



The Living Church

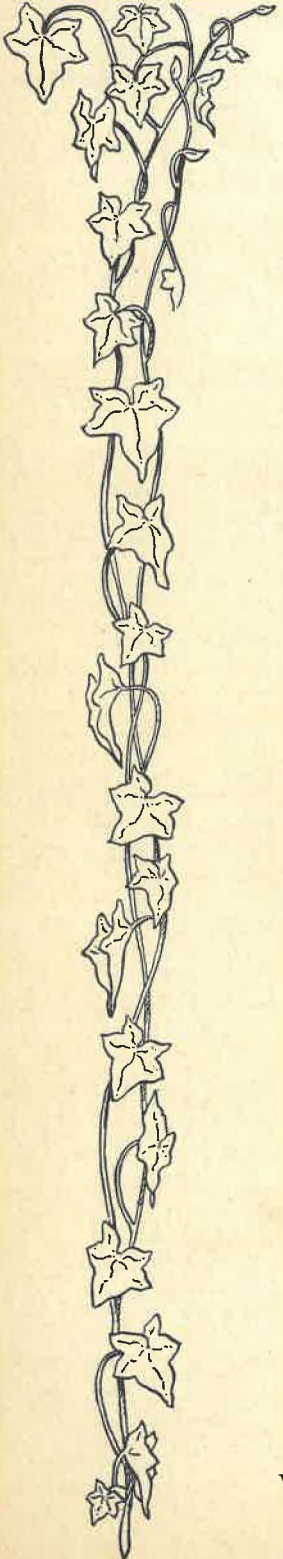


KOIKE SAN, A BLIND LEPER

THE ROAD

I do not fear to tread the road
I cannot see,
Because the hand of One-who-Loves
Is leading me.

Yagata San
(Blind Japanese Leper).



C O R R E S P O N D E N C E

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

Church Schools

TO THE EDITOR: The article [L. C., April 10th] on proper schooling for our children by the Rev. Lewis Sasse, II, should have provoked much thought and indeed action. As I told him some time ago, it was fine, but it did not go far enough, or perhaps he was being diplomatic or gentlemanly—I am told that certain Church people do not even consider the article to have been Christian.

Be that as it may, certainly any thinking person does not blame nor condemn the Friends, nor their system for one of their schools. The fault lies entirely with our Church and our people, and we should learn several lessons from this and like experiences. In the first place, no one who sends a child to a Roman Catholic school expects that they should be exempt from attending Mass and various Offices regularly, so why shouldn't the Quakers require the same, and by the same token *why do not our schools require the same?* If our Holy Faith is worth anything, we should use every opportunity to submit others to its saving graces, if not we should not bother ourselves with it. I know of one school which has no connection with the Church officially, but because the headmaster and proprietor happens to be a practising Anglo-Catholic there is more religion taught and practiced in it than in many of our own Church schools, such as one where no services are held, for they might be offensive to Jews and "Catholics." All about in our Church educational institutions we see not only compulsory chapel being eliminated, but no services being offered to encourage the so-called "self-developed religion" which we are promised will arise. This is not a tirade on compulsory chapel, but I do not hear of these schools' eliminating compulsory physical care, the regular toilet making daily, etc., just because some of us, as well as many present students, used to like to go without a shave for a period. Neatness and physical care and proper hygiene are still required in our secondary schools at least.

Finally, where are our Church schools headed? In the past few years, some have not only been abandoned, but others, to a degree at least, are abandoning the Church. It used to be a matter of course that the headmaster or president of a Church educational institution was a priest, but the vast majority of recent appointments to such positions have not been from the priesthood. The only conclusion that can be drawn is that the boards of these schools either are definitely opposed to a clerical administration, or else on looking about have decided that in the ranks of the clergy there are none qualified to do the job, either of which is a terrible indictment of the Church and her orders. *Something should be done!*

When in seminary, I had a burning desire specially to train for work in a Church school, as chaplain and administrator, and to this end I tried to specialize in spite of the meager opportunities offered. I had certain qualifications, background, and experience, which made me egotistical enough to think I had a call for such work, and I was encouraged in this by certain recognized authorities, but apparently we were all wrong, or maybe Bishop Mitchell is right—I doubt it. No opportunities ever presented

themselves, in spite of the fact that for three or four years I made my desire known to every Church school authority. Already I am too deeply steeped in parochial procedure to be worth what I may have been then, but I use this to illustrate. There were others then who had like ambitions and desires. There must be some today, but is Holy Church going to continue to ignore these incentives in prospective priests, and at the same time to allow the education of her choicest children more and more to slip from the hands of those who by their ordination vows are most vitally interested in such?

Either the clergy are far below standard or our system is entirely wrong; and I believe it is the latter.

(Rev.) JOHN QUINCY MARTIN.
Philadelphia.

Communion and the Hammond

TO THE EDITOR: I wish to make two comments on matters of current interest, just now under discussion in your columns.

Justin Martyr in his Apology for the Christian Religion, addressed to the Roman Emperor, gives us the first account of the Eucharist as the normal public worship of the Church. In this account he tells the Emperor that the sacred species of the Bread is reserved and carried to the absent and the sick. From other sources we learn that in very early days the faithful were permitted to take the consecrated Bread to their homes, so that they might communicate themselves when unable to come to the public worship: this especially in the times of persecution. Surely it was the belief of the infant Church that those who so communicated made a valid Communion. At the bottom of the wide rejection of the Real Presence that led to the rise of Protestantism and the disruption of the Church undoubtedly lay a revulsion

against the materialistic and anthropomorphic idea of a drop of blood and a bit of flesh that was widely held in medieval times. "Body and Blood" seems to be like many expressions we use both in religion and daily life as symbols to express an idea too large to be spoken of in entire accuracy. We say "The sun is setting," knowing that it does nothing of the kind. The real fact is too large for accurate expression, and would make our common speech too clumsy. Does not the term "Body and Blood" mean more than appears on the surface? Surely it means that Jesus is present as God and Man, whole and entire, really, in the mode in which He exists in the spiritual world. Does not the idea of a valid Communion's resting on receiving both the Bread and the Wine tend to divide the Indivisible, and lead to confused materialistic ideas of the Real Presence? . . .

My curate writes me from England that he was present in Canterbury Cathedral, at the "Canterbury pilgrimage" when there was an orchestra, a large congregation, and much hymn singing, and the Archbishop preached. He says he was astonished to learn that the singing was accompanied by a "Hammond organ." He said he was quite unaware of this until told. An official told him that it was used on those occasions when there was a large congregation in the nave, as it could be attached to "loud speakers" all over the immense space, and was more effective than the pipe organ in the choir. Fr. Elwell is an accomplished organist, and is the regular organist at a "funeral home" where there is a Hammond, and has not been very friendly to the instrument. But of course he knows both the pipe organ and the Hammond well.

(Rev.) A. PARKER CURTISS.
Sheboygan, Wis.

The Red Menace

TO THE EDITOR: In reference to the letter on The CLID and the Red Menace by one Mrs. Catherine Hamilton [L. C., June 19th] and the comments upon it by the Rev. Harry H. Jones and the Rev. Edward G. Macted [L. C., July 3d], let me say that the Rev. W. B. Spofford read the letter before his departure for Europe, but chose not to deal with it, inasmuch as its weakness and anachronism were patent. It is regrettable that people like Mrs. Hamilton, who certainly have the best of intentions "for God and country," are so pitifully unable to comprehend the nature of the problems with which they attempt to cope. That is all that can be said about it, since Mrs. Hamilton's discussion is purely subjective. Fr. Jones' and Fr. Macted's letters handle the matter very adequately. EDWARD J. MOHR,
Office Secretary, CLID.

New York.

The Church's Man Power

TO THE EDITOR: May I ask the privilege of saying through your column for correspondents that I am grateful to those who have written me regarding my recent letter [L. C., June 12th], embodying five suggestions as to the problem of management of the Church's man power; and that I am replying to these letters as rapidly as possible? (Rev.) CLARENCE PARKER.
Mason City, Ia.

The Living Church

Established 1878

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EDITORIALS AND COMMENTS

Marriage and Divorce

NEVER IN THE RECOLLECTION of this editor has any official body in the Church so completely negated the teaching of Christ and the practice of the Catholic Church for 2,000 years as the Commission on Marriage and Divorce, headed by Bishop Page. As reported in our news columns, this Commission recommends adding to Canon 41, Of the Solemnization of Holy Matrimony, a new paragraph as follows:

"VIII. Any person whose former marriage has been dissolved for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to the Bishop of his or her diocese for permission to marry another person; and nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit such remarriage, if, in equity and good conscience, he shall choose so to do. However, before such permission is granted by the Bishop, he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the previous and proposed marriage, and must determine whether the spiritual welfare of the parties thereto, and of society, will be served by the proposed marriage."

This proposed paragraph so completely negatives the rest of the canon that it makes the whole thing completely worthless. The Church might just as well admit that it has no authoritative teaching on the subject of marriage and divorce and that the civil law is supreme in such cases, regardless of whether or not it harmonizes with the Christian religion. "Whom the State hath put asunder, let not God regard as joined together."

If this amendment to Canon 41 were adopted it would introduce utter chaos into the practice of the Church in regard to remarrying divorced persons. "Liberal" bishops would doubtless take full advantage of the law to permit the marriage of virtually any divorced person regardless of the cause of such divorce. Bishops loyal to the Catholic faith would continue to forbid remarriage. The poor communicant would thus be totally dependent upon the personal judgment of the bishop in whose diocese he happened to reside. He might even find himself, in the eyes of the Church, married to one person

in one diocese and to someone else in another. In short, the Church would have let him down completely.

If the Commission on Marriage and Divorce really wants to be thoroughly "liberal," we recommend that it cease to take half-way measures of any kind. Instead of adding an eighth section to nullify the preceding seven sections of Canon 41, we suggest that it recommend the repeal of Canon 41 and the substitution of a new canon as follows:

"I. Communicants of this Church shall not ordinarily be permitted to have more than one husband or wife at the same time.

"II. Nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit more than one marriage at one time if in equity and good conscience he shall choose so to do. However, before such permission is granted by the Bishop he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the existing and proposed additional marriages and must determine whether the spiritual welfare of the parties thereto and of society will be served by permitting polygamy in this case."

Seriously, though, we are shocked and distressed at the recommendation of the Commission on Marriage and Divorce. Some at least of the members who were present at the recent meeting of the Commission must respect the teaching of our Lord and the tradition of the Church. Certainly some of the absent members will want to make their voices heard in a minority report.

WE EARNESTLY HOPE that the Marriage Commission will reconsider its action and not incorporate this proposal of laxity in its report to General Convention. If it does persist in its stand we hope that there will be a strong minority report upholding the Catholic belief in the indissolubility of marriage. And we hope that General Convention will dismiss the Commission and appoint a new one that will approach the subject not simply on grounds of expediency but in the light of the teachings of Christ and the traditions of the Christian Church.

Prepare for Peace

IN TIME of peace prepare for war" was the old form. The new form should be "In time of peace prepare for more peace." If we are disciples of the Prince of Peace, we should prepare for peace by doing justice to all. For it is an injustice that is at the bottom of so much trouble and the beginning of contention.

The former practice was always to be prepared for personal war; so gentlemen carried swords and guns. They always wanted at hand the means to redress an injury or insult. But we have found out by experience that such preparation only facilitated and precipitated private warfare.

John Sharp Williams, one-time Senator from Mississippi, said once that in his country every man formerly carried a six-shooter, and it was universally believed that a man was more apt to avoid having any fighting to do if he had a six-shooter than if he did not have a six-shooter. After a while it was found out, however, that whenever there was a dispute, one would shoot quickly because the other might shoot quicker. This going prepared for war brought on war.

If being prepared for war brings war, why is it not equally fair to assume that being prepared for peace will bring peace?

Nazis Abroad

WHAT totalitarian dictatorship means in the control of citizens who go abroad to study or lecture is indicated in a recent decree of the ministry of education in Nazi Germany. This decree, dated December 24, 1936, has just been received in this country. A translation reads as follows:

"It has frequently been observed of late that Germans and especially professors and students, when traveling abroad for cultural or scientific purposes, have failed to establish contact with their local national official representatives. Such contact is specially important in countries where Jewry occupies a predominant influence in cultural affairs, and where emigrants seek to press into the foreground in questions concerning German cultural life. In these countries it is particularly necessary that German national guests, local or official, shall be informed of these local relationships by the official national representatives abroad.

"I therefore order that all under control of my ministry who travel abroad for study, research, or lectures, or for congresses of similar purposes, shall on their arrival in a foreign country forthwith get into contact with the competent local representative of Germany, with the foreign organization of the Nazi party, and with the branch office of the German Academic Exchange Service, whenever possible. If this be not done a short report of the reasons must be furnished to me.

"I take this opportunity to point out that previous decrees (of June 22, 1935, and March 28, 1936) concerning foreign journeys are still not always obeyed by all concerned. For example, news of a proposed journey abroad by persons under control of my office often reaches me first through the German Center for Congresses. This results in delay and the person involved not only risks refusal of the necessary foreign exchange, but is also acting in defiance of my orders. I therefore hereby order all controlled by my office to obey in every detail the Decree on Foreign Travel, and lay before me, through the official channels, any applications for permission to travel abroad."

The practical purport of the foregoing decree is that Germans traveling abroad for study or conference must keep in close touch with Nazi party officials and must say only that which is pleasing to the Nazi government. An American Churchman in close touch with German affairs reports that in Germany he has been told by a former exchange student in

this country: "Of course, I promised only to say what was good about Germany while I was outside. Now, thank God, I can tell what I really think as a Christian." A full repudiation of Hitlerism followed; but the people who met that fine young man in this country were led to suppose that he was an enthusiastic supporter of Hitlerism.

Thus Nazi propaganda reaches within the very walls of our American colleges and universities despite their tradition of academic freedom. Moreover, it muzzles Germans attending international congresses or conferences, since German delegates to these must represent the Nazi point of view or remain at home. It is significant in the light of this decree that the German delegates to the Oxford Conference on Life and Work are remaining at home.

Relief in Pennsylvania

HOW TO provide and administer relief has become one of the major problems for legislators and administrators. Federal, state, and local authorities have perhaps spent more time in considering ways and means of solving this increasingly difficult situation than any others during the past few years.

From Pennsylvania comes an answer that is worthy of country-wide attention and study. About 18 months ago the Governor of that commonwealth appointed a commission, headed by Dean Herbert F. Goodrich of the University of Pennsylvania law school, to survey and appraise the then existing conditions, and to recommend needed changes. Like most of the older states, and many of the newer ones that had followed in their footsteps, Pennsylvania was handicapped by an antiquated system, and by the inertia of traditional practices. Based as it was upon methods transplanted from England, the system could be traced back to the days of the founders, and was based upon the then sound theory that every locality should look after her own poor and needy. This was all very well before the days of the factory system and the introduction of modern methods of transportation and intercommunication. It was, however, almost wholly inadequate for the present-day situation, complicated by a world-wide depression following a war which had imposed incalculable loss.

Dean Goodrich's committee did a good job. It prepared a report recommending the abolition of the local poor boards. Some counties (and mostly the smaller ones) had as many as 30 such boards, each with the power to levy taxes. Even Philadelphia, with a well-organized department of public welfare, had six in one section of the city. In some respects this was the chief recommendation. A state department of assistance was also recommended, with a cabinet secretary, to co-ordinate not only all poor relief agencies, including mothers' assistance, but blind relief, children's aid, and old age assistance; also a thoroughgoing merit system. There were many other valuable changes urged as well as the elimination of old and unnecessary machinery.

About 85% of the recommendations were enacted into law by the legislature, under the urge of Governor Earle, a Churchman. The merit system proposals, however, were badly emasculated and as enacted were made of little or no value. Drastic political methods were resorted to, but on Jeremy Bentham's utilitarian theory these were perhaps justified in view of the urgency of the need.

As in the enactment of all similar legislation, the ground was prepared by voluntary organizations working over a long period of time. In the forefront was the Public Charities Association, of which the late Dr. Charles H. Frazier (son of

the late well-known Churchman, W. W. Frazier), was for years the president and George R. Bedinger, also a devoted Churchman, was executive director. The various diocesan social service departments did their share, as did the central committee of the five dioceses. We mention these facts to emphasize once again the contribution that Churchmen are making to progressive legislation.

Profit and Loss

By the Rev. Edwin V. Griswold

Rector, St. Elizabeth's Church, Chicago

THE REGRET has been expressed that Bishop Boyd Vincent delayed so long the publication of his *Recollections*,* which, while replete with interesting and valuable historical data about the Church in Southern Ohio, is admittedly incomplete and abbreviated on account of natural causes. The Bishop was consecrated January 25, 1889; he died January 14, 1935. Like all great Bishops, his stupendous store of knowledge and experience was a source of inspiration to those who knew him.

There is a brief paragraph in his *Recollections*, p. 174, *multum in parvo*, referring to an extinct mission at Westerville, O., which is deserving of greater elaboration as an example of what a little missionary work will accomplish, as an encouragement to those whose efforts to witness for Christ and His Church in unlikely places seem to be so useless, and incidentally as an object lesson to those whose ardor for missions has a tendency to cool.

The story, as told by those who had personal knowledge of the facts, may not be unique, but it is thrilling, well-nigh marvelous. The scene is a town of probably a thousand inhabitants, overwhelmingly United Brethren, the seat of Otterbein College, a United Brethren institution. The time covers only two years—1893 and 1894. The Church is represented by one family—loyal, devoted, and enthusiastic Churchmen. There is narrow sectarianism and actual opposition to the starting of a mission of the Episcopal Church in the community.

Nevertheless an assembly room on the second floor, over a grocery in an ancient frame building, accessible by a narrow stairs from a side street, was rented for Sunday afternoons. A rude table was converted into an Altar, and an organ donated by the family, one member of which acted as lay reader and conducted the service and school, except on one Sunday a month, when he exchanged places with a priest who came by horse and buggy six or eight miles over almost impossible country roads.

A Bible class was organized, which a student at the college was induced to lead, an experience which resulted in his being won over to episcopacy when the subject of Church history was taken up.

The mission, which was canonically connected with St. John's Church, Worthington, O., said to be the oldest parish west of the Alleghenies, carried on this way for only two years, when it passed out of existence. But during those two years it was the means by which six men, all college students, entered the sacred ministry of the Church. Four of these were "conversions" to episcopacy. One was a Persian who later returned as a missionary to his native country. The son of one of the others also was ordained and went to Japan as a missionary. Another is the Dean of one of our theological seminaries, member of the standing committee, and examining chaplain of his diocese. Another is one of our western mission-

ary bishops. Such of the others who have not passed on are reported to be doing excellent missionary work for the Church.

Here was a missionary effort, apparently hopeless, which in a brief period rose, struggled, blossomed, and died, worthy of permanent record. As Bishop Vincent says, "The profit was worth the loss."

EVERYDAY RELIGION

THE IMPORTANCE of foundations need not be emphasized. Every construction engineer, architect, and builder knows the all-important necessity of sound foundations and undergirding for the structure his skill and craftsmanship are erecting. And every parent, clergyman, and teacher is aware of the vital need to get a child's life rooted in those principles of conduct, morality, and religion upon which the later mature life will rise.

When we ask what are the foundations of religion we are dealing with a question of peculiar interest right now, for there are many contemporaries of ours who think that religion is on the decline and may even suffer shortly a catastrophic eclipse.

We do not believe for one minute that religion will perish. Nor do we believe it will suffer any permanent decline or diminution of influence. We do not, because it seems clear to us that religion is a house that is built on a rock and has foundations that are strongly rooted indeed.

Man, so far as we are able to ascertain by historical and scientific means, in all times and places has been religious. Religion in some form or other, according to all available evidence, is everywhere present in human life. It seems to be as universal as speech itself.

This fact is a primary foundation of religion. A second is man's awareness of the holy and of the divine. There are few, if any, normal men and women who have not at some time in their lives felt themselves in the presence of the sacred, and who have not like Moses (Exodus 3) taken their shoes from off their feet because the ground whereon they stood was holy ground.

A third reason why religion will ever last is the sense of the sacred all men experience. That certain things, life, for example, are sacred, supremely worth while, and even valuable above life itself, is one of the keystones in the arch of religion.

A fourth foundation of religion is the tendency of power in the world, not ourselves, which makes for righteousness. There is a fate which overtakes evil-doing and evil people and which is ultimately irresistible. This conviction is integral in the Old Testament. Its classic formulation comes down to us in the Book of Proverbs:

"In the way of righteousness is life, and in the pathways thereof is no death; as righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death."

One has only to consider the greatest minds of our race, its foremost artists, its prophets and lawgivers, to realize how overwhelming is the testimony of the wise and great of the earth to a universal law of righteousness and to its unyielding decrees and invariable exactions.

The person of the Living Christ is the final reason why religion will never die. We know not what the future holds in store for us, but certain are we that the worship of Jesus in succeeding generations will ever renew itself.

*Morehouse Publishing Co., 1934, \$2.00.

Missions In Our Own Land

A Godly, Practical, Patriotic Work

By the Rt. Rev. Winfred H. Ziegler, D. D., S.T. D.

Bishop of Wyoming

THE AVERAGE EPISCOPALIAN loves his parish church, takes pride in its progress, appearance, and effectiveness; is jealous of its reputation; and secretly rejoices when one of his friends remarks upon the culture, social position, and tone of its membership. He is critical of the "class" of the church school children with whom his own are associated at 9:45 each Sunday morning.

Well, Mr. or Mrs. Average Episcopalian, suppose the Sunday congregation at your church included a proportionate representation of all the elements making up our nation's population! In the pews of your church at a service attended by 300, there would be five Jews; one Chinese, Jap, or Filipino; 30 Negroes, 130 foreign-born or sons and daughters of foreign-born with an Italo-Latin, Balkan Orthodox, German, Scandinavian, or other European Catholic or Lutheran background; 100 farmers; three mountaineers; one Indian, and 30 ordinary nice people, like yourselves, sprung from Anglican roots.*

Now if you have no prejudice against Jews, Japs, or Negroes; if the foreign-born would move out of their tenements, be Americanized, speak good English, and eliminate garlic from their menus; if all farmers and mountaineers were less suspicious and the Indians were picturesque, industrious, enterprising, and clean; why then you wouldn't have any puzzling problem to meet.

But the difficulty facing us is serious. Jews, Japs, and foreign-born are for most people "hard to take." Ten of every 30 Negroes, having been victims of an unfair distribution of educational advantages, are illiterate, and by many people are held in contempt. Half the foreign-born read their own newspapers and remain in little ghettos or racial group tenements. The countryside has almost completely lost whatever solidarity and social responsibility it once had, and mountain and rural people, because of isolation, are likely to have distorted ethical and religious ideas. Mountaineers came of good stock but groups living in the isolation of mountain valleys have easily and naturally become victims of inbreeding and deterioration. Ignorance and poverty have made them tolerant to the ghastly inhumanity of child labor in mills strategically located where such cheap labor is available. Their little boys and girls are stunted in body, mind, and spirit and it is only very recently that missionaries of the Church have brought the facts out of the shades of Southern Appalachia and the federal government has attempted a rescue.

You nice people in your fine parish church have seldom thought of these things, but the nation and the Church have all these great problems to face. Your parish is barely touching perhaps one major problem. It may be a great state hospital for the insane; or it may be a slum district a block distant from your finest boulevard; or, if your parish is in one of the greater cities, the encroaching Negro invasion along the Gold Coast of a past generation. But in such problems your parish has the assistance of city missions, or the Colored mission

across the city is the lap into which you blithely throw the responsibility.

To meet the great and pressing responsibility of our Church in the matter of the Indians, existing missions long ago established in Wisconsin, Minnesota, the Dakotas, Wyoming, New Mexico, and Arizona must continue to be supported. The Church took the initiative in behalf of the Indians. The government first saw the Indian only as an enemy to be removed. But the missionary, eager, self-sacrificing, all too feebly supported by the Church very far at his back, started the transformation which has brought a vanishing race out of helpless misery to the point where government sees in the people character values to be respected and potentialities to be developed. Missionary and government forces are beginning to cooperate and each has come to recognize that for the welfare of the Indian the resources of both are essential.

The Indian, to many, has been a despised alien even though living in the land of his fathers. He has been despoiled of most of his father's lands but great advance has now to be recorded for it can easily be demonstrated that the missionary work done in the past brought a feared, hated, hunted, and dying race through a period involving a complete and radical change in economy and diet to a point where government schools must supplement mission schools, and where government farmers may train the grandsons of savages to be self-supporting, ambitious, and home-loving farmers. "Our Father's House" at Ethete, Wyo., recently was the scene to gladden any Churchman's eyes. Nearly 300 Arapahoes of all ages from 9 to 90 and more devoutly made their communions. Nearly 100 eager-eyed girls and boys received promotion certificates. Three hundred and fifty, around a council fire, watched and listened as Chief Yellow Calf spoke (through interpreter Josiah Oldman) with great eloquence and gave the Bishop a new name, "Onarga Thearku," in English "Standing Rock," and crowned his head with a great war bonnet of eagle feathers, glorious with beadwork. All, and a thousand others working the irrigation project, the roads, and in the surrounding farms and range lands are devout Christian people and loyal citizens of our land.

GOOD ROADS may have made the "old West" the playground for tourists and dude-ranchers, but the "deep West" is perhaps a better term, more expressive of our opportunity. Off as well as on the good roads is a gigantic, almost boundless area of responsibility. Missionaries, ordained and lay, women and men, are so commending our Holy Religion as to bring the present generation of town and country folk, mountain and plains people, back to the Church of their grandparents even though the Church, by its halting progress, has been partly to blame for the indifferent attitude toward things spiritual of their fathers.

The Church expresses herself not only through her diocese-supported missions but to the Colored folk nationally in the American Church Institute schools, colleges, and theological seminaries. She has her Oriental missions along the Pacific coast and in western Nebraska. She has missions to Mexicans

(Continued on page 42)

*I believe that for this illustration I am indebted to the Rev. F. E. Webster, one-time rector of Christ Church, Waltham, Mass., now of "Old North," Boston.

Neutrality

By Charles P. Taft

FOR TWO YEARS at least, we Americans have been deeply disturbed by word constantly reiterated that a major war is not only a possibility but a certainty, in Europe or in Asia, within one year or two years or ten years. We are beginning to hear more encouraging words now which are perhaps more accurate. But the war scare has been good for us, because it has made us think about war as a continuing factor in world affairs and about our relationship to it.

Is there anything that we can do to prevent it? Certainly the deepest motive of those nations which we are likely to blame for the possibility of war, is a sense of injustice. I do not care to argue about whether it is justified or not. The fact is that it is there. It grows out of some factors which seem to affect prestige and honor. It grows out of other factors which are in many cases economic. The best thing for us to do is to recognize and understand these factors and to make every effort to eliminate them, at least the economic ones. The reciprocal trade agreements are a beginning. Conferences looking to economic coöperation and a better access to raw materials for those deprived of them are highly desirable. The International Labor Organization and the League are the effective agencies to accomplish these ends.

Nevertheless, war may break out. The League covenant provided for military sanctions to prevent it. Our participation in those is today inconceivable. The covenant also provides for economic sanctions. Our policy in the Italian-Ethiopian affair amounted to a partial coöperation in economic sanctions of the League, although it was nominally a neutrality policy.

Furthermore it seems to me that the advocates of collective security through sanctions need to give some thorough consideration to the view now advanced by such stout friends of the League as Lord Lothian and Madariaga that essentially sanctions against sovereign powers cannot work. And that view is not new, for it was vigorously supported by such an ardent centralizer as Hamilton in the constitutional convention of 1787, and with equal vigor by Madison and Ellsworth. The Virginia and New Jersey plans both contained provisions giving Congress power to call forth the forces of the Union against any member of the Union failing to fulfil its duty under the articles thereof. But as Hamilton wrote in the *Federalist*:

"Even in those Confederacies composed of members smaller than many of our counties, the principle of legislation for sovereign states, supported by military coercion, has never been found effectual. . . . In most instances attempts to coerce the refractory and disobedient [states] have been the signals of bloody war, in which one half of the Confederacy has displayed its banners against the other half:"

Madison joined in:

"A union of states containing such an ingredient provides for its own destruction. The use of force against a state would look more like a declaration of war than an infliction of punishment and would probably be considered by the party attacked as a dissolution of all previous compacts by which it might be bound."

Said Ellsworth:

"No coercion is applicable to such bodies, but that of an armed force. I am for that coercion which acts only on delinquent individuals."

That is all the Constitution did and does, and even there as Ellsworth added, "If these states want to fight no frame of government can possibly stop it."



CHARLES P. TAFT

One of the most noted laymen of the Church is this Cincinnati attorney, whose interest in affairs of statesmanship transcends party lines so that he was both a close adviser to the Republican candidate in the last presidential campaign and a member of a three-man commission appointed by President Roosevelt recently to attempt mediation in the steel strike. He was also a leader in the campaign to clean up Cincinnati politics and adopt the city-manager system, which has been such a notable success there. Head of Southern Ohio's General Convention committee, he has long shown an active interest in Church affairs.

Are economic sanctions different? Perhaps to some degree, but the Ethiopian affair surely demonstrated that against a great power the threat of economic sanctions is the threat of war. Nations will not go to war "to undertake the general redress of wrongs," as Gladstone put it. They will fight only for what they conceive, rightly or wrongly, as intolerable injustice, or their own continued existence. So economic sanctions too are likely to fail as preventives of war.

Fundamentally sanctions are negative. We as a nation can bring our tremendous power and influence to bear in positive and constructive fashion, to reduce injustice and eliminate those frictions which may produce in the end a general war. If the League will eliminate the idea of sanctions, that is, in plain words, of coercion upon sovereign states, we ought to join it. We as a nation are determined not to become involved politically in quarrels of Europe or Asia, but in all matters of major injustice which may produce general war and involve us, we can certainly use our full economic power to induce those concerned to sit down and discuss reasonable readjustment. That should be a keystone of our foreign policy

MANY sincere advocates of peace, having become convinced that sanctions do not work, are listening with instinctive approval to the promoters of national self-sufficiency for the United States. These same people are in an uncomfortable position, for they find themselves called isolationists, and they find also that they have gone far beyond Senator

Borah and the irreconcilables of 1920. They also find that they are on the opposite side from the leaders of the movement for restoration of international trade and the reduction of traffic barriers, Mr. Hull and Mr. Sayre. The trouble with this peace group is that it is up against the facts of life and won't look at them. Idealists must be realists, or ideals become illusions, says Madariaga. If there is one thing sure, it is that we cannot by any policy avoid disastrous consequences to ourselves if a general war breaks out, even if we remain neutral. Our protective measures can only limit the degree of our disaster and our policies can be directed only toward securing a peace that shall endure after the holocaust.

The doctrine of this group, now rather generally accepted by the public, is that war trade got us into the last war, trade developed under pressure upon President Wilson and Secretary Lansing by business profiteers and international bankers. This theory of dialectic materialism is simple and easy. Like devil-chasing, it relieves us individually of all responsibility. It is not supported by the facts. Business profiteers and international bankers had no more influence with President Wilson than with President Roosevelt. What forced war trade and war loans upon us was men and women out of work, and farmers without a market. Exactly the same political forces will go to work again when a general war disrupts our normal economy. That is why we have to look ahead and plan now to meet that condition when it arises.

WE HAVE DECIDED that we will not permit the development of a war munitions industry. That will not disrupt our industrial life because we have no munitions industry now except perhaps in the aircraft field. That embargo on arms to both belligerents, however, is not a neutral policy. It favored Ethiopia, who did not need our munitions, and it would have favored Japan in the Manchurian affair, for Japan was well supplied. It may force nations to increase their own munitions plants. Nevertheless it is a policy based on more than emotion. It will help to keep us out of war. Surely Germany was more ready to risk forcing us to war in 1917 because for two and a half years our shells had been blowing up its soldiers.

We have also decided not to permit war loans. That is not as important as it sounds, for the Johnson Act already forbids loans to our defaulting debtors, and Germany's credit is not so good either. But we should settle the debts. The policy would in that case be no more neutral than the munitions policy. Nevertheless, I believe that both will tend to shorten the war. I am for them.

What about other war trade? We used to distinguish between conditional contraband (copper and war materials) and free goods (food, clothing, etc.). Paxson, the most recent historian writing about the war period, says:

"As they [the Central Powers] tightened their internal administration to ward off defeat, and took all of their resources under national control to conserve and ration them, the old distinction between combatant and non-combatant lost its meaning. The whole national life was directed to war, leaving no non-combatant population. The free trade of a neutral with a belligerent in goods not having to do with war lost significance once war became the whole objective of the State."

But Mr. Paxson has not sufficiently studied the past, and is over impressed by British answers to American protests in 1915 to 1916. This was no new argument. In 1793 in answer to a vigorous protest by the United States, on the same issue, the British wrote:

"The disastrous results from the unusual mode of war employed by the enemy himself, in having armed almost the whole laboring class of the French nation, for the purpose of commencing and supporting hostilities against all the governments of Europe; . . . a trade, which is now in a great measure entirely carried on by the actually ruling party of France itself . . . is therefore no longer to be regarded as a mercantile speculation of individuals."

We cannot complain if real war materials are stopped by the belligerent controlling the seas, but the pressure upon our government to put people to work and keep up farm purchasing power will probably force us to attempt trade in other goods and commodities. Such was certainly the experience of President Jefferson, Madison, and Wilson. Besides that, in the absence of an actual blockade, and perhaps even then, we should insist on sending food to non-combatants, under proper restrictions of course.

Does that mean certain involvement in war? Such is the frequent assertion today. The facts of our past history do not support that view. The war vote in 1812 did not come from the trading states along the seacoast. They voted no, but the frontier put us into it.

So far as the attitude of the belligerents goes, in 1810, after we gave up the embargo, we announced that if within a year either England or France withdrew its restrictions, and if within three months thereafter the other had not also withdrawn them, non-intercourse would be declared against the offender. As a result of this, non-intercourse was declared against Great Britain in 1811 and in 1812 Great Britain withdrew the orders-in-council. It came unfortunately just after we had declared war, but if there had been an Atlantic cable there probably would have been no war.

The lesson of that war was that Britain feared non-intercourse. The lesson was not learned by us in 1914, for the fear of the British was equally great, but no one except Bryan gave serious consideration to non-intercourse as a weapon in our disputes with the mistress of the seas. In February, 1915, the first food ship bound for Germany was seized in Falmouth. We protested but finally permitted British purchase of the cargo as a compromise. There can be little doubt that a real determination to use our economic power to force permission for goods to go to Germany, at least for non-combatants, would have had results. And there can be no doubt either that if food had been going to Germany for non-combatants, there would perhaps have never been a renewal of unrestricted submarine warfare. Germany was willing to take the chance of war for three reasons, the munitions we were furnishing the Allies, the absence of any shipments of anything to her, even food, and her underestimate of our sea power against submarines and our military value to the Allies in France. The Central Powers will not again underestimate our military and naval strength, and we can eliminate the other two reasons. So I conclude that if we are willing to use our economic power impartially, trade will not necessarily get us into war.

But, you will say, I am disregarding the emotions of our people, especially under the influence of war-time propaganda. As Raymond Buell puts it:

"Should Paris and London be destroyed by bombing planes and poison gas, and the civilization of European democracies be threatened by totalitarian states, would it be possible to 'quarantine' American opinion so that it will remain completely 'neutral'?"

That is a fair question. No, I do not believe that American opinion will remain completely neutral, but I do believe there are other emotional considerations, or shall I say principles

with an emotional content, which can control the situation.

If our people come to believe, as I am inclined to believe myself, that even if democracy abroad is threatened by dictatorship, it can survive in the long run, and return to the totalitarian states, only by virtue of its own worth and power within each state, they will not go to war, because our intervention cannot assist the situation. Another and even more potent emotional balance to the friendliness for other democracies and the hate of dictatorship is the not very noble desire to stay out ourselves, no matter what the issues. But both these attitudes are strengthened by the course of events of the last 20 years which have pretty well demonstrated that our intervention in a war abroad, even one to end wars and militarism, produces nothing but a victors' peace, which in spite of any efforts of ours contains always the seeds of a new war.

Does this view abandon all our relationship to the world community, all our obligations under the Pact of Paris renouncing war? I have already indicated my belief that an attempt to punish any important aggressor does not work. Nevertheless, I should not like to see the United States destroying a world effort to prevent war, if we believe the course just. Therefore I would favor the submission to Congress of a proposal to join economic sanctions approved against an aggressor by a majority of the signers of the pact.

Where does the Neutrality Act recently passed and signed fit into this picture? It has added a prohibition of the arming of American merchant vessels. It has also in its most important provision added a power in the President to specify that any article may be forbidden shipment to belligerents on American vessels and on any vessels unless the title to the goods has been transferred from any American person or corporation. The President is not likely to apply this to anything but conditional contraband, that is, supplies that directly contribute to war. That means cash and carry for such supplies.

Now, this is not a neutral policy, for it obviously favors the nations that control the seas, Britain, France, and Japan. But since they control the seas, they control the shipment of goods anyway; and since Britain and France have most of the foreign investment in the United States, those two have an advantage anyway because hardly anyone else can pay cash, and no one is permitted to borrow.

There are only two alternatives. We can embargo all goods entirely. That involves large unemployment, which we can meet only by a large measure of government management of business, practically on a war basis. I cannot see any purpose to be served by such an embargo; in particular I do not believe that it would reduce the likelihood of our getting into the war.

The other alternative is to use our economic power to force trade in all goods with the land powers. I don't believe it can be done except by going to war ourselves.

So I do not object to the cash and carry plan, because it does reduce the possibility of "incidents," especially the loss of American lives.

LET ME sum up in conclusion the policy I advocate for the United States:

(1) We should determine to use impartially our full economic power in reciprocal trade agreements, through the League of Nations, and in international conferences to secure the readjustment of those situations which threaten to produce a general war that may involve us.

(2) We should determine not to prolong the hell of war or contribute to it, by selling munitions or lending our credit to belligerents.

(Continued on page 44)

CHURCH MUSIC

Rev. John W. Norris, Editor

WHAT IS the place of instrumental music in the services of the Church? This question has been raised by a young priest whose organist has suggested that a violin solo be used in the place of the anthem or hymn customarily sung during the offertory. This priest asks: "Is there any objection to what my organist proposes, and if so, what?"

There is no objection to the use of musical instruments, other than the organ, in the services of the Church provided that they be employed to accompany the choir or congregation. There is, however, serious objection to the use of any instrument, including the organ, if it be employed to give entertainment rather than to direct the minds and hearts of the worshipers toward God. Canon Douglas, in his new book on the subject of Church music, points out clearly that our services in the past have developed manward rather than Godward. If the violin solo be used to please the worshipers, rather than to fix their minds upon God, then it should be prohibited.

It seems to me that a violin solo at the offertory would savor more of concert room music than of Church music. Such music can be very beautiful, but is it devotional? Would the minds of the congregation be drawn toward God, or would they be drawn toward the violinist? The advantage of the hymn or the anthem is that the text, being supplemented by musical beauty, is enhanced and the combining of music and words draws attention to God rather than to the singers. If the service has been carefully constructed the anthem will enhance the teaching of the day as it is found in lessons or in the sermon.

What has been said about the violin is also applicable to the organ if it is employed as a solo instrument. Its purpose in a church is to accompany the congregation and the choir. The one who plays it should be competent to handle the instrument but need not be a virtuoso. If the organist employs the voluntary, offertory, or postlude as an occasion to display his skill as a performer he can frequently and effectively destroy the value of the entire service. The voluntary, if one is used, should be of such a nature as to prepare the congregation for the service which is to follow. If a voluntary is used, which is seldom when a choir is available, it should be simple and preferably in the nature of a chorale. The postlude again should be of such a character that it will impress upon the minds of the people the words which they have heard and sung during the service. It frequently may be more brilliant and call more upon the resourcefulness of the organist. It need not always be noisy, nor should it be designed to cover up the clatter made by the congregation leaving the church.

The chorale prelude or the hymn-tune voluntary is a splendid form for the organist to employ in the services of the Church. There are many fine chorale preludes from the pen of the great Johann Sebastian Bach. Modern composers also are turning to this form and producing some fine results, basing their works upon the familiar hymns of the Hymnal. While many of the Bach works are difficult, there are many of the modern compositions which are of but moderate difficulty. There is a fine index of such works, classified according to degrees of difficulty, compiled by Henry Coleman. The book was published by Oxford Press in 1930. The organist who is anxious to contribute to the worship of the Church would do well to consult this work.

The Church and the World Situation

A Radio Address

By the Hon. Francis B. Sayre

Assistant Secretary of State

WE ARE PRIVILEGED to be living through one of the greatest crises of our civilization. Old institutions, old beliefs, old ideals are going fast. In this revolution of thought and of life new conceptions, new beliefs, new faiths are competing relentlessly with the older beliefs which we thought were fundamental. The future is literally in our making.

It is a time of disillusionment, of loss of faith, of bitter pessimism. We have become a very practical age, and we believe in the things we can see and handle. We have built our modern civilization on materialism because of our quest for bedrock realities. We crave strength and power.

The quest for results that are practical in contrast to the cloud-built theories of earlier days seems to me altogether sound.

But doubt creeps in when we examine the record. Is our materialistic philosophy in truth producing results that are practical and that are satisfactory? If we have eyes to see and dare be honest with ourselves the results are far from reassuring. We see growing concentration of wealth and of poverty—staggering riches side by side with abject, degrading poverty. We see increasing crime. Millions of human beings are wandering the streets of our great industrial cities, hungry and unable, through no fault of their own, to find work. The demoralization that comes from idleness and public relief is eating into youth. We see profound social unrest increasing to formidable proportions, not in one, but in most of the great countries of the world. In the midst of abundance the world is multiplying poverty. . . . We are building up armaments to a point never before touched in history.

Materialism is not yielding practical results. Stark failure all along the line!

Judged by its fruits the materialistic philosophy of our present civilization is proving impractical—has notably failed in giving to us the basic essentials of life. We are beset with problems, social, economic, political, that seem well-nigh insoluble. The current ideas and beliefs which are shaping and directing the course of our civilization seem to be leading us into ever-deepening problems, more insoluble issues, more terrible crises. Social scientists, economists, statesmen, have grappled with these problems—but the solution has not come.

There is only one way that I can see to find a really effective solution of these increasing problems. Our own failures are manifest. If we would build a civilization that will be enduring, that will yield results that are really practical in creating the fundamental values which humanity must have, we must turn for the knowledge that we need to some leader who by results achieved has proved his master over life, who by his continuing power over men has proved his profound understanding of human nature and how to satisfy its insistent needs.

The one figure who stands out through the ages as the supreme Master of Life is Jesus Christ of Galilee. Other leaders there have been of transcendent power, loved also of humanity. But the teachings of these have been restricted by time and place. Only Jesus Christ probed deep enough to bring forth a body of teachings which bears the stamp of perfection for all time and for every race. Turn to Him we must if we are to save our civilization.

It is not a question of theology. It is not a matter of

mysticism. It is not an issue circumscribed by Churches or by ministers. It is not a problem for sentimentalists. It is a job for red-blooded men and women, wrestling with life's cold realities.

The time flings a terrible challenge at those who profoundly believe in Jesus Christ. We are confronted with vigorous and aggressive movements such as Communism and Fascism; much of these is in fundamental conflict with the principles and teachings of Christ.

Can we make of our faith something more than a ritual and a hope for personal salvation? Can we actually translate the fundamental teachings of Christ into a body of principles upon which to build 20th century life and to fashion a program that can save the world from its own destruction?

The coming conference at Oxford in July is an attempt to meet this challenge. Oxford is the crossroads where the forces of Christianity from the four corners of the world will meet to take common counsel how best Christianity can advance against the profoundly destructive forces which today menace the world.

God grant that those who gather there may gain new light, new understanding, and new vision from their Master, Christ!

Missions in Our Own Land

(Continued from page 38)

in the Southwest, and work to foreign-born in many cities. We hope that all the people of our own country may sometime be good citizens, self-respecting, self-supporting, worthy members of American society.

The Episcopal Church, more than some other religious communions, has seen this great and far-reaching problem and has taken steps to meet it. The Episcopal Church has many of the needed institutions, schools, hospitals, old peoples' and children's homes and in her religious orders of women and men, in her deaconesses, her city missionaries, her priests and UTO women workers, her layreaders, teachers, and Church Army officers, and men and women evangelists, has a fairly well-trained personnel. The Episcopal Church has a program and has made a good beginning. The fire has been started but it sometimes flickers for lack of fuel. Our offerings for the Church's Program placed in the right-hand pocket of our weekly envelope must be increased that the Church may worthily do this Godly, practical, patriotic work. Our offerings provide the tools of living and the way of life.

The Church early saw its task and sent missionary bishops, priests, and lay workers into the Middlewest, the Southwest, the far West, and Alaska, to bring people of all conditions, economic, social, and racial, within our borders, into relationship with Christ and into congenial and safe relationship with us common folk represented by the 30 in the hypothetical parish suggested above. It would be unwise, unAmerican, and unsafe, and above all things unChristian for us to pursue a selfish policy and support our own local parish alone. As good Churchmen every one of us will help support our parish, but, beyond that, we will also contribute to Christlike work for underprivileged and undeveloped fellow Americans. Then, some day, 300 Churchmen, representatives of all these groups, will not make an uncongenial congregation.

It may be said that this as a motive for missions is not the most exalted. Our grand compelling motive must ever be to bring the tender, healing, redeeming ministries of Jesus to everyone, however obscure, however distant.

EDITOR'S NOTE: This is the fifth article in a series on the Church's Mission. The sixth article, entitled Missions and Communism, by the Rev. E. L. Souder, will appear in next week's issue of THE LIVING CHURCH.

BOOKS OF THE DAY Edited By Elizabeth McCracken

The Most Significant Theological Book in Many Years

THE ETERNAL WORD IN THE MODERN WORLD: Expository Preaching on the Gospels and Epistles for the Church Year. By Burton Scott Easton and Howard Chandler Robbins. Scribners. Pp. xiv-321. \$2.50.

IT IS NO exaggeration to say that this is one of the most significant theological books that have appeared for many years. In the introduction the authors tell how it took form—in the “laboratory” of the classroom. It is the result of a course on expository preaching, open to graduate students and seniors, given for several years in the General Theological Seminary. In this class, Dr. Easton would provide the exegesis of the Gospel or Epistle selected for study, and would refer the students to adequate modern commentaries. The students would then produce sermon outlines on the basis of this exegesis. These would be criticized by Dr. Easton with respect to the historical treatment of the passage, and by Dr. Robbins as regards the application of the theme to the needs and problems of the present time. “After this preparation the students [many of them priests of experience] have often written out their sermons in full and preached them in the churches to which they minister. It is their belief that sermons constructed in this way have enabled them to exercise a teaching ministry, and have helped to bridge the wide and perilous gulf which today separates clergymen trained in modern knowledge of the literature and interpretation of the Christian Scriptures from laymen who have not received this training.”

That is, the ideas and suggestions contained in this book cannot be dismissed as impracticable and “academic,” for they have already been put to the test and found to be of extraordinary value. It has been shown that the modern critical study of the Bible is no barren exercise, interesting merely to experts remote from life, but quite irrelevant to present-day needs even if it were possible to convey its results to ordinary men. On the contrary, these results are of crucial importance to 20th century Christianity, and they must and can be made familiar by the average parish priest to his congregation—must be, because only so can the Bible be freed from the suspicion of being no longer of importance, and its profound spiritual values once again be fearlessly recognized and effectively appropriated to the redemption and enrichment of life.

The book is in four parts. The first, entitled *The Church Year*, traces the development of the annual cycle of fast and festival, and shows the steps, many of them curiously accidental, by which the present Prayer Book arrangement of Eucharistic lections was reached. The information here presented is substantiated by the elaborate comparative tables in Part IV, where there are set down in parallel columns, with appropriate explanatory notes, the lections in the American Book of 1928, the English Books of 1661 and 1549, the Sarum and Roman missals and the 7th Century Roman lists. This material is, of course, not intended for reproduction in the pulpit—a homiletical exercise which would be barren, not to say disastrous. It is rather to provide the minimum of liturgical information to enable the preacher to make the decisions called for in the introduction: “Liturgical preaching means that he [the preacher] is selecting from the Scriptures those sections which the Church through centuries of experience has come to regard as of especial value. This judgment of the Church is by no means infallible. For example, the Easter Gospels are unfortunate in finding their center in the empty sepulchre instead of in the Risen Lord. But the reason for this is made plain by a study of liturgical backgrounds, and the preacher is free to select a more vital theme for his Easter sermons. With this qualification, faithful following of the Christian year is of inestimable value to the preacher, giving him a variety of themes, and a coordination of them, which will save him from narrowness and idiosyncrasy.”

Further help in making discriminating use of the material provided is furnished by the liturgical notes which in each case preface the exegesis of the Epistles and Gospels for the Sundays of the Church Year, contained in Part II. This exegesis, and the accompanying application thereof to present-day needs, is

nothing short of brilliant. Adequate guidance is given to the preacher as to the extent to which it may be necessary to present to his congregation the historical background of the passage under consideration; particularly noteworthy here is the treatment of the perplexing questions raised by the Gospel according to St. John, a treatment which refuses to meet none of the difficulties and at the same time brings out with amazing skill and freshness the profound truths which the fourth evangelist has enshrined in his writing. In the application, the social implications of the Christian faith are repeatedly insisted upon, the modern equivalents of first century problems and dangers are pointed out and ways of dealing with them suggested, and the richness of the spiritual experience underlying the passages considered is briefly though penetratingly analyzed. In addition to the separate treatment of each Epistle and Gospel there is provided a general introductory section on the apocalyptic elements in Advent preaching, upon which it would be difficult, if not impossible, to improve. In Part III, the Epistles and Gospels for Holy Days are treated, though in most cases more briefly, along the same general lines.

While the avowed purpose of the book is the promotion of expository preaching—the expounding and application of connected passages of Scripture rather than of isolated texts—and the sermon themes set down presuppose such treatment, its usefulness is by no means thus limited. The preacher will find it filled with statements pregnant with significance, and providing the germ of many sermons: *e.g.*, “Measuring his individual morals against the standards set by society the average man feels little if any sense of sin. It is the business of the preacher to discredit and invalidate this standard, and to substitute for it an absolute standard of righteousness.” “The atonement is an immutable fact: Christ’s death has actually changed the universe.” “The Cross is the token of the utter rejection of lower values for heavenly.” “The liturgical theme [of the Purification] is the confrontation of religion with its Object: ‘who shall stand when he appeareth?’” Such excerpts should make it evident that the book will be useful not only to the preacher, but to all Christians, clerical and lay, for help and inspiration in meditation; and the index of Scripture passages will facilitate such a use.

There are of course points at which there will be difference of opinion as to the positions maintained by the authors, and as to the treatment they have accorded certain passages. Some, for instance, may be inclined to reject the implication on page 95 that our Lord at the beginning of His ministry was already certain that it would end in crucifixion. Others will perhaps regret that the traditions of the Virgin Birth and of the Empty Tomb were not given more detailed consideration, and some indication provided as to the lines along which the spiritual truths enshrined therein can be preserved even by those who find themselves unable to admit their factual basis. Possibly the authors will at a later date supply this and such lacks.

The authors in their introduction make the statement that “they accept the positive and constructive results of New Testament criticism as a gift of the Holy Spirit who, according to Christ’s promise, is guiding His people into all truth; they also accept without reservation the Nicene theology as a revelation to the Church by the same Spirit of the mystery of the Person of Christ, true God and true Man.” This volume gives splendid indication of the kind of preaching the laity have the right to expect from those sharing this position. The importance of the book cannot be overrated, and its authors have placed the Church under a lasting debt of gratitude. CUTHBERT A. SIMPSON.

A Layman’s Able Apologetic

WHEN HALF-GODS GO: A Sketch of the Emergence of Religions. By Charles Lemuel Dibble, D.C.L. Layman’s Library. Morehouse. Pp. 202. \$1.75.

DR. DIBBLE is a layman, a lawyer by profession, and a Catholic by conviction. He has read and thought much on the subject of the modern lack of religious belief, which he traces to skepticism as to the objective reality of God and as to the

integrity of man's soul. The problems concerning the latter belong to the domain of psychology and those concerning the former to the study of comparative religion, and with this his book is concerned, or rather, in his own words, with "the interpretation of religious history." He takes for granted, perhaps more than he realizes, that his readers will have some acquaintance with the books he himself has read and the subjects which he treats; and he does not always define his terms, as for instance in his use of the word Modernism, which he approves as "a method of investigation," that "leads not to Liberalism or Humanism, but around to Catholicism again" (p. 26).

It is obviously impossible to summarize Dr. Dibble's arguments at length. He begins with a description of Animism and *mana* and defends primitive superstitions as embodying a real religious experience. He has excellent things to say on the subject of holiness as distinct from morals or ethics; he emphasizes the search of God for man as the explanation of the search of man for God; he has a valuable chapter on Cult. He sees Christianity as the unique and final revelation of God, but not as the only true approach to God, with the conclusion "that, while all religions possess truth, Christianity judged by an objective standard is the highest and best" (p. 191).

Throughout the volume the judgments are balanced and the emphases well placed. The author ably defends his thesis that religion centers in relationship with God and is characterized by awe and worship. He voices his faith when he says, "The Christian ideal may yet rescue our civilization" (p. 138).

MOTHER MARY MAUDE, CSM.

Vida Dutton Scudder: Her Book

ON JOURNEY: An Autobiography, by Vida Dutton Scudder.
Pp. 445. \$4.00.

SELDOM does an autobiography reveal its author so clearly and with such charm as does this, the life story of one who for nearly half a century was teacher of English literature at Wellesley College, one who has been active in radical social movements for a good part of that time, one who in respect to religion has felt all the forces that impel modern people away from the conventionalities of the Church and yet has become, by way of skepticism, a humble and religious Anglo-Catholic. During all her years, Miss Scudder has been driven by two desires: for reality and for social justice. She has sought for truth, and also to escape those class restrictions which cut her off from her various brethren. And surely there have rarely been class barriers more rigid than those erected by the middle-class New England aristocracy in which Miss Scudder was bred.

Possibly most of those who read this book (and no one who wishes to understand the problems either of New England or of the modern mind can neglect it) will be interested chiefly in the development of the author's social convictions. Her dormant social conscience was aroused by Ruskin at Oxford, where she was the first American woman to enjoy its academic privileges when they were opened to both sexes. Back in America, an instructor at Wellesley, she became one of the founders of the Social Settlement Movement, seeking not so much to "share" her advantages with the "less privileged" as to gain from the workers what they might have to give. Oppressed by the visible injustices of the social system, as revealed in the unhappy lot of many of her new friends, she highly idealized the working classes and began to look, for the regeneration of society, to a Messianic proletariat. She became a Socialist (today it would have been a Communist), and mildly suffered for it. But the years brought to her a realization that the working classes are not wholly wise nor particularly righteous; and so she longs in these days for a "government by the intelligent of all classes," that there may be for man a classless world. And when she was nearly 70 she found in St. Francis, whom she had always loved, rather than in Marx, her social solution.

One has a feeling that even yet she is not quite willing to admit, if indeed she completely realizes, some of the necessary implications of St. Francis, particularly of the Stigmata. St. Francis first believed that men and women can be persuaded into righteousness merely by the power of a love revealed by them who had escaped the tyrannies of class and possessions; but later he perceived that the disease of sin is not so easily cured as that, and understood that he who loves must therefore suffer many things and be rejected of his brethren. Miss Scudder nearly says the same, in her old age, but not quite. Even yet, perhaps, despite

those things she has learned from Phillips Brooks and Bishop Hall and Bishop Brent, and greater saints than they, she feels the pull of those humanist convictions (mistaken ones but powerful) which surrounded her in a Unitarian, and later semi-Unitarian, youth. It is the same mistake that today characterizes Communists and all other secularists, a mistake about man. In point of fact, while man is good *in posse*, man is selfish and self-destructive in present fact. He is fallen man, and must be redeemed by God's outpoured love (released for him by his own repentance), before there can be peace and justice on the earth. This the Unitarian idealists did not at all believe; Communists are blind to it; outside the Church Catholic few understand it today. Miss Scudder seems to sense the truth of it, but cannot quite admit it. Despite some righteous doubts, she still too greatly puts her trust in princes, at least in Prince Demos. When one sees how far she has come from the too-simplified liberalism of her earlier days, one feels, somehow, that St. Francis will before long impart to her the fullness of his wisdom. She now rejoices in happy escape from a *bourgeois* mentality; but the equally defective proletarian mentality has still a small but persistent hold on her.

She has wholly learned, however, partly from St. Francis, more from St. Catherine of Sienna, to believe in the Church and at the same time to rely not much on Churchmen. She knows that the Church, as a visible organization at least, is not the heaven but a lump, which before it can redeem must itself be leavened by those few percipient souls who see beneath the ecclesiastical surface to the heart of God. These the Church rejects; but they redeem the Church, or rather, they furnish avenues for God the Holy Ghost to enter and redeem it. A few words may be quoted from the chapter called Foundations, to this reviewer the most thoughtful chapter in a fascinating book. There Miss Scudder says:

"Down all the generations, as when He walked the Earth, [the Church] crucifies her Lord. That is the eternal tragedy of Christendom. . . . What is the use of the Christian religion, I ask myself sadly, if it does not set us at odds with the world? Are these good clergymen, am I, the successors of the apostles who turned the world upside down? . . . Yet I am no longer accuser, but penitent; am I not a member of the Mystical Body? Is it not composed of those like me? . . . Always, through all disillusion, I feel, tender, compelling, transfiguring, the influx of Life from Above."

It is as upon beloved fellow-sinners that she looks at bishops, priests, and General Conventions. She went to one such Convention, at Detroit, the "pentecostal" one that started the Nation-Wide Campaign. With her went another brilliant Churchwoman, Ellen Gates Starr, that great co-worker with Jane Addams. Miss Starr, at the close of that Convention, joined the Church of Rome. As horrified as she at the irreligion of the doings at Detroit, Miss Scudder, so she records, almost threw over ecclesiasticism altogether to become a Quaker. One may give humble thanks that she found in St. Catherine that which kept her from that step, for many within the Church feel the need of her encouragement, that we, with her, and with St. Catherine, may still believe in "the perpetual paradox—supernatural life fostered and triumphantly revealed through a Church which crucifies the holy ones to whom it gives birth."

BERNARD IDDINGS BELL.

Neutrality

(Continued from page 41)

(3) We should determine to ship goods to both belligerents for non-combatants, especially women and children, and to use every economic weapon we have, in particular the threat of non-intercourse, to bring about that result.

(4) We should determine not to go to war except to defend ourselves against an attack upon the continental United States, Alaska, Hawaii, or the Panama Canal.

Such a policy does not pretend to cure injustice or stop aggression or keep us out of every war. It requires a faith and a determination that are at bottom religious. It requires faith that democracy, founded as I believe it is, upon a recognition of human personality, can win out in the long run. It requires a determination, in spite of provocation and insult and discouragement, to work for peace without resort to war.

NEWS OF THE CHURCH

GTS to Give Seven Extension Courses

Success of Previous Experiment Leads to Enlarged Program for Next Academic Year

NEW YORK—Seven extension courses will be offered to laymen and clergymen of the greater New York area during the coming academic year by the General Theological Seminary, according to an announcement by the Rev. Dr. C. A. Simpson, of the seminary faculty, director of the extension program. Because of the success of the experimental series of five lectures during the past spring, a more complete series of courses for the public has been arranged for the second session.

Three courses of six lectures each will be offered on Monday evenings from October 18th through November 22d—one for men, *The History of the Communion Service*, by the Rev. Dr. Burton Scott Easton; one for women, *The Place of Christ in Human Life*, by the Rev. Dr. Marshall B. Stewart; and one for men and women, *The Church and the Ministry*, by the Rev. John A. Richardson.

COURSE FOR CLERGY

Three courses of six lectures each will be given on Monday evenings from January 10th through February 14th—one for clergy, *The Preaching of the Great Christian Doctrines*, by Dr. Stewart; one for men and women, *The Religion of the Old Testament*, by Dr. Simpson; and one for clergymen, organists, and choirmasters, *Church Music*, by Ray Francis Brown, instructor in Church music at the seminary.

The seventh course, of four lectures, will be presented on Monday evenings from April 25th through May 16th, on *Religion and Mature Personality*, by the Rev. Otis R. Rice. All the courses with the exception of the first two, for which a small fee is charged, are free. Registration in advance will be required.

Members of New Committee on Strategy and Policy Appointed

NEW YORK—The Presiding Bishop before sailing for Europe announced the appointment of the National Council Committee on Strategy and Policy which with a like Committee from General Convention, if the National Council plan is adopted, will make a detailed study of the whole missionary set-up of the Church during the coming triennium for report at the General Convention of 1940.

The National Council Committee is as follows:

Bishop Stevens of Los Angeles, the Rev. Dr. Karl M. Block of St. Louis, the Very Rev. Paul Roberts of Denver, Harper Sibley of Rochester, and the Hon. William R. Castle of Washington.

Plan Oxford Conference Broadcast on Four Dates

NEW YORK (NCJC)—Proceedings of the Oxford World Conference of Churches will be broadcast to America by a trans-oceanic hook-up being arranged by the National Broadcasting Company. The conference will be described and interpreted by Dr. Walter W. Van Kirk, the well-known commentator of Religion in the News, who is heard over the NBC nation-wide hook-up on Saturdays throughout the fall and winter.

Dr. Van Kirk is secretary of the department of international justice and good will of the Federal Council of Churches, director of the National Peace Conference, and a delegate to the Oxford Conference.

A broadcast of the conference will be heard in the United States on July 13th, 16th, 20th, and 23d, at 5 o'clock, Eastern Daylight time, and possibly on other days to be announced later.

Rev. Frederick M. Adams Elected Dean of Trenton

TRENTON, N. J.—The Rev. Frederick M. Adams, rector of the Church of the Messiah and Incarnation, Brooklyn, has been elected Dean of Trinity Cathedral, this city. He will assume his duties here October 1st. He was nominated by Bishop Gardner, unanimously seconded by the cathedral chapter, and elected by the cathedral foundation.

In the diocese of Long Island, the Rev. Mr. Adams has been chairman of the department of religious education and young people's work as well as of the Church Mission of Help. He has taught in the teacher training classes of the diocese and been a special lecturer in the Epiphany talks.

Born in 1894, Dean Adams was educated privately and later was graduated from the University of Michigan. He did graduate study at Harvard and then received his ecclesiastical training at the Episcopal Theological School, Cambridge, Mass. He also took post-graduate work at Oxford University, England, at the Sorbonne and the University des Annales, Paris, and at Western Reserve University in Cleveland and Columbia University, New York City.

Lutherans Condemn Intercommunion

OMAHA, NEBR. (NCJC)—The Evangelical Lutheran Augustana Synod of North America, in the opening business session of its 78th annual convention here, reaffirmed its rule restricting "Lutheran pulpits to Lutheran pastors and Lutheran altars to Lutheran communicants," and administered sharp rebuke to pastors who participate in union services with other faiths.

Ask Further Laxity in Marriage Canon

Marriage and Divorce Commission Advocates Giving Bishops Broad Powers to Permit Remarriage

NEW YORK—Further laxity in the position of the Episcopal Church with respect to marriage and divorce and particularly with respect to the remarriage of divorced persons, is advocated in a proposed addition to Canon 41 of the Church, the Marriage Canon, which with certain very general restrictions seeks to place in the hands of each individual bishop complete authority to decide whatever questions may arise.

The suggestion comes from the Commission on Marriage and Divorce of General Convention of which Bishop Page of Michigan is chairman. It was approved at a session of the Commission held in New York City which was attended by Bishop Page, Bishop Johnson of Colorado, Bishop Scarlett of Missouri, the Rev. Dr. Percy G. Kammerer, the Rev. Dr. Howard C. Robbins, the Rev. Dr. Frank H. Nelson, the Rev. Vesper O. Ward, Messrs. Origen S. Seymour, Roland S. Morris, and John M. Glenn.

Other members of the Commission as listed in the *Living Church Annual* are Bishops Matthews of New Jersey, Davis of Western New York, and McDowell of Alabama; the Rev. Dr. Frederick C. Grant of Chicago, the Rev. Dr. Burton S. Easton of New York, and Joseph H. Beale of Massachusetts.

The Commission on Marriage and Divorce will present a formal report at General Convention.

While other recommendations dealing with detail of the canon will be made it is accepted by the Commission that its proposal of the addition of the above suggestions to Canon 41 will be the central feature of the debate and ultimate action. The language of the proposed legislation is as follows:

"VIII. Any person whose former marriage has been dissolved for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to the Bishop of his or her diocese for permission to marry another person; and nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit such remarriage if, in equity and good conscience, he shall choose so to do. However, before such permission is granted by the Bishop, he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the previous and proposed marriage, and must determine whether the spiritual welfare of the parties thereto, and of society, will be served by the proposed marriage."

(Continued on page 54)



OLD CHRIST CHURCH

Built in 1791, Christ Church, Ball's Town, N. Y., was rebuilt in Ballston Spa in 1817, and served as the parish church until 1862.

Church Institute School Receives Gift of \$25,000

NEW YORK—The Fort Valley School at Fort Valley, Ga., has received an anonymous gift of \$25,000. Of the total amount, \$15,000 is to be set aside for endowment and \$10,000 will be used for current needs, including the completion of the Robert W. Patton Building for home economics.

Smaller in amount but significant in spirit is a gift of \$114 from the student body of St. Mark's School, Birmingham, Ala. The boys and girls heard that the school would have a deficit of \$200 in operating expenses and on their own secured the amount they presented on commencement day to the Rev. Dr. R. Bland Mitchell, president of the board of trustees.

Fort Valley and St. Mark's are among the schools directed by the American Church Institute for Negroes.

Many at Salina Young People's Conference See First Service

SALINA, KANS.—Sixty-two young persons of the missionary district of Salina attended the young people's conference at St. John's School, Salina, June 8th to 12th. A number of the group represented isolated points in the district where resident clergymen are not available and who, for the first time, saw services of the Church other than in private homes.

Courses were taught by the clergy of the district. Dean Vinnedge of Salina acted as chaplain and Lt. George Evans, commandant of St. John's School, was in charge of recreation.

A class of three young people from scattered points in the district was presented to the Bishop for Confirmation.

Christ Church, Ballston Spa, N. Y., Marks 150th Anniversary of Existence

BALLSTON SPA, N. Y.—Christ Church, Ballston Spa, celebrated on June 27th its admission to union with the convention of the diocese of New York on June 27, 1787. It is now part of the diocese of Albany.

In its 150 years of history the parish has seen many changes. It was begun in the old settlement of Ball's Town and the church was later moved to the newer village of Ballston Spa following consolidation with St. Paul's parish there in 1817. The Rev. George Worthington, later Bishop of Nebraska, was rector of the parish from 1864 to 1868. Six young men of the parish have entered the ministry.

The anniversary sermon at the service on June 27th was preached by the Ven. Guy H. Purdy, Archdeacon of Albany. After the service motor cars carried members of the congregation to the site of the original church, four miles distant.

In the week of September 19th to 26th the principal celebration of the anniversary will be held in connection with the dedication festival. Bishop Oldham of Albany will take part, confirming a class to be presented by the rector, the Rev. Charles E. Hill, and there will be an historical exhibit of relics of Christ Church. W. A. Andrews is preparing an historical sketch of the parish, which will be presented at a meeting on the 21st, and the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, Trinity parish, New York, will officially represent his diocese and parish, with which Christ Church had intimate connections throughout its early history.

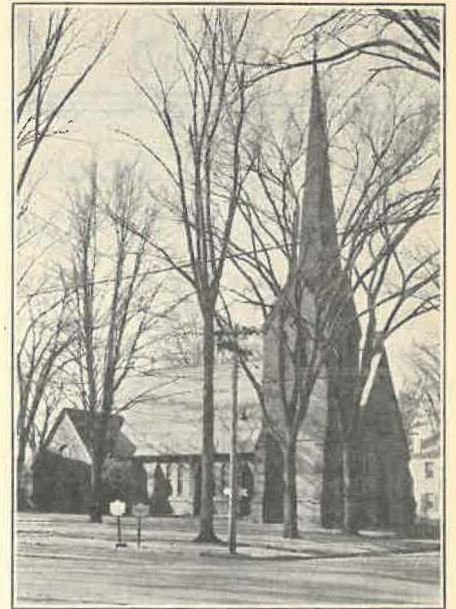
Vancouver Apartments Presented to Diocese of New Westminster

VANCOUVER, B. C.—Miss Gertrude Farmer of England and George Beggs of Fort Worth, Tex., trustees under the will of the late Edward Disney Farmer, Texas cattleman and Churchman, have awarded the Granville Mansions apartments of this city to the diocese of New Westminster, according to announcement by the Very Rev. Dr. Ramsay Armitage, Dean of Christ Church Cathedral here.

The income is to be used to continue the broadcasting of the services of the cathedral, for extension of the chancel as a memorial to Mr. Farmer, to form a capital fund for Vancouver Missions to Seamen, and, after these have been cared for, to supplement the general purpose fund of the diocesan synod and the synod's funds for superannuated clergy and their widows and children, and to aid such other charitable and worthy purposes as the synod may decide.

Noon Services Rouse Attention

LOS ANGELES—The daily noon services of intercessory prayers and thanksgiving held at St. Columba's Chapel of St. Paul's Cathedral, conducted by the layreaders of the diocese, are being largely attended and are attracting considerable attention in the local press.



PRESENT CHRIST CHURCH

The present Ballston Spa church building was built in 1862, and consecrated by Bishop Horatio Potter on June 11, 1867.

"God-Shelf" Feature of Model Japanese Kitchen

KYOTO, JAPAN—One of the large department stores of Kyoto is displaying a model Japanese kitchen, equipped with electric icebox, gas stove, kitchen cabinet, and so on. On the walls hang an electric clock, a thermometer, and a small, but complete "god-shelf" for the spirit of the deity that presides over kitchens. The shelf (which is really a small Shinto shrine), is complete with miniature lanterns and dishes for the food offerings.

Foreigners traveling in Japan are interested to see that on the roof of every important building—whether bank, department store, or office building—there is always a Shinto shrine dedicated to Inari, the goddess of fertility, whose messengers are the foxes. This same goddess usually has a shrine close to the entrance or in the kitchen of most Japanese restaurants.

St. Luke's Church, Bustleton, Wins Volunteer Choir Contest

PHILADELPHIA—The choir of St. Luke's Church, Bustleton, of which the Rev. John W. Norris is rector, advanced to first place among the volunteer choirs of the diocese of Pennsylvania in the volunteer choir competition held on June 12th at St. James' Church.

This was the second year in which such a competition was conducted by the diocesan commission on Church music. The judges of the contest were Messrs. H. Alexander Matthews, Ray Brown, and Willie Richter.

The choir of St. Mark's, Frankford, winners in 1936, dropped back to second place, and that of St. Paul's, Aramingo, placed third. Six choirs participated as compared with 10 of the year before. Bishop Taitt presented the winners with the plaque donated by him a year ago.

Completion of Annex to Hospital Marked

St. Barnabas', Kyoto, Celebrates Addition of Chapel, 10 Patients' Rooms, and Nurses' Quarters

KYOTO, JAPAN—On June 26th at St. Barnabas' Hospital, Osaka, a ceremony was held to celebrate the completion of the new annex which contains a chapel, a unit of 10 rooms to be used for patients, and a living apartment for the two foreign nurses of the hospital staff.

This day was chosen because it is the anniversary of the opening of the main hospital building in 1928, although the cornerstone was laid on St. Barnabas' Day in 1923.

Of the present staff, 10 members only were employed by the hospital in 1928. Included in the 10 are Miss VanKirk, directress of Nurses, Dr. Hirota, head of the dental department, two members of the office staff, two of the engineer's department, two of the Japanese head nurses, and two pharmacists.

Since 1928 there has been a startling growth in the hospital income and in its capacity for service. For the first five years it struggled along with a large annual deficit, but since that time there has been a steady increase in its earned income until now, with small aid from America, it is able to balance its budget.

Third Forward Guide Published

CINCINNATI—A *Better Economic Order*, No. 3 of the Forward Movement guides, is now available. This guide is expected to prove very helpful in answering the questions: "What can the Church do about the present economic crisis?" and "What can individual Christians do?"

Clergy Training Institute to be Held in Cincinnati From October 11th to 14th

NEW YORK—From October 11th to 14th in Cincinnati the National Council's Social Service Department and the Cincinnati Graduate School of Applied Religion are cooperating in offering a clergy training institute.

Four lectures on each of five subjects will be supplemented by a "clinical session" held in the place most appropriate to the subject; thus, the clinical session on Marital Relations will attend a hearing in the Court of Domestic Relations; the section on Delinquency and Crime will hold clinical sessions in the Probation Department of the Court of Common Pleas and in the Juvenile Court.

Other subjects are: Family Case Work, Mental Hygiene and Psychiatry, Labor Relations. A sixth section, as previously announced, will consider Child Welfare and Children's Institutions.

The speakers are professional men and women on the staff of social agencies or institutions in their respective fields.

Further information as to speakers, and lecture titles, registration, etc., may be had from the Social Service Department, 281 Fourth avenue, New York, or from the Rev. J. F. Fletcher, 634 Oak street, Cincinnati, Ohio.

Rector's 30th Year Observed

PHILADELPHIA—The 30th anniversary of the Rev. E. Sydnor Thomas' entrance into Holy Orders and rectorship of St. Barnabas' Church, Germantown, was observed on June 11th.

At 6:00 A.M. there was a corporate Communion of the parish. The monthly meeting of the clericus was at 3:00 P.M. A dinner to the clergy and their wives, also to some of St. Barnabas' staunch friends, was at 6:00 P.M. Bishop Taft of Pennsylvania was guest of honor.

Clergy are Urged to Follow up Baptisms

Bishop Hulse, in Address to Cuba Convocation, Deplores Scarcity of Confirmations

HAVANA, CUBA—In his annual address to convocation, June 18th, Bishop Hulse mentioned benefits derived from the Forward Movement but cautioned the clergy to follow up families where baptisms or other ministrations had been performed.

"The increase in the number of baptisms raises some disturbing questions," he declared. "Every time we baptize a child we assume the responsibility of seeing that he is brought up to live a Christian life. It becomes our obligation to see that he is instructed in religion and at the proper time brought to Confirmation and the Holy Communion."

"In the year 1923 there were reported 301 infant baptisms. The majority of these should have been confirmed this year. But we only had 325 confirmations. What became of the others?"

"We are in touch with over 14,000 baptized persons, and yet only report 3,732 communicants. We must do something to reduce that discrepancy. I would not have you decline to baptize children; but I think that the time has arrived when we must give more attention to instructing those who are already baptized than to wandering far afield in search of more children to baptize."

It was evident at the sessions that the Church in Cuba has progressed, judging by the spirit of quiet confidence pervading and the various offerings, larger than usual. The United Thank Offering will be the largest to date, the fund for the endowment of the episcopate as well as the quotas for convocation expenses and missionary apportionments exceeded those of other years.

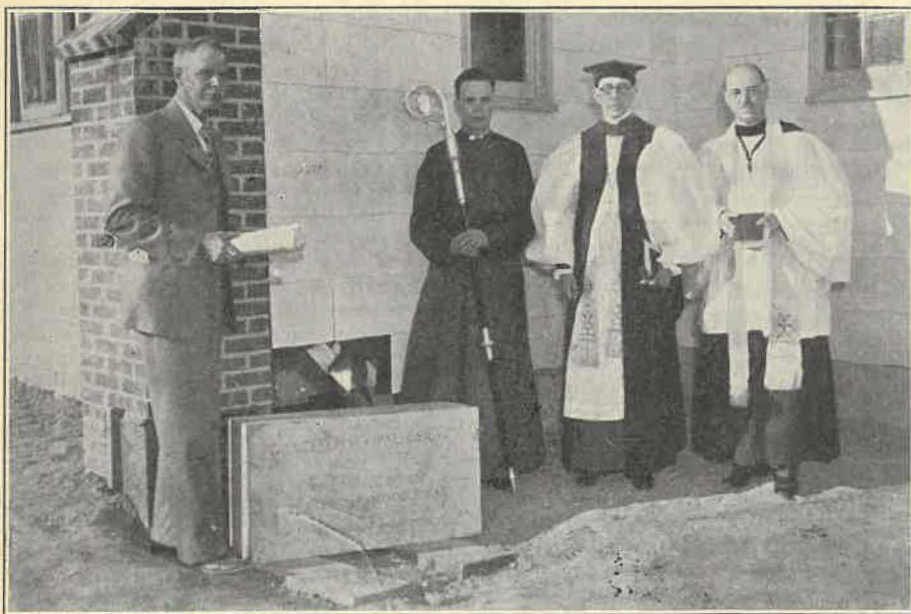
Dean Blankenship was again elected deputy to the General Convention with the Rev. Ramon Cesar Moreno as alternate. George H. Knight was elected lay deputy and W. L. Platt alternate.

Mrs. H. R. Hulse will be the delegate to the Woman's Auxiliary Triennial and Señora Nohemi Diaz de Gonzalez the alternate.

Conference at Prescott, Ariz., Attended by 175 Young People

PHOENIX, ARIZ.—The Arizona district conference at Prescott, held from June 7th to 18th, brought together 175 young people. A group of Navajo Indians and Mexicans from the district missions lent color to the group.

The session included courses on Church History, by Bishop Mitchell; St. Paul's Epistles, by the Very Rev. Edwin S. Lane, Dean of Trinity Pro-Cathedral of this city; and Old Testament Prophets, by the Very Rev. Paul Roberts, Dean of St. John's Cathedral, Denver, Colo. Courses on the Woman's Auxiliary and Young People's Fellowship were given by Miss Eleanor Deuel of the national Woman's Auxiliary; Symbolism, by Mrs. C. E. Huntington; Pageantry, by the Rev. E. W. Henshaw, and Music and Architecture, by the Rev. H. B. Moore.



LAYING CORNERSTONE OF GRACE CHURCH, GAINESVILLE, GA.

Grace Church was destroyed by a tornado last year, and rebuilding was begun this spring. Left to right in the picture are E. N. Howard, senior warden, James Duncan, Bishop's assistant, Bishop Mikell of Atlanta, and the Rev. Geoffrey C. Hinshelwood, rector of the church.

New Novice Admitted by L. I. Sisterhood

Community of St. John Evangelist
One of Earliest Orders; Members
Engaged in Hospital Work

BROOKLYN, N. Y.—Miss Josephine Maria Doppler was admitted as a novice in the Community of St. John the Evangelist on St. John Baptist's Day, June 24th, in the sisters' oratory at the Church Charity Foundation, in Brooklyn. The Rev. Charles Henry Webb, chaplain of the sisterhood, officiated by direction of Bishop Stires.

Miss Doppler was born in Vienna, came to the United States about 12 years ago, and has been a visitor in the sisters' house for nearly a year past, testing out her aptitude for the work which the sisters do. She will be known as Sister Josephine.

The Community of St. John the Evangelist is one of the earliest in the American Church. It has an interesting history, and though few in numbers its members do a valuable work. The sisterhood began in 1872, with the admission of four women as "deaconesses." This was done on Quinquagesima Sunday, in that year, by the Rt. Rev. A. N. Littlejohn, Bishop of Long Island, in St. Mary's Church, Brooklyn. Others were added to the number from time to time. On June 6, 1872, incorporation was effected with the title of Deaconess Society of the Diocese of Long Island. These "deaconesses," individually known as Sister Julia, Sister Emma, etc., worked in the various departments of the Church Charity Foundation, in Brooklyn; that is to say, in St. John's Hospital, where some of them were supervising nurses, in the home for the aged, and in the orphanage. The term "deaconess" and "deaconess society" were gradually dropped in favor of the terms "sister" and "sisterhood," and in 1888 a formal reorganization was ef-

Billings, Mont., Church Damaged in Cloudburst

BILLINGS, MONT.—Damage to the extent of \$1,500 was incurred by St. Luke's, Billings, from a cloudburst which flooded the entire city. A new piano in the parish rooms and a considerable quantity of furniture was totally ruined. The Rev. C. A. Wilson is rector.

fect, and the Sisters of the Community of St. John the Evangelist were definitely "set forth and established" by Bishop Littlejohn. A new incorporation was secured under this title.

The sisterhood has never been large in numbers; the maximum ever attained at one time was 17. At present the sisters number six, including the novice recently admitted. Their work is in St. John's Hospital, and is both religious and social. They assist the hospital chaplain in personal interviews, in daily prayers in the wards, and in bedside administration of the Holy Communion; they serve as Altar guild in the hospital chapel; one of them, with long experience in social service, heads the social service of the hospital, with trained full-time social workers and a corps of part-time volunteers. The sisters have their own house, adjacent to the hospital, and in it their own oratory, where their daily offices are said. The present superior is Sister Catharine.

Western North Carolina W. A. Elects Convention Delegates

HENDERSONVILLE, N. C.—The Woman's Auxiliary of the diocese of Western North Carolina held its annual meeting at the Kanuga Conference Center on June 11th and 12th. Mrs. C. C. Dawson presided in the absence of Mrs. T. J. Woolridge, the president. Miss M. I. Marston, national educational secretary of the Woman's Auxiliary, addressed the meeting on the Church's work in the mission fields of the Orient. Delegates to the triennial meeting were elected as follows:

Mmes. T. J. Woolridge, R. E. Gribbin, Charles Kistler, S. E. Elmore, and F. W. Ewbank. Alternates are Miss Lucy Fletcher, Mmes. Lewis Cutlar, W. H. Wagner, Jessie Lockaby, and C. C. Dawson.

New Organ for Rochester Church

ROCHESTER, N. Y.—St. Simon's Church for the Colored people of Rochester, the Rev. F. L. Brown, priest in charge, has been the recipient of an anonymous gift of \$2,000 which completes its organ fund. An instrument is being purchased and will be installed during the summer months.

Graduate School to be Held

SEWANEE, TENN.—Sufficient registrations have been received to assure the holding of the summer graduate school of theology, July 26th to August 28th, at the University of the South, according to announcement by the Rev. B. F. Finney, vice-chancellor.

New Stress on Rural Work in North Texas

Ministry of Church to Scattered
Congregations Advances; Chapels
Built, Regular Services Held

AMARILLO, TEX.—Rural work in the district of North Texas is advancing steadily, as the result of renewed emphasis upon this branch of the Church's mission by Bishop Seaman and the clergy and laity of the district.

After 26 years of monthly services at Spur as the guest of the Methodist and Presbyterian churches, the inn, and the bank, the Episcopal Church has erected and dedicated Trinity Chapel there, offering a consecrated sanctuary for worship to the community and people from the surrounding farms and ranches, and built so that the sanctuary may be closed off and the building used as a parish house.

The Rev. J. Hodge Alves with the cooperation of his congregation in Lubbock, friends in the Texas Technological College, and residents of Ropesville in Hockley county, has opened up that county to the rural work program of the Church. Regular Sunday afternoon services are held there and some of the people drove in about 30 miles for the Easter services at Lubbock.

The Rev. W. P. Gerhart is steadily building up the rural constituency about Baird, whose regular Sunday afternoon congregations are drawn from a radius of 30 miles. The members of the junior choir from Abilene, 20 miles away, have made these services a project, and friends are contributing to an organ fund.

The Rev. P. Walter Henckell still ministers to a widely scattered rural group centering in the two missions at Midland and McCamey, where chapels have been erected in recent years, and in his parish church at Big Spring, one of the oldest churches in the district.

Borger is the latest center to develop a congregation widely scattered, and the Rev. Robert J. Snell of Pampa is leading the congregation of St. Peter's in Borger in a building project which, if it can obtain some outside help, will soon enable our people to move from a mortuary chapel into a little chapel designed for such uses as the one at Spur.

St. Matthew's, Pampa, now numbering more than 60 communicants, many of them in scattered oil fields, developed from such a combination chapel patterned somewhat after the Red Dragon Club House of Alaska built years ago. Added features have grown out of Bishop Seaman's knowledge of the needs of the Church in the sparsely settled sections of Texas, his native state.

The rural church that still holds the palm for loyalty and sustained organization is that of St. Michael and All Angels in Shamrock, whose people are scattered all over Wheeler county, ministered to by the Rev. Newton C. Smith of Clarendon. It was extensively described some time ago in Dr. Goodwin's volume, *Beyond City Limits*.

HOTEL DENNIS

ATLANTIC CITY

HIGH IN
BEACH FRONT
FAVOR

Enjoy the luxury of an exclusive beach now colorful with bright shades and cabanas . . . sun decks overlooking Boardwalk and Garden Terrace . . . spacious rooms with sea-water baths . . . delicious cuisine featuring fresh products from Dennis farms. All outdoor sports. Inviting rates.

WALTER J. BUZBY, Inc.



"Celluloid Service" is Held in England

"First Religious Talking Service" Aims to Attract "Church-Shy"; Other English News

LONDON—The use on an ambitious scale of religious films as a means of attracting the "church-shy" is urged with vehemence in some quarters, and on June 6th, what is described as "the first religious talking film service" was held at a large cinema in the heart of London, before an audience of 1,500.

The Rev. Brian Hession, youthful vicar of Holy Trinity, Aylesbury, conducted the film service, reading the Lesson from Isaiah in "close-up." He was also present in person to receive the "congregation" in the cinema lobby. Three hymns were sung, "Praise, my soul, the King of Heaven," "Jesu, Lover of my soul," and the inevitable "Abide with Me." The "sermon" was the film version of *The Passing of the Third Floor Back*, with an introduction by the Rev. Mr. Hession instead of the usual preliminaries.

It has been pointed out that the promoters of "celluloid" services may do an admirable work in attracting people to Christianity; but they ought to make it clear that attendance at a film, however uplifting and spiritual its character, is not the same thing as worship.

LIVERPOOL "UNION SERVICE"

Liverpool Cathedral is famous, not only because it is one of the most ambitious examples of ecclesiastical architecture the century has produced, but because of the variety of the services held within its walls. In their zeal for Christian unity, the authorities are apt to borrow the ideas of the Christian Scientists, and to imagine that the wounds of Christendom can be healed by pretending that they do not exist.

On June 6th, representatives drawn from all religious bodies in Liverpool calling themselves Christian, the Roman Catholic Church excepted, took part in a service "of worship, of prayer and praise, and of affirmation of the deep unity which exists, with solemn recollection of representative Christians who have striven to increase it." In the service, which was broadcast by the British Broadcasting Corporation, 173 congregations were represented.

EXPENDITURES FOR MISSIONS

On the back cover of the *Advancing Church*, the fifth Unified Statement of the work of the Church overseas, issued by the Missionary Council June 17th for presentation to the Church Assembly, there is a diagram showing the national expenditure on various items. Among other things, it reveals that the amount spent annually by Christians in Britain on Anglican missions overseas is about £1,000,000—the amount of the national expenditure on fireworks, and one-fiftieth of the national expenditure on cinemas, or on chocolates and sweets.

Program of Galilee Summer School Center Announced by Bishop Jenkins of Nevada

RENO, NEV.—The summer program for Galilee, site of the Nevada summer school grounds, has been recently announced by Bishop Jenkins of Nevada. The camp will be host to the youth conference of the Eighth province for the second time, as well as for the annual convocation and summer school of the district of Nevada. The camp for grammar school boys and girls inaugurated last year and which proved so successful, will be extended to a 10-day camp this year, by popular demand.

Members of the faculty for the summer program will include the Very Rev. Eric Montizambert, Dean of the Cathedral in Laramie, Wyo.; the Rev. Canon L. D. Gottschall of the diocese of California; the Rev. David W. Graham and Mrs. Thomas Fleming, Jr., of the diocese of Los Angeles; Mrs. Chester Root, provincial vice-president of the Girls' Friendly Society; Miss Cecelia Carey, director of child welfare work in Nevada; Mrs. Alice B. Marsh of the University of Nevada; Miss Muriel Silk of London, England; and the Rev. A. L. Schrock, the Rev. H. R. Baker, and Deaconess Eleanore I. Sime, R.N., all of the district of Nevada.

The schools are all held under the leadership of the Bishop of Nevada. Dr. C. W. Silk, who has acted as camp physician for some years, will be back in this country from a year in England and will again act in that capacity. Registrations are in charge of Miss Ruth Jenkins, bishop's secretary, at Lake Tahoe, Bijou, Calif.

Courses to be offered at the summer school include: Prophet, Priest, and Teacher; What a Churchman Should Know; Projects in Religious Education; A Child Welfare Program in Rural Communities; Missionary Travel Talks; The Life of St. Paul; and Youth Problems Discussed.

On the Sunday during the summer school it is expected that there will be two ordinations to the priesthood, in the outdoor chapel at Galilee, when all the clergy from the district will be present.

New Head for Ascension School

NEW YORK—The Rev. Theodore Patton, priest in charge of St. Peter's Church, Rosedale, L. I., is to assume the duties of headmaster of Ascension Day School and will begin his residence on Staten Island on August 1st.

The Rev. Mr. Patton has had considerable experience in the field of education and has been interested in the development of Church schools for some years.

Fr. Nobes to Visit America

MANILA, P. I.—Word has been received by cable that the Rev. C. E. B. Nobes, on furlough from the Philippines, was discharged June 11th from the hospital at Penang, Straits Settlement, after being confined there several weeks. He expects to proceed on the *S. S. Chinese Prince* for New York, arriving the latter part of July.



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Russian Church Full of Vitality, Report

Information Included in Survey of Orthodox Affairs Shows 20,000 Congregations Still Active

LONDON—New light is thrown on recent developments in the Russian Orthodox Church and on its remarkable vitality and resilience in spite of years of persecution in what must be the most complete and informed survey of its affairs to be issued since the revolution in 1917. This report is included in the *Second Survey on the Affairs of the Orthodox Church* (1s. 6d.), published June 12th for the Church of England Council on Foreign Relations by the Press and Publications Board of the Church Assembly.

The survey also contains an account of the various other national, autocephalous branches of the Orthodox Church seen against their historical background; a summary of the important first conference of Orthodox theological professors held this year [L. C., February 6th], which "will serve to emphasize the desire of the Orthodox Church to adapt itself" to the needs of the present day; and an important criticism by the Bishop of Gloucester on the concordat between the Yugoslav government and the papacy, which is now before the Yugoslav parliament [L. C., June 5th].

The following extract from the survey relating to the present position of the Church illustrates the important information here made available for the first time:

"During the early months of 1937, the Soviet Russian press called attention to the existence of 30,000 'religious societies' in the Soviet Union. Since the Orthodox have constituted about two-thirds of the population, one may consider that of this number the proportion belonging to this confession must be about 20,000. This may be compared with the 50,000 Orthodox parishes in Russia at the outbreak of the war. Probably the proportion is larger, for the former Roman Catholic population is now largely in present-day Poland and the number of Lutheran and sectarian congregations, the synagogues, mosques, and other places of worship of the non-Christian communities was never great in proportion to Orthodoxy.

"What has become of the Orthodox parishes? They were largely closed in the process of socialization. In Samara province, for example, only 325 of the 2,200 churches, chapels, mosques, and the like are open in 1937.

ESTIMATE NUMBER OF CLERGY

"No figures have been published giving the present number of clergy. There must be at least one priest for every parish, and some of the city parishes are known to have two, three, or even ten or more. One may take the number of active parish clergy to number perhaps 21,000 to 25,000. Reports are current of wandering priests or friars, but it is impossible to judge their number. It is reported that there are eight metropolitan provinces, with probably as many as 150 bishops aside from those still in prison or exile. A reliable report gives the number of Orthodox clergy—bishops and priests—in prison or prison camps at May, 1936, as slightly over 7,000, with the remark that this figure does not include those in exile, that is, banished but not

**Committee for Catholic
Action Formed on Coast**

LOS ANGELES—At the conference of Catholic Churchmen held at Seattle, Wash., in connection with the synod a committee for Catholic action in the province of the Pacific was appointed, consisting of the Rev. E. C. R. Pritchard, Seattle, Wash., chairman; the Rev. R. F. Ayres, Portland, Ore.; the Rev. B. L. de Maré, Winnemucca, Nev.; the Rev. Seth C. Hawley, Stockton, Calif.; the Rev. Paul B. James, Seattle, Wash. (secretary); the Rev. Philip Nelson, Pullman, Wash.; the Rev. Charles P. Otis, SSJE, San Francisco, and the Rev. M. K. P. Brannan, Los Angeles. The purpose of the committee for Catholic action is to establish communication among Catholics resident in the province, promote the Catholic faith and practice, and to arrange for conferences, congresses, and retreats.

in prison; the number of these may be rather large. In any case, it is possible thus to account for about 30,000 to 35,000 clergy. The prewar number was about 150 bishops (53 dioceses), 54,000 priests, aside from deacons and psalm readers. A few priests have been ordained since the revolution, but in the absence of theological schools, except the short-lived renovated or synodal school, these must probably be numbered in scores rather than in hundreds. Lists of priests renouncing orders have often been published throughout the Soviet period, sometimes 15 or 20 on a single list. A great number must have died in natural course during 20 years, and many more have been killed or died of privation.

"If one is to judge by current articles in the Soviet press, one must recognize that there is a striking vitality about Church life there. For some years the Church has seemed to be barely holding on. Now there come reports of numerous applications to the authorities to reopen closed churches. There are other evidences as well of the persistence of faith. This is contrary to the frequent characterization of the Orthodox Church as petrified; it makes one look deeper into the currents of life of this communion. Perhaps, in the past, external phenomena have drawn so much attention that more vital features have been overlooked."

**Celebrate 330th Anniversary
of First Service in America**

WASHINGTON—On June 13th, the 330th anniversary of the first religious service known to have been held on the American continent by White settlers, at Jamestown, Va., a large group of men and boys from several states gathered for a celebration of Holy Communion at the Robert Hunt shrine in Virginia. About 150 men and boys from Washington made the pilgrimage to Williamsburg and to old Jamestown.

The pilgrimage was under the auspices of the Brotherhood of St. Andrew. The Rev. Dr. H. S. Wilkinson, rector of St. Thomas' Church, Washington, and the Rev. Dr. William A. Goodwin, rector of Bruton parish, Williamsburg, Va., were leaders. The visitors were entertained over night at William and Mary College, Williamsburg.

**New Laws Aid Drive
on Social Disease**

**Several State Legislatures Pass
Laws Requiring Medical Tests of
Couples Intending Marriage**

NEW YORK—The movement for requiring medical tests for syphilis and gonorrhea of couples intending marriage has found notable success within the past few weeks, according to reports by NCJC News Service.

The New Hampshire state senate on June 23d approved the marriage blood test bill already passed by the house of representatives, with an amendment calling for the measure to take effect next year on October 31st. The senate also voted for establishment of a seven-man commission appointed by the governor, to study social diseases and report findings, with recommendations, to the next legislature.

New Hampshire's bill provides a \$60 penalty for each person who falsely procures a marriage license without having first submitted to a physician's test for syphilis. The senate eliminated the requirement of tests for gonorrhea and sent the bill back to the house for concurrence.

The Michigan legislature in the closing hours of its 1937 session passed a similar measure, which was sent to the governor for his signature. Fifteen days before marriage prospective brides and grooms must obtain a physician's certificate of their freedom from social disease. A measure designed to stimulate instruction of school children in social hygiene, specifically barring reference to birth control, was also passed by the legislature.

In Illinois a law requiring certificates of freedom from venereal disease of both women and men applying for marriage licenses went into effect July 1st. Wisconsin, the pioneer state in requiring such a certificate from men, has extended the requirement to women, effective August 1st. Connecticut also has such a law.

**Women's Part in Reunion Viewed
by Catholic Women of Newark**

NEWARK, N. J.—At the annual meeting of the Catholic Women's League of the diocese of Newark, held at Grace Church parish house here, the Rev. William J. Alberts discussed The Episcopal Church and the Reunion of Christendom, with special relation to the part that women play in the working out of the divine plan for unity.

The league adopted congratulatory resolutions addressed to Miss Katherine Finch, a member of the committee on constitution, who entered the Convent of St. John Baptist at Mendham, N. J., on June 1st.

Officers elected for the year were: president, Mrs. William Islieb, Paterson; vice president, Mrs. Floyd Chadwick, Teaneck; secretary, Miss Bertha E. Nagel, Dumont; treasurer, Miss Helen Stonebrink, Clifton; spiritual advisers, the Rev. Thomas L. Brown, Paterson, and the Rev. J. Anastasi, Hackensack; executive council, the officers, and Mrs. Ralph T. Barry and Mrs. Violet W. Hofman, both of Hackensack.

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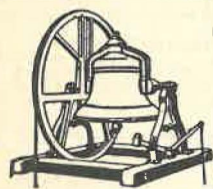
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Western Michigan Stresses Use of Churches in Resort Area Along Lake Michigan

GRAND RAPIDS, MICH.—With full expectation that the summer resort season in western Michigan will pass all records of recent years, the diocese of Western Michigan has made extensive plans to care for the large number of Church people who come to the Lake Michigan resorts.

Bishop Whittemore has been successful in having clergy in all the summer chapels and churches and he hopes that Church people will make themselves known and will join in the Church work during the summer season. The clergy in the resort section of the diocese are as follows:

St. John's, Harbor Springs—The Rev. H. P. Krusen of Manistee during July and Bishop McCormick of Western Michigan in August.

Christ, Charlevoix—Bishop Essex of Quincy during July and August.

St. John's, Onkama—The Rev. D. V. Carey of Grand Rapids during July and August.

All Saints', Saugatatum—The Rev. C. M. Farney and the Rev. E. T. Kneebone in July, and the Rev. J. E. Allen of Allegan in August.

Grace, Ludington—Knight W. Dunkerly, a recent graduate of the General Theological Seminary, who will be permanently in charge of this parish.

Holy Trinity, Manistee—The Rev. F. C. Price of Peoria, Ill., in July.

St. James', Pentwater—Bishop McCormick, Mr. Dunkerly, and Bishop Whittemore in July, and the Rev. William Burrows of Indianapolis, Ind., in August.

Grace, Holland—James Johnson, a student in the General Seminary.

Epiphany, South Haven—R. Allen Lewis, a candidate for Holy Orders, who will be permanently in charge after his ordination.

St. Matthias', East Rochester, Begins Wide Rebuilding Program

ROCHESTER, N. Y.—During the summer months, St. Matthias', East Rochester, is beginning a program of rebuilding its church, as a result of gifts from the children of the diocese, a local campaign for funds, and the release of a trust fund held by the diocese for the purpose of church building created years ago through the sale of an old church building in the neighboring town of Union Hill.

Under the able leadership of the missionary in charge, the Rev. Kenneth F. Urquhart, a long-time program for rehabilitation of the plant has been undertaken to consist of four steps: a complete new roof to the building; a new façade and entrance; a new sanctuary of two new bays at the east end; and a complete new exterior probably of stucco. The first two steps, made possible by these gifts and funds, will be accomplished this summer.

Blaine B. Coles Joins Commission

PORTLAND, ORE.—Blaine B. Coles, chancellor of the diocese of Oregon, has accepted his election as an associate member of the Forward Movement Commission. He is a resident of Portland.

NECROLOGY

† May they rest in peace. †

CHARLES SCOTT WARE, PRIEST

MEMPHIS, TENN.—The Rev. Charles Scott Ware, senior priest of the diocese of Tennessee, died at his home here June 26th, aged 82 years.

He was born in Jackson, Miss., February 22, 1855, the son of Thompson Parish Ware and Sallie Smith Ware. His education was private.

Mr. Ware was ordained deacon in Mississippi by Bishop Thompson in 1887, and priest in Minnesota by Bishop Gilbert in 1888. After seven years of missionary work in Minnesota he came to Tennessee in 1894 as rector of St. James' Church and St. Katharine's School in Bolivar. In 1902 he became rector of St. Peter's Church, Nashville, remaining until 1910, when he returned to Bolivar and continued there until his retirement in 1923.

After retirement he served as chaplain to the Memphis local assembly of the Daughters of the King, rendering occasional ministrations in various city institutions, until about a year ago when increasing infirmity compelled him to desist.

He married in Minnesota in 1888 Miss Mary Maddison, who survives him, with three children and two grandchildren, all of Memphis.

Burial was from St. James' Church, Bolivar, with the Rev. James F. Plummer, rector, officiating.

HETTIE G. LYON, DEACONESS

CHICAGO—Deaconess Hettie Gertrude Lyon, of the city missions staff, died at the Women and Children's Hospital, Chicago, on June 20th, following an operation on June 14th.

Deaconess Lyon was baptized and confirmed at St. James' Church. She was a graduate of the Chicago Church Training School in the class of 1919. She was set apart as a deaconess on her 45th birthday, March 27, 1919, by Bishop Anderson.

Deaconess Lyon served at the house of correction, Frances Juvenile Home, psychopathic hospital, and the four state hospitals for mental diseases; namely, Chicago, Elgin, Kankakee, and Manteno.

She is survived by a sister, Mrs. Lilly Ballard of El Paso, Tex., and two brothers, Joseph M. and Earle D. Lyon.

The burial service was held at St. James' Church on June 23d, the Rev. Dr. Duncan H. Browne, the Rev. Edward S. White, and the Rev. Dr. Edwin J. Randall officiating. Interment was at Rosehill.

ROBERT K. BEACH

JAMESTOWN, N. Y.—Robert K. Beach, vestryman and lifelong member of St. Luke's parish here, died in a Buffalo hospital on June 21st. He was a leading citizen of his community and for years

was secretary and treasurer of the Jamestown *Morning Post*. He had taken a very active part in the parish life.

MRS. JAMES P. TURNER

SAN FRANCISCO—On June 13th Mrs. Ida Price Turner, wife of the Rev. Dr. James Percival Turner, rector of the Church of the Good Samaritan and honorary canon of Grace Cathedral, died suddenly of a heart attack.

Mrs. Turner belonged to a family prominent in St. Stephen's parish and from her youth was an active worker in the Church. Through her interest in the unique activ-

ities of the Good Samaritan Mission, started "South of Market St." by Canon Kip, she met the vicar, Mr. Turner, and was married to him in the years following the earthquake and fire of 1906.

When the parish was moved to its new location, Mrs. Turner became an important factor in its development, as a community center work, into a highly respected community chest agency. Her special interest was in the children of the community, among whom her unflinching interest and enthusiasm made a great impression.

Mrs. Turner is survived by her husband and one married son, Thomas Price Turner.

The funeral services were conducted by Bishop Parsons in the Church of the Good Samaritan, on June 15th.

Milwaukee Retreat for Men

MILWAUKEE—July 23d to July 25th are the dates for the second annual retreat for men under the auspices of the Milwaukee diocesan branch of the Retreat Association. The Rev. M. M. Day, diocesan retreat secretary, will conduct the retreat, which will be held at Racine College, Racine. Further information may be secured from Fr. Day at 525 E. Beaumont avenue, Milwaukee.



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Dr. Gasque Sails for Europe to Take Part in Peace Conference

ATLANTA, GA.—On invitation of the Rt. Hon. George Lansbury, member of Parliament and president of the British council of the World Fellowship of Faiths, the Rev. Dr. G. W. Gasque, rector of the Church of the Incarnation, Atlanta, sailed on the *Normandie*, June 20th, to take part in the International Peace Conference to be held under the auspices of the fellowship in London and Paris during July and August.

Dr. Gasque will celebrate the Holy Communion and preach on board the *Normandie* on the Fourth of July, and in addition to delivering several addresses to the conference will fill preaching engagements every Sunday while abroad.

Ask Further Laxity in Marriage Canon

Continued from page 45

The laws of the Episcopal Church at present require that no minister shall "solemnize the marriage of any person who has been, or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage . . . but this Canon shall not be held to apply to the innocent party in a divorce for adultery." The Church law then explains that in such cases only a year must have elapsed since the divorce; and that satisfactory evidence touching the facts in the case shall be laid before the bishop or ecclesiastical authori-

ty, which may then authorize the proposed marriage. Any clergyman may, however, refuse to perform the marriage of such a person.

It is possible under Episcopal Church law to have marriages annulled by bishop or ecclesiastical court upon nine various grounds, which action was taken by General Convention at Denver in 1931.

Window is Memorial to Dr. Morris

NEW YORK—A beautiful rose window in the antique school of stained glass was recently placed by Mrs. Lewis R. Morris of New York City in All Saints' Chapel on the family estate at Morris, N. Y., in memory of Dr. Lewis Rutherford Morris. The window was the work of the J. and R. Lamb Studios of Tenafly, N. J.

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RETREAT AND CONFERENCE

FOR CLERGY in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to THE REV. C. LESLIE GLENN, Christ Church, Cambridge, Mass.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

HEAGERTY, Rev. WILLIAM B., M.D., formerly assistant at St. Mark's Church, Pasadena, Calif. (L. A.); to be rector of the Church of the Ascension, Sierra Madre, Calif. (L. A.), effective September 1st. Address, 45 E. Laurel St.

LYNCH, Rev. FRANCIS F., formerly of the diocese of Lexington; is rector of St. Thomas' Church, Baltimore, Md., since June 15th. Address, 3115 The Alameda.

SUMMER ACTIVITY

RIDDLE, Rev. STURGIS M., is in charge of St. Philip's Church, Mattapoisett, Mass., during July. During August, he will be in charge of Holy Trinity, Brooklyn, N. Y., with address at 157 Montague St.

NEW ADDRESSES

KUPSH, Rev. HENRY R., formerly 217-28 100th Ave., Queens Village, L. I.; 22-67 35th St., Astoria, L. I., N. Y.

SIMMONS, Rev. JOHN, formerly 3504 Douglas St.; 3943 Oak Ave., Coconut Grove, Miami, Fla.

DEPOSITION

BANKS, WILLIAM, Presbyter, by the Bishop of Kentucky, May 27, 1937. Deposed.

ORDINATIONS

PRIEST

OHIO—Bishop Hobson of Southern Ohio, acting for the Bishop of Ohio, ordained the Rev. WILFRED BEAUREGARD MYLL, of Christ Church, Kent, Ohio, to the priesthood on June 13th in the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio. The ordinand was presented by the Very Rev. Dr. Charles E. Byrer, Dean of Bexley Hall. The sermon was preached by the Rev. A. J. J. Gruetter, rector of St. Andrew's Church, Toledo. The Rev. Mr. Myll is the rector of Christ Church, Kent, Ohio.

DEACONS

CONNECTICUT—In Christ Church Cathedral, Hartford, on June 15th, Bishop Budlong of Connecticut ordained the following to the diaconate: MATTHEW ANTHONY CURRY, presented by the Rev. J. A. Racioppi; BERNARD ARTHUR HEMSLEY, presented by the Rev. Floyd S. Kenyon; ROBERT LEWIS JONES, presented by the Rev. Dr. Samuel R. Colladay; FREDERICK RICHARDSON MURRAY, presented by the Rev. Burke Rivers; LEONARD HAWKINS FLISHER was presented by the Rev. Roger B. T. Anderson, and is vicar under the Rev. Sidney Wallace of Portland, Conn. Address, East Hampton, Conn.; LOUIS WILLIAM JOHNSON was presented by the Rev. A. M. Lambert, and is to be on staff of New York City Mission Society; JAMES STIRLING was presented by the Rev. H. H. Kellogg, and has been appointed assistant at St. Paul's, Chattanooga, Tenn. Address, 631 Pine St.

The Rev. Dr. Clifton H. Brewer preached the sermon.

OHIO—At the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio, on June 13th, Bishop Hobson of Southern Ohio, acting for the Bishop of Ohio, ordained to the diaconate WILLIAM JAMISON KUHN and EDWIN FAY SHUMAKER. Mr. Kuhn was presented by the Rev. James R. Colby of Geneva, Ohio, and Mr. Shumaker by the Rev. Dr. W. Clinton Seitz of Bexley Hall, Gambier. The sermon was preached by the Rev. A. J. J. Gruetter, rector of St. Andrew's Church, Toledo, Ohio. Mr. Kuhn has been appointed in charge of the congregation of Grace parish, Toledo, and Mr. Shumaker has been appointed in charge of St. James' Church, Bucyrus, and Grace Church, Galion, Ohio.

CHURCH KALENDAR

JULY

- 11. Seventh Sunday after Trinity.
- 18. Eighth Sunday after Trinity.
- 25. St. James. Ninth Sunday after Trinity.
- 31. (Saturday.)

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

JULY

- 19. St. George's, Utica, N. Y.
- 20. St. Mary's, Barnstable, Mass.
- 21. St. Paul's, Vergennes, Vt.
- 22. Holy Innocents', Hoboken, N. J.

- 23. Holy Cross, West Park, N. Y.
- 24. Order of St. Francis, Mt. Sinai, N. Y.

KALENDAR OF COMING EVENTS

JULY

- 11-17. Valley Forge Conference.
- 12-16. Conference for Colored Workers, Orangeburg, S. C.
- 12-24. Kanuga Clergy Conference.
- 12-August 20. Episcopal Church Seminars, Teachers College, Columbia University.
- 18. Church of the Air, Dr. G. Warfield Hobbs, 10 A.M. EDST, Columbia Broadcasting System.
- 19-30. Oregon Summer School.
- 19-31. Lake Tahoe Summer School.
- 27-August 24. Sewanee Conferences.
- 29-August 7. Dallas Conference.

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NEW YORK—Continued

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