bishops of the Nippon Seikokwai, the Japanese Church of the Anglican communion, issued a pastoral letter to be read in the parishes and missions on February 11th, the 50th anniversary of the formal organization of the Church. After a brief introduction the letter says, as translated by the Rev. Dr. Takaharu Takamatsu:

"On the 11th of February, 1887, the Nippon Seikokwai declared its establishment to the whole world. As the declaration of the Japanese Constitution did not create our country, but made manifest that which had been already in existence, even so the Nippon Seikokwai was not created on that day, but made clear the importation and establishment of 'the faith which was once delivered unto the saints.' The Seikokwai, as its name designates, is our Lord's Holy Catholic Church; it came from Christ and exists through Him; it maintains the spiritual heritage of His Body; and it is a member of the Catholic Church with no break in the historical tradition. Its importation and establishment in Japan are the result of the missionary work of the Mother Churches of England and America according to the will of God.

"The Nippon Seikokwai, therefore, from the beginning of its establishment has conformed to the constitution of the Holy Catholic Church throughout the world, and has grown up in close touch with it.

After a review of the 50 years' history, the letter concludes:

"At present our Church life is affording to the members merely one form of life. The Church life is not the leading power of their whole life. . . . When our Church life becomes the principle of our life and governs the whole of our life, then only can we expect the prosperity of the Church. . . . It is the ideal Church life taught in the Prayer Book, but as yet we have not reached this ideal; we are still lingering in our present condition. Let us reconsider that the foundation of the Church life is in affording her members the means of grace.

"If we make clear the above-mentioned message of the Church we shall have no apprehension in our missionary prospect. The growth of the Church comes by the witness of the grace. Even if the time is against the Church, if people's hearts are going away from the Church, and if the national policy is unwelcome to the Church, yet the grace of God has power to change the time, to educate the human heart, and to turn policy in any direction.

"Neither time, nor man, nor policy enlarge the Gospel. The Gospel itself by its own power reforms the world. With this strong faith we must endeavor to enlarge the Kingdom of God in season and out of season. It should be our example and be remembered forever, that the first synod passed the resolution of the establishment of the Missionary Society on the day of the formation of the Nippon Seikokwai. We hope this spirit will pervade all the missionary works to be carried on this year."

16th Session of Concord Conference to Be Held

BOSTON—The 16th session of the Concord Conference, conducted by the province of New England, will meet as usual at St. Paul's School, Concord, N. H., June 28th to July 7th.

This conference, which is for young people of college age, has become an established feature of the Church life of the province, and its alumni now number more than 2,000 young men and women who remember gratefully the inspiration and help they received there.

Sixteen courses of instruction are offered in subjects which experience has shown are most helpful to youth. There is also an evening forum for the discussion of social and moral questions and a carefully planned group system whereby each delegate is under the guidance of a leader insuring personal contacts with all the delegates.

The recreational facilities of St. Paul's School are at the disposal of the delegates under the guidance of recreational directors. The Rev. Cornelius P. Trowbridge of the Cathedral Church of St. Paul, Boston, is chaplain.

Programs and booklets descriptive of the conference will be mailed on request, according to announcement by the Rev. Malcolm Taylor, general secretary of the province, 1 Joy street, Boston.

Chicago Leadership Training Class Started by Brotherhood

CHICAGO—To develop in a more intensive way lay leadership in the Church, the Brotherhood of St. Andrew in the diocese of Chicago is starting a leadership training class. The group will meet weekly at St. James' community house for eight consecutive weeks.

Leading the group is John M. Garrison, director of religious education of Christ Church, Winnetka. "Jesus' method of leadership" will be the basis of the class, according to Mr. Garrison.

The plan grew out of a recent meeting where boys and young men admitted frankly that a lack of adult leadership is the greatest handicap in Church activity.

Says Persecutors Harm Themselves

WASHINGTON—At a Town Hall meeting here on March 28th, Rabbi Stephen S. Wise of New York asserted that there are nearly 200 anti-Jewish organizations in the United States "conceived solely to be anti-Jewish."

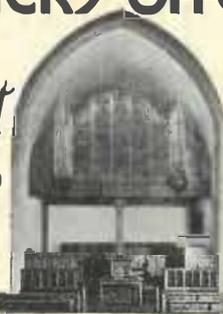
Continuing he said:

"You cannot crucify a people, wound it, smite it for centuries, without doing infinite harm to those who hate and persecute. . . . But we insist on being unpleasant and surviving as a people. . . . Of course you cannot persecute a people generation after generation without hurting them—but we shall survive."

Canon Anson Phelps Stokes of Washington Cathedral was a member of the panel and Dr. Frank Bohn, author and lecturer, was chairman.

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Bishop Stewart Asks More Church Support

Chicago Diocesan Tells Laymen That Giving to Church Has Not Increased Proportionately

CHICAGO—Organized religion is suffering today from a post-depression condition which is holding back progress of the Church as a whole, Bishop Stewart told a group of laymen assembled at Central YMCA in celebration of the fourth anniversary of the promulgation of Bishop's Pence.

Giving to the Church has not come back along with other increases since the depth of the depression, said the Bishop.

He pointed out that expenditures for travel and luxuries of various sorts as well as necessities have increased tremendously; on the other hand, contributions to religion have not increased proportionately.

"The public needs to remember that religion is the salt of society, and if society does not support religion adequately it may be inviting rapid growth of the very forces which are so menacing at the present time," he declared.

Bishop Stewart sees in present conditions the possibility of the Orient's leading the world to Christianity.

Six Churches Combine in Holy Week Pageant

DELHI, N. Y.—On Wednesday in Holy Week the six churches in Delhi—St. John's Episcopal Church, St. Peter's Roman Catholic Church, one Methodist, two Presbyterian, and one Baptist—all combined to make possible a production of John Masefield's *Good Friday*. Mid-week services were canceled and the clergy urged their congregations to attend the pageant.

One of the Presbyterian ministers conducted a brief service of devotion before the curtain rose.

The Rev. Jackson A. Martin, rector of St. John's, and the Rev. G. V. Barry, priest in charge of St. James' Chapel, Lake Delaware, were members of the cast. The pageant was well advertised, merchants giving freely of space within their own advertisements and the local newspapers writing up accounts before and after production.

St. John's parish hall was crowded beyond capacity. The general feeling throughout the community is that a pageant of this sort should be a part of the town's Holy Week observances henceforth.

Cadet Choir to Visit Trinity

NEW YORK—For the first time in its history, the Cadet Chapel Choir of the United States Military Academy, West Point, composed of 165 cadets, will take part in a service in Trinity Church, April 11th. The choirmaster of the West Point Chapel, Dr. F. C. Mayer, will direct.



PENNSYLVANIA FIELD SECRETARY

Rev. F. P. Houghton to Take Pennsylvania Post

PHILADELPHIA—The Rev. Frederick P. Houghton, since 1931 one of the general secretaries of the Field Department of the National Council, assumed the office of executive secretary of the diocese of Pennsylvania on April 1st. The Rev. Mr. Houghton fills an office left vacant since the death of the Rev. Allan R. Van Meter four years ago.

To some extent the Rev. Mr. Houghton comes permanently to an office the work of which he has already begun. He was loaned to the diocese of Pennsylvania a year ago by the national Field Department to assist the missionary research committee of the diocese, working under Bishop Taitt. Under his direction at that time a large program of missionary education touching many parishes of the diocese was executed. Again last fall the Rev. Mr. Houghton spent some time in this diocese assisting in the program which culminated in a great overflow missionary mass meeting at the academy of music.

Catholic Laymen Meet

NEW YORK—The Men's Club of the Church of St. Mary the Virgin held their annual dinner with the Catholic Laymen's Club of New York, on the evening of March 30th, at the Hotel Wentworth. There was a good attendance. Much interest was taken in the three speeches of the evening, delivered by Howard R. Patch, professor of English in Smith College; Hoxie N. Fairchild, professor of English in Barnard College; and the Rev. W. Norman Pittenger, instructor of Christian ethics in the General Theological Seminary.

14 Nurses Graduate From Manila, P. I., Hospital

MANILA—Three Igorots and two Moros were among the 14 who received diplomas as graduate nurses from St. Luke's Hospital Training School for Nurses recently.

In a startling factual address, Charles Foster, manager of the American Red Cross in the Philippines, told the nurses that 65% of all those who die in the Philippines, die without medical or nursing care of any sort. He said that in parts of the Islands, 93% die without care. A scheme for home nursing by the Red Cross has been abandoned in order to reënter the field of school nursing since the government has supplied only 115 school nurses for 2,000,000 school children. Dramatically he appealed for immediate and great increase in the number of student nurses.

This appeal made to St. Luke's is specially significant since St. Luke's Hospital has for two years won first place in competition for recognition of hospital efficiency among all the hospitals in Manila. The Rev. Henry Mattocks preached the baccalaureate sermon as part of the service conducted by the Rev. E. G. Mullen, chaplain to the hospital, assisted by the Rev. J. C. W. Linsley of the cathedral. Bishop Mosher of the Philippines presided at the graduation and awarded the diplomas.

Publicity Department's Lenten

Offering Amounts to \$242.96

NEW YORK—The staff of the National Council's publicity department had its 10th annual corporate Communion in the chapel of Church Missions House on April 1st with the Presiding Bishop as celebrant assisted by Bishop Cook, president of the Council.

The department's Lenten offering, amounting to \$242.96, was presented at this time and designated by unanimous consent to the Good Friday Offering. The staff had a special interest in the Good Friday Offering this year as responsibility for promoting it had been placed upon the department.

Frontal Given to Johnstown, Pa.,

Church by Mrs. E. M. Du Pont

JOHNSTOWN, PA.—A rare lace frontal has been presented to St. Mark's Church by Mrs. Evan M. du Pont in memory of her mother, Mrs. Annie Fussell Entwistle.

The piece is composed of 12 yards of rosepoint and Duchess lace. Purchased in Paris many years ago, the lace has never been used until this Easter.

Kyoto Elects One Deputy

KYOTO, JAPAN—The Bishop and council of advice have elected the Rev. J. Hubbard Lloyd sole deputy from the missionary district of Kyoto to represent them at General Convention. The Rev. Mr. Lloyd's furlough commences soon and will continue until after Christmas.

Synod of Pacific to Meet This May

Bishop Johnson of Colorado, Dr. T. O. Wedel to Make Addresses to 8th Province Representatives

SEATTLE—Since the synod of the province of the Pacific met in Seattle 10 years ago St. Mark's Cathedral and the model parish house at Trinity have been built and the New Washington Hotel has been improved. All three buildings will be used for the 19th synod, to be held here from May 11th to 14th. Distinguished guests will be Bishop Johnson of Colorado and the Rev. Dr. Theodore O. Wedel, secretary for college work under the national Department of Religious Education.

Following the pre-synod conference led by Dr. Wedel at Trinity on Tuesday, Holy Communion will be celebrated in both the cathedral and Trinity on Wednesday at 7:30 A.M., and Bishop Johnson will be the preacher at the opening service at the cathedral at 10 o'clock. A mass meeting will be held at the same place in the evening, with Bishop Bartlett of Idaho and Dr. Wedel as the principal speakers.

The provincial dinner is to be on Thursday evening at the hotel. Bishop Johnson and Bishop Stevens of Los Angeles will speak. Sectional conferences will be held jointly with the Woman's Auxiliary on Wednesday and Thursday afternoons at 4. One on Family and Home Life will be led by Bishop Stevens and one on The Church and Adult Education by Bishop Remington of Eastern Oregon. It is hoped also to have a conference on The Church's Social Message.

On Thursday at noon there will be addresses by two young people on Why I Am a Christian and by the Rev. Dr. H. H. Gowen on the Church in the Philippines. On Friday at noon the speakers will be Mrs. Edward M. Cross, wife of the Bishop of Spokane, and Bishop Gooden, Suffragan of Los Angeles.

Bishop Sanford of San Joaquin is the president of the synod and the Rev. Alfred Lockwood of Portland, secretary. The local committee includes Bishop Huston of Olympia, program chairman, and Stuart P. Walsh, executive of the Seattle Boy Scouts, executive chairman. The provincial president of the Woman's Auxiliary is Mrs. J. J. Pantou of Portland. The local headquarters are at 512 Burke building, Seattle.

Chicago Laymen to View Problems

CHICAGO—Means of coördinating the work of the laity in a more definite way will be considered at the 47th annual meeting of the Church Club of Chicago, April 22d. Bishop Stewart and Clarence B. Randall, well-known Chicago Churchman and business man, will be the speakers. Election of officers of the club for the coming year will occur as part of the program. The meeting will be for laymen only, the first "stag" meeting of the Club for a number of years.

The Holy Cross Magazine

PUBLISHED MONTHLY BY THE ORDER OF THE HOLY CROSS

April, 1937 Vol. XLVIII. No. 4

Some Thoughts on a Christian Philosophy W. Norman Pittinger
Immortality Within Frederick S. Arnold

Notes on the Atonement M. B. Stewart

This Religious Business of Good Works Howard D. Roelofs

Varieties of Christian Experience John Scudder Boyd

Youth Needs the Church LeRoy S. Burroughs

Faith for Every Day Mary K. Simkhovitch

The Basket of Autolycus Loren N. Gavitt

An Ethical Catechism with Instruction Loren N. Gavitt

A letter to the Confraternity of the Christian Life Burton S. Easton

A voice from the Past—A Review A. G. Whittemore, O.H.C.

The Heart of Worship—A Review A. G. Whittemore, O.H.C.

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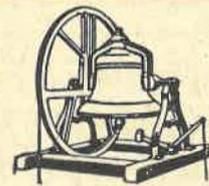
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WHEN WRITING ADVERTISERS PLEASE MENTION THE LIVING CHURCH

American-Born Japanese to Be

Aided by Tokyo Student Center

TOKYO—Approximately 1,000 American-born Japanese boys and girls are now studying in Tokyo schools and colleges, according to a tabulation compiled by the American-Japan Society of Tokyo's special committee on American-born Japanese young people, of which Paul Rusch of St. Paul's University is a member. The Church Committee of the American Church in Tokyo, Holy Trinity Church, has just approved a plan devised by the chaplain, the Rev. Kenneth A. Viall, SSJE, and Mr. Rusch, to begin an active Anglican student center at Holy Trinity Church, Tokyo.

The American ambassador, Joseph C. Grew, a member of the Holy Trinity Church committee, recently made the first contribution to start the new center. Both religious and social meetings are to be held and it is expected that among other activities an English-speaking chapter of the Brotherhood of St. Andrew movement here will result.

NECROLOGY

† May they rest in peace. †

A. W. E. CARRINGTON, PRIEST

BROOKLYN, N. Y.—The Rev. Asyggell W. E. Carrington, rector of Emmanuel Church, Great River, L. I., died in St. John's Hospital, Brooklyn, on Maundy Thursday, March 25, 1937.

Born in the British West Indies, he was educated in England and at the University of Ragnit, Germany. Coming to America, he was graduated at the General Theological Seminary in New York in 1908. He was ordained deacon that year by Bishop Burgess of Long Island, and became assistant to the Rev. John C. Bacchus at the Church of the Incarnation,

Brooklyn. He was ordained priest in 1909. In 1910 he became rector of the Church of the Transfiguration, Freeport. A few years later he was called back as rector of the Church of the Incarnation, Brooklyn, and continued in that position until 1933. During the latter part of this time he suffered much from a long sickness, which left him somewhat incapacitated by lameness. Partly on this account he resigned his rectorship and accepted that in Great River.

In this little village, having somewhat recovered his health, he did a remarkable work, building up the church to a strength of numbers far beyond anything ever before attained. He was a forceful and sincere preacher, and a faithful and devoted pastor and friend, entirely unsparring of himself in spite of his infirmity. His fortitude in suffering, his unconquerable Christian spirit, compelled admiration. He will be as greatly missed by his many friends among the clergy as by his present and former parishioners.

The funeral was in St. Bartholomew's

CLASSIFIED ADVERTISING

ANNOUNCEMENT

Died

WOOD, FRANCES LOVETT—Entered into Eternal Life, at Coral Gables, Florida, wife of Rev. Alonzo L. Wood, Priest in charge of the Missions of the East Branch, Margaretville, New York. Requiem Mass and interment took place on Maundy Thursday at St. Timothy's Church, Roxborough, Philadelphia, Pa.

Eternal rest grant unto her, O Lord, and may light perpetual shine upon her.

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Church, Brooklyn, on Saturday in Holy Week. The rector, the Rev. Dr. Frank M. Townley, Bishop Stires, the diocesan, and Bishop Larned and Bishop Creighton, the suffragans, took part in the service. More than 20 of the clergy of the diocese were vested and in the chancel, and several others were in the large congregation. Interment was in Greenwood cemetery, Brooklyn.

He leaves a widow and two sons. Mrs. Carrington is the daughter of the Rev. William Brown-Serman and sister of the Rev. Stanley Brown-Serman.

LAWRENCE R. COMBS, PRIEST

NUTTSVILLE, VA.—The Rev. Lawrence Rosseau Combs, retired priest of the diocese of Virginia and rector emeritus of Christ Church parish in Lancaster county, died at the home of his daughter, Mrs. C. T. Pierce, on April 3d, aged 78 years.

The Rev. Mr. Combs was born in Stafford county, September 15, 1858. After his graduation from the Virginia Theological Seminary in 1883 he was ordained

to the diaconate by Bishop Whittle, and to the priesthood in 1884 by Bishop Randolph. He was rector of Christ Church, Gordonsville, 1883-87; Emmanuel Church, Covington, 1888-98; and St. Luke's, Seaford, Del., 1897-1901. He held the rectorship of Christ Church parish, Lancaster county, from 1902 until his retirement from active work in 1933.

The Rev. Mr. Combs on November 21, 1883, married Miss Minnie R. Jacobs of Alexandria, who died several years ago. He is survived by three daughters.

The funeral was held at St. Mary's Whitechapel Church in Lancaster county on April 4th, conducted by Bishop Goodwin, Coadjutor of Virginia, assisted by the Rev. W. B. Lee Milton, rector of the parish, the Rev. Nelson P. Dame, and other clergy.

PAUL ROBERT TALBOT, PRIEST

SPRINGFIELD, Mo.—The Rev. Paul Robert Talbot, retired priest of the diocese of West Missouri, died at his home

here on March 26th, at the age of 66 years.

The Rev. Mr. Talbot retired in 1925, after serving Christ Church, Springfield, for 10 years. He had been in ill health for many years.

He was born April 15, 1871, in Colcoln, Nebr. After graduating from DePauw University and Nashotah, he was ordained to the diaconate in 1895 and to the priesthood in 1896 by Bishop Worthington, and was the first native Episcopal clergyman of the state of Nebraska.

He served as rector of Holy Apostles' Church, Elsworth, Kans., and Grace Church, Hutchinson, Kans. Before coming to Christ Church in 1914 he was for a time rector of Grace Church, Jefferson City, Mo.

His widow and one son, Thomas, survive.

Funeral services were held March 29th at Christ Church, the Rev. Sears F. Riepma, rector, officiating, assisted by the Rev. Lewis R. Anschutz, rector of St. John's Church, Springfield. Burial was in Maple Park cemetery here.



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Dr. Albinson to Direct Easton Boys' Camp, Assist at Pi Alpha

EASTON, MD.—The Rev. Dr. J. Warren Albinson, rector of Trinity Church, Elkton, has been invited by the Easton diocesan committee to act as director of Camp Wright on Kent Island, during the period of the boys' encampment in August this year. He has also been asked to become assistant director of Pi Alpha Camp, near Blue Ridge Summit, Pa., in June.

Pi Alpha is a Greek letter fraternity for young men of the Episcopal Church. The first camp of the fraternity will be held from June 19th to June 28th under the direction of the Rev. Arthur G. W. Pffafko, the founder of the fraternity.

CALENDAR OF COMING EVENTS

APRIL

- 11-13. Convocation of Eastern Oregon.
- 12-13. Convention of Ohio.
- 13. Convention of South Florida.
- 14. Conventions of Massachusetts, Sacramento.
- 20-22. Forward Movement Commission Meeting.
- 21-22. Convention of Kentucky.
- 27-28. Convention of South Carolina.
- 28. Convocation of Arizona, Convention of Indianapolis.

CHURCH CALENDAR

APRIL

- 11. Second Sunday after Easter.
- 18. Third Sunday after Easter.
- 25. St. Mark. Fourth Sunday after Easter.
- 30. (Friday.)

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

HULSEWE, Rev. C. J., formerly vicar of St. James' Church, Paso Robles, Calif.; to be rector of All Saints' Church, Carmel-by-the-Sea, Calif., beginning April 25th.

LORING, Rev. RICHARD TUTTLE, formerly rector of the Church of the Good Shepherd, Waban, Mass.; to be rector of St. David's Church, Roland Park, Baltimore, Maryland, effective April 18th.

LOWTHER, Rev. SAMUEL H., formerly in charge of St. Stephen's Mission, South Ozone Park, N. Y. (L. I.); is locum tenens at St. Stephen's Church, Brooklyn, N. Y. (L. I.). Address, 886 Putnam Ave.

LYALL, Rev. ALEX, formerly rector of Good Shepherd parish (Venice), Los Angeles, Calif. (L. A.); is vicar of St. John's Mission, West Los Angeles, Calif. (L. A.).

MARSHALL, Rev. THOMAS R., formerly rector of St. Andrew's parish, Los Angeles, Calif. (L. A.); is vicar of Christ Mission, Torrance, Calif. (L. A.).

MAURER, Rev. JOHN DEAN, is temporarily in charge of Trinity Church, Van Buren, Ark. Address, P. O., Box 492.

WILSON, Rev. KENNETH C., formerly at Grace Church, Galion, and St. James' Church, Bucyrus, Ohio; is curate at the Church of Our Saviour, Akron, Ohio.

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 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

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Church of St. John the Evangelist, Boston

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Sunday Masses: 7:30, 9:30, and 11 A.M.
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Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

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THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
 9:30 A.M., Children's Service
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Evening Prayer and Sermon
 Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

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Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
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 Noonday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

RESIGNATION

GARTEN, Rev. F. GRAY, deacon, has resigned on account of illness as headmaster of Ascension Day School, Staten Island, N. Y., as of February 25th. He continues as curate at the Church of the Ascension, Staten Island. Address, Trudeau, N. Y.

RESTORATION

BUTLER, PIERCE, Deacon, by the Bishop of Chicago, March 2, 1937.

ORDINATIONS

PRIESTS

ATLANTA—The Rev. JOHN HARVEY SOPER, was ordained to the priesthood by Bishop Mikell of Atlanta in St. Peter's Church, Rome, Ga., March 7th. The ordinand was presented by the Rev. H. Fields Saumenig, and will be in charge of St. Mark's, Dalton, and the Church of the Ascension, Cartersville, Ga. The Bishop preached the sermon.

MARYLAND—The Rev. CHARLES GILBERT HILL was advanced to the priesthood by Bishop Helfenstein of Maryland in the Bishop's Memorial Chapel in the Diocesan House, Baltimore, Md., March 24th. The ordinand was presented by the Rev. John K. Mount, and the Rev. Durrie B. Hardin preached the sermon. The Rev. Mr. Hill is now in charge of St. Peter's Church, Solomons Island, and Middleham Chapel, Calvert Co., Md. On May 1st, he will become in charge of St. Alban's Church, Glen Burnie, Md.

DEACON

ATLANTA—THEODORE VIRGIL MORRISON was ordained to the diaconate in St. Luke's Church, Atlanta, Ga., by Bishop Mikell of Atlanta, March 25th. The candidate was presented by the Rev. Canon Charles Schilling, and will be assistant at St. Luke's Church, Atlanta. The Bishop preached the sermon.

AMERICAN CHURCH UNION CYCLE OF PRAYER

APRIL

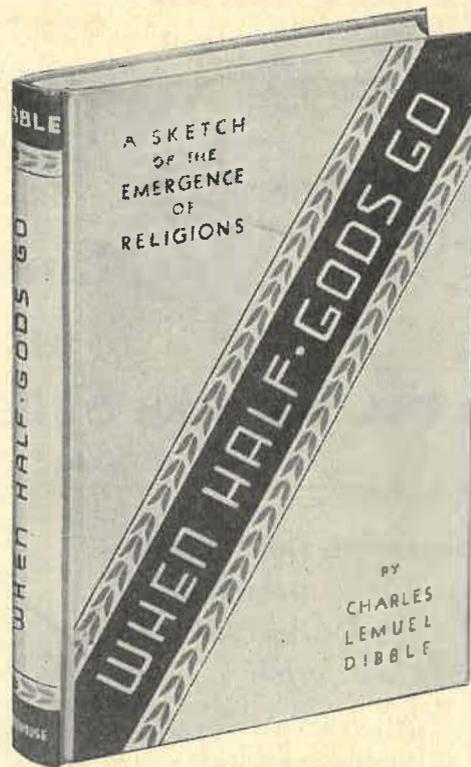
- 19. Christ Church, Elizabeth, N. J.
- 20. All Saints', Dorchester, Mass.
- 21. St. Martin-in-the-Field, Philadelphia.
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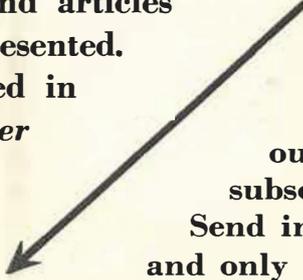
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