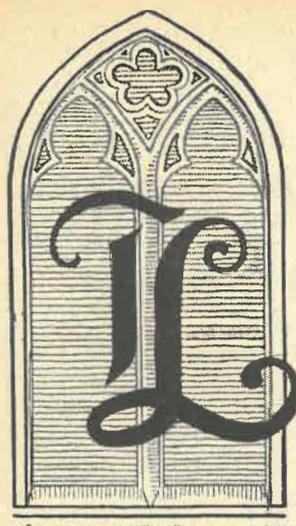


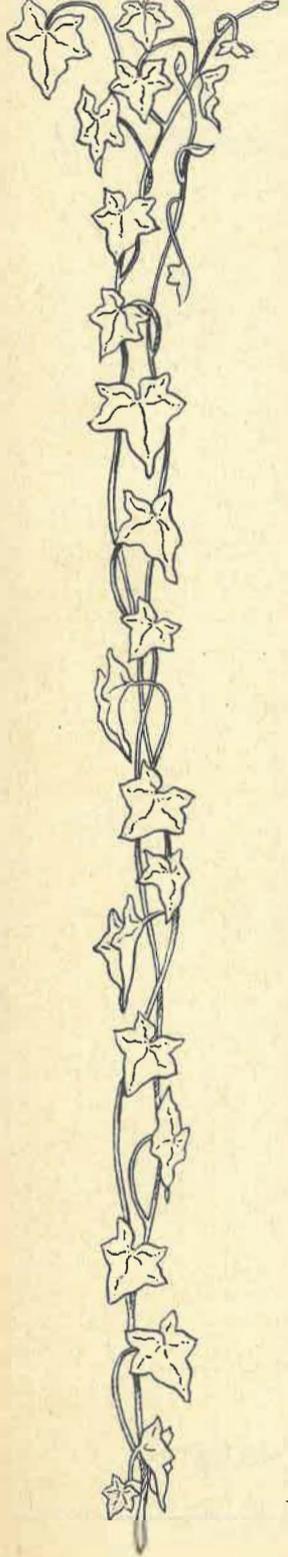
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The Living Church



THE RT. REV. JOHN W. NICHOLS, D.D.
Bishop Nichols, who is Suffragan to Bishop Graves of Shanghai, has been
invalided home to the United States.
(See page 535)

Vol. XCVI, No. 17

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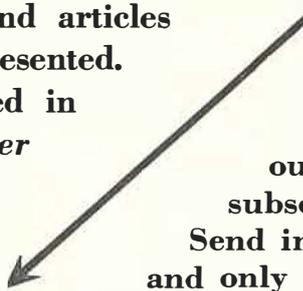
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Donkeys

TO THE EDITOR: Donkeys are hard to lead, as we discovered on Palm Sunday, and that is one of many ways in which THE LIVING CHURCH is different from a donkey. Apparently it was easy to lead it into the cub reporter's mistake of reporting as news [Editor's Window, L. C., April 3d] what was read in another paper. I heard once of a young man who was kicked by a donkey and ever after that he believed everything he read in the funny papers. The fact, however, that a donkey was hard to lead was very well brought out by Bishop Stewart in his Palm Sunday sermon last year in THE LIVING CHURCH, in which, if I remember correctly, he said that our Lord must have had wonderful hands to be able to control a colt, the foal of an ass, on which never man sat.

If you are interested in reading a more accurate account of the service than appeared in the Boston Herald I shall send you one.

To begin with, the donkey appeared at the children's service at 9:30 A.M. All of which reminds me that I am going to write some day for THE LIVING CHURCH an account of how to manage 9:30 services because we have been doing it for four years now, and I notice a great interest in it throughout the church. Perhaps our experience would help some of the brethren. Following the two Communion services at 7:30 and 8:30, we have two services of Morning Prayer, at 9:30 and 11. At the first service we have a number of children. It was here that the donkey appeared. Having had an American Legion band, a missionary costume service, and now the donkey, we are looking forward to having three camels on the first Sunday after the Epiphany. Most churches have an electric star, and the three camels are part of the same story, you will remember. Well for that matter, most churches have a donkey at Christmas, but it is *papier maché*.

The service itself consisted of three little pieces of pageantry. One in which the doors of the church were opened only to a person who was lowly in spirit, as symbolized by the fact that he was riding a donkey. He was not dressed up as our Lord, but as a choir boy. The second service was the enthronement of the Boy Bishop, in which a soldier, a scholar, and an ecclesiastical authority were refused the place of honor and the same boy was allowed to sit there. The third service consisted of a procession of palms around the church, following the donkey and the choir.

We, Broad or Liberal Churchmen (I don't like either name and resent them), are never interested in reviving medieval practices. My interest was solely to represent two things: first, the humility of our Lord's choosing a donkey, just because it is obstinate and stupid. To ride on one is a sign of meekness. This has been perfectly obvious since Old Testament times. My second objective was to impress in the minds of children that our Lord really lived here on earth and that a small, smelly, live donkey once carried Him. Our Easter pageant the following Sunday stressed the glory of the Risen Christ. It is equally important to stress the reality of the Human

Jesus. No one can believe the Incarnation who has not first thought it incredible.

Well, there are a lot of interesting ideas here. As you can see, I am shocked to see that the Editor has so many inhibitions about representing one of the features of the Palm Sunday story. I suppose that is what prowling among the Middle Ages does.

You say the donkey stands for heresy. I asked all the children and this never occurred to one of them. They took the naive view that I took, that the donkey symbolized what Zechariah said it did, meekness. They have not been conditioned by medievalism.

You say we don't want Christians who are like donkeys. Alas, most of us are like donkeys anyway, whatever your school of thought thinks. My school of thought (neither Broad nor Liberal) holds with Rome that it is not surprised when sinners sin. Happy are we if we can imitate the patience in carrying our Lord as well as the less attractive features of this beast. One choir man was overheard by the rector to say that it would be interesting to see a donkey in the aisle since we already had one in the pulpit.

Many people were as shocked as you were, however, at the announcement, and that brought them to church in throngs. They were all impressed with the dignity and reverence of the occasion due altogether to Mrs. Arthur Musgrave, our pageant expert, and to Fr. Williams and Fr. Tucker. The medievalists who came to bray, remained to pray.

My radio mail consists mostly of appeals to be a Bible-Christian. I appeal to you the same way, Mr. Editor.

Give up delving into the *Catholic Encyclopedia* and study the Bible. Was it not Balaam's ass that saw the angel that Balaam could not see? Was not our Lord very specific about the animal he needed

that first Palm Sunday? And do not the earliest traditions suggest donkeys at Bethlehem and one on the flight into Egypt? Stick to the Bible.

And in closing, let me ask are donkeys any worse than fire trucks? I saw the Editor of THE LIVING CHURCH riding on a fire truck in the Harvard Tercentenary this fall. If he says that is not a religious exercise I reply then that he is the only Harvard man who does not regard everything connected with Harvard as sacred.

(Rev.) C. LESLIE GLENN.

Cambridge, Mass.

TSK, TSK—such inaccuracy! The Editor was not "riding on a fire truck in the Harvard Tercentenary this [or, more properly, *last*] fall," but merely viewing the fireworks from the vantage point of a stationary fire engine. There is good scriptural authority for engines, too—see II Chronicles 26:15. Speaking of Biblical precedent, when shall we see Fr. Glenn bind on his philacteries, don his horned mitre, and stalk into church preceded by an acolyte tooting mightily on the shawm?

—THE EDITOR.

Whom to Elect

TO THE EDITOR: Now that the season for diocesan conventions is upon us and deputies and delegates to General Convention and synod are to be elected, this is a good time to raise the question, Who should be elected?

It becomes a pressing question in the light of the support of our missionary work throughout the Church generally. It would seem that any Christian would agree that the extension of the Kingdom through the Church is the first and foremost business of the Church. If so, then only men, clerical and lay, who have made that the chief thing in their own lives, should be selected to express the will of the Church on this "first thing" for the next three years. This is not what has been done in the past by any means.

The clerical deputy from another domestic missionary district to the last General Convention told me that he found himself stopping at the same hotel with quite a number of clerical deputies from dioceses who frankly said that they were there to see to it that no amount should be voted for the support of the general work of the Church as would endanger either their own salaries or the financial integrity of their own parishes. He added that he took the trouble to look up their salaries and that they ran from \$5,000 to \$8,000 per year. It is not at all unusual to find clergy, with salaries like that, who, during the depression, opposed any cuts in their salaries but who, at the same time, cut and cut and cut their quotas almost to the vanishing point. Not only are such clergy frequently honored by being sent to General Convention and synod; they are frequently honored also by being put on the most important committees of the diocese. That is not the worst of it.

Some years ago it was my privilege to lead a three-day conference of as fine a body of laymen as this Church affords. No other ordained man was present except the

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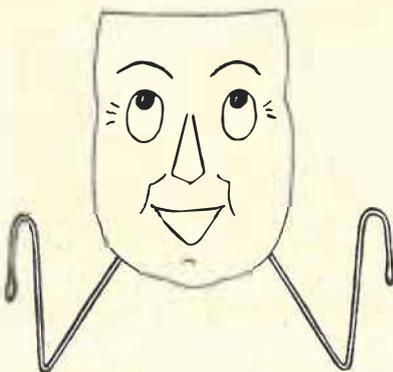
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HOW TO ENJOY A DIOCESAN CONVENTION

The Rev. B. Leo De Maré presents the latest offering of the Father Leo Ecclesiastical Furniture Company.

clergyman who had organized the conference. We were having a real heart to heart discussion, getting right down to bed rock. These men were in dead earnest about spiritual things, anxious to see the Church measure up to her best. They were not bitter about the kind of leadership their clergy, in many cases, were giving them, but they were certainly hurt and grieved about it. "Why, do you know," said one of them, "my rector has told me he does not want me to be interested in anything outside the parish?" I replied, "Well, I'll bet there is not another bird like that in our entire ministry," and I honestly believed it. I was not at all prepared to see a dozen or so other men jump to their feet and say, "My rector has told me that, too."

We might as well face the fact that one of the very greatest obstacles to the extension of the Kingdom through the Church is to be found in the persons of more than one bishop and clergyman. Not all, by any manner of means, of course, but many. If there were but one, there would be too many.

And there are plenty of laymen to back them up. We have laymen who, within their parishes and on the floor of diocesan conventions, openly oppose almost any and every thing that looks like the least advance in the support of the missionary work.

If this is in any sense a fair statement, then it would seem that diocesan conventions should leave all such men at home. Moreover, they should not be elected to any office of honor or responsibility in a diocese, since they misrepresent, rather than represent, the known will of our Lord, no matter how much they may have been honored in the past (indeed, that would seem to be an added reason for doing it no longer, for it would seem that they had misrepresented their constituents quite long enough already). Let us send only men who can be depended upon, not only to vote for what they know our Lord wants His Church to do, but then to return home and, by sustained prayer and work, bring it to pass. Surely, unless we are to become a congeries of smug, complacent ecclesiastical clubs, an offense to God and of no particular use to man, that is exactly what must be done.

This is not written because I now happen to be a missionary once more. It represents

life-long convictions. The time has come to stand up and be counted.

(Rt. Rev.) WALTER MITCHELL,
Bishop of Arizona.

Phoenix, Ariz.

The Church and the Negro

TO THE EDITOR: Your articles submitted on the Church and the Negro are especially good. But they contain a definite challenge. Would to God that American Catholics would recognize that challenge!

Let us face it squarely. In no other Church of the Anglican communion is the color bar a real barrier. Here in Canada Negroes are welcomed to Church membership. When will the Episcopal Church awake to its responsibility to the 5,000,000 Negroes and 3,000,000 "Brown" people of the U. S. A.—many of whom are unchurched? Surely, for Jesus' sake, these people deserve our love, prayers, and fellowship?

All honor to saints like Bishop Demby, Fr. Bragg, and other aged Negro priests, who have clung onto the Episcopal Church—their mother—although she has rebuffed them time and again!

I would suggest that the Episcopal Church look at the great Church of Rome for an example in this regard. Rome knew she could never hold the peoples of Eastern Europe and of Asia which had linked up with her by her use of force or moral persuasion. So she made concessions, and established a series of Uniat Rites. Incidentally, Rome regards the Uniats as good Roman Catholics, with special deviations of rite and policy allowed. Now the Episcopal Church has already the machinery for a system of Uniat rites, i.e., the Canon for Alien Rites. But the Negro Episcopalians are not Uniats, unless they are like the Maronites (Arab Christians with Roman Rites in the Chaldean). I would suggest that five missionary Negro regional bishops be appointed in the Episcopal Church, united (uniat) directly to the *Officium* of the Presiding Bishop. These bishops should be missionary, not suffragan. I would suggest that the ecclesiastical provinces of the north-

eastern states (New England, New York, Pennsylvania) form one Negro Bishopric; the provinces of Sewanee and the South, a second; the provinces of the Southwest and Northwest, a third; the north central states (5th province), a fourth, and the Pacific coast states, the fifth Negro bishopric.

If this were done, native leadership, as advocated by Dr. Bragg, Bishop Quinn, and others, would be assured, and Negro Episcopalians would be able to have autonomy, and yet be one within the Episcopal Church with their White brethren! You may say, an "*Imperium in Imperio*," but sir, have the Latin Uniat Rites weakened the Roman Church? A concession now would save the Episcopal Church from ultimate loss of all her Negro communicants, despite the splendid work for Negro congregations of princes of the Church like Bishops Manning, Quinn, Wing, and Stewart.

Jesus was a brown Semitic, not a White man. Let us remember that! Let us also remember the words of the Holy Liturgy of the Orthodox Church: "Let us love one another, that with one heart and mind we may worship the One True God, Father, Son, and Holy Spirit: Consubstantial and Co-eternal." STANLEY FRYER.

Winnipeg, Manitoba.

Segregation by Time

TO THE EDITOR: As there is so much to be said on both sides of the question of freer association between White and Colored people, why could not rectors hold services for different groups at different hours, as I understand is done in the West Indies? MARY McENNERY ERHARD.

Hoboken, N. J.

The Hammond Organ

TO THE EDITOR: The wide notice which the Hammond organ is attracting, and the increasing number of churches which are having the instruments installed to take the place of pipe organs, make it seem timely to ask the users of these instruments certain questions about them. In asking these questions I have in mind the instrumental requirements of the Church services and the way they have been and are being met by small pipe organs.

Do you like the "attack" of the tone? I refer to the initial percussive sound just as the tone begins, especially when played loudly. One of the excellent things about a pipe organ is the way its tone begins by springing into full being instantly, without going through a period of adjustment, and without any accompanying mechanical sound.

Do you like the loud tone, such as is normally used to accompany congregational singing and for the loud passages of organ music? Plainly, the loud tones are not as good as the soft tones, but how do they compare with the loud tones of a pipe organ?

Do you think the imitation of strings, diapasons, and mutations is as good as that of flutes and chorus reeds?

Do you like the tones of the pedal division?

Do you find that the tone of the instrument wears well in the ears of regular listeners?

Are the amazingly various and exotic tones which it can produce really useful for the routine of Church services, year in and year out?

Is the emotional atmosphere which the player gets from it the right kind to be an aid to worship, or does it smell a little like the outlet to a movie theater ventilating system?

(Continued on page 542)



VOL. XCVI

NEW YORK AND MILWAUKEE, APRIL 24, 1937

No. 17

EDITORIALS AND COMMENTS

Christian Marriage

WE HEARTILY COMMEND the courageous and timely statement on Christian marriage sent forth by 15 clergymen of the Church to the rest of the clergy with the request that they add their signatures to it. The statement is published in our news columns, but it is of such importance that we repeat it here. It consists of the four short paragraphs following:

"(1) We firmly believe that for Christian people marriage after divorce is contrary to the law of our Lord Jesus Christ, as declared in the Gospels and revealed by guidance of the Holy Ghost during the long life of the Church. We recognize that some scholars think that this prohibition does not apply to the innocent party in a divorce secured on grounds of adultery and, this matter being doubtful, we admit that there may be legitimate question about the right of the Church to bless remarriage in such cases, but in no others.

"(2) We deny that any authority in the Anglican communion has power to change, by canon law or otherwise, the teaching on this matter as given by the Lord for the governance of Christians.

"(3) We are sure that the passage of canons which in any way modify for Christians the divine law in respect to marriage after divorce will result in the raising of grave doubt, in the minds of many, about the faithfulness of the Anglican communion to its divine Master, and this to the grave injury of the cause of Christ.

"(4) We request that, concerning the solemnization of marriage after divorce, only such action be taken as will insure strict obedience, by all who share communion in our Church, to the standard laid down by Jesus Christ Himself."

Let us give a little further consideration to the subject matter of these four paragraphs.

The first paragraph says categorically that for Christian people marriage after divorce is contrary to the law of Christ. Nothing is said here about the right of the State to make its own laws in regard to marriage and divorce. The laws of the State are made, not for Christians alone, but for men and women of any religion and no religion. Indeed many marriages contracted in this country, even between individuals who would claim the name of Christian, are actually pagan marriages just as truly as those of ancient Greece and Rome. This man-

ifesto takes the stand that whatever may be said as to the legality of remarriage after divorce in the eyes of the State, such marriage is immoral for Christians, with the possible exception of the remarriage of the innocent party in a divorce for adultery.

This position seems to us, not only a tenable one, but the only one that can properly be said to be fully in accord with Christian and Catholic teaching. It does not depend upon the verbal accuracy of the Biblical texts in regard to marriage, some of which has been virtually divested of all authority and meaning by Biblical critics. Neither does it depend upon the controversy as to whether our Lord in His teaching on marriage was laying down principles or rules—a distinction that seems to us an unreal and legalistic one. We can scarcely conceive of our Lord enunciating high principles on this or any other subject and then vitiating them by countenancing exactly contrary rules.

Whatever may be the case as regards particular Biblical texts, one thing is crystal clear from the record of holy scripture. Before the coming of Christ marriage was regarded within the Jewish tradition as well as in the pagan world as a contract between two individuals that could be dissolved under certain circumstances. The laws regarding such dissolution might be strict or lax, and marriage might be regarded as more or less permanent; but there was, nevertheless, a way by which it could be terminated just as there was a way by which it could be contracted.

With the coming of our Lord a new concept was introduced into the whole subject of the marriage relationship. This concept is the all-important one that the parties to Christian marriage "are no more twain, but one flesh." This is nothing short of a revolutionary concept—something entirely new in the social history of the world. Is it possible to believe that such a revolutionary concept could have been the product of an evangelist's thought or the addition of some copyist? If so the evangelist or copyist must have had a higher concept of marriage than our Lord Himself. Such a statement bears upon its very face the stamp of absurdity.

No, whatever may be said as to the accuracy of the exact words of the Bible, it is patent that the teaching of the indis-

solubility of Christian marriage must be the work of our Lord Himself. If there is anything doubtful about the record of it, it is the exceptive clause which permits the remarriage of the innocent party after divorce. Indeed, almost all scholars agree that this exceptive clause was never spoken by our Lord. Nevertheless, the statement by the 15 priests recognizes that there is some shadow of authority for recognizing this exception in the Church's marriage law but that it is the only exception to the indissolubility of marriage that can possibly be permitted.

During the first three centuries of the Christian era, Christian teaching adhered very strictly to the teaching of our Lord in regard to marriage. Indeed, there is no evidence during that time that advantage was taken of the single exception for which Scriptural authority might have been cited.

It is true that no large Christian communion today fully adheres to the teaching of Christ in regard to marriage. For many centuries the Eastern Orthodox Church has not only annulled marriages and allowed remarriage but on various grounds it has allowed divorce and remarriage. The Roman Catholic Church on the other hand gets around the difficulty by a large use of the word "annulment" instead of the word "divorce" and a generous dispensation to remarry in particular cases. In Protestantism widely varying degrees of strictness are to be found but the prevailing tendency is to have the practice of the Church guided by the laws of the State and not to question remarriage so long as it is consistent with the provisions of the civil law.

The Anglican Church in the providence of God has so far maintained the highest standard of any religious body in regard to Christian marriage. In some parts of the Anglican Church remarriage after divorce is not permitted for any reason. Our own Church recognizes the exceptive clause and permits remarriage to the innocent party after a divorce for adultery though it does not require its clergy to solemnize such a marriage. Moreover, legitimate grounds for annulment are recognized and a proper discretion is given to a bishop or ecclesiastical court in such cases. Finally, strict justice is tempered by mercy in the provision that "any persons who have been married by civil authority or otherwise than as this Church provides may apply to the bishop or to the ecclesiastical court of their domicile for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation."

The marriage law of our Church is not ideal but it does maintain the Christian marriage standard. If it needs any amendment at all it is in the direction of greater strictness rather than greater laxity in upholding that standard.

Christian marriage is the life-long indissoluble union of a baptized man and of a baptized woman. Once consummated that union cannot be severed except by death. In "hard cases" it may be necessary for husband and wife to live separately and in extreme cases Christians may properly apply to the civil courts for divorce. Nevertheless, even after divorce they are still, in the eyes of God and the teaching of the Church, man and wife. No amount of civil or ecclesiastical legislation can change that simple fact.

Making Ethiopia Safe for Romanism

FOR SOME TIME foreign missionaries in Ethiopia who were not Roman Catholics have found it impossible to re-enter that country after leaving it. Last week ten such missionaries, three American and seven British, were expelled from Italy's newest province, their departure being marked by a

charge in the government-controlled *Giornale d'Italia*, describing them as "either spy agents or exponents of that dangerous fanaticism of religious disintegration so characteristic of Protestantism." The handwriting on the wall is so plain that the few non-Roman missionaries who remain in Ethiopia cannot fail to read it.

Meanwhile, a "Catholic Expeditionary Force," headed by an Italian Archbishop, with Vatican-trained native and Italian missionaries, is proceeding with official Fascist approval to evangelize Ethiopia in the hope of winning 5,000,000 Copts to the Roman Catholic faith. That this attempt at mass conversion of an entire nation is itself bound to lead to religious rivalry and the "religious disintegration" that the Roman newspaper lays at the doorstep of Protestantism alone, does not seem to have occurred to Roman Catholics.

Last year the Ethiopians lost their political independence to Italy. Now their religious independence is to be submerged in the universalism of the Latin Church. Ethiopia, having been made safe for Italian exploitation, is now to be made safe for the domination of the Roman Catholic Church as well.

The Anti-Lynching Bill

LAST WEEK two Negroes were brutally lynched in Mississippi, the usual technique of torture being varied by the application of blow torches to their bare bodies. Two days later the Gavagan Anti-Lynching Bill was passed by the House of Representatives at Washington, 277 to 119, after a six-hour debate marked by sectional bitterness. Virtually all of the Southern representatives voted against the bill with the exception of Representative Maverick of Texas who said that he cast his vote to "remove the stigma of lynching from our country."

The bill goes now to the Senate, where it is certain to meet vigorous opposition. Indeed, so prominent a leader as Senator Borah has already denounced the bill as an "attempt to force through an unjust, unconstitutional, and unmoral [*sic*] measure."

Briefly summarized, the anti-lynching bill provides for federal fines or prison sentences for peace officers who permit a prisoner to be taken from them and injured or killed. It also authorizes an injured person or his heirs to institute suit against the guilty peace officers for personal damages.

The opposition to the bill was based largely upon the doctrine of states' rights, the Southern representatives claiming that lynching is a matter to be handled by the states rather than by the federal government. In theory this claim has much to be said for it, but practically it has failed to prevent lynchings in the past and in most cases those responsible for the lynchings, even when known, have escaped all punishment. Just as kidnapers met their match only when the federal government stepped in to take jurisdiction of such cases, so lynching can apparently be stopped only when the mobs and peace officers have a wholesome respect for law enforcement by federal officers not subject to local influence.

In view of the exceptionally brutal lynching in his own state only two days previously, it is amazing that Representative Rankin of Mississippi could term this bill a "demagogic aspersion" on the South, and attempt to draw a red herring across the trail by his charge that "the slaves were brought to our shores in Yankee ships." Slavery has been abolished for 70-odd years and the question of who brought the slaves to this country or who purchased them and exploited their labor is entirely beside the point. Right-thinking Southerners are as

anxious to eliminate the evil of lynching as are Northerners.

A federal anti-lynching act with teeth in it is greatly needed in this country. Whether the bill passed by the House and now pending in the Senate is adequate is somewhat questionable, inasmuch as it appears to be directed only against peace officers who permit prisoners to be taken from them for the purpose of lynching and not to provide any means of apprehending the ring-leaders of the lynching mobs. It is, however, good legislation so far as it goes. As Walter White, executive secretary of the National Association for the Advancement of Colored People, has rightly said: "It will not stop lynching any more than homicide laws have stopped murder, but it will check lynching and encourage respect for law." That, in itself, will be a step in the right direction. We hope the Senate will pass this bill.

Bishop White

WE CONGRATULATE the Church Historical Society and the staff of the *Historical Magazine* for publishing in the March issue of that periodical what is probably the most monumental piece of coöperative historical writing that has yet been produced in the American Episcopal Church. Here in 186 pages of scholarly writing is presented the definitive record of the life and letters of the first Presiding Bishop of the Church, the Rt. Rev. Dr. William White.

The issue opens with a frontispiece reproduction of the Gilbert Stuart portrait of Bishop White made about 1796 when the subject was 48 years old. There is a foreword by Bishop Taitt, White's present-day successor in the episcopate of Pennsylvania, and a dedication in the words of the following passage from Wordsworth's *Ecclesiastical Sonnets*:

"To thee, O saintly White,
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall turn,
Whether they would restore or build: to thee
As one who rightly taught how zeal should burn,
As one who drew from out faith's holiest urn
The purest streams of sacred energy."

The first chapter in the biography of Bishop White deals with his ancestry and early life, in the form of a hitherto unpublished manuscript by the late Rt. Rev. William Stevens Perry, Bishop of Iowa from 1876 to 1898 and historiographer of the Church in the latter part of the 19th century. This interesting document, taken from a typewritten copy in the library of the University of Pennsylvania, was written as a tribute to White's memory on the occasion of the centenary of his consecration to the episcopate, which was celebrated in 1887. This paper traces the ancestry of Bishop White to one John White of Hulcote, Bedfordshire, England, who died in 1501, piously commending his soul "to God, the Blessed Virgin, and all the saints," and directing that his body should "be buried in the Church of St. Peter and Paul at Cranfield before the image of the Virgin Mary." The story of William White's own life is carried to his ordination as priest on July 22, 1772, followed by his return to America to begin his long ministry.

From this point the story is taken up by the Rev. Walter H. Stowe, who writes of White's ministry as a Presbyter. Accompanying this article is an interesting etching of White as he looked in 1772, taken from a miniature by Peale, the original of which is in the possession of the Rev. Dr. James Alan Montgomery, a descendant of the Bishop. The Rev. Dr. Louis C. Washburn then takes up the story, writing of White as the Bishop, following which Dr. Montgomery writes of him as the Teacher. An interesting and valuable selection of

Bishop White's letters, most of them hitherto unpublished, and a number of other interesting portraits and a picture of Christ Church, Philadelphia, together with a bibliography of Bishop White's works, complete the issue.

Dr. E. Clowes Chorley, editor of the *Historical Magazine*, and the associate editors and contributors who have taken part in the research, writing, and editing of this material have performed an invaluable service to the Church in thus illuminating the life and character of one of the first and greatest of her bishops. A general description of the society's work is given in this week's leading article.

We hope that the valuable contents of the Bishop White Number of the *Historical Magazine* will be bound in permanent form and preserved in the leading Church and secular libraries as well as in many private collections.

The Church's Social Welfare Problem

TALK about returning prosperity is on everyone's lips. How permanent the return may be or how sound its basis, it is not the purpose of this editorial to consider. We should, however, like to ask this question: How has the measure of prosperity that has returned affected the clergy and missionaries of the Church?

We know the story in regard to the general missionary field of the Church. The National Council is still operating on an emergency schedule far below the budget of \$2,700,000 which General Convention of 1934 stated was the minimum at which effective work could be done. That means not only that domestic and foreign missionary districts are understaffed, necessitating overwork on the part of missionaries, but that at the same time those missionaries are still receiving greatly reduced salaries.

At Church Missions House the situation is little better. The last meeting of the National Council was able to make some small restorations in the salaries at the Church's headquarters but many members of the working staff are still underpaid. The impression that seems to prevail in some quarters that everyone at 281 Fourth avenue is rolling in wealth is certainly not borne out by the facts. There are faithful employes at the Church Missions House who have served the Church through thick and thin for many years and who are struggling today with the problem of maintaining their families decently in the world's most expensive city and of providing for adequate education for their children. Moreover, the inability to pay adequate salaries is directly responsible for the difficulty that the National Council is finding in getting first-rate men to serve in its positions of leadership, notably the Field Department which is now without any full-time executive or field secretaries.

In the domestic missionary field—the missions and social institutions maintained by the various dioceses—the situation is in some cases even more acute. We know of missionaries in various parts of the United States receiving stipends as low as \$600 to \$800 and endeavoring to maintain families on that inadequate amount in the face of rapidly rising living costs. Even rectors of parishes are in many instances striving to get along on hopelessly meager salaries which, in addition, are often far in arrears.

The Church in recent years has been manifesting a growing concern in problems of social welfare, including adequate working conditions and reasonable minimum wages. Yet few dioceses have minimum salary requirements for the clergy and Church workers, and many a vestry has given no consid-

eration to sharing with the rector the improved business conditions that its members discuss so glibly.

It is high time for every parish and diocese to take stock of the salaries and wages being paid to the clergy and Church workers—including not only parish secretaries and other paid clerical workers, but sextons, janitors, and cleaning women as well. Bishops and deputies to General Convention should also be giving serious thought to similar questions in regard to the mission field, since they will be called upon to adopt an adequate budget for the Church's missionary work in the next triennium.

Through the Editor's Window

DEAN HOAG of Eau Claire, Wis., issues an unusual publication called *Flashes in Religious Education*. It is published in the form of cards suitable for filing in a card index and is classified accordingly. Groups of these cards are sent from time to time to rectors and parish workers in the province of the Midwest.

Wondering how widely these cards were read, Dean Hoag set a trap. In the last card of the Lenten issue under the heading "Pupil Interest—Suggestions for Class Room Decoration," the following recommendations were made: "Fenders from old autos are nailed over the windows and painted a deep pink. The missionary touch is given by knocking some of the plaster off, covering holes with first mortgages with gilt edges, which may be secured from any senior warden. The chandeliers are tied in square knots, the bulbs placed in dry sand until spring. Write clearly your name and that of your favorite movie star, and enclose with one cover of the *Congressional Record* (or reasonably exact facsimile). All fooling aside, we put in the last four sentences just to discover how many people actually read *Flashes* all the way through, and why. Frankly, the editor often wonders if this is getting anywhere. So, if you have read thus far, kindly prove it by sending a post card to the editor. An extra prize will be awarded for neatness and promptness."

THE DEAN reports that of the 725 active clergy and parish workers receiving *Flashes*, one telegraphed and 15 sent cards or letters in reply to this unique appeal. He adds: "Might we not devise a new symbol to add in *Stowe's Directory*? Thus (§) means 'Does not read his mail.'"

BOSTON CHURCHMEN were startled one morning to find the following headline in the *Herald*:

RT. REV. SAMUEL G. BABCOCK TO RETIRE;
BISHOP SHERRILL HAILS NEW SOCIAL ERA

Later in the day, Bishop Babcock smilingly suggested that the diocesan convention appoint a committee to bring a libel suit against the *Herald*.

LIVY, the Office Cat, is making the Editor's life miserable by conducting a sitdown strike on the editorial desk in a demand for a minimum wage and security for all nine lives. We wondered where he got such ideas, until we saw the following clipping from the *Baltimore Sun*, sent to him by an Eastern clergyman:

"IT IS PLAIN that the next session of Congress will have to provide for the Cat in Industry. The Standard Oil Company of New Jersey is revealed as the employer of one cat, Minnie, at the munificent wage of \$3.20 a month, and of several other cats at nothing beyond their board and lodging. The company admits that without cats 'the company would suffer a great loss through the destruction of property by rodents.' Yet Minnie gets \$3.20 a month!

"When Mr. Roosevelt has taken care of the Supreme Court this kind of thing will be no more. The Minimum Wage Law for Kitties will go through Congress like a bolt from the blue and will be declared constitutional in a split-trice. This exploitation of cats by our economic royalists must go. And go it will."

EVERYDAY RELIGION

"These Cold Hearts of Ours"

ONLY OLD-TIMERS will remember the to-do which a certain women's journal made about our Church. This monthly sent a bright young woman to us upon a sort of heart-metering expedition. She came to church (last pew) and gave us grades for smiles, offerings of prayer and hymn books, handclasps, and welcomes to return.

Sad to say, in this examination we did not pass. Our current reputation for coldness was confirmed. Of course, there were letters to the editor protesting that the examination was not conducted fairly; but the young examiner retorted that, quite aside from her official assignment, she had come genuinely looking for a welcome and just hadn't found it. She was a stranger and we did not take her in.

A just advocate would have much to say in extenuation of our alleged coldness: that it is only apparent; that Episcopalians have a more than ordinary sense of the numinous which we feel it irreverent quickly to cast off. We are not greeters and back-slappers. We do not wear our hearts on our sleeves. And so on, and so on.

In fairness it ought to be granted to us that we understand welcome to strangers in terms of silent admission to common worship; that it is the Altar which welcomes, rather than the church door.

But after all that has been granted, we must admit that we tend to be aloof and cool. It is a tradition with us, partly good and partly damnable.

On the good side we can credit our deep abhorrence of the trivial and superficial. It's our old English gift for understatement. We want to perform more than we promise. We mistrust easy amiability which does not intend to go anywhere.

On the damnable side, it is pride: "I have no need of thee."

How can we combine seemly reserve with hearty welcome? The answer does not lie in a system of gestures. It lies deep in the soul. The example is found in our Lord.

Somehow we are very sure that no one ever equalled Him in deep respect for human personality. Never once did He yield to the temptation to presume or intrude.

On the other hand, we are very sure that He was always aware of the lonely and welcome-seeking stranger. Our Lord had, as it were, a vision of him long before he appeared. It was His perfect humility, His complete selflessness, His constant love which (whether these were outward gestures or no) put every wistful stranger at ease and made him glow with the sense of being at last at home.

We see it in the Gospels: It would be a good study to take them and mark them just upon this matter of welcome. Two passages which come at once to mind are: "Suffer the little children . . ." and "Come unto Me all ye that travail . . ."

Our Anglican communion has had many kindly critics. Many find no fault with our liturgy, our doctrine, our culture, our tradition. It is upon the quick of our souls that they lay the accusing finger: "If only you would be more kind. If only you would show us that you understand; that you *want* us; that you care."

How much this demands! How involved we shall become when we practice it! What these strangers want of us is nothing less than that we shall be something like our Lord!

Why the Church Historical Society?

By the Rev. Walter Herbert Stowe

President, Church Historical Society

BISHOP SEABURY was "pompous, autocratic, and intractable." "Bishop White was lazy." "The English bishops were indifferent to the Church in the Colonies, and they were responsible for the 180 years' delay in the consecration of the first American college of bishops." "All of the colonial clergy in Virginia were drunkards or fox-hunting parsons."

These and all other historical myths about the American Episcopal Church, the Church Historical Society is out to explode by encouraging the propagation of historical truth. It is a large order and we do not for one moment minimize the difficulties in the road. For one thing, the Church public has been fed too long on historical sketches by authors who never took the time or trouble to read the sources. For another, our theological seminaries, by failing to enjoin any serious study of American Church history by seminarians, have unconsciously instilled the idea that we haven't much history and what we have is scarcely worth knowing well. As a result, the American Church labors under an inferiority complex. For a third—and this is the worst obstacle of all—there is a serious lack of appreciation of scholarship of any kind on the part of the rank and file of the clergy and laity of the American Church. The "go-getter" is too much with us and too much the American ideal—in utter ignorance of the facts that it used to be said *Ecclesia Anglicana stupor mundi*; that great scholars have often been great administrators and great bishops—Anselm, Andrewes, Butler, Stubbs, Lightfoot, Wescott, Gore, Temple, to mention only a few taken at random; that the "go-getter" too often fails to tell us where we are going and why; and that too much present-day loyalty is founded on merely *current* interest instead of strong conviction based on a solid foundation of knowledge. All of which we shall pay for some day in one way or another, if we do not mend our ways.

There is, however, this very encouraging feature: a minority of both clergy and laity are keenly interested in American Church history and believe in its importance. The Society's own history is evidence of this fact. It was conceived, brought to birth, and largely nurtured for 25 years (founded 1910) by laymen. The founder was William Ives Rutter, Jr., and he is still our highly esteemed secretary—one of those rare souls who never want the first place but will work to the uttermost in some second place. His own account, written at my request, is our chief source of the origins and early years of the Church Historical Society:

"Since my early childhood I have been interested in history. At 9 years of age I was reading histories for my amusement and entertainment. After I came to Philadelphia I acquired the habit of haunting second-hand bookshops and also found that much interesting material could be found in junk shops. In the latter I found many pamphlets, particularly of a religious nature. No one seemed to care for material of this nature. I selected from such stocks what I believed to be the best and purchased them, but I had only a very small salary and could get very little. In going about I found more and more of these pamphlets going to the paper mill to be destroyed.

"Realizing that much valuable information was being lost, I felt we should do something to preserve it. I had not the means to save much. After much thought as to the best method

to pursue, I called upon Henry Budd, then chancellor of the diocese, put my problem to him, and suggested that we endeavor to organize an historical society, or something of the sort, whose duty it would be to look after such matters. He immediately approved the scheme and we proceeded to organize such a society. A letter was sent to some of the leading Churchmen of the diocese, but met with little response. The letter was signed by Mr. Budd and myself—also George Hall, George C. Davies, Maj. Moses Veale, and John Thomson, librarian of the Free Library of Philadelphia, who was greatly interested and was very active in getting the undertaking launched. He wrote the original constitution and by-laws.

"The preliminary meeting was held at St. Mary's College, 715 Catherine street, and the organization meeting was held May 17, 1910, in the assembly room of the Historical Society of Pennsylvania, 1300 Locust street, which had been kindly placed at our disposal. We met with very little encouragement from Church people. No one seemed to be interested in Church history. The Rev. Dr. Foley, one of the professors at the Divinity School, when approached upon the subject, simply laughed about it and remarked, 'Church history is only a joke.' That is an evidence of what we had to contend with. However we went ahead as best we could. Mr. Budd, the first president, was a power until his death. The Rev. G. Woolsey Hodge, D.D., succeeded him and it was through his influence that we obtained much of the material we now have. What items I had been able to gather I had turned in to the Society when we organized, and that formed the nucleus of our collections. When Dr. Hodge became incapacitated, Charles Keith Litt.D., was elected to succeed him and on his resignation, in 1936, was elected president emeritus. The beginning of the Society was entirely by laymen."

AND HERE are some examples of other lay folk interested in this great field. There is in a certain southern diocese a lawyer of parts who has given up money-grubbing for a season and is devoting himself to the service of the Church. He is supplying the libraries of two great southern universities with source materials of the history of the Episcopal Church. There is in Michigan a Churchwoman who has the finest collection of "Lives of American Bishops" to be found in that state. She loves to twit the clergy on their ignorance of their American Fathers-in-God. There is a brilliant editor of a leading Church periodical whose eyes were first opened to the vast extent of the Church press by reading the catalogue of periodicals in the library of the General Theological Seminary as published in the General Theological Seminary Number of the *Historical Magazine* last fall—a number, by the way, which will open the eyes of many others concerning the history of theological education in this Church if they will take the trouble to read it. The average layman has no idea where his priest received his training. Like Topsy, he just "grewed." Well, this editor is going to do something about it; he is going to help rescue the Church press from the injustice of neglect and lack of appreciation. Further investigation has proved to him that because the field is so large, he must limit his initial venture to 1840 instead of the tentative date of 1865 which he first adopted. These few examples of laymen among others, together with a long and growing list of clergymen who are laboring unheralded in American Church history, indicate that there is a sound of wind in the tops of the mulberry trees.

WHAT are some of the specific means by which the Church Historical Society seeks to accomplish its fundamental purpose of propagating historical truth?

(1) We are building up a library without any money. You would be surprised how much can be done without money along this line. We reclaim from rectors' wastebaskets and parochial rubbish heaps ready for the burning, many valuable pamphlets, magazines, etc. These, to the number of 30,000, are the most valuable part of our collection. The library possesses complete files of journals of General Convention and of the conventions of many dioceses and missionary districts, some 1,500 in all with many duplicates; 34 editions of the Prayer Book; a large file of manuscript letters, etc., of bishops and other clergymen and laymen. In bound volumes, the library is weak in quantity but high in quality. We try to make up for the lack of money by being brazen beggars and Yankee traders, and we are rather proud of our success.

The library is housed in a small fireproof room of the crypt of the chapel of the Philadelphia Divinity School where the quarters are outgrown, much equipment being needful to provide better care for the documents. The Society and its library are not local but national, both in purpose and function and membership. Our priceless librarian, the Rev. George W. Lamb, carries on his work as a labor of love in addition to his parochial duties. He conducts an extensive correspondence all over the land with an expense account which most others would spurn as entirely inadequate. The library is at the Church's service and our many correspondents are very grateful for the help the librarian is usually able to render. For the benefit of any new correspondents, it should be said that quickest service will be obtained by addressing the librarian at Hatboro, Pa.

(2) We are encouraging the collection and preservation of source materials, and more particularly the care and growth of diocesan archives. The archives of most dioceses are in a shocking condition. Some dioceses have none at all; others are in locations hazardous from fire and the elements; many are utterly indifferent as to growth and availability for use. The typical "go-getter" is as indifferent to the future as to the past.

At this point, some gentle reader rises to remonstrate: "Most of our dioceses are too poor for such things." To which we respectfully reply: "You are merely saying, 'where there is no will, there is no way.' No good cause was ever realized without someone believing in it and finding the money necessary. But, as a matter of fact, most dioceses can provide excellent care for their archives, make them available for use, and see them enjoy satisfactory growth, with little more money than the freight charges from where they now are to the nearest state historical society."

We heartily commend the Minnesota plan. The Minnesota state historical society is the custodian of the archives of the diocese of Minnesota. At no cost to the diocese, the society provides a beautiful fire-proof building; proper cataloguing and mounting; research rooms free from telephones, book agents, and panhandlers; the highest type of library service such as no diocese can afford. Moreover, the society pursues the collection of current sources, prodding rectors to send parish papers and other publications to be added to the collection. Having complete files of all daily and weekly newspapers, together with the above mentioned ecclesiastical sources, the richest materials for the history of any parish in Minnesota could probably be found right in the one building of the Minnesota historical society. A like arrangement could probably be made by nine dioceses out of every ten, and the tenth

would probably find an equally satisfactory arrangement with some college or university to be possible.

Minnesota, of course, has been fortunate in its historiographers. The Rev. Dr. George C. Tanner was a pioneer missionary when the West was really wild and woolly; but he was also a scholar, a teacher, an educator, and a saint. His only grievous sin of which I am aware was the omission of an index in his famous *History of the Diocese of Minnesota*. The Rev. Dr. Francis L. Palmer is his able successor, with the splendid *Life of Bishop Gilbert* to his credit. Every diocese should have a competent, interested, and devoted historiographer, and demand results.

(3) The Church Historical Society is endeavoring to subsidize historical scholarship. The greatest hindrance to productive scholarship in the American Church is the difficulty of publication. Publishers say that most works by Episcopalians for Episcopalians are sure to be "duds" from the financial standpoint. And this is not often the fault of Churchmen who write them; it is the indifference of those who ought to buy and read them.

THE LATE Dr. Percy Silver was a bright and shining light in his generation and we all miss him very much. One of the finest and most constructive things he ever did was to put up the money necessary for the publication of Dr. Easton's *magnum opus*, *The Gospel According to St. Luke*. This has not only made Dr. Easton world famous, but has brought a proper kind of glory to the American Church.

We have historical students of present accomplishment and still greater promise. They should be encouraged; they must be aided financially in publishing the fruits of their arduous labors. The Church Historical Society is adopting an aggressive policy of assisting such students. Two dollars a year from you, gentle reader, will make you an active member of the Society and help forward this laudable work. And in the historical works which thus see the light of day, copies of which you as a member of the Society will receive, you will be well repaid for your contribution.

Consider how much needs to be done. The diocese of Western New York, not yet 100 years old, has two admirable volumes detailing its brilliant history—the first volume by Charles Wells Hayes in 1905, and the second by Dr. G. Sherman Burrows in 1935. But the diocese of New York, more than 200 years old, has not even one volume of like character. The same is true of the two dioceses in New Jersey, although it should be said that but for the untimely death of Dr. Hamilton Schuyler, some of the blank pages in New Jersey's history would have been filled. So far as New York and New Jersey are concerned, the very important manuscript correspondence with the Society for the Propagation of the Gospel has never been published. Call the roll of the dioceses and see how few have any histories worthy the name.

And then there are the biographies of our own heroes, a rich and vast field in itself, the surface of which has scarcely been scratched. But, we are told, our Church is not old enough to have either heroes or history. Why is it then that we have so many heroes in secular history? Why is the field of American secular history so crowded with literally hundreds, if not thousands, devoting themselves to its study and research? What a contrast! Here we have the research student literally shaking in his boots lest someone else shall publish findings in the same subject before he can do so; whereas our field of American Church history is white unto the harvest, calling for laborers.

I Speak as a Fool

By the Rev. William G. Peck, S.T.D.

WHEN THE GREAT Apostle of the Gentiles used the words which I have chosen to entitle this article, he was speaking ironically. He had excellent reasons, for his critics had strongly suggested that though he could write impressive letters he was personally a poor fish. St. Paul, quite excusably, waxed a little sarcastic at their expense. But I use the words in no ironic sense. "Open confession is good for the soul," they say. At all events, I propose to mention certain passages in a not too well-spent life: occasions in which the cleansing and medicinal awareness of how great a fool I have been, has come upon me as a revelation.

We may all, of course, make mistakes, and sometimes very absurd ones, without experiencing this secret illumination. It all depends upon what sort of presumptions the mistake has exposed. One of the most absurd errors I ever heard of was related to me by a theological student. Once, in a railway train, this student saw an old gentleman reading a small black book which, for some reason or other, he supposed to be a Greek Testament. The student was very pleased at the sight, and made an opportunity to speak to his fellow traveler. The old gentleman then explained that the book was not a Greek Testament, but a guide to the form of all the race-horses in England, in which subject he took a vivid interest.

I consider that to have been a considerable mistake. I imagine the student was slightly embarrassed. But I think the inner, overwhelming consciousness of being a fool was not granted to him, because his mistake did not need it. His error was due merely to faulty judgment upon given data. His moral being was not involved. The things I am going to relate concern the profounder mistakes in which our pride receives a spiritual shock, and the Everlasting Mercy is held out to us because our need is so great.

The first instance belongs to my early boyhood, and relates to a certain passage between myself and a friend whose name was Billy Merry. It must be 40 years since I set eyes upon him. He was a white-headed lad, with a macabre sense of humor; and he was a good sport. The relations between the members of our gang were, I say, friendly enough. We were always playing off jokes upon each other, and from time to time Billy Merry had his fun at my expense. But there came a day when I conceived what I believed to be a first-rate rag at *his* expense.

There was a road near to our school where the houses had basement rooms, reached by a flight of steps descending to what in London is called "the area." The street door was reached by another flight of steps ascending from the main path. In one of these houses lived an enemy of ours—a fierce-tempered little man who objected to our games and noise. And the idea which the devil put into my head was that I would suddenly snatch Billy Merry's cap, and drop it down that particular area. While he was going after it, I would knock a postman's rat-tat at the street door, and flee. The man would discover Billy Merry emerging from his area, and would no doubt clout his head.

That was the plan. It worked very well up to a point. Billy Merry was descending into the area after his cap, when I knocked at the door. But the man happened to be coming out at that very moment: the door opened like a flash to my knock. I turned to flee, but the man fetched me a clip on the right ear that made bells ring in my head for an hour.

He chased me up the road, too, and Billy Merry emerged safely and went quietly home.

Those moments stand clearly in my memory, after four decades. The clout on the ear which I had received seemed to open unimagined vistas before my mind. I had approached the door full of delight in my own cleverness; and, in the hour of my elation, had come sudden humiliation and defeat. I record here the simple truth that in the midst of this boyish affair, I was overwhelmed with a conviction of utter futility. I am quite sure that Billy Merry and the man who smacked my head were no more than incidental to the numinous consciousness of my nothingness which then arose, vast and awful, from so small an occasion. It was so very much more than annoyance at failure or resentment at punishment. It had something to do with myself and the universe and God. If it is possible for some elementary mystical experience to be awakened by a clump on the ear, this is what must have happened to me.

SOMETHING of the same kind occurred a few years later. I had then attained a little local celebrity as a youthful elocutionist, chiefly due to the fact that I had a remarkable memory and could learn recitations with ease. I was certainly vain of this trifling accomplishment, and loved to astonish my friends by learning a long poem in an afternoon and reciting it in public the same evening. But I was due for a fall, and I had it. I had learned Tennyson's *Ballad of the Revenge* in an hour or two before I was to appear in public. I stood up before the audience that evening, and failed to remember even the title. I stammered a few broken words of apology, and stumbled from the platform, knowing not merely that I was a conceited young ass who had miserably failed, but that down to the roots of myself I was as nothing—nothing, that is to say, but a fool to have supposed that I was anything else.

And even lately, such an experience has come to me. Not much more than a year ago I was staying with a very distinguished English priest. During his absence from the house one evening, his wife and I were sitting in the drawing room, when we heard a man's voice outside the door. She turned very pale: she was obviously frightened; and she said with great emotion, "O Father, that is a terrible man. He has no right to be here. What shall I do?"

Now, I am rather vain of my physical strength, and I quickly volunteered to get the visitor out of the house. I went out of the room and found him. He seemed very surprised to see me, a complete stranger; but he repeatedly declined to take his departure. I therefore seized him bodily, conveyed him to the street door, and was just about to throw him down the steps, when a servant girl emerged from another room, gazed upon us a moment, and said to me, "It's all right, Father. This gentleman lives here."

It was the wrong man. True, I had been misled by my hostess's own misunderstanding. She had made the first mistake. But had I been a little less certain of my physical ability to throw him out, I should not have attempted it. And once again the consciousness of complete, abysmal helplessness came upon me.

You see, in all these instances, it was a check to pride or self-sufficiency that brought me to a staggering aware-

(Continued on page 526)

Anecdotes for Deficits

By the Rev. John Henry Hopkins, D. D.

Former Field Secretary, Fifth Mission Department (Now the Fifth Province)

WHY HAVE WE these continual missionary deficits? Why indeed! It is a pressing question. Last year, during early Lent "an exceeding fierce and bitter cry" wailed up from the entire mission field. Bishop Rowe wired to cut his salary. Every other missionary bishop in the list shouted out the cutting hardships which impended, as the unhappy men at headquarters whetted their glittering swords to whack away at salaries, right and left, unless the big deficit for 1936 which gloomily threatened were speedily subscribed. And subscribed it was, at once! Hallelujahs and Hosannas rang out from far and near long before Easter Day, and everyone breathed freely once more—and then, apparently forgot all about it!

Now again we have this haunting spook with us, as the returns are anxiously counted. And the National Council, mindful of the rack on which all concerned were stretched last Lent, and with fat legacies in hand (which of course ought to go to capital) enough to balance our modest missionary budget, vote to balance it *pro tempore* from such capital, and pack their grips sadly for home.

Why has this rich and much-blessed Church made such a wretched record in its missionary giving, since 1929? Were we not near the top in our people's generous support of parochial expenses, and one from the bottom of the long list of larger American Christian groups, in our gifts for missions, during the early days of the depression? And did we not roll up an amazing record of generosity in the way our splendid people kept up their subscriptions to the Pension Fund all that time? The answers to these searching questions are "Yes" in each case.

Now why should active clergy in parishes, and grey-headed, bald-headed clergy sprawling over various sections of "the shelf," in their retirement, be so efficiently, compellingly, and persistently attractive to the hard pressed dollars of our generous laity, while the magnificent soldiery of the thousands of noble-hearted missionaries on the "firing-line" should be supported so half-heartedly by the very same good people? In the writer's opinion the chief reason is that *the people do not know the story* of the mission field.

How many clergy regularly preach sermons on missions, once a month or even twice a year? Traveling around a good deal, as this writer has done during the eight years of his retirement, the impression is deepening that very few clergy preach any missionary sermons, and still fewer know how they should be composed.

When, about 1909, the eight synods—synods of "departments" (*sic!*) pulled up eight of us priests from our parishes as "department secretaries" and sent us out into a job "that we knew not of," we soon found out that a missionary sermon must be composed on principles exactly the opposite of those basing all our other preaching. We had all learned by severe toil that the anecdotes in the usual sermon must be few, and must be most carefully constructed. If, as we rolled them forth, they were so forcible that the people carried away a memory mainly of the anecdote, instead of the "moral," we had failed. And if they were given dully or verbosely, they also failed. And if they were not given at all, people yawned, and the venturesome glanced longingly at their watches. So

we approached our anecdotes with tiptoe tread and tensioned nerves in our ordinary preaching.

Now we soon learned as we ploughed our way through our "departments," that a missionary sermon must be 95% anecdotal. And having only one sermon to preach (I preached mine 335 times in less than two years) we soon compiled a really post-prandial array of stories, and we usually found that yawns, even on week-nights, were unseen, and watches were ignored. But we needed only a limited amount of anecdotes for our first round of visits. When the second round began, we soon discovered that the supply of effective missionary stories was strictly limited, in our respective areas. I read 12 books about China in the first few weeks, and I did not know where to find more, when the need arose.

All of which means, does it not, that the busy clergy in our parishes simply do not know enough good missionary stories to supply good sermons even semi-occasionally. Consequently, knowing the deadly effect on the average congregation of even one dull and uninteresting sermon, they just dodge the thing, and let the deficit take care of itself somehow.

THIS WRITER is very diffident about suggesting schemes to the able people at headquarters, but the situation is steadily becoming worse, and something must be done by somebody.

If the *Spirit of Missions* would supply, perhaps on a "pink sheet" for the clergy alone, a well-selected series of powerful missionary stories from all parts of the field, collected absolutely and solely for the purpose of being used in missionary sermons by the uninformed clergy, and edited pithily with that end in view, this writer believes that this plan would be eagerly welcomed and would be widely used. And there is not the slightest doubt that the people (we mean the average 11-o'clock Sunday morning people) would respond mightily, when the next every member canvass looms up with its unmeaning "red flap." Some of this is being done now, but not systematically and not adequately.

Again: Why is it that the only important theme of discipleship which is left out of our regular intercessions as diagrammed in Morning and Evening Prayer, in the Litany and even in the Holy Eucharist, should be the supremely important theme of missions? There is only one sentence that distinctly refers to this in all of these services put together. And this writer had used that sentence for nearly 20 years before it dawned upon him that it meant "missions"! In some parishes the missionary-hearted priest always adds to every public service some prayer for missions. And since there are only two in the whole Prayer Book (there ought to be 50), he often goes outside for help.

These suggestions are written with much hesitation, and only because of the deep conviction that the disease in our good people is severe, and needs every kind of diagnosis that can be contributed.

The Church and Labor

THE PROBLEM of the working man and the Church—there would be none if Churchmen fulfilled in their lives the principles upon which the Church is founded.

—*Exchange.*

Security for Church Workers

By Clinton Rogers Woodruff

WHY WERE lay Church workers omitted from the national Social Security act? That is a question more easily asked than answered, as are most questions dealing with governmental matters. Along with lay workers of our own and other communions, the employees of charitable, educational, and social agencies were exempted for sundry reasons involving ecclesiastical, sectarian, and sectional factors. The exception clause in this act reads:

"Service performed in the employ of a corporation, community chest, fund or foundation organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual."

There was grave concern at the time of the consideration of this important and far-reaching legislation as to its effect on our own admirably managed Church Pension Fund. While expressing "full sympathy with the ideal" of the Act, the officers of the Fund were impelled to say:

"If the Economic Security Act is passed in its present form, it may become impossible for the Church Pension Fund to continue in successful operation, unless the various parishes, missions, and other ecclesiastical organizations can continue to carry the present pension assessment of 7½% on the salary schedule of the Church, plus the added burden of a 5% (or perhaps a 6%) tax under the compulsory federal plan, plus an unemployment compensation tax ranging from 1% to 3%

of the payroll, as contemplated in another section of the bill."

This was likewise the attitude of the officials of other bodies maintaining clergy pension funds, like the Presbyterians. Now that the pension funds are protected, it may pertinently be asked: Why not repeal the exemption clause just quoted?

A careful survey of the situation by representatives of our own Church and other bodies, both religious and lay, has revealed the fact that the factors which were potent in 1935 are still equally influential. For instance in certain sections of the country there is a strong feeling against any tying up of Church and State. Involved in this conviction is the equally strong one that the State should not be taxed for the benefit of the Church.

Then again there is a fear—a very real fear—in certain bodies that if the Churches are taxed for security, it will not be long before they are taxed for other purposes.

Nor is the demand for the protection of the lay worker uniform throughout the country.

Outside the ecclesiastical bodies there is by no means unanimity in the exempted classes. In many instances there are existing provisions to protect the disabled or superannuated. Then there is also a feeling among many that the security provided under the federal act is too expensive. This opinion is held by many financiers. About the only class that is strongly and unreservedly for the repeal of the exemption is that of the social workers.

Nevertheless the Church is confronted with the problem

Annuity Plan for Lay Workers

Prepared by the Church Life Insurance Corporation

Provisions of Social Security Act

The provisions under the Social Security Act in relation to Old Age Benefits can be briefly and broadly summarized as follows:

(1) The tax is based on each employe's salary up to \$3,000 a year and is borne equally by the employer and the employe.

(2) The future benefit, starting at age 65 (upon retirement from active work), will be based on each employe's total salary since taxes started to be paid, excluding that part of any salary in excess of \$3,000 in any one year.

(3) The minimum monthly benefit will be \$10, provided the employe has worked a certain minimum length of time.

(4) The maximum monthly benefit will be \$85, no matter how long the employe may have worked and what his average salary may have been.

(5) In the event of the death of an employe before age 65, the taxes he himself has paid will be returnable to his estate, plus interest, but the employer's taxes will not be returnable.

(6) In the event the employe dies after starting on his annuity but before he has received the equivalent of the taxes he himself has paid, plus interest, the difference shall then become payable to his estate.

(7) In the event an employe continues to receive a salary after age 65, the benefits are reduced.

(8) In the event an employe does not work a certain minimum length of time and, therefore, does not become entitled to an annuity at age 65, the taxes he himself has paid will then, at age 65, be returnable, plus interest, but the employer's taxes will not be returnable.

Provisions of Proposed Contract

The proposed plan of the Church Life Insurance Corporation, covering the above points in the same order, can be briefly and broadly summarized as follows:

(1) The premiums will be equal to 6% of each employe's salary, without the \$3,000 limit and regardless of the amount, dividing the premium equally between the employer and the employe at 3% each.

(2) The future annuity will start at age 65, regardless of whether or not retirement takes place (subject to certain options), and will be based upon the premiums paid, thus relating the annuity to the salary.

(3) No minimum can be guaranteed, but supplementary contracts may be purchased if the cost can be undertaken.

(4) No maximum is imposed, each annuity being controlled by the premiums paid up to the age of 65, whatever the salary, unless the organization itself wishes to place a limit on the salary subject to premium payment.

(5) In the event of the death of an employe before age 65, the premiums he himself has paid will be returnable, with 3½% compound interest, to any beneficiary he may have named, but the employer's premiums will not be returnable.

(6) In the event the employe dies after starting on his annuity, the annuity ceases absolutely, but an option will be provided for a cash refund annuity or a joint and survivor annuity, if desired, on a lower annuity basis.

(7) In the event the employe continues to receive a salary after age 65, the contract can be adjusted, if desired, to a later age with increased benefits.

(8) In the event an employe works for only a short time, an annuity will nevertheless become payable at age 65 in a proportionately reduced amount.

of caring for its incapacitated and superannuated lay workers. Foremost among layworkers come the deaconesses, who really ought to be included in the Church Pension Fund, for like the clergy's their work is continuous and permanent. Organists perhaps come next in order; then financial secretaries, diocesan and parochial; janitors; parish secretaries; stenographers. These classes are by no means homogeneous or permanent. There is more or less shifting, especially in the janitorial, secretarial, and stenographic groups.

Following the suggestion of THE LIVING CHURCH, the national Department of Christian Social Service appointed a committee to consider the whole problem. This committee was made up as follows:

Clinton Rogers Woodruff, Philadelphia, chairman; the Rev. Dr. W. Russell Bowie, rector, Grace Church, New York; Dr. Lewis B. Franklin, treasurer, National Council; the Rt. Rev. Dr. Charles K. Gilbert, Suffragan Bishop of New York; John M. Glenn, additional member of the national Department of Christian Social Service; the Rev. W. Speer Knebel, rector, St. Paul's Church, Woodside, former executive secretary, social service department, diocese of Long Island; the Rev. Howard P. Kellett, executive secretary, social service department, diocese of Massachusetts, representing the Rev. Norman B. Nash, chairman; Bradford B. Locke, executive vice-president, the Church Pension Fund; James E. Whitney, assistant treasurer, National Council; the Rev. Almon R. Pepper, executive secretary, Department of Christian Social Service, National Council; Clifford Cowin, financial secretary, diocese of Ohio.

THIS COMMITTEE met April 1st in New York, with every member present, save one who was not appointed in time to enable him to be present. The situation was canvassed from many points of view. There was substantial unanimity of opinion that the factors which resulted in the exemption clauses of 1935 continued potent. Those closest to the whole development were strongly of this opinion. Those not members of the committee, but familiar with the facts, were reported as believing likewise. It was also pointed out that legislation of this sort is surcharged with politics and there are many currents and cross currents to be considered. In the course of the discussion it was clearly developed that the lay workers were not a homogeneous body and widely fluctuated in their functions, activities, and personnel.

In view of the prospects for the early repeal of the exemptions and the difficulties in the way of satisfactory classification, the committee proceeded to consider the draft of a proposed annuity form which had been prepared by the Church Life Insurance Corporation, which will shortly be submitted for constructive study.

In presenting this plan, the Church Life Insurance Corporation pointed out that there are no means by which the provisions of the Social Security Act can be matched exactly by life insurance companies, both in respect to the benefits at the various now existing ages of employes and the taxes payable. Under the government plan there are three main elements which make this impossible:

One is that a minimum of \$10 a month is guaranteed even though the employe becomes a beneficiary before his taxes have built up an annuity in that amount.

The second is that an employe in the lower salary scale will receive a relatively larger benefit than will the employe in the higher salary scale.

The third is that women will receive the same benefits as men in relation to their salaries and taxes, whereas no life

(Continued on page 530)

Two World Conferences

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop and Bishop of Rhode Island

THIS SUMMER at Oxford and at Edinburgh the Episcopal Church will have its part again in the World Conferences on Life and Work and on Faith and Order. The second of these has engaged us officially since 1910. In that year General Convention at Cincinnati undertook the leadership in a movement to call together the Christian bodies of the world for the consideration of doctrinal questions dividing Christendom. The World Conference in Lausanne ten years ago opened a new era of understanding between representatives of nearly all Christian communions. Progress in this direction since that time has been slow but continuous.

The work of the Conference is not to effect organized unity. It is to prepare the way by laying foundations of common faith, the ministry and worship upon which the reunited Church can stand.

The Universal Christian Council growing from the Conference on Life and Work in Stockholm 12 years ago has for the first time representatives officially appointed by General Convention. Its aim is cooperation in Christian service on behalf of righteousness and peace, in the community, in the state, and in international relations.

The two bodies thus closely allied in spirit and in purpose will assemble at a time when the world is looking to the Christian Church for light and leadership which are to be found in Christ alone. I ask that they may have the support that can be given in every way, especially by the careful thought and earnest prayers of all our people.

I Speak as a Fool

(Continued from page 523)

ness of my futility. And how excellently cleansing, how great a giver of sanity, is this knowledge of our utter contingency upon the power and the mercy of God. All human presumption of adequacy is ruinous to the soul of man. Without such reminders of the only Eternal Being, and of his entire dependence upon that one Reality, man is merely an ape showing off his tricks. Let us thank God for all the falls to which pride leads us, for they may be falls into the everlasting arms: they may be introductions to that Reality, apart from which we and all our doings are less than leaves blown upon the wind.

These thoughts came to me after Evensong last Sunday, for we had sung the 73d Psalm—that great Psalm!

"Tush, say they, how should God perceive it? is there knowledge in the Most High?"

"Lo, these are the ungodly, these prosper in the world, and these have riches in possession: . . ."

"Then thought I to understand this; but it was too hard for me"

"Until I went into the sanctuary of God: then understood I the end of these men;

"Namely, how thou dost set them in slippery places, and castest them down, and destroyest them.

"O how suddenly do they consume, perish, and come to a fearful end!

"Yea, even like a dream when one awaketh; so shalt thou make their image to vanish out of the city."

How much better for us if we are brought to learn that we, of ourselves, are nothing, and that for any gift we seem to possess we must render astonished thanks to God. Humility is the root of all that endures.

Youth and Religion

A Radio Discussion

THE FOLLOWING interesting discussion between Bishop Stewart of Chicago and two young Church people of the diocese was broadcast on April 19th over station WJJD. They were Jane Patterson of the Church of the Atonement, and Peter Gerhard, son of the Rev. E. A. Gerhard, rector of Christ Church, Winnetka.

PETER and JANE (together): How do you do, Bishop Stewart?

BISHOP: Hello Jane and Peter. I am delighted to see you. They tell me, Jane, that you are a junior in high school.

JANE: Yes, sir.

BISHOP: And I have heard some very glowing reports of your leadership among the young people at the Church of the Atonement.

JANE: You are very kind, Bishop.

BISHOP: Yes, and I am very proud of you, too. They tell me you are president of the junior young people, and a member of the girls' choir, but best of all that you are completing ten years of perfect attendance in the church school. That is a great record.

PETER: I'll say it is! I wish I had as good a one!

BISHOP: Well, Peter, you have a great record yourself. I am hoping that some day you will be a rector of a church. You know, you might one day even succeed your father as rector of Christ Church, Winnetka.

PETER: Well, I don't know about that. A layman can help the Church a lot, can't he, Bishop, even if he isn't a clergyman?

BISHOP: Yes, indeed he can. The main thing with all of us is that we sincerely love God and try to obey Him and serve Him.

JANE: You know, don't you, Bishop, that a lot of boys and girls don't even believe in God? At least they say they don't.

BISHOP: Yes, I know that. I wonder why?

PETER: They say you can't prove that there is a God. They say you cannot see Him, and how do you know then that there is a God?

BISHOP: Oh, I must tell you a story. You know how foggy it is in London. Well, one day the Bishop of London saw a boy flying a kite in the fog. "What are you doing?" asked the Bishop. "I'm flying a kite," said the boy. "Why, I don't see any kite," said the Bishop. "How do you know it's up there?" And what do you think the boy said? "I can feel it pull! That's why I know it's there!"

JANE: You mean we can feel the pull of God even though we cannot see Him?

BISHOP: Exactly. I can't see the sun; I daren't look straight at it, but I can feel its warmth and light just the same. I can't see the wind, but I can feel it on my cheek. I can't see the air, but I can breathe it. I can feel the pull of God. Do you like Tennyson's poems?

PETER: Yes, I do.

JANE: So do I—I have read his *Idylls of the King*.

BISHOP: Well, do you remember Tennyson said:

"Thou canst not prove the Nameless, O my son,
Thou canst not prove that thou art body alone,
Nor canst thou prove that that art spirit alone,
Nor canst thou prove that thou art both in one,
Nor canst thou prove that I who speak with thee

Am not thyself in converse with thyself,
For nothing worthy proving can be proved
Nor yet disproven."

God isn't a triangle or a problem in mathematics. If you could prove God there wouldn't be any room for faith.

PETER: What do you mean by faith, Bishop?

BISHOP: Well, I asked a class of high-school boys once what they meant by faith, and do you know what one of them answered? This is what he said: "Faith is vision plus valor!"

PETER: Columbus had faith then, didn't he, when he believed in a new world even if he didn't see it?

JANE: Yes, and he had the valor that went with the vision. All discoveries require faith, don't they?

BISHOP: Jane, I want to ask you something. What would you reply to a boy or girl who said: "If there is a God why doesn't He show us what He's like? I'm sure He isn't a big old man in the sky. But I'd like to know whether He is kind and whether He likes to see us having lots of fun and being very happy; and whether He really knows each of us and cares for us."

JANE: Well, I may be wrong, but I would say, "He *has* shown us what He is like—just what He is like.

BISHOP: What do you mean? How?

JANE: By sending to us Jesus, His Son. Didn't Jesus say, "He that hath seen Me hath seen the Father; I and My Father are one"?

BISHOP: Indeed He did. That is a grand answer. That lifts the fog, doesn't it? That focuses God to a point where we can really see what He is like. I often wish people would stop arguing about God and really face Jesus Christ. He makes all the difference.

PETER: Did you ever put together a jig-saw puzzle, Bishop?

BISHOP: Yes, and sometimes I have been stuck, too. Couldn't get the tiny pieces to fit any way I tried them.

PETER: Well, I found a good way with one that was bothering me. It was a map of the world and I just couldn't get little slivers to slide into their places. And then all of a sudden I discovered something. I found by turning over the part I had done, there was part of a face—a face of George Washington. Well, I know what Washington looked like, so I put the puzzle together on that side, and then turned it all over, and there was the world all put together.

BISHOP: That's interesting, but what do you mean?

PETER: I mean that when you get Jesus Christ worked out, you find the whole world is kind of cleared up and put together.

BISHOP: Oh, fine! You mean everything in life then falls into its place? That is an excellent illustration. Well, what do you think Jesus made clear to us about God and ourselves?

JANE: He taught us God is not a cross, angry God just waiting to pounce on us when we make a mistake, but a loving Father.

PETER: Yes, and He taught us that He hears us when we talk to Him in our prayers, and guides us, too.

JANE: Yes, and that He expects us to love Him as children love their father here, and to obey Him.

BISHOP: But how can you tell what He wants you to do?

PETER: Well, we have our consciences, haven't we? Isn't conscience the voice of God?

BISHOP: Yes, I think it is. You remember the poet Wordsworth spoke of duty as the stern daughter of the voice of God. By the way, you have both been confirmed. I think I confirmed both of you. Well, now, let's think for a moment about duty. Peter, do you remember what the Church Catechism says about your duty to God?

PETER: Yes, I do. "My duty toward God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks; to put my whole trust in Him, to call upon Him, to honor His holy Name and word, and to serve Him truly all the days of my life."

BISHOP: Say, you have a good memory. But that isn't all of our duty, is it, Jane?

JANE: No, there is still your duty to your neighbor.

BISHOP: Well, Jane, that duty to your neighbor is a hard thing to learn, and a harder thing to do. I wish you would tell me what your Church teaches you is your duty to your neighbor. Kings and queens, and prime ministers, and presidents of the United States have learned that as well as the humblest of people. I suppose millions of people have committed that to memory over hundreds of years. Do you know it, Jane?

JANE: I think I do. "My duty toward my neighbor is to love him as myself, and to do to all men as I would they should do to me, to love, honor, and succor my father and mother, to honor and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors, and masters. To order myself lowly and reverently to all my betters, to hurt nobody by word or deed, to be true and just in all my doings. To bear no malice nor hatred in my heart, to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet or desire other men's goods, but to learn and labor truly to get mine own living. And to do my duty in that state of life unto which it shall please God to call me."

BISHOP: Wonderful! I must say you and Peter know your religion. But what pleases me most is that I am sure you practise it. And I want to thank you for joining with me in saying to all our friends who have been listening in: God bless you and fill your lives with joy and let Him use you to help make this a brighter and better world for all of us to live in.

Oh, by the way, I forgot to ask you, Jane and Peter—do you believe in war?

JANE and PETER: No, we believe in Christmas the year round—

"Glory to God in the highest and peace on earth, good will to men!"

BISHOP: And so do I. Let us all keep that Christmas spirit alive and banish war from the earth.

We Can Always Give Ourselves

THE POOREST of us in material things may be among the richest in mental and spiritual possessions. It is certain, anyway, that if we want to increase those possessions all we need do is give away what we have, freely and generously. The more we give, the greater our love for others, the richer we become. In our planning every day should be Christmas Day—a day of gift-making. By some magic which we cannot explain, our gift of affection increases the more of it we give away. Those people live in Paradise whose self-appointed task it is to enrich the lives of the people with whom they come in contact.

—*The Vagabond.*



CHURCH MUSIC

Rev. John W. Norris, Editor



ONE OF THE disappointing features of many of our Church choirs is the absence of good ensemble singing. This is not entirely due to the absence of the necessary parts, nor even to inequality on the part of the voices represented. It is due in a large measure to the failure of our choirmasters to work toward the development of such singing. It is true of many of the large as well as the smaller choirs. It may be as true of the professional as of the amateur singing organization.

Bad ensemble singing is the result, usually, of various voices being dominant. It may be that there are one or two sopranos with strong voices which stand out over and above the rest of the choir. Recently we heard a famous New York choir, in which the basses were so prominent at all times that the general effect of the singing was destroyed. A raucous voice that is not toned down to blend with the other voices can spoil the entire efforts of the other singers.

The entire cause of such a condition is the failure of singers to listen to the other voices. They become so engrossed in their own particular parts, or they may be so enthusiastic, that they forge ahead under full steam, without being conscious that they are oversinging the others.

Another cause for this condition is the dependence of choirs upon an instrument to guide them at all times. In the average choir room the piano is never silent. From the time a rehearsal begins until it is concluded, unless a composition is written to be sung unaccompanied, the choirmaster is constantly furnishing the support, while the singers lean upon it at all times. In many instances the piano is so loud, in an effort to guide the singers, that it is impossible to hear either errors or the disproportion of the parts.

It is, of course, necessary to give most choirs support when they are reading new music. Few choirs are capable of taking a new composition and sight reading it without instrumental assistance. It is not, however, either necessary or advisable that the accompaniment should be provided at every rehearsal until the anthem, canticle, hymn, or service music is sung in the service for which it is intended. After notes have been reasonably well learned—not perfectly—the choirmaster could well drop out the accompaniment and either direct or allow the singers to continue without direction. They will thus come to hear each other, rather than themselves and the piano. They will learn to obtain a beautiful effect without an instrument to lead the way. In other words they will learn to sing and not to lean upon the piano for their notes.

Another value of this type of rehearsing will be found in an improved tonality. It is a well-known fact that persons singing with a piano are very prone to sing slightly out of tune. They will be inclined to slight the last interval of an ascending passage, for example. With a piano under them this will not be noticeable, but if the singers are placed upon their own responsibility they will soon discover that they are "flattening" the number they are singing. By rehearsing without accompaniment they learn to measure the interval with more accuracy and they concentrate on the notes that are before them, thus making for a more rapid learning of new music.

If the organist or the accompanist will stop some day and listen to the choir it is almost certain that the music in our churches will take a step forward.

Toward Provincial Autonomy

By the Very Rev. Eric Montizambert

Dean of St. Matthew's Cathedral, Laramie, Wyo.

THE EXCUSE for this essay is the widespread discontent with the national and provincial organization of the American Church. During the period of financial depression the sufferings of both domestic and foreign missionaries have been immeasurable, and works long established and vital to the progress of the Kingdom have been abandoned.

The tragic element in all this has been its needlessness. Money for purely secular enjoyments has been plentiful enough. Theaters have reaped fortunes. Even the public schools have, in most places, enlarged their buildings and multiplied their equipment. Why, then, this collapse of the Church's program?

The inference may be that Mother Church has not been close enough to her children. That she has not been close enough is possibly due to the fact that her proper organs of action, the provincial synods, have been constitutionally rendered impotent. They are excellent "debating societies," yet who can doubt that this sort of thing is not acceptable as a substitute for "The Sacred Synod" of the ancient Church, or that definite synodical responsibility would immeasurably increase the worth of the provincial system?

In Catholic polity the province is the creative as well as the legislative organ of the Church in matters not *de fide*. National convocations or conventions cannot properly override provincial decisions except when such actions conflict with doctrinal principles binding upon the whole Church. Even when questions *de fide* are acted upon by "general councils" or by "national convocations" the assent of the several provinces "in synod assembled" is essential, and—behind that—the consent of the dioceses. The Anglican communion in the Thirty-Nine Articles accepts this principle in so far as general councils are concerned, and the desperateness of the struggle to annul it is graphically revealed in the debates at the Council of Trent.

The Ultramontanes at Trent succeeded in silencing the voices of the provinces and dioceses only by resorting to inexcusable chicanery and political strategy of the most degrading type. Within the Roman sphere of authority the Tridentine decrees gave the death blow to genuine Catholic polity that the way might be cleared for a widespread ecclesiastical Fascism: a Fascism which, with opposite intentions, ended all hope of a reconciliation with Continental Protestants who—until that hour—might have been won over. Luckily the Church of England had already escaped from thralldom to the autocracy which had long since disgraced St. Peter's Chair, and the British provincial convocations had again begun to resist the will of a Sovereign who—had sex not been an insuperable problem—would have liked nothing better than to have been a local Pope. At any rate, the spirit of democracy triumphed in the tight little isle and the provinces gradually attained a high measure of autonomy.

But the later American Church—partly because of its isolation, partly because of the post-revolutionary detestation of all things British—failed to guarantee provincial or even diocesan freedom to its people. It sacrificed a sound Catholic tradition which, had it been preserved, would have saved us from such preposterous enactments as the canon on Holy Matrimony with its bold correcting of the Mind of Christ. Thus,

by the stilling of the provincial voices, expediency may triumph over the Gospel of God.

WE MUST at all costs recover to the provincial synod its primitive autonomy: the power to initiate legislation with the right to reject subversive actions undertaken by either other provinces or by General Convention itself. We must return to it those distinctive privileges which in the traditional polity of the Church are its rightful heritage. Certainly there can be no virtue in "aping Rome for Rome's sake"; yet our intensive centralization of authority in one executive body has drawn perilously close to that papal system under which the provinces have been reduced to impotence while their bishops have become curates to the Pope.

It is true, of course, that Rome is now without any great central legislating body corresponding to our General Convention. It is also true that, through our discrimination against missionary districts in the matter of representation, we have largely nullified our democratic intentions. Sadly enough the Constitution and canons reduce representation from a basis of population to a basis of money. An ecclesiastical jurisdiction with sufficient "cash reserve" may have adequate representation. An ecclesiastical jurisdiction with many more souls but less money may be restricted to the paltry representation of one priest and the only layman with time and funds enough to permit his attendance.

This situation is without parallel in the political democracy. Senators and congressmen are not elected on the basis of the tax-earnings of their constituencies. Only the Church regulates the voice of the people by the power of the purse. Nor, in the secular democracy, are the poorest of the states deprived of the right of self-government after the fashion of that strange hybrid, the missionary district, which can neither choose its own bishop nor, in most instances, discipline him when he is untrue to his trust or clearly incompetent—a situation remediable when the jurisdictions are enabled to legislate through a provincial synod vested with the authority to confirm the action of a diocese.

INCIDENTALLY, that clumsy term missionary district should be cast out of the Church's phrase book. The historic Church in all other of its branches knows the jurisdiction of a bishop only as a diocese, and takes no cognizance of the appointment of a bishop by means other than popular election (or approval) by the people in whose area he is to serve. Exceptions to this rule are of comparatively modern origin—as late as Hildebrand: the result of the concentration of political and spiritual power in the hands of the Roman patriarch or of some king strong enough to defy him. At as late a date as the ninth century a bishop consecrated by the Pope had to have been chosen by the people of the field in which he was to serve. Duchesne, in *Christian Worship*, makes this unquestionably clear; and Dr. Turner, in *The Early History of the Church and the Ministry*, demonstrates the conviction of the primitive Church that popular election is essential to validity.

We may dispute the question of validity here raised, but there is no escape from the principle of popular election as the Catholic norm. Neither can there be much doubt as to the

wisdom of a reform by which this ancient right would be restored to the people of the American dioceses now called missionary districts. If the Church is not yet ready for so complete a return to the spiritual democracy of pre-papal Christendom an advantageous logical step in the right direction might be taken through the transference of the power of episcopal election from the House of Bishops to the provincial synods. After all, the missionary jurisdictions cannot function with efficiency until the rights of the provinces to which they belong have been recovered.

Perhaps our primary aim should be the establishment of a Catholic democracy in the provincial synods, after which we can work through them toward the attainment of the wider freedom and the fuller right. This process will result in a decentralization of power as it places responsibility in the hands of the smaller and more easily managed groups. There is no real danger of a resultant inefficiency through the entrusting of a reasonable authority to those most intimately concerned. Indeed, if we cannot trust the people of a district how can we trust the executive authority of the Church at large? Certainly the House of Bishops has not always done well in its appointments to missionary jurisdictions, nor when it has done well has the choice always met with the approval of the people.

Be that as it may, the primary difficulty in administration as we now endure it is due to the separation—often by incredible distances—of the leaders from the led. We of the West feel this acutely. We are “out of everything” except our dramatic portraits in the *Spirit of Missions*. We are but dimly aware of the existence of such departments as those of Religious Education and Social Service, and we can have no sense of practical contact with the highly competent men who spend themselves in these essential phases of the Church's work. Rightly or wrongly we feel that men steeped in the life and tradition of the older East can have but little understanding of conditions in the West. “Their people are not our people, nor their ways our ways.”

This is more than a matter of difference of viewpoint. It is a matter of economic and social condition. It has much to do with sharp differences in practical ways of thought and life. It presents a problem to be solved only by those who inhabit this section of the earth. Applied Christianity must take cognizance of vital social and economic differences. Possibly the existence of such striking variations demands a reconstruction of provincial boundaries in which Wyoming will not be linked with Minnesota, nor Idaho tied to the Pacific! We have here spoken of “the West” simply as an example of the dangers of an isolation caused by an ineffective provincial system. Rhode Island or New York are as much in isolation as Nebraska.

PROVINCIAL AUTONOMY, in which is involved self-government for episcopal jurisdictions, means that the synods should have definitely defined legislative powers in matters of discipline and finance. Under national canons designed for the conservation of the Faith the provinces should create and control religious educational methods suited to local needs. They should be required to develop provincial social service policies and practice. They should build and prosecute an evangelistic missionary program in which the laity shall have a decisive voice and, therefore, a deepened interest. They should create and enforce their own canons for the discipline of the clergy and the laity. Perhaps, too, if missionary districts may not yet be granted the right to elect their own bishops the synods should now have power to appoint

such diocesans subject to the consent of the jurisdiction involved. Through such a procedure the gain in morale is immense, since a bishop chosen by his people escapes the bitter experience of having to live down the suspicion encountered by most bishops sent in “ready-made and unasked for.”

The practical significance of the statements just made is given point by the very difficulties facing the development of the national missionary program. National field secretaries are somewhat impotent in areas far distant from New York because they are strangers in a strange land and often under suspicion. On the other hand a provincial field man chosen and controlled by the people does not meet with the suspicion accorded to “the man from New York.” He is of the people. He knows the field. He can relate local conditions to world interests. He can stir the hearts and minds of those to whom he ministers, simply because he speaks their language.

The same principle applies with equal force to all of the National Council's agencies. For instance, permit the province of the Southwest to create its own department of religious education. Instantly the problem of distance and isolation is solved as the dioceses find themselves in intimate contact with their chosen leader of this all-important work. Instantly the layman understands that he has a leader who knows the special problems of his area. Nothing is more essential to a success which depends upon the rate of local conversion and education keeping pace with the foreign and domestic missionary demand. For every soul won in China a new saint must be born in America!

Nor are the financial difficulties involved in the creation of such synodical departments insuperable since they would be coincident with the reduction of staffs in New York, and would soon result in increased giving throughout the Church. All that National Headquarters would need would be, say, one executive officer for each department—a “liaison officer” with secretarial help coördinating the several provincial undertakings, plus a central treasurer. Such officers, well chosen and with functions sharply defined, can meet the need when the synodical organization has been achieved, and missionary districts become responsible dioceses.

Security for Church Workers

(Continued from page 526)

insurance company can issue annuities to women on as favorable terms as they can to men, and still adhere to sound actuarial principles. In other words, the benefits favor women, if the question be viewed as a scientific one solely.

On the other hand, a life insurance company can offer more advantageous terms for the same cost for those employes who are at the younger ages when taxes or premiums start to be paid; assuming, of course, that this statement is based on the equivalent of the ultimate 6% tax rather than the temporary, lower taxes in force in the early days of the Social Security Act, which admittedly will not balance the actuarial cost.

The work of the committee and the proposed annuity plan is now being brought to the attention of the bishops, the social service departments, and representative organizations and individuals that opinion may be formed and appropriate action taken. Copies of the plan under consideration may be obtained from the Church Life Insurance Corporation, 20 Exchange place, New York.

MEN LOVE most passionately, women most permanently. Men love at first and most warmly; women love last and longest.

—“*Prue and I.*”

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

Pascal: His Life, Work, and Influence

PASCAL. *The Life of Genius*. By Morris Bishop. Reynal and Hitchcock. Illustrated. Pp. xi-398. \$3.50.

THE REVIVAL OF PASCAL. A study of his relation to modern French thought. By Dorothy Margaret Eastwood, B.A. (Oxon). Clarendon Press, Oxford. Pp. xii-212. \$4.50.

THESE TWO VOLUMES form a valuable addition to the literature on Pascal. They make their appeal each to a different class of reader. The first-named, although based on scholarly research, is written in a popular style, easy for anyone likely to be interested in the subject to follow; the second is for such as are learned in modern French philosophical thought. In the latter book the author's thesis, lucidly presented, concerns the influence of Pascal upon French thought from the 1880's until 1923, the tercentenary of his birth, or at least of his relation with it, and notably with the "new philosophy" identified with the teaching of Bergson. Morris Bishop's work is biographical and gives a many-sided account of Pascal's life, character, and writings. It is for the most part chronological, but is arranged in sections, indicated by such titles as *The Prodigy*, *The Mathematician*, *The Mystic*, *The Polemist*, *The Philosopher*; and where it makes for clearness the author does not hesitate to assemble his facts regardless of dates.

"Blaise Pascal was, simply, one of the greatest men that have ever lived." So does Professor Bishop begin his narrative, and on the first page of his volume he proceeds to give a list of his hero's achievements. It is an interesting question to decide just what Pascal's contribution amounted to in the realms of physics, mathematics, philosophy, and literature. As to his phenomenal work in science, from the famous discovery of geometrical principles at the age of 12 through a series of striking performances, he appears either to have been anticipated, as in the matter of Euclid, or to have been followed by men who carried his work further without necessarily relying upon him. In his scientific work and in other paths of his multifarious career he had a way of suddenly abandoning a line of work before carrying it to completion, as in his turning from science at the time of his first conversion; and as in his breaking off the series of *Provincial Letters* in the full flush of their popularity. In the matter of scientific interests, however, there was more than once a return to their pursuit after the memory of the repudiation had faded.

It would seem that Pascal's undoubted title to permanent fame lay in his influence upon the development of French prose, due to the literary style of his *Provincial Letters*. In these "Pascal created classic French prose, which is equivalent to saying that he created modern French prose. His book 'is to French prose what *le Cid* is to French poetry.' It established the form, the language, and the style of that most excellent vehicle for the expression of human thought" (p. 252). In the appraisal of Pascal it is of interest to note the after-effect of those same *Letters*. It was not altogether what he would have intended, for ultimately they served not only to bring Jesuits into disrepute, but to put weapons into the hands of anti-Christian controversialists, which to this day are in use.

As the story unfolds, Professor Bishop is at pains to note the circumstances and events that moulded the character and determined the career of Blaise Pascal. There was the isolation of his boyhood consequent upon his genius and his father's method of educating him. The boy was never inside a school and had no companions of his own age. "His view of humanity is that of an observant godlike visitor, not that of a man among his fellows. His laboratory attitude toward human nature goes back to the isolation of his boyhood" (p. 9). Pascal experienced two conversions, the first to Jansenism in 1646, which turned his mind definitely toward the consideration of religious truths, and the second in 1654, an intense mystical experience that made a dividing point in his life. From the religious point of view his entrance not long after into a bitter controversy, entailing an attack, little short of scurrilous, upon the Jesuits, was a descent from the pursuit of holiness. The most important occupation of his final years, so filled with torturing pain and ill health, was the planning of an

Apology for Christianity, for which he read much and jotted down notes at irregular intervals as the thoughts came to him. These are the *Pensées*, which, fragmentary as they are, constitute the most enduring legacy of his genius.

WE TURN to *The Revival of Pascal* for a penetrating study of his thought. But first a word as to the author. She had died at the early age of 30 before her book was ready for publication, and therefore owes, to devoted friends its preparation for the press. She had a brief but brilliant career as a scholar, always in the face of crippling physical disability. Her experience of constant ill health has been likened to that of Pascal himself. It is certain that she had a sensitive understanding of his spirit.

She begins by noting three main points of interest in Pascalian criticism: his personality, his skepticism, and his Jansenism. Concerning the first she adopts the opinion of the critic Vinet, who conceives of him as creative rather than receptive and as thinking with his whole personality, "the whole of him present in each mental act" (p. 2). On the other hand she quotes various writers a few pages further on to the opposite effect that he was critical rather than creative, and agrees with the conclusion generally held that Pascal as a philosopher in the ordinary sense of the term is not to be considered seriously. The question of Pascal's skepticism is a problem that has been much debated, and will undoubtedly continue to be discussed so long as there are critics with differing points of view.

As to his Jansenism, Pascal had close friends among the Jansenists, he rallied to their defense, but he himself was never condemned by the Church for his doctrine either before or after his death. Margaret Eastwood gives a chapter to the discussion as to whether Jansenism can be traced in the writings of Pascal and especially in his *Pensées*, and she concludes that this heresy both in its doctrinal and in its political aspect has vanished in the minds of critics from its former place as the "culmination of Pascal's thought" and the "keystone of his mental arch" (p. 161).

The main argument of the book opens with the consideration of Pascal as the type and symbol of the reaction against the reign of science, which was initiated in her opinion by the publication of *Time and Free Will* (1889) by Bergson and of *Le Disciple* by Paul Bourget, the former a work of philosophy, the latter a novel dealing with a question of morality. Pascal's rebellion against the quantitative method of scientific determinism found its counterpart in Bergson's theory of intuition. The cult of the idea of intuition sprang "not only from an abstract recognition that thought is inadequate to reality, but from an enthralled and vibrant sense of reality as something infinitely larger, more complex, and more various than thought" (p. 56). In Pascal's day determinist philosophy held sway, and it was not until the reaction came nearly three centuries later that his greatness was recognized. "It was only when science itself proclaimed the impossibility of attaining reality through spatial conceptions, that [men] began to seek the same goal through the channel of personality" (p. 164), and they who did so found kinship with Pascal.

In considering the influence of Pascal in the sphere of ethics Miss Eastwood discusses the parallel between moral pragmatism and Pascal's famous wager. "Pascal, in formulating (the wager), could be felt to have forestalled the pragmatist movement in its most fundamental thesis" (p. 83). She makes a digression from her main subject by referring in this connection to William James' *The Will to Believe*, and in a later chapter on Pascal as a mystic she cites at some length his teaching in *The Varieties of Religious Experience* and seems to favor his theory of the place of subliminal consciousness in mystical experience. In the development of her thesis Margaret Eastwood discusses the influence of Pascal in the thought and writings of H. Poincaré, F. Brunetière, Maurice Blondel, Father Laberthonnière, and others contemporary with them. She concludes her book by noting the impression made by the *Pensées* in their personal and literary character.

It is significant that both of the volumes under review make a final emphasis on Pascal's appeal, not as scientist, philosopher, or mystic, but as a man. He is akin to the modern mind at its best, the mind that quests. And it is to be remembered that his

was a religious mind. The quest was for God. His passionate devotion was to his Incarnate Lord. For the thought of Pascal was fixed "as it were on one point in the whole of space and time, singling out one Personality, Jesus Christ" (p. 16). In a passage in the *Pensées* he says: "Jesus Christ is the end of all and the center to which all tends. Whoever knows Him knows the reason of all things." Pascal's Christian faith was the stabilizing force of his life.

MOTHER MARY MAUDE, CSM.

A History of the Middle Classes

THE MIDDLE CLASSES THEN AND NOW. By Franklin Charles Palm. Macmillan. Pp. 421. \$3.50.

PLUTOCRACY has had plenty of attention in the past, the proletariat is getting plenty now, but the story of the great middle classes has remained largely unrecorded. This timely book endeavors to fill that gap. Modestly the author states that it "attempts only to serve as an historical introduction to the study of the middle classes by giving a brief, simple, factual account from the earliest times to the present." Beginning with the Code of Hammurabi, he carries his story through the New Deal, and then ends with a question mark.

The general thesis is that our modern society is dominated by the great middle classes, which, though comprising perhaps 30% of the population, defy meticulous definition. "Anomalous, mutable, with tenuous fringes, the middle classes never have been and are not now a fixed entity, to be encompassed by a simple, rigid definition." While recognizing the patent virtues of the bourgeoisie, their steadiness, solidity, and industry, Dr. Palm is completely realistic about their faults. "Above all, the middle class man is acquisitive—money is his god, financial success his goal."

A brilliant chapter, Messiahs of the Middle Class, deals succinctly with Luther and Calvin. "The right to private interpretation of the Scripture was a real help to bourgeois enterprise, for the middle class man, like the priest, then was able to justify almost anything; now lawyers, politicians, and business men, as well as theologians, were able to use the Bible like a Ouija board." That the second half of the volume holds the reader's interest better than the first is not surprising since the author's academic position is that of associate professor of modern European history at the University of California. His work is especially strong when he traces the important relation of the middle class movement to the rise of nationalism.

It is a lusty volume, written in a crisp and lucid style which permits but few waste words. Unexpected flashes of humor lighten the touch. The author has skillfully included four revealing chapters on Literature and the Middle Classes. One of the volume's greatest values lies in its description of how the modern threat of the destruction of the middle classes has led to their support of Fascism in certain countries.

The author feels quite unable to predict the future of the middle classes. "Clinging desperately to the solid bourgeois virtues, especially the faith in liberty, they fear to look either to the right or to the left. Bewildered, stubborn, and resentful, they stumble on."

C. RANKIN BARNES.

Dr. Machen's Posthumous Book

THE CHRISTIAN VIEW OF MAN. By J. Gresham Machen. Macmillan. \$2.50.

DR. MACHEN'S lifelong motto was "Let God be true and every man a liar"—with the further conviction that in all matters theological he was God's infallible mouthpiece. This statement is not exaggerated; since his death Miss Pearl Buck has published that remarkable correspondence in which he asserted he could not respect her ideas because "ideas are either wrong or right and mine are right." No man ever read more widely and no man was ever less influenced by his reading, for he believed with every fiber of his being that he was already in possession of truth in its perfection. And this, his posthumous book, displays his qualities in their richest development.

From beginning to end it is full of a zeal for God and for righteousness, with a holy impatience at any shading of the difference between right and wrong, at any and all attempts to depict a humanistic God. Yet to his readers all he has to offer is Calvinism pure and undefiled. God's dealings with men rest on pure fictions, the attributing to every human being the guilt

of Adam's sin and the attributing to the predestined elect the righteousness of Christ. And the only proofs he gives are those of the old "circular" argument, "Calvinism is supported by the Bible because the Bible must be interpreted to support Calvinism." There is something magnificent in this lone figure contending passionately in the realm of the unreal!

BURTON SCOTT EASTON.

A Book for Every Serious Student of Sociology

TOWARDS THE CHRISTIAN REVOLUTION. Edited by R. B. V. Scott and Gregory Vlastos. Willett, Clark. Pp. 251. \$2.00.

A YEAR AGO there appeared a symposium by several English university scholars and others entitled *Christianity and the Social Revolution*. It was the first serious attempt to examine Christianity and Communism in a critical comparative study. It was actuated by the oft-repeated assertion that these two world-views are the main cultural issue of our day; as Canon Raven put it in the introduction: "It is in the better mutual understanding of the two movements, and even, perhaps, in their synthesis, that the hope of the future lies."

The symposium edited by Professors Scott and Vlastos is a similar enterprise by Canadians. Their approach is in terms of American life and conditions, with no slavish attachment to European prejudice and precedent. Whereas the English book was written by Christians and Marxists in coöperation, this new book is by a group of United Church ministers and laymen. ("Propheticus" who contributed the chapter on The Marxist Challenge remained anonymous for fear of losing his university post and is not—I happen to know—a complete Marxist.) This book has only half the volume of its predecessor, and presents the Communist view rather than represents it. But its wisdom, learning, intellectual courage, and special relevance to the American scene make it a "must" book on the list of every serious Christian student of contemporary life and thought.

The group who produced it are Canada's equivalent to the radical and prophetic Christianity of John Bennett and the Niebuhrs. This book and the English one prove that Christian minds and consciences are still capable of scientific analysis and realism, without rushing away from bitter difficulties to ideal-ethical solutions.

JOSEPH F. FLETCHER.

A Preface to Moral Philosophy

THE IFS AND OUGHTS OF ETHICS: A Preface to Moral Philosophy. By Cecil DeBoer. Eerdmans. Pp. xvi-380. \$2.50.

DR. DEBOER is assistant professor of philosophy at the University of Arkansas. The present book attempts a study of various great types of ethical theory, and in the light of this discussion goes on to consider certain important problems of our own age. Psychological hedonism, ethical hedonism, utilitarianism, perfectionist theories, formalism in its several aspects, "the ethics of evolution," and strictly materialistic views are all treated in the first part of the book. Freedom, the rights and duties of man, legal justice and punishment, economic and social problems, and sex morality are then taken up.

The style is semi-popular; and Dr. DeBoer shows wide reading and careful thinking. Even if one may not agree with his opinions on economic justice (he is strongly opposed to socialistic notions) or on the morality of sexual relations and contraception, or in other fields, one must respect his attempt to be fair to those with whom he differs. We hazard the guess that the book sprang out of college discussion-classes on moral principles and their application.

W. NORMAN PITTINGER.

Moral Theology in Radio Addresses

THE MORAL UNIVERSE: A Preface to Christian Living. By Fulton J. Sheen. Bruce, Milwaukee. Pp. 170. \$1.50.

RADIO ADDRESSES, and accordingly brief and homiletically pointed, with bold paradoxes, poetic quotations, and a rhetoric generally calculated to win attention from the casual; but the speaker is a philosophical theologian, and accordingly there is "more truth than poetry" in what he says. It is moral theology in impressive and attractive popular form.

MARSHALL BOWYER STEWART.

NEWS OF THE CHURCH

15 Priests Join to Uphold Divorce Ban

Remarriage "Contrary to Law of Christ," Says Statement Mailed to Clergy by Group

PROVIDENCE, R. I.—Fifteen priests of the Church have signed a statement declaring their firm belief that the remarriage of divorced persons is contrary to the law of Christ, and on April 17th a copy was mailed to the 160 bishops and 6,200 priests of the Church with the request for additional signatures.

Not seeking to change the Church's canon on this subject in any way, the statement points out that no authority in the Anglican communion has power to overrule the teaching of Christ. The text of the statement follows:

"(1) We firmly believe that for Christian people marriage after divorce is contrary to the law of our Lord Jesus Christ, as declared in the Gospels and revealed by guidance of the Holy Ghost during the long life of the Church. We recognize that some scholars think that this prohibition does not apply to the innocent party in a divorce secured on grounds of adultery and, this matter being doubtful, we admit that there may be legitimate question about the right of the Church to bless remarriage *in such cases, but in no others.*

"(2) We deny that any authority in the Anglican communion has power to change, by canon law or otherwise, the teaching on this matter as given by the Lord for the governance of Christians.

"(3) We are sure that the passage of canons which in any way modify for Christians the divine law in respect to marriage after divorce will result in the raising of grave doubt, in the minds of many, about the faithfulness of the Anglican communion to its divine Master, and this to the grave injury of the cause of Christ.

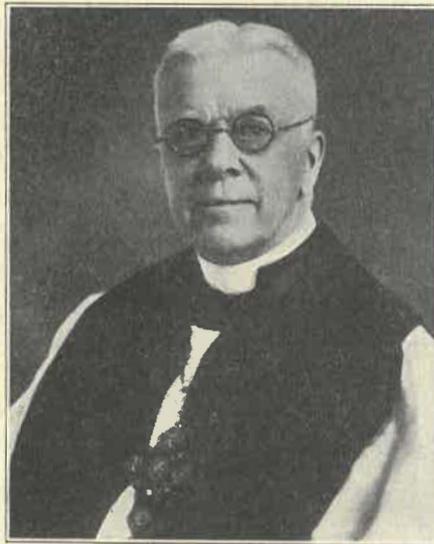
"(4) We request that, concerning the solemnization of marriage after divorce, only such action be taken as will insure strict

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Rev. Floyd Tomkins Next Speaker in Radio Series

NEW YORK—Next to speak in the series of Episcopal Church of the Air broadcasts is the Rev. Floyd W. Tomkins of Washington, Conn., associate secretary for America on the continuation committee of the World Conference on Faith and Order. The Rev. Mr. Tomkins will speak of the second World Conference, to be held in Edinburgh, August 3d to 18th.

The broadcast is at 10 A.M. Eastern Daylight Saving time, on Trinity Sunday, May 23d, over station WABC, New York, and the Columbia Broadcasting System.



BISHOP BABCOCK

Dr. Chapman Marks 50th Year in the Priesthood

NEW YORK—In celebration of the 50th anniversary of the Rev. Dr. John Wright Chapman's ordination to the priesthood, there was a celebration of the Holy Communion on April 22d in Church Missions House, with Dr. Chapman as celebrant.

Dr. Chapman graduated from General Theological Seminary in 1886 and was ordained deacon that year by Bishop Potter. After several months' work on the staff of the city mission in New York, he was advanced to the priesthood by Bishop Bissell in 1887, appointed missionary to Alaska, and arrived the same year in that field where he was in charge of Christ Church Mission, Anvik, until 1930, when he retired.

In 1890 the House of Bishops elected him missionary Bishop for Alaska but he declined the election.

On his retirement in 1930 he returned to the staff of the city mission for volunteer work and in recent years has been warden of the Church Army training center in New York.

Church Union Regional Conference

NEW YORK—There will be a regional conference of the American Church Union, held in St. Peter's Church, Peekskill, on Wednesday, April 28th. This is one of the series of regional conferences this spring. The rector, the Rev. Frank Leeming, will be host.

Presbyterian Gives Organ to Church

AUGUSTA, GA.—An Estey organ given by Mrs. William J. Clark to the Rev. Charles H. Dukes, vicar of St. Mary's Church (Colored), for his congregation, was dedicated recently. Mrs. Clark is a member of the Presbyterian Church.

Bishop Babcock to Offer Resignation

Massachusetts Convention Votes Permission for Bishop Sherrill to Seek New Suffragan

BOSTON—At the Massachusetts diocesan convention, held in Boston April 14th, announcement was made by Bishop Babcock, Suffragan of the diocese, of his intention to tender his resignation to the House of Bishops at the General Convention in the autumn.

In January, 1938, Bishop Babcock will have completed 60 years in the ministry. He was consecrated Bishop in 1913 and, in these 24 years has had charge of the missionary work of the diocese. Many warm expressions of appreciation showed the deep affection felt for Bishop Babcock in the diocese.

Born in Newport, R. I., October 8, 1851, the son of Stanton and Sarah White Babcock, he graduated from the Episcopal Theological Seminary in 1891, obtaining the degree of Bachelor of Divinity in 1897. He also holds the degree of Doctor of Divinity, conferred by Brown University in 1915. He was ordained deacon in 1877 by Bishop Clark, serving as assistant curate from that date until 1889 at Christ Church, Westerly, R. I., and from 1889 to 1890 at the Church of the Messiah, Boston.

Ordained priest in 1890, also by Bishop Clark, he was curate at Grace Church, Providence, R. I., from 1890 to 1891, when he became rector of Christ Church, Hyde Park, Mass. He was Archdeacon of New Bedford from 1899 to 1903, and Archdeacon of Massachusetts from 1903 to 1913, when he was elected Suffragan Bishop of Massachusetts.

He was consecrated by Bishops Lawrence, Codman, Brent, Parker, Perry, and Davies, on June 17, 1913, continuing with new episcopal authority his notable missionary work in the diocese.

Bishop Babcock's wife is the former Mary K. Davey, whom he married in 1923.

(Continued on page 536)

Bishop Parsons on Way to Recovery from Operation

SAN FRANCISCO—Bishop Parsons is recovering in St. Luke's Hospital after a slight operation. He had a very busy Lenten season, with the addresses at the Three Hour Service on Good Friday, and Easter morning sermon in the cathedral. At both services hundreds were turned away. It is generally agreed that the services this year were the most successful since the nave has been built.

Ohio Church's 120th Anniversary Marked

First Church in Medina County Was Built in One Day; Replica Built for Anniversary Ceremonies

MEDINA, OHIO—April 10th marked the 120th anniversary of the building of the first church in Medina county. That first church was a log structure, built in one day from trees that were standing in the forest at dawn and by 4 o'clock on the same afternoon had been fashioned into a crude church. The Rev. Roger Searle conducted divine service at that hour.

This church was 15 feet by 20 feet. The pews were rough planks supported between the logs of the walls and since there was no center aisle those wishing front seats had to step over the other pews. Chancel furniture was fashioned from logs and branches of the trees.

Commemorating that first church, the men of St. Paul's built a replica of it on a spot as near the original site as it was possible to determine. Bishop Rogers of Ohio preached the anniversary sermon at 4 o'clock standing before this replica.

Snow and a cold, biting wind added to the historical atmosphere, as the congregation made its pilgrimage from the present St. Paul's in Medina to the original site some three miles to the northeast. Some of them came on horseback, others drove old rigs drawn by their farm teams. The rest came in automobiles to within a quarter of a mile and walked the rest of the way.

The Rev. J. P. Brereton, present rector, played the rôle of the Rev. Roger Searle, riding to the service on a white horse accompanied by Dr. R. D. Way, a member of St. Paul's, on a brown horse. Evening Prayer was read by the Rev. Mr. Brereton following as nearly as possible the original service and using a 100-year-old Prayer Book.

Although there was no choir in that first church, St. Paul's present choir sang. The entire program was broadcast over station WGAR, Cleveland.

Cathedral Auxiliary Meets

NEW YORK—The Woman's Auxiliary to the Cathedral of St. John the Divine, an organization which undertakes special duties and assumes certain responsibilities with respect to the cathedral, held its annual meeting on Friday, April 9th, in the Bishop's House. More than 100 members were present.

Mrs. Courtlandt Nicoll, president, aroused much enthusiasm when she mentioned that the Auxiliary had cooperated with the other cathedral association, the Friends of the Cathedral of St. John the Divine, in successful efforts to increase the membership in that body as well as in the Auxiliary. The treasurer's report showed increased funds from dues, contributions, and offerings. Bishop Manning and Dean Gates made brief addresses.



CHURCH BUILT IN ONE DAY

Japan Divinity School Graduates Class of 12

TOKYO—Of 12 students graduating from Central Theological College here March 18th, five were financially supported through their college course by the American mission. Three were supported by the Canadian mission, two by the SPG, and one each by the dioceses of Tokyo and Osaka.

The two students obtaining the highest grades on their final examinations in the university and college course were Itaro Matsudaira and Shigeki Saito, both of whom were supported by the American mission and will work in the diocese of North Tokyo. The only woman to graduate this year was also supported by the American Church.

In a report issued at the close of the school year the college authorities stated that George Gray Zabriskie, a member of the American Church, had made a grant of \$300 from the Helen and Reginald Zabriskie Memorial Fund which would make possible the purchase by the library of a number of important books it did not possess, and also the initiation of a Japanese section of the library.

Dr. G. F. Clover Retires as New York Hospital Head

NEW YORK—After 45 years with St. Luke's Hospital, during 37 of which he has been superintendent, the Rev. Dr. George F. Clover has retired on account of ill health. During his long and distinguished career, Dr. Clover has done great things for St. Luke's. Not only in the hospital world, but also throughout the Church, he is known and beloved.

Dr. Clover will be succeeded by Dr. Claude W. Munger, a physician who for 13 years has been director of the Grasslands Hospital at Valhalla, which is a large general hospital of the department of hospitals of Westchester county. He will have the title of director, instead of superintendent, at St. Luke's Hospital.

Dorothy May Fischer Leaves Council Post

National Council Young People's Work Secretary Joins Staff of Pennsylvania Parish

PHILADELPHIA—Miss Dorothy May Fischer, who has been secretary for young people's work on the staff of the National Council's Religious Education Department since January, 1934, has resigned that position to become director of religious education for St. Paul's Church, Chestnut Hill, beginning on April 20th.

Before coming to the National Council Miss Fischer had done young people's work in the diocese of Texas and the province of the Southwest. From the national point of view, knowing that some 35,000 young people of the Church were organized in a wide variety of leagues, societies, guilds, and clubs, Miss Fischer sought coordination of the work without trying to impose one rigid form of organization on the country. For this purpose, during Miss Fischer's term of office the Council of Representatives of Youth Organizations has been set up.

Through this Council it has become possible for the first time to study current trends in young people's work as a whole, to see where there are gaps, to find ways of cooperating in field work and leadership training. Represented in the discussions of the Council are the Young People's Fellowship and Young People's Service League, Girls' Friendly Society, Brotherhood of St. Andrew, junior Daughters of the King, church schools, Orders of Sir Galahad and the Fleur de Lis, the Knights of SS. John, and others.

Johnson Conference for Girls to Be Held July 4th to 17th

LOS ANGELES—The 12th annual Johnson leadership conference for girls will be held at the Pacific Palisades here, July 4th to 17th. Instruction will be given in the various Church activities, emphasizing the work of the Altar guild.

The chaplain's course will be given by the Rev. Herbert Vernon Harris, rector of Trinity Church. Mrs. Chester Root will discuss young people's organization, including program building, program material, and cooperation with other young people's organizations.

The conference is under the direction of the Girls' Friendly Society of the diocese.

Memorial in Washington Church

WASHINGTON—A large three-light medallion window was dedicated in All Souls' Memorial Church, at a service on April 11th. It was the gift of Mr. and Mrs. Dion Scott Birney of Washington, a memorial to Mrs. Birney's mother and sister, Sarah Booth Miller and Agnes Miller Trorey. The window was designed and executed by the J. and R. Lamb studios.

Bishop Stewart Sees Divine Coerciveness

Chicago Diocesan, at Convention of South Florida, Says Divine Law Keeps Evil in Check

ORLANDO, FLA.—That the law of divine coerciveness will keep destructive elements in modern society in check was asserted by Bishop Stewart of Chicago, speaking before the annual convention of the diocese of South Florida here.

The Bishop stated that a revival of liturgical worship in Protestantism at the present time is one of the significant movements of the day.

"There is an observable law in history, an antiseptic quality in the very constitution of things, which keeps the destructive, malign elements in check," declared Bishop Stewart. "Pharaohs, Neroes, Napoleons, Mussolinis, Hitlers, Stalins arise, putting nations to fear, threatening civilization itself, yet history shows that there is always a rock on which their armies suffer shipwreck, always some Waterloo, always some Moscow in which their armies perish, and always good fruits springing from the dark and dreadful soil.

"On the inch-scale of history we can see an eternal law of divine coerciveness. The flux of history, in the large, moves within conditions determined by fixed and immutable moral principles, the laws of God's ultimate Kingdom."

Of present religious trends, the Bishop said:

"Before our very eyes the whole Protestant western world is hastening to take up our age-long ministry of calling men to worship God not only in the beauty of holiness but in the holiness of beauty. The revival of liturgical worship in Protestantism is one of the significant movements of our day and back of it lies a new hold upon the essentials of the Catholic faith and order. Methodist churches build chancels with altars; Congregationalists lift great carved reredoses; Presbyterians introduce vested choirs. Even Baptists hasten to join with others to build Gothic churches wherein one finds lecterns and altars and Crosses and even candles."

Concluding, the Bishop said:

"I plead for a new hold upon God through Jesus; a new experience of discipleship, a new sense of personal responsibility for conversion of the world to Christ."

Continued Increase Reported by Church Pension Fund Subsidiary

NEW YORK—In a statement issued April 16th by William Fellowes Morgan, it is revealed that new ordinary life insurance issued by the Church Life Insurance Corporation in the first quarter of this year exceeded that written in the corresponding period of 1936 by 13½%. New business in March of this year was 50% ahead of March, 1936.

The corporation is a subsidiary of the Church Pension Fund, of which William Fellowes Morgan is president and J. P. Morgan treasurer.

New York Marriage Bill Passed by Legislature

ALBANY, N. Y. (NCJC)—Withdrawal of previous opposition by some Roman Catholics paved the way for passage of Assemblywoman Jane Todd's bill requiring a three-day waiting period between the issuance of a marriage license and the performing of the ceremony in New York state.

The senate, which refused to approve a somewhat similar measure last year after the assembly had given assent, adopted the legislation, April 14th, unanimously and without debate. It had previously been adopted by the lower house with only one dissenting vote. Gov. Herbert H. Lehman is expected to sign the bill.

It has received strong support not only from Church groups and individual clergymen but also from newspaper editors, judges, welfare workers, and others. The social service commission of the diocese of New York, headed by the Rev. Dr. Floyd Van Keuren, has given strong and continued support to the bill.

Olympia Conference to Meet June 20th to 25th

SEATTLE—The Very Rev. Charles E. McAllister, Dean of the Cathedral of St. John the Evangelist, Spokane, will fill a return engagement at the summer conference of the diocese of Olympia, which will be held at the Annie Wright Seminary, Tacoma, from June 20th to 25th. He will give a course on World Leaders and Christianity.

Another member of the faculty will be the Rev. J. Minto Swan, rector of St. Mark's parish, Vancouver, B. C. He is a well-known exponent of the teachings of the Oxford Group Movement. Bishop Huston will preside as usual, and Miss Lucy Mays Taylor is secretary. Headquarters are at 516 Burke building, Seattle.

Camp Huston at Goldbar, Wash., will be conducted from July 11th to 21st for boys and from July 21st to 31st for girls.

Massachusetts Church Observes Anniversary of First Service

SOMERVILLE, MASS.—Emmanuel Church, Somerville, observed the 75th anniversary of the first service, on April 11th. There were many communions at the early Mass. At High Mass later in the day the church was filled with devout worshippers. The celebrant was the Rev. Otis Lincoln Mason, the priest in charge. The deacon and preacher was the Rev. Fr. McDonald, SSJE, and the subdeacon was Charles Donly. The senior warden was master of ceremonies. At 4 o'clock there was Vespers and Benediction of the Blessed Sacrament, followed by a social hour in the parish house.

Emmanuel Church was the first Episcopal church in Somerville. The first service was held at Easter, 1862.

Shanghai Suffragan Invalided to U. S.

Missionary District in "Pitiable Plight" with Bishops Graves and Nichols Incapacitated

BY M. H. THROOP

SHANGHAI—A little group of American missionaries and Chinese Christians gathered around the front door of Bishop Nichols' house to bid him farewell as he was carried out on a stretcher into an ambulance on the afternoon of Easter Day, to be invalided home to America.

It was a very sad parting, as he had been able to act as Suffragan Bishop for only a few months. One who intellectually and spiritually was well fitted for the position, he had never been robust physically.

A previous election to the episcopate had been declined by him on the grounds of bodily weakness, so it was a cause of astonishment to many when he was elected Bishop again and accepted the election. The event seems to have proved that his former decision was right.

Now the missionary district of Shanghai is left in a pitiable plight, for Bishop Graves is altogether incapable of carrying on. Physically he has never entirely recovered from the paralytic stroke which he suffered more than three years ago. He walks with difficulty and his hands shake so that he does not attempt to administer the Holy Communion. And in other ways he is not his old self. He has sent in his resignation to the Presiding Bishop; in fact this is the second time that he has done so.

Manifestly any appreciation of the real and great services which he has rendered to the Church in China and any consideration for the welfare of the Church's missionary work in and around Shanghai demands that this resignation be accepted and that he be allowed to retire honorably and enjoy the rest that he has earned.

700 at Church School Rally in Cathedral of Fond du Lac

FOND DU LAC, WIS.—The annual church school rally of the diocese of Fond du Lac filled St. Paul's Cathedral to the doors with more than 700 boys and girls, parents, and teachers from all parts of the diocese on April 11th. The cathedral young people presented a pageant of the Church year.

The Bishop received the Lenten mite box offering, which will amount to \$950. The entire congregation joined in the solemn procession around the cathedral. Some schools drove more than 100 miles to be present. It was the best rally in many years.

Olympia Mission Reopened

SEATTLE—In addition to other missions recently opened in the diocese of Olympia, St. John's, South Bend, has been revived under the Rev. Frederick A. McDonald.

April Choice of the Religious Book Club

The Recovery of Ideals

by Georgia Harkness

The main purpose of this book is to suggest the outlines of a constructive philosophy of life. It recognizes that the most serious aspect of current affairs is the depression in morale and indicates an original method of halting this depression and stimulating a dynamic idealism. A book for young people, teachers and pastors. \$2.00

The Beginnings of the Christian Church

by Hans Lietzmann

International Library of Christian Knowledge

"First rate—marks an advance in the subject," writes Dr. James Moffatt of this re-examination and re-interpretation of the formative period of the Christian church. \$4.00

The Religious Experience of the Primitive Church

by P. G. S. Hopwood

"A scholarly inquiry into the origins and early life of the church, done with rare ability, discrimination and thoroughness . . . a valuable addition to Christian literature." — *Boston Transcript*. A Religious Book Club Choice. \$3.00

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Portable Altar Made for Vicar Leaving to Accept Wyoming Missionary Post

CHICAGO—When the Rev. Dudley B. McNeil left Chicago last week for his new "parish," a territory 200 by 100 miles in southwest Wyoming, he took with him a unique portable Altar, the gift of members of St. Lawrence's Church, Libertyville, and friends in Libertyville.

When folded up, the Altar is in appearance merely a case, 20 by 30 inches. With it goes a folding standard. When opened up, the whole presents an extremely Churchly appearance, with beautifully carved Cross, reredos, candlesticks, vases, and other fittings. The case contains a section for vestments, frontal, chalice, paten, cruets, and even collection plates.

A short time ago when the Rev. Mr. McNeil accepted a call from Bishop Ziegler of Wyoming, who had presented him for ordination, he realized he would need something in the way of portable equipment. He confided this need to O. A. Newsome, a Libertyville lumberman. Though not a Churchman, Mr. Newsome immediately commissioned one of his craftsmen, Horace Robbins, a Churchman, to do the job. Before it was finished, a blacksmith, a harness-maker, and even a dentist had given a hand in making the equipment as complete as possible.

Members of the Altar guild of St. Lawrence's Church provided most of the furnishings for the unique equipment.

New Minneapolis Parish Opened by Bishop Keeler

MINNEAPOLIS—At the request of a large number of residents in the Country Club, fashionable new residential district of Minneapolis, the Rt. Rev. Dr. Stephen E. Keeler, Bishop Coadjutor of Minnesota, has established a new parish of the Church in that district.

The organization was effected at a dinner meeting on the evening of April 9th, when 250 residents gathered. Many of these are not affiliated with any religious body but have been among those to request the Episcopal Church to begin a work there.

The parish has been named St. Stephen's, in honor of Bishop Keeler, and the Rev. Elliott Darr Marston has been appointed priest in charge. Services, beginning on April 18th, are being held in the school located in that district, pending choice of a site upon which to build the church. There are a large number of children from the 75 Church families interested, who will be in the church school. A women's guild has already been organized and its first project was sponsoring the dinner of April 9th.

This is the first advance work project to be launched for the past few years, and it is believed to mark a brightened outlook for the Church in the diocese of Minnesota. Paul W. Latham is warden. Members of the Bishop's committee are Messrs. Lee A. Potter, Merrill Hutchinson, and Lester Bigelow, and Meses. Marcus P. Stark, Raymond Beim, and N. H. Tufty.

Bishop Babcock to Offer Resignation

Continued from page 533

His first wife, formerly Abbie G. Miller, died in 1922.

The convention voted permission to Bishop Sherrill to ask for a Suffragan to take Bishop Babcock's place, when his resignation takes effect.

Trinity Church, Boston, was filled for the diocesan service on the eve of convention. For the past four years, it has been the custom to hold this service on the evening before the convention and at that time Bishop Sherrill and Bishop Babcock give their annual reports.

By vote of a convention a department on youth is to be formed by the Bishop and Council. This department shall correlate all the organizations working with boys and girls and young people in the diocese, in their weekday activities. In close cooperation with the department of religious education this new department will try to make more effective the work of young people both inside and outside of organization. If and when it is financially possible, a man and a woman are to be appointed as secretaries.

At noon Bishop Lawrence, former diocesan, addressed the convention on the responsibility of the laymen and women of the Church.

VIEW RELIGION IN ARMY

The clerical and lay delegates were guests at dinner at the Hotel Vendome of the Episcopalian Club of the diocese. After a few words of greeting from Bishop Sherrill, Bishop Lawrence, Bishop Babcock, and the Rev. Dr. Osgood of Emmanuel Church, Boston, the principal speaker of the evening was Brig. Gen. William H. Wilson, USA, who spoke on Religion in the Army.

Deputies and alternates to General Convention were elected as follows: deputies, the Rev. Henry B. Washburn, the Very Rev. P. F. Sturges, the Rev. Arthur L. Kinsolving, the Rev. Phillips E. Osgood; Messrs. Joseph H. Beale, Philip S. Parker, Robert Amory, Stuart Rand. Alternates, the Rev. Messrs. Raymond A. Heron, Arthur O. Phinney, Spence Burton, SSJE, Henry McF. Ogilby; Messrs. John F. Neal, Richard C. Evarts, Gordon Hutchins, E. K. Rand.

Delegates and alternates to the triennial meeting of the Woman's Auxiliary, elected at the annual meeting in January, are as follows: delegates, Misses Eva D. Corey, Helen M. Cobb, Ruth M. Gordon, Laura R. Little, Elizabeth T. Soule; alternates, Miss Gertrude Baker, Mrs. Henry E. Darling, Miss Margaret Nelson, Mrs. Ralph Barrow, Miss Marion Stott.

New Rood Screen in L. I. Church

SOUTHAMPTON, L. I., N. Y.—A beautiful rood screen has been installed in St. John's Church, Southampton, the Rev. Samuel C. Fish, rector, and was dedicated on Palm Sunday. It is of dark oak, polychromed, decorated with symbols of the Apostles and of the patron saints of the four parts of the British Isles—St. Columba, St. George, St. David, and St. Patrick. The rood screen is the gift of Samuel J. Newbery, in memory of his parents, John and Alice Newbery, and of his sister, Dorothy Newbery Halsey.

Plan Exhibits for General Convention

44 Applications for Space Already Received by Committee; All-Time High Expected

CINCINNATI—The committee in charge of the exhibits for the General Convention has received, up to the present time, 44 applications for space. The indications are that there will be a considerably larger number of exhibits at this Convention than at any previous one.

The committee has set the date of May 15th as the deadline for receiving applications from both commercial and non-commercial exhibitors. This is said to be necessary in order that the committee may begin to make definite assignment of space, which cannot be done until it knows the total amount of space desired by the exhibitors and the total number of such exhibitors so as to complete its arrangements for the booth setup.

All of the non-commercial exhibits are to be housed in the Masonic Temple building where all of the sessions of the various branches of the Convention are to be held. Commercial exhibits will be housed in store rooms along Sycamore street, which is immediately adjacent to the Masonic Temple.

The exhibit committee will be responsible for the booth setup, but the individual exhibitors will be required to provide any furnishings, such as rugs, tables, and chairs which they might want for their booths. Arrangements have been made by the committee with the George Fern Co. to supply these for any who want them.

The Rev. K. B. Woodruff is the chairman of the committee on exhibits and all applications or requests for information concerning exhibits are to be directed to him. His address is 5519 Hamilton avenue, Cincinnati.

Coronation Service in Chicago

CHICAGO—Plans are being made by the Rev. Dr. Duncan H. Browne, rector of St. James' Church, Chicago, for a coronation service in St. James' on May 16th. The service will follow in general the special service authorized by the Archbishop of Canterbury for use in English parish churches.

It is expected that the various British groups in Chicago will participate in the service. St. James' has been the scene of many distinguished services in connection with British affairs.

New Assistant Bishop Appointed

LONDON—The Ven. Alphonso Cukwuma Onyeabo, Archdeacon on the Niger, has been appointed by the Archbishop of Canterbury to be an Assistant Bishop to the Bishop on the Niger.

Ordained in 1909, Archdeacon Onyeabo was a CMS pastor in the diocese of the Niger from 1909 to 1936, when he was appointed Archdeacon on the Niger.

Romanists Tighten Rules About Mixed Marriages

MILWAUKEE (NCJC)—The Most Rev. Samuel A. Stritch, Roman Catholic Archbishop of Milwaukee, announced on April 12th that, in the future, non-Romanists marrying Romanists will be required to sign a new legal civil contract, making it mandatory upon parties to mixed marriages to train all children as Roman Catholics.

The requirement is being applied because of the disregard of the rule in the past, and strikes at all compromises whereby the father takes over the religious education of male children and the mother that of girls.

A curate at the Gesu Church here said of the Archbishop's plan:

"This contract is so formulated and guarded that it can be enforced in the courts if necessary. In the past no such legal recognition was attached to the pre-nuptial agreement in mixed marriages."

Dr. Remsen B. Ogilby to Speak to Young People of Connecticut

WINSTED, CONN.—The Rev. Dr. Remsen B. Ogilby has accepted an invitation from the Young People's Fellowship of the diocese of Connecticut to be guest speaker at their annual dinner meeting at St. James' Church, Winsted, on the evening of May 1st.

On the following day, Sunday, May 2d, the Rev. Fred L. C. Lorentzen, rector, will be the celebrant at the 8 o'clock Mass when the new officers will be installed. The Rev. A. C. Ockenden, rector of St. John's Church, Northampton, Mass., will preach at the late service.

The diocesan officers of the YPF are: Miss Louise Murphy of Waterbury, president; Richard Nicol of Windsor, vice-president; Clarence Lippitt of Meriden, treasurer; Alice Aitkin of Manchester, secretary.

The Rev. Samuel Sutcliffe and Miss Helen R. Stevens, diocesan director of religious education, are the Connecticut YPF advisers.

W. B. Warner Made Hobart Trustee

GENEVA, N. Y.—William Bishop Warner, president of the McCall Company, and recently elected president of the National Manufacturers Association, has been elected to the board of trustees of Hobart and William Smith Colleges, according to an announcement April 14th by Dr. William Alfred Eddy, president of the colleges. Mr. Warner succeeds the Hon. Alanson B. Houghton of Corning, former United States ambassador to the Court of St. James.

Young Churchmen's Paper Started

CINCINNATI—The young Churchmen of the diocese of Southern Ohio now have their own monthly publication, the *Young Churchman*. The first number of this monthly magazine was published in March.

PROBLEM PAPERS

How Do We Know God?

by Prof. Jared S. Moore, Ph.D.

Why Believe In God?

by Sister Hilary, C.S.M.

What Is God Like?

by Rev. M. B. Stewart, D.D.

How Can I Believe?

by Prof. W. B. Sears, Ph.D.

How Can A Man Be God?

by Rev. M. B. Stewart, D.D.

What About Jesus?

by Rev. W. N. Pittenger

Does Life Matter?

by Rev. W. S. Chalmers, O.H.C.

What Is Meditation?

by The Rev. Mother Mary Theodora, C.S.M.

Price: ten cents each; \$1.00 per dozen; \$7.00 per hundred. Subscriptions taken for the full set of fifty, \$4.00.

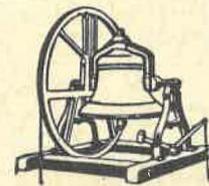
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Plan Church School Seminars

CINCINNATI—Seminars for church school teachers are to be held in both the Dayton and Columbus convocations of the diocese of Southern Ohio during the last of April and the first of May.

Ascension Day — May 6

Remind your congregation of this important Feast by placing one of these Posters prominently in the church vestibule.

Ascension Day.

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2. Because He is gone there in order to appear in the Presence of God for us, as the High Priest went into the Holy of Holies on the Day of Atonement.
3. Because He then received, as Man, the Gift of the Holy Ghost, which He shed forth upon His Apostles on the Day of Pentecost.
4. Because His Intercession there as our High Priest upon the Throne is the strength of all the ministrations of His Church on earth.
5. Because He is thereby established as our King, as well as our High Priest.

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**Michigan Young People
Join in Youth Service**

YPSILANTI, MICH.—Clergy and young people from Tecumseh, Ann Arbor, Brightmoor, St. John's, Detroit, and Ypsilanti met in St. Luke's Church, Ypsilanti, April 4th, for a youth service sponsored by the St. Luke's Young People's Fellowship under the direction of William Cruickshank.

The service was conducted by the Rev. Robert Lawson, rector of the host parish, assisted by the Rev. William S. Blyth of Brightmoor. The sermon, on the topic, What is Truth? was preached by the Rev. J. F. Sant, vicar of Christ Church, Detroit, and chairman of the diocesan commission on young people's work.

Prior to the service a meeting of the diocesan council of the Brotherhood of St. Andrew was conducted by Allan L. Ramsay, diocesan director of boys' and young people's work, who also addressed the congregation of 200 with regard to the coming Cranbrook Summer Conference and the newly organized commission on young people's work.

15 Priests Join to Uphold Divorce Ban

—Continued from page 533—

obedience, by all who share communion in our Church, to the standard laid down by Jesus Christ Himself."

It is declared in a note attached to the statement that "a movement, apparently well organized," is afoot urging the passing of "various canons on marriage after divorce," although no overt reference is made to specific leaders of the movement to extend the grounds upon which divorce and remarriage are permissible.

This movement has received the approval of at least one diocesan convention, which appointed a committee to prepare a memorial for General Convention.

"This is a matter of urgent importance, and equally concerns all schools of thought in our communion," the note declares. Signers of the statement have pointed out that they are not following any special line of "High Church" or "Low Church" controversy, but include both schools of religious thought. It was added that they did not advocate forcing the Church's law on non-Churchmen through legislation.

The following priests are the signers of the statement:

Don Frank Fenn, rector, St. Michael and All Angels, Baltimore; William H. Nes, Dean of Christ Cathedral, New Orleans, La.; Russell S. Hubbard, rector, St. Martin's Church, Providence; Grieg Taber, rector, All Saints' Church, Dorchester, Boston; Wallace E. Conkling, rector, St. Luke's Church, Germantown, Pa.; Frank L. Vernon, rector, St. Mark's Church, Philadelphia; Roberts A. Seilhamer, rector, St. Paul's Church, Pawtucket, R. I.; Granville M. Williams, rector, Church of St. Mary the Virgin, New York; Milo Hudson Gates, Dean of St. John's Cathedral, New York; Horace M. Ramsey, Dean of St. Stephen's Cathedral, Portland, Ore.; Edward S. White, rector, Church of the Redeemer, Chicago; Bernard Iddings Bell, Canon of St. John's Cathedral, Providence; John Mockridge, rector, St. James' Church, Philadelphia; Frederick W. Fitts, rector, St. John's Church, Roxbury, Boston; Stanley C. Hughes, rector, Trinity Church, Newport, R. I.

NECROLOGY

† *May they rest in peace.* †

C. SPENCER-MOUNSEY, PRIEST

BROOKLYN, N. Y.—The Rev. Creighton Spencer-Mounsey, rector emeritus of Trinity Church, Northport, and an examining chaplain of the diocese of Long Island, died of pneumonia in St. John's Hospital, Brooklyn, on April 9th.

He was born in Tarrytown, where his father, the Rev. J. Selden Spencer, was rector of Christ Church. His mother was the former Mary Frances Mounsey. He obtained the degree of Bachelor of Arts from Columbia University in 1884, and graduated from the General Theological Seminary in 1887. Ordained by Bishop Henry C. Potter, he spent the early years of his ministry in the diocese of New York, being rector of St. John's Church, Delhi, from 1892 to 1893. In 1893 he came to Long Island and was rector of historic St. George's Church, Hempstead, from 1893 to 1901. In that year he was called to succeed his father as rector of Christ Church, Tarrytown. In 1907 he became rector of St. Thomas' Church, New Windson, and in 1911 removed to Arizona, becoming rector of St. John's Church, Bisbee. From 1914 to 1917 he was Archdeacon of Kansas, and from 1917 to 1922 Archdeacon of Eastern Oklahoma. In 1922 he returned to Long Island, and was rector of Trinity Church, Northport, until 1932, when he retired as rector emeritus.

In 1898 he married Joanna Livingston Mesier, who died a few years ago. He leaves a son, Mesier Spencer-Mounsey.

The funeral was held in St. John's Chapel, Brooklyn, on April 12th. The burial office was read by the Rev. John V. Cooper, Bishop Stires, the diocesan, and Bishops Larned and Creighton, the Suffragans. The Rev. Dr. Clarence Jones, a lifelong friend, offered a requiem, assisted by the Rev. C. H. Webb. About 25 of the clergy of the diocese attended.

Interment was at Wappingers Falls, with the Rev. Dr. Jones and the Rev. Dr. G. Wharton McMullin, a brother-in-law, officiating.

Connecticut and Massachusetts Honored at Washington Cathedral

WASHINGTON—In a series of special services, the "Union of the States," impressive ceremonies, were held April 4th at Washington Cathedral in honor of Massachusetts and Connecticut. The state flags of these two New England commonwealths were carried in the procession.

It is interesting to note that there are not only 48 state flags, one for each state in the Union, hanging in the triforium galleries of the cathedral, but also a number of other beautiful banners of similar size representing great national and other patriotic organizations and societies.

"The Family" Theme of Albany Institute

200 Attend Meeting Sponsored by
Diocesan Department of Social
Service

ALBANY, N. Y.—The diocesan department of social service, the Rev. William E. Sprenger, chairman, sponsored a one-day institute on the family, April 8th, at the DeWitt Clinton Hotel. With 160 clergy, social workers, and other leaders registered, and an attendance including some 40 not registered, the institute was unusually enthusiastic and successful.

Bishop Oldham of Albany made an address at the opening session and also presided at the luncheon. Speakers at the luncheon were Dr. David C. Adie, commissioner of social welfare of the state of New York, and Dr. Richard Hutchings, Jr., psychiatrist at the Harlem Valley State Hospital, who addressed the group on contemporary psychological family problems. Economic changes in family life were also presented in an address at the opening session by the Rev. Dr. Robert W. Searle, general secretary of the Greater New York Federation of Churches.

Three round tables concluded the first half day, the topics discussed being Parent and Child Relationships, Need of Family Consultation Centers, Pre-Marital and Post-Marital Counselling. Parental, Physical, and Social Handicaps were the divisions of the first subject, presented, respectively, by Mrs. Robert C. Wheeler, educational leader of the Albany City Club, Dr. Otto A. Faut, clinical professor of pediatrics, Albany Medical College, and Rabbi Bernard J. Bamburgh, Beth Emeth Temple, Albany. The speaker for the second round table was the Rev. Dr. Moses R. Lovell, Second Congregational Church, Holyoke, Mass. The last round table had as speakers Dr. Charles P. Sheldon, Albany Medical College, Mrs. Frank C. Hughson, Medical College for Women, Peiping, China, and the Rev. Dr. L. Foster Wood, secretary of the committee on marriage and the home of the Federal Council of Churches.

Two discussion periods occupied the afternoon sessions, the subject at the first being Family Stability in the Midst of Social Tensions. Physical, psychological, social, and spiritual aspects were presented, in order, by Dr. Denver M. Vickers, chief of staff, Mary McClellan Hospital, Cambridge, N. Y., Dr. Richard Hutchings, Jr., the Rev. Dr. Niles Carpenter, dean of the school of social service, University of Buffalo, and the Rev. Gerald V. Barry, rector of St. James' Chapel, Lake Delaware, N. Y. Coöperation of the Church and Social Agencies was discussed at the second period, Dr. Niles Carpenter speaking on Church Responsibility and Frederick D. Moran, director of the division of parole of the state of New York, on Social Agency Responsibility.

The Rev. William E. Sprenger, chairman of the sponsoring department, presided at the opening session. Presiding at

the two round table sessions were Dr. Elizabeth M. Gardiner, director, department of maternity, infancy, and child hygiene, state of New York; and the Rev. Messrs. Kenneth C. Walker, Unitarian Church, Albany, and Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs. Dr. Frederick L. Patry, associate professor of psychiatry, Albany Medical College, and the Rev. Dr. R. W. Woodroffe, executive secretary of the diocese of Albany, presided at the discussions.

Carefully selected leaders presiding and speakers of wide experience presenting the various topics contributed to a really notable institute. Lively discussion indicated the vital interest of the assembly.

Intercession Kalendar Links Canterbury with Whole Church

LONDON—A kalendar of intercession prepared by the Dean of Canterbury Cathedral for use in the parishes of the diocese of Canterbury links in prayer all the dioceses and bishops of the Anglican communion.

Each day of the year has a different parish of the Canterbury diocese and its clergyman listed for diocesan remembrance, together with an outside diocese and its bishop. In the cathedral itself the persons and places assigned for the remembrance of the day are remembered at the daily celebration of the Holy Communion.

"WE PROMISE"

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The book is undated and may be used at any time. It would furnish material for at least eight sessions of Vacation Bible School or Church School Class.

The Commission believes this book will be gladly received by parents, teachers, and rectors. It would be excellent for families to take on vacation trips for children's use during the summer.

Sample copy on request. The clergy will receive sample copies about the first week in May.

Price 5c per copy, postpaid when remittance accompanies order. Like all other Forward Movement Commission children's booklets, it is published without profit.

"Come and See," a 12-week illustrated study of St. Mark's Gospel is also recommended as a companion book. Price of "Come and See" 5c per copy, 40c per dozen, postpaid.

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Dr. Davidson Marks Anniversary

LOS ANGELES—The Rev. Dr. George Davidson celebrated the 24th anniversary of his rectorship of St. John's Church, April 14th. When Dr. Davidson took charge St. John's had a communicant list of 300 persons; today there are more than 1,200 families on the church records in this parish, and more than 2,000 communicants, making St. John's the largest parish west of the Mississippi. The Good Shepherd Mission and Grace Memorial Mission, recently given the status of a parish, are the outgrowth of St. John's.

Anglican Theological Review

EDITED BY

FREDERICK C. GRANT and
BURTON S. EASTON

FOUNDED BY SAMUEL A. B. MERCER

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Philadelphia Parish Forms Choir School

St. James' Joins in Coöperative
Project with Episcopal Academy
and Curtis Institute

PHILADELPHIA—On April 11th, the Rev. Dr. John H. Mockridge, rector of St. James' Church, Philadelphia, announced to the congregation plans for a new St. James' choir school. The school to be founded will be a coöperative project of St. James' parish, the Episcopal Academy, and the Curtis Institute of Music.

St. James' Church, until a few years ago, was noted for the quality of its music and the proficiency of its male choir. A few years ago, with the merger of the parishes of St. James and of St. Luke and the Epiphany the choir of the former parish was disbanded. The recent announcement of the rector of St. James', heralding the return of St. James' Church to its former position of prestige in Church music, was received with great interest.

The plans, as at present outlined, call for the establishment of St. James' choir school as a new department of music at the Episcopal Academy. As head of this department the services of Dr. A. McCurdy, organist and choirmaster of the Second Presbyterian Church in Philadelphia and head of the organ department at the Curtis Institute of Music, have been secured. Assisting Dr. McCurdy, to be also assistant organist and choirmaster at St. James' Church, Richard Purvis, holder of the Cyrus H. Curtis memorial organ scholarship at the institute, has been appointed.

Retreat of Presbyterians Led by Anglican at Bernardsville

BERNARDSVILLE, N. J.—On April 10th, the Rev. William C. Kernan of Trinity Church, Bayonne, held a retreat at St. Bernard's Church for a small group of Presbyterian ministers and women workers from Maplewood. The rule of silence was observed from 10:30 A.M. to 3:30 P.M. including luncheon with reading allowed.

William C. Sturgis, warden of St. Martin's Retreat House, commented:

"The retreat proved most successful and made a real impression. The people maintained silence with perfect unanimity. It serves to indicate that other bodies of Christian people are quite as ready (perhaps more so) to welcome the principle of retreat as our own Church people. But leadership in the matter must come from us since we have experts in the technique and they have none."

Student Daily Has Church Page

BLOOMINGTON, IND. (NCJC)—From a church directory section listing 23 churches in Bloomington, the *Indiana Daily Student*, Indiana University daily morning newspaper, has expanded its display of Church news within a year to comprise one-sixth of the Saturday edition.

Reorganization Effected by Congregationalists

NEW YORK (NCJC)—A major reorganization within the Congregational and Christian denomination has been launched in the union of all the national Church and Sunday school extension, church building, educational, publishing, and benevolent work in a new board of home missions. This reorganization, the largest within the denomination since its formation by a merger of the Congregational and the Christian bodies in 1931, was carried out according to instructions previously voiced by the General Council of the united body.

Realignment of activities is being made in readiness for the board to begin its first complete fiscal year on June 1st. The detailed budget adopted for 1937-38 by the directors of the new board is \$1,324,888.

Newark Church to Mark Centennial Next Month

NEWARK, N. J.—Grace Church, Newark, of which the Rev. Dr. Charles L. Gomph is rector, is to celebrate the 100th anniversary of its founding in the two weeks between May 2d and May 16th. Beginning with a service on Rogation Sunday, May 2d, at which time Bishop Washburn will dedicate a number of memorials, and followed in the evening by an organ recital by Harold B. Niver, the program will go on through Whitsunday, May 16th.

Among the items on the program are a reunion of former acolytes and choir members with an address by Dean Dumper on Ascension Day; a sermon by Bishop Matthews of the diocese of New Jersey on the Sunday after Ascension Day; an organ recital by Dr. T. Tertius Noble, organist of St. Thomas' Church, New York, on May 11th; and a great centenary service of thanksgiving on May 13th, to which the clergy of the city of Newark and representatives of all the parishes are invited; the Very Rev. Dr. Hughell Fosbroke, Dean of General Theological Seminary, will be the preacher.

A beautiful 140-page *History of Grace Church* by Edward F. Bataille, associate editor of the *Newark Sunday Call*, is being sold in connection with the church's centenary.

Tells "What We Owe Children"

ORANGE, N. J.—Bishop Ludlow, Suffragan of Newark, addressed a sizable number of people, teachers, and parents, mostly the latter, at the April meeting of the Corner Clinic held in Orange on April 12th, on the subject, What We Owe Our Children in Religion. He said he could put the answer in one sentence, "A Christian attitude toward the world."

He declared, however, that this debt we owe our children was hard to discharge because we were living at a time when all settled things had broken loose and we were involved in the process of change.

Vatican Rewards Interfaith Efforts

BIRMINGHAM, ALA. (NCJC)—Mainly in recognition of the leading part he played in the recent Alabama Conference on Human Relations, the Rev. E. L. Sands, pastor of St. Paul's Roman Catholic Church here, has been appointed papal chamberlain, according to word received from the Vatican. The conference, sponsored by the National Conference of Jews and Christians, was the first organized attempt to foster interfaith cooperation in the South in many years.

Fr. Sands will be given the rank of domestic prelate.

Pre-Coronation Service

NEW YORK—There will be a pre-coronation service in the Cathedral of St. John the Divine on Sunday afternoon, April 25th, under the auspices of St. George's Society. Bishop Manning will be the preacher. Sir Gerald Campbell, consul-general of Great Britain, will read the Lessons. Representatives of all the British societies in the city will attend.

Says Religion Gives Power to Moral Life

Bishop Stevens Discusses Ethics of Christianity at Conference of California Students

LOS ANGELES—"Religion gives power to the moral life," declared Bishop Stevens in an address before the intercollegiate conference of Episcopal students in session here April 10th at the Los Angeles Junior College.

"A man can rise to the highest moral heights only as he receives into his heart the spiritual impulses that are released by a religious conception of life. Devotion to Christ brings ethical vision and power."

The subject of the Bishop's address was Christian Ethics and Morality.

Speaking on The Christian Doctrine of God and Christ, the Rev. Herbert Vernon Harris, rector of Trinity Church,

urged upon the young people to cultivate a strong and creative faith. "The most important thing in the life of a young person is faith," he said, "whether it be in a man, a cause, or a job. Faith in what we are doing profoundly affects the way we do it."

The Rev. Douglas Stuart, vicar of Grace Memorial Church, this city, spoke on The Church, and set forth with vigor and eloquence the Catholic conception of the Church.

Choral Eucharist, with Bishop Stevens as celebrant, was offered at Trinity Church. More than 200 students, representing educational institutions throughout Southern California, were in attendance.

Change in West Virginia Convention

CHARLESTON, W. VA.—The annual council of the diocese of West Virginia will be held in Christ Church, Bluefield, May 11th and 12th, according to announcement by Bishop Gravatt.

Trinity Church, Shepherdstown, in which the council was to be held, will be unable to accommodate it this year.

E D U C A T I O N A L

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CORRESPONDENCE

(Continued from page 516)

Does it attract attention to itself or to God?

I have never used one of these instruments in a Church service, nor have I even heard one so used. I have only tried them three or four times in the studio, so I don't think it is fair for me to come right out and denounce them, as you can see I am inclined to do, without getting information on the above points from those who have used them.

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Whatever you think, it must be admitted that one good result of the appearance of the Hammond organ has been the attention which the pipe organ companies are now paying to small churches with around \$1,000 or \$2,000 to spend.

RAY FRANCIS BROWN,
Instructor in Church Music and Organist, General Theological Seminary.

New York.

White for Funerals

TO THE EDITOR: One of our popular Church calendars has appeared this year with the information that the color for funerals is white. It is white (or of the Mass for the day) for young children, but not for those who have fallen into sin no matter how "good" we think they were.

The argument for white at all funerals, of course, is that Christians should rejoice at the passage of a soul into a more intimate life with God. Granted. But Christians must not blink the fact that sin is an affront to

the tremendous purity and holiness of God, and that it is the worst kind of presumption to assume that the mere fact of death has fitted even a saint to enter immediately into the presence of the All-holy One. Granted, too, that we are redeemed, and are forgiven if we have repented, we can never be as though we had never sinned at all.

Funereal black is not symbolic of lost hope (God forbid!). It is simply a courageous, loving, common-sense facing of the horrible fact of sin. Black may not be pleasant, but neither is sin, and sin is doubly unpleasant when we try to avoid facing it. . . .

If there is any point to our praying for the dead it is that we recognize some kind of purgation in an intermediate state even though we call it "growth." It is strangely inconsistent to use white for funerals and at the same time pray for the departed soul. I hope that when I die my family and friends will pray God that He will wash every spot from a sinful soul, that I may one day worship Him face to face.

(Rev.) BERNARD MCK. GARLICK.

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ANNOUNCEMENTS

Died

DUFFY, DEACONESS KATHARINE C.—died February 17, 1937 at Savannah, Ga.

SISTER CATHERINE FAITH—Community of S. John Baptist, at the Convent of S. John Baptist, Ralston, Morris County, New Jersey, on Tuesday, April 13th, 1937. Daughter of the late Thomas Large Henley and Catherine Baily Henley, of Wiltshire, England.

Memorials

RUTH REYNOLDS CLARKSON

In ever loving and grateful memory of RUTH REYNOLDS CLARKSON, only daughter of the Rev. and Mrs. David Henry Clarkson, who entered into the Paradise of God, April 17, 1907.

Of such is the Kingdom of Heaven

GEORGE PRYOR DOUGHERTY, Priest

In loving memory of GEORGE PRYOR DOUGHERTY, rector of Christ Church, Bloomfield and Glen Ridge, Diocese of Newark, New Jersey, who entered into Life Eternal April 30, 1936.

Lcd. Vouchsafe him light and rest, peace and refreshment, joy and consolation in Paradise, in the presence of Christ.

REV. JOHN DOWS HILLS, D.D.

In loving memory of the REV. JOHN DOWS HILLS, D.D., who died on April 27, 1934.

"For all the saints who from their labors rest."

APPEAL

ST. MARK'S, W. FRANKFORT, ILL. In soft coal district. Coal mines are closed. Loyal congregation. Forty-five Communion this Easter. Men are unemployed. Without funds or income. Present building utterly inadequate. Men of parish offer their labor free to build church while unemployed. \$5,000 cash is needed. Project endorsed by Bishop White. Please send help. VEN. RALPH MARKEY, St. Mark's Church, West Frankfort, Illinois. (This ad is paid for by a friend.)

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THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARRETT, Rev. JOHN, formerly rector of the Church of Our Saviour, Placerville, Calif.; to be in charge of the Indian mission of the Holy Spirit, Orleans, Humboldt Co., Calif. (Sac.), effective June 1st.

DERN, Rev. WILLIAM B., formerly in charge of St. Matthew's Church, Bond Hill, Cincinnati, Ohio (S. O.); is in charge of St. Paul's Church, Newport, Ky. (Lex.).

FRAZELL, Rev. MASON A., formerly in charge of St. John's, Cody, Nebr. (W. Neb.); is vicar of St. Andrew's Church, Lake Worth, Fla. (S. F.). Address, 119 9th Ave.

KELL, Rev. ROBERT C., formerly junior curate of St. Michael and All Angels, Baltimore, Maryland; is rector of Western Run parish, Baltimore County. Address after August 1st at St. John's Rectory, Butler Road, Glyndon, Maryland.

MAURER, Rev. J. DEAN, in charge of Trinity Church, Van Buren, Ark.; is now rector of that church.

SCOTT, Rev. ROBERT C., formerly in charge of Christ Church, Willard, and Epiphany Church, Trumansburg, N. Y. (C. N. Y.); to be rector of St. John's Church, Whitesboro, and in charge of St. Peter's, Oriskany, N. Y. (C. N. Y.), effective May 1st. Address, 135 Main St., Whitesboro.

SCRIVEN, Rev. GEORGE B., formerly assistant at St. David's Church, Roland Park, Baltimore, Maryland; to be vicar of the Chapel of the Nativity, Cedarcroft, effective May 1st. Address, York Road and Cedarcroft Ave., Cedarcroft, Baltimore, Maryland.

SIMKINS, Rev. ELDRED C., formerly in charge of St. Luke's, St. Cloud, and of St. John's, Kissimmee, Fla. (S. F.); to be in charge of St. Paul's Church, New Smyrna, Fla. (S. F.), effective May 6th.

STEPHENSON, Rev. JOHN S., formerly curate of the Church of St. John the Baptist, Germantown, Philadelphia, Pa.; is assistant at St. Martin-in-the-Fields, Chestnut Hill, Pa. Address, 8020 St. Martins Lane, Chestnut Hill, Philadelphia, Pa.

WARD, Rev. JAMES G., formerly at Trinity Church, Iron Mountain, Zion Church, Wilson, and St. Mary's Church, Ralph, Mich. (Mar.); to be rector of St. Stephen's, Escanaba, Mich., and arch-deacon of Escanaba with jurisdiction over the missions in the counties of Delta, Iron, Dickinson, and Schoolcraft, Mich. (Mar.).

WEBBE, Rev. GALE D., formerly at St. Alban's, Cimarron, Kans. (Sa.); to be in charge of St. Andrew's Church, Newark, N. J. (N'k), effective May 1st.

WHATLEY, Rev. ALLAN, formerly at the Church of the Good Shepherd, Fort Lee, N. J. (N'k); to be rector of St. John's Church, Union City, N. J. (N'k), effective May 16th.

WHITMARSH, Rev. HAROLD C., formerly assistant at St. Paul's Church, Pawtucket, R. I.; to be rector of St. Paul's Church, Wickford, R. I., effective July 1st.

NEW ADDRESS

ANDREWS, Rev. Dr. ROBERT W., formerly 317 S. New Hampshire Ave., Los Angeles, Calif.; 992 Cliff Drive, Laguna Beach, Calif.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—DONALD WILLIAM CONDON was ordained to the diaconate by Bishop Coley of Central New York in All Saints' Church, Johnson City, N. Y., April 3d. The candidate was presented by the Rev. Walter Higley, and the Rev. Lloyd S. Charters preached the sermon.

GEORGE EDWARD NICHOLS was ordained deacon by Bishop Coley in Grace Church, Utica, N. Y., April 4th. The candidate was presented by the Rev. Harold E. Sawyer who also preached the sermon.

HIRAM GRUBER WOLFF was ordained deacon by Bishop Coley in St. John's Church, Ithaca,

N. Y., April 7th. The candidate was presented by the Rev. Dr. Wilson E. Tanner, and after September will assist as curate at St. John's, Ithaca, and Cornell student pastor. The Rev. Reginald E. Charles preached the sermon.

MARRIAGE

The Rev. SEWALL EMERSON, vicar of St. Paul's Church, Norwalk, Conn., was married to Miss MARJORIE VAN SCHAICK of Southport, Conn., in Trinity Church, Southport, April 8th.

AMERICAN CHURCH UNION CYCLE OF PRAYER

MAY

3. Our Lady of Grace, Cedar Rapids, Ia.
4. St. Stephen's, Plainfield, N. J.
5. St. Elizabeth's, Philadelphia.
6. St. Andrew's, Stamford, Conn.
7. St. Peter's, Geneva, N. Y.
8. St. Mary's, Aquasco, Md.

CALENDAR OF COMING EVENTS

APRIL

- 27-28. Convention of South Carolina.
28. Convention of Indianapolis.

CHURCH CALENDAR

APRIL

25. St. Mark. Fourth Sunday after Easter.
30. (Friday.)

MAY

1. SS. Philip and James. (Saturday.)
2. Fifth (Rogation) Sunday after Easter.
- 3, 4, 5. Rogation Days.
6. Ascension Day. (Thursday.)
9. Sunday after Ascension.
16. Whitsunday. (Pentecost.)
17. Whitsun Monday.
18. Whitsun Tuesday.
- 19, 21, 22. Ember Days.
23. Trinity Sunday.
30. First Sunday after Trinity.
31. (Monday.)

CHURCH SERVICES

ILLINOIS

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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.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
 Evening Prayer and Benediction, 7:30 P.M.
 Weekdays: 7, 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.
 9:30 A.M., Children's Service
 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.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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 In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8 A.M. Holy Communion.
 9:30 and 11 A.M. Junior Congregation.
 11 A.M. Morning Service and Sermon.
 4 P.M. Evensong.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
 Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 8.
 Week-day Mass, 7, 8, and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
 Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
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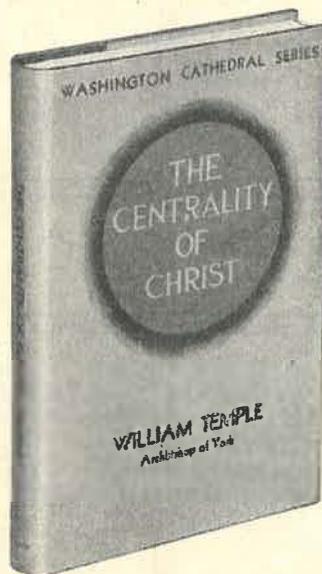
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