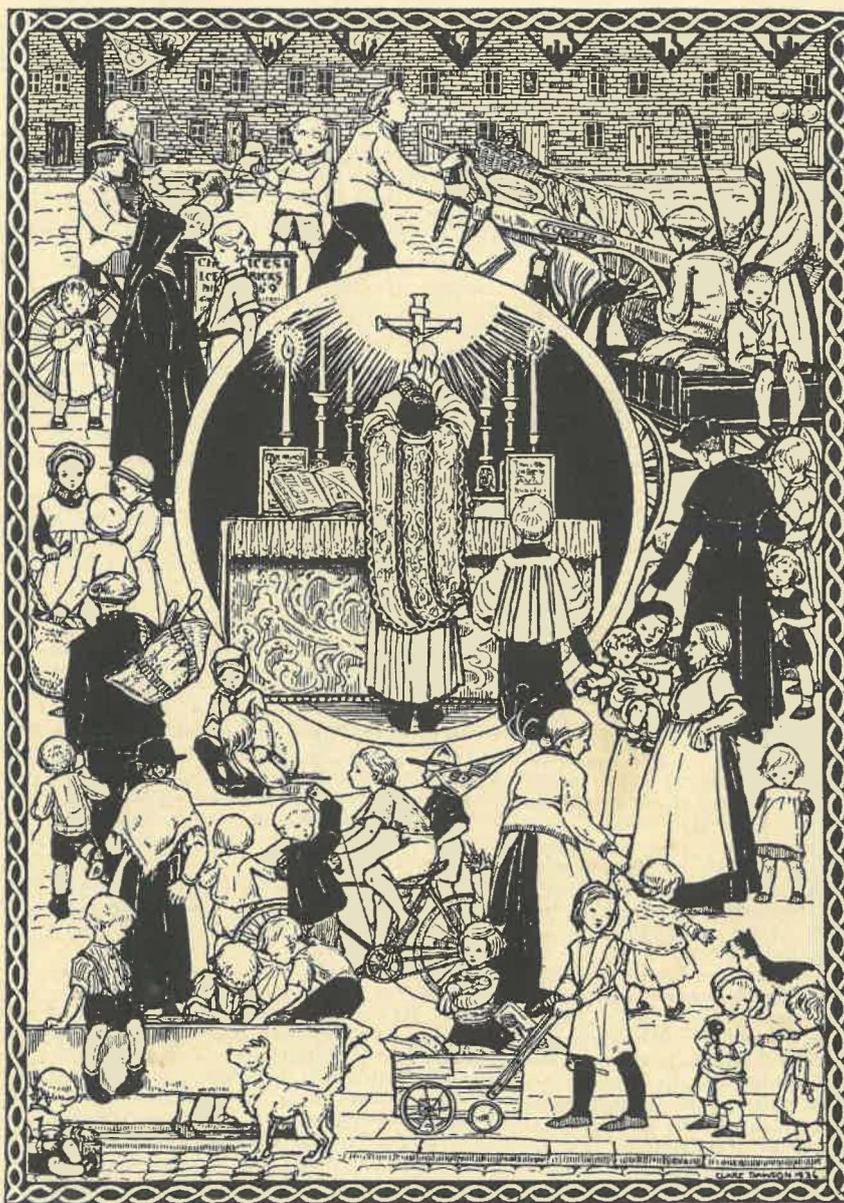
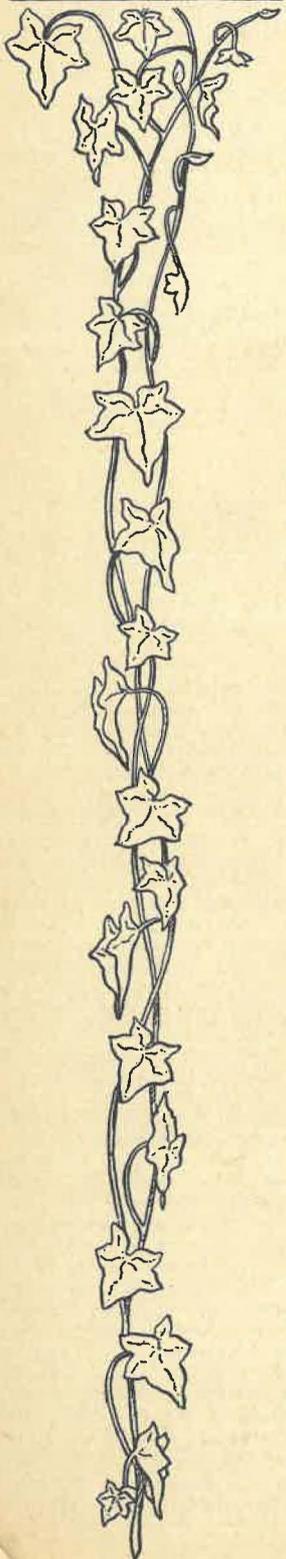


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The Living Church



IN LONDON'S EAST END

This drawing by Clare Dawson is from the back cover of the Rev. H. A. Wilson's "Haggerston Year," a chapter of which is reprinted in this issue.

(See page 15)

CORRESPONDENCE

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

The Hammond Organ

TO THE EDITOR: A mere layman—exceedingly mere and extremely lay—would like very much to comment upon the Rev. Mr. Norris' articles on the small organ. His attitude toward the Hammond electric is certainly that of damning it with faint praise. One is somehow reminded of the famous book review (was it Menken's?) which consisted simply of the statement, "This book weighs three pounds." Similarly, Mr. Norris lists under advantages the single fact, "It plays louder." A perusal of the two articles fails to bring to light any mention of such matters as the Hammond's possession of absolute fidelity to pitch with complete freedom from any necessity of tuning; its being entirely unaffected by heat and cold; and other matters of a technical nature beyond the scope of this letter.

What does come within such scope is to comment on how purely academic the whole argument is. For he says that to make a proper comparison of the two instruments we should install a Hammond in the same room with a pipe organ, and by playing them alternately, study could be made of the subtle differences in the tones. Now I submit that this could be an interesting experiment for the technicians—but suppose we have in a church a Hammond with no neighboring big brother pipe organ to set the criterion? Can Mr. Norris then honestly say that he could tell the difference? He admits himself that he wants the two together to establish the comparison. If the difference, or degree of inferiority of the Hammond, is so subtle or delicate, how then can Mr. Norris justify the sweeping conclusion that the Hammond is "not suitable for church work"?

I happen to know Mr. Norris, to like him, and to admire his talents and good works. But, as you may have gathered, our little parish church is the happy possessor of a Hammond, and we like it, and admire its talents and good works. Furthermore, Mr. Norris has the opportunity to hear it, to sing to its accompaniment, and to hear our choir work with it. In view of our friendly relation, will Mr. Norris be frank enough to call his friend the Rev. Mr. Satcher (our vicar) on the telephone and give real meaning to his articles by boldly telling him that in his opinion divine service at St. Aidan's is sadly marred, hampered, and rendered inferior because of being accompanied by so unsuitable an instrument?

I close with the disrespectful and perhaps not altogether charitable remark that many members of the American Guild of Organists enjoy business relationships with various organ manufacturers. I think it quite likely that whenever a church installs a new pipe organ, some guild member gets a commission on the sale. Is it not just barely possible that the appearance of the Hammond or similar merchandise, on the market, was not altogether welcomed by the organ manufacturers and their accredited agents?

ARTHUR WELLS.

Cheltenham, Pa.

WE WOULD advise that Mr. Wells read the article on electronics where the advantages of that type of instrument are given in detail. Following his suggestion we have called Fr. Satcher and "boldly" told him that we do think his services are

marred by the use of the Hammond. We feel, also, that we must credit most organists with being honest in their opinions and not swayed by the possibility of earning an occasional commission through the sale of a pipe organ.

—CHURCH MUSIC EDITOR.

TO THE EDITOR: In your issue of April 24th you printed a letter from Ray Francis Brown of General Theological Seminary, and in your issues of May 29th and June 5th, you printed articles relative to the Hammond, so-called, organ.

Much has been said in the bitter controversy waged as to the merits of this instrument, and amazing as it may seem, little has been said by or solicited from churches which are now using the instrument. Rather than let the matter rest with the anti-Hammonds, which directly reflects upon those who are using the organ in a liturgical service, may I offer this defense?

First, the main issue appears to be not whether the instrument is an organ, nor whether the creation of upper and lower harmonics, at will, create a true duplication of organ-like tones, nor whether the short pedal clavier is adequate—but rather, whether this instrument, intelligently used, has a proper place in the liturgical service of the Episcopal Church. The answer from one who has used a Hammond for two years is *yes*.

Second, at the time the Hammond was first placed on the market, no organ manufacturer was building an instrument which in any way would compete in price with that instrument, therefore its promotion stimulated builders to compete. As yet no organ in that price class can offer the variety of tone available with the Hammond.

Third, as to tone, a bad organist can make a good organ sound poorly, and by the same token, an organist who will take the bother to study the tonal possibilities of the Hammond can find those tones which may be adapted to the liturgical service and used effectively. In our own case, during the summer months we are completely enclosing our speakers to create less blatancy with the higher harmonics, and a rounder, more billowy tone throughout.

Fourth, in many small churches, including ours, space is at a premium. The Hammond console and speaker require a minimum of space.

Fifth, any organist would not presume to condemn the greatest instrument if the performer were inexperienced and unfamiliar with his organ. The Hammond requires study, but when its church service possibilities are understood, it neither becomes hard on the listener's ear, nor smacks of the "outlet to a movie theater ventilating system."

Sixth, the Hammond definitely has limitations, and we admit that if a church had \$25,000 to spend, and an amplitude of space for pipes, it would be foolish even to consider it; but if a church has a minimum of money to spend, and a minimum of space to afford, and (this is most important) the organist is willing to study the instrument in order to get its maximum potentialities, we can without reservation, after having used the instrument in our church for two years, recommend it most highly.

Seventh, improvements have been made, and undoubtedly will continue, on the Ham-

mond; and as long as these improvements are continued, improving its adaptability and worth, and if the company is willing to do something in the form of modernizing of instruments installed prior to such improvements, you will find a veritable host of boosters from those who play Hammonds in a church service.

ETHEL STEVENS CHEQUER.

Mount Vernon, N. Y.

Communion in One Kind

TO THE EDITOR: May I add a few words to the discussion in re Communion in One Kind?

For nearly 40 years as priest in the Church I have been observing the rubric which requires the consumption of all elements left over after the people have communed, and have never feared any contagion; and, as I wrote three years ago, the average life of a clergyman of this Church, as shown by statistics sent me as recorder, is as great as if not greater than that of any other body of men of whom I am informed; which to my way of thinking would minimize the argument of contagion. But we will pass this by. . . .

Cardinal Gibbons in that monumental book of his, *Faith of Our Fathers* (published in 1879), in chapter XXII under the title, Communion Under One Kind, says (p. 341), "Our Saviour gave Communion under both forms of bread and wine, to His apostles at the last Supper. Officiating bishops and priests are always required, except on Good Friday, to communicate under both kinds. But even the clergy of every rank, including the Pope, receive only of the consecrated bread, unless when they celebrate Mass." On p. 347, "Public Communion was, indeed, usually administered in the first ages under both forms. The faithful, however, had the privilege of dispensing with the cup, and of partaking only of the bread, until the time of Pope Gelasius, in the 5th century, when this general, but hitherto optional, practice of receiving under both kinds was enforced as a law for the following reason: The Manichean sect abstained from the cup on the erroneous assumption that the use of wine was sinful." To detect the heretics the Pope ordered Communion of all the faithful in both kinds, which, however, little by little fell into disuse, until at the Council of Constance in 1414, there was established a law "requiring the faithful to communicate under the form of bread only; and in taking this step, the Council was actuated both by reasons of propriety and of religion."

The Cardinal goes on to assign as reasons therefor the difficulty of procuring a sufficiency of the proper sort of wine to be used by the large number communicating, the danger of profanation by a chance spilling of the consecrated wine, and concludes: "But, above all, as the Church in the fifth century, through her chief Pastor, Gelasius, enforced the use of the cup to expose and reprobate the error of the Manichees, who imagined that the use of the wine was sinful, so in the 15th century she withdrew the cup to condemn the novelties of the Calixtines, who taught that the consecrated wine was necessary for a valid communion. And should circumstances ever justify or demand a change from the present discipline, the

Church will not hesitate to restore the cup to the laity" (p. 349).

The Vincentian rule, "*Quod semper, quod ubique et quod ab omnibus*," does not seem to hold in this particular instance, but "*expedit*," and "*non expedit*," to govern the custom and discipline of the Roman Catholic Church.

Which are we? Manichees? Calixtines? or do we prefer to be found in the company of the first ages when "Communion was usually administered under both forms"? following the institution of that Sacrament in which "Our Saviour gave communion under both forms of bread and wine, to His apostles at the last Supper."

(Rev.) W. S. SLACK.

Alexandria, La.

TO THE EDITOR: With reference to the matter contained in your correspondence section of June 19th under the caption, Communion in One Kind, it might be in order to remind Fr. Kephart that in the Roman communion where Communion in one kind is the prevailing practice, there he will find the greatest stress laid upon the necessity of frequent and daily Communion and due and proper preparation therefor. He will find the Altars thronged with communicants all of whom realize that according to Catholic doctrine, both the Body and Blood of our Lord are received under either species, and that this form of Holy Communion is a practical measure only. It would be a far more sensible thing on the part of our clergy if they were to concern themselves more with restoring the Holy Eucharist to its rightful place in our worship than to worry about the methods of a successful sister Church. Ninety-five per cent of all Anglican parishes and cathedrals throughout the world still maintain the custom of having High Matins as the principal Sunday service.

H. F. STUART.

Pekin, Ill.

TO THE EDITOR: I have read with considerable interest, letters from various clergy about administering the Holy Communion in one kind. To me as a layman it seems almost unbelievable that any priests of the Episcopal Church should ever think of administering the Sacrament in one kind only. If the nine clergy of the Wilkes-Barre clericus [L. C., June 19th] are convinced that the Holy Communion should be administered by giving only the paten, then I think they have no place in the Episcopal ministry. Let them read the words of our Blessed Lord as recorded in the 14th chapter of St. Mark, verses 22, 23, 24.

Will any one of them or any other "one kind" advocate cite one single case of any disease having resulted from all drinking from the same cup?

If the matter comes up before the General Convention in October, I sincerely hope it will be settled for all time, that the Holy Communion must be given in both kinds in all Episcopal churches.

G. G. DAWES.

East Orange, N. J.

TO THE EDITOR: While it is true that evidence is lacking that anyone has contracted infection through reception of the chalice, it is equally true that large numbers of Church people are incredulous as to this, and hesitate to receive Holy Communion regularly through such fear, especially since statistics show that millions in America are suffering from communicable disease. One result of this concern on their part is the practise of intinction, without warrant in any part of the Church. In the passing of the chalice into the hands of the communicant, grave danger may result in the matter of upsetting, which those charged with the cure of souls well know.

You have commendably stated the well-established Christian doctrine, that the re-

ception of the chalice is not necessary to the complete Sacrament, our Lord's Body and Blood being received wholly under each species.

Receiving Holy Communion under one kind is a movement of the laity who perceive the reverence and convenience of the custom.

THEODORE E. SMITH.

Brooklyn, N. Y.

Feng Mei Tsen

TO THE EDITOR: Three interesting contrasts appear in connection with the issue of THE LIVING CHURCH of April 17th. The first item is the statue of the Chinese martyr, Feng Mei Tsen, on the cover; the second is Bishop Littell's comment on page 493 that "his statue is a good likeness"; the third is an enlarged, full-face reproduction of a photograph of the great martyr published in the *Spirit of Missions* for July, 1931. This shows the typical features of a central-Chinese gentleman—straight hair, narrow eyes, depressed nose-bridge, flat nostrils, full mouth not finely modeled. But the statue shows a distinctly European type of face, delicately modeled in every feature and topped apparently by curly hair. Possibly the sculptor "idealized" the face by changing every racial feature. But the Bishop (and he ought to know) says that it is a good likeness. If that be so, how explain the *Spirit of Missions* photograph taken from life?

The matter would not be worth notice if it were a case of St. Augustine or St. Patrick, for example. Since no contemporaneous portraits of these exist, the sculptor is obliged to give them looks which may portray a certain traditional character, but is certainly not supposed to be an actual facial representation. This is not only excusable but necessary. I can see no excuse, however, for representing to future generations the very noble face of a modern Chinese saint and martyr under the guise of a sweet-faced English divine.

It would even seem to me abundantly worth while to remove the present head of the statue and substitute for it a portrait head copied from the photograph, in order that those who dare follow in his steps may know what Feng Mei Tsen really looked like.

WILLIAM C. STURGIS.

Bernardsville, N. J.

"No More Parades"

TO THE EDITOR: Having been a subscriber to THE LIVING CHURCH for the past 50 years, I want to protest against the article, No More Parades, in your issue of May 29th. These arguments(?) of sentimental passivists apply equally well to the police forces of our cities. We know something of what would happen if they were abolished, from the history of Boston during the police strike. War is hell and the last man who wants war is the soldier who will have to do the fighting. Pride, greed, avarice, injustice, and other such sins lead to war and crime. Soldiers and police are for the curbing of these unholy desires. A strong police and a strong army are a menace to evil doers (individual and national), and a protection to those who do well.

I realize that THE LIVING CHURCH has a keen sense of humor (not always understood), and I wonder if the editor chuckled when he followed Miss Ferber's article with a picture and a commendation of Generalissimo Chiang Kai-Shek (in army uniform! not overalls in which the American soldier spends most of his time) who "in three years has done more to unify China than has been done in three thousand years." The naughty, naughty general should have refused to fight, stayed at home, and allowed himself and family to be murdered by brigands! Instead he thought it his duty as a Christian to follow the example of blessed Michael the Archangel and chose war as the only means of ridding the Celestial Country (it is no longer an empire) of that which was destroying its peace. It is a glorious thing to witness the Army Day and the police parades in our cities. It makes a man feel safe from the horrors of crime and of war. A frightful expense which should not be necessary, but which is imperative so long as evil exists. Through an adequate standing army and navy and a well-organized police force "let us have peace."

(Rev.) ARTHUR B. RUDD.

Rockville, Md.

Merbecke's Music

TO THE EDITOR: Referring to the letters of the Rev. E. G. Maxted [L. C., May 25th], and the Rev. Henry B. Moore [L. C., June 12th], regarding Merbecke's music, I have never been able to appreciate the "beauty" or "charm" which they, and some others, seem to find in Merbecke's setting of the Communion service. To me it is crude and uninspiring, and a rather dismal substitute for the ancient plainsong. But how could it be anything but crude? The surprising thing is that it is as good as it is! when one takes into consideration the impossible limitation which Cranmer imposed of permitting only one note to each syllable of the text!

I suppose if Cranmer had translated the liturgy into words of one syllable there would still be those who would argue in favor of such a plan. But the fact is that Cranmer did not make a crude translation of the Latin services, but rendered them in beautiful and flowing English. The same should have been done with the traditional music. The beauty of the ancient plainsong lay in its smooth and flowing musical phrases. I do not suppose that Cranmer understood music. To make a rule that there shall be only one note for each syllable was simply unintelligent. And under the limitations of such a stupid rule Merbecke did an amazing piece of work. In order to express a thought in music there must be more freedom than this, allowing room for the production of melody, and the proper development of the musical phrase.

It is too bad that Cranmer's efforts were not better appreciated. During the reign of Edward VI people were massacred whole-

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DRAMA OF MISSIONS LEADERS

Percy Jewett Burrell (left), writer and director of the Drama of Missions, which is to be presented at General Convention this fall, views plans with the Rev. Otis G. Jackson, chairman of the executive committee on the pageant.

sale for preferring the Latin services, while others were fined and imprisoned for non-attendance at Prayer Book services.

Surely a great effort was made to get people to like it! Upon the accession of Queen Mary the Latin services were restored, amid great rejoicing, and by a unanimous vote of Convocation. After Mary's death Convocation was silenced, and the Prayer Book again thrust forward. But I cannot see that there was ever much singing of the Communion service *by the people*. During the Protestant period, and until the rise of the Oxford Movement, the Communion was rarely celebrated more than three or four times in the year. And the ordinary services of the English Church became little more than a duet between priest and clerk.

WALTER S. FLEMING.

Scarsdale, N. Y.

"The CLID and the Red Menace"

TO THE EDITOR: Mrs. Catherine Hamilton's letter [L. C., June 19th] about the CLID and the Reds was an extremely well-written document. But there are some badly taken points.

In a polite way Mrs. Hamilton is raising the old cry of "Communist, Communist" (the American version of "wolf, wolf") for use against the CLID, one of the organizations in the Episcopal Church which are awake to the realities of the present situation.

The Protestant Episcopal Church is not being "misled from its great spiritual mission to the status of being a merely human political organization" by the CLID. For the pronouncements of certain of our bishops and other clergy about the Supreme Court have done that.

The CLID recognizes that the capitalistic system has failed to answer the fundamental needs of the larger part of the American people. As witness to this we need go no further than the slums of New York City and other large cities and small towns. If Christian Socialism (and there is such a genuine movement) is in accord with the teachings of Marx and Lenin and the platform of the American Communist party it is because at these points "radicalism" and Christianity are not incompatible. May I refer Mrs. Hamilton to an article by the Rev. W. Nor-

man Pittenger, Pius XI [L. C., June 12th], in which he criticizes the violence of the papacy's anti-Red campaign and writes that the Pope might better have said: "We sympathize with your aims, we would cooperate with your policies as far as we can; we regard your philosophy as false, and we offer you a more adequately grounded theory and world-view for your movement." Fr. Pittenger is far from being a radical.

Socialism in its various forms does have something to say to America—something far more American than the statements of many flag-waving patriots. It is bringing a message to that part of the people which has failed to share in the glories of the capitalistic movement, a group to which the Church must surely have and does have a message.

The American League Against War and Fascism is a valuable organization and its aims are, again, fully American. It is to Fr. Spofford's credit that it endorses him and it would be to the Protestant Episcopal Church's credit if it would endorse the League and its aims. . . .

May I express a protest to those people who are "afraid" of the Communist bogeyman—embodied for Mrs. Hamilton in Earl Browder? Christianity and Communism are not entirely incompatible. There are men and women fighting for the end of the capitalistic system side by side with the followers of Marx who kneel down every morning and partake of the Lord's Body and Blood along with thousands of others. These men and women are the followers of the Christ. They may also be followers of Marx.

(Rev.) HARRY H. JONES.

Windsor, Vt.

TO THE EDITOR: I am sure that the Rev. W. B. Spofford will deal sufficiently with the opinions expressed by Mrs. Catherine Hamilton in regard to the CLID; but I should like a word or two about "this so-called Christian Socialism" referred to by her.

It is too late in the day for anyone to pretend that the essence of Socialism is not Christian. Anyone so pretending cannot have read or understood the books that have been written. It should be by this time perfectly plain that if Christianity is ever applied to our industrial and economic system the result will be Socialism. I contended this nearly 40

years ago, and have seen no reason to alter my opinion since. And it has been admitted by many who do not profess to believe in Socialism. They admit that Socialism is essentially Christian, that Christianity applied to our economic system would result in Socialism, and that the result would be admirable; and the only argument they bring against this is, that human nature is not good enough to accomplish such a result; and then they say that if human nature were good enough there would be no need for Socialism for it would come about automatically. Any Socialist will recognize this as a common argument.

But there is something else that should now be said. How dare anyone professing the Christian faith say that our present capitalist system is in accordance with Christianity? Do they understand the system? It is based upon, and results in, the exploitation of the mass of the people by the few. Is it right that the many shall be exploited for the supposed benefit of the few? It is this supposed right of the few to exploit the many that the good lady fears will be taken away if the Church accepts Socialism. Have no doubt of that. And what does this mean? The few own all the means of life, and also the labor power of the many, which they use to enrich themselves by. They have to pay wages, of course, or the many could not live, or work for the few, which is the essential reason why the few wish them to live. But wages are determined by competition, and never equal the value produced by those who work. So the surplus value, that is everything over and above the cost of living of the laborer, is taken by the owner of the means of production. This is profit, and is robbery. For it is produced by the worker, and not by the owner, but the owner takes it because he can buy the labor power of the worker in a market ruled by a life-and-death struggle for a job, called competition.

Dare anyone say that such a system is Christian? Our bishops collectively do not. They have said more than once that this so-called social order should be abolished and one in accordance with the mind of Christ substituted. And I say that a social order in accordance with the mind of Christ will be Socialism. Call it what you will, it will be Socialism. . . .

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

"Orthodox"

TO THE EDITOR: In the May 1st issue in Answers to Correspondents it is stated that "Orthodox" is a word arising in later times, so that it would be difficult to trace its beginnings." Some light is shed on this matter by the *Apostolic Tradition* of Hippolytus, an English translation of which has been published by Professor Easton. In chapter 33, orthodoxy (*fides recta*) is stressed and explained as a following of the apostolic tradition rather than acting according to one's own will. As Hippolytus, though a Roman, gave permanent form to the liturgy of the Eastern Church more than any other of the Fathers, so his emphasis on orthodoxy is what has especially characterized the East.

In the May 8th issue the Rev. J. C. McKim mentions a Chinese version of the Roman Mass which he states never received official recognition. Now in the library of the Jesuit Mission at Zi-ka-wei in this city I have had the privilege of seeing a printed copy of the said translation. The librarian, a Chinese Jesuit Father, told me that it had been authorized for use by the Pope in the 17th century but had never actually been used. As to why it had not been used he seemed uncertain.

(Rev.) MONTGOMERY HUNT THROOP.
Shanghai.



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No. 1

EDITORIALS AND COMMENTS

The Oxford Conference

THE CHRISTIAN WORLD is on the eve of two of the most significant world conferences of modern times. The first of these, as most of our readers know, is the Conference on Life and Work, to be held this month at Oxford under the auspices of the Universal Christian Council. The second is the Conference on Faith and Order, to be held at Edinburgh in August. Both conferences will be representative of all of the principal communions in Christendom, Orthodox, Catholic, and Protestant, with the exception of the Roman Catholic Church.

In both of these conferences the Anglican communion will play a considerable part as it will be represented by strong delegations from the various autonomous Anglican Churches. The Church of England, the Churches of the various British Dominions, and of the West Indies, the Church of India, Burma, and Ceylon, and the Anglican Churches of Japan and China will all be represented. Our own American Episcopal Church is sending delegations to both conferences, appointed under the authority of General Convention.

The Oxford Conference, which is the one with which we are more immediately concerned, will deal with the very important subject of Church and State. That this is one of the most controversial questions of the day, as well as one of the most important, is dramatically shown by Hitler's action in refusing passports to the German delegates who had expected to attend the conference. Indeed, one of the weaknesses of the Oxford Conference will be the fact that Christians living in totalitarian states will be virtually unrepresented. The Christians of Italy, Austria, and Spain are overwhelmingly Roman Catholic and so will not be represented. The Christians of Russia are necessarily inarticulate, and while Russian Orthodox delegates will participate in the conference they will be representative of the expatriated Russians of the dispersion rather than of those remaining in the Soviet Union.

Primarily, therefore, the voice of Oxford will be that of the democratic portion of Christendom—the Christians living in the English-speaking and French-speaking lands and the Scandinavian countries, or in the Orient where they form such a small part of the total population that their voice is that of a religious minority.

But if this is a weakness of the Oxford Conference, it is also in one sense a source of strength. The inhabitants of a totalitarian State are by the very nature of the dictatorship under which they live rendered to some extent incapable of viewing objectively the problem of Church and State. They must perforce recognize the State as absolute in the social sphere and to a varying extent even in the sphere of private conscience. If they do not recognize that supremacy of the State they are regarded as enemies of the State and so are forced into an equally partisan opposition to it. There is no room for neutrality or impartiality in the totalitarian State, whether it is a Fascist, Communist, or Nazi one.

It is therefore the more important that Christians who live in relatively democratic nations should formulate and agree upon a Christian doctrine of Church and State while they yet have the opportunity of doing so. Many of today's dictatorships are yesterday's democracies; where will today's democracies be tomorrow? The answer depends, in large measure, upon the Christian's attitude toward this very question.

THE PROGRAM of the Oxford Conference will be divided into five sections dealing with various aspects of this question. Commissions have been at work for some time preparing the study material for these sections and several important books have been written as a part of this preparation.

The first section will deal with The Church and the Community and the second with The Church and the State. These two sections will consider both the philosophy underlying the relationship of Church and State and its practical application in the modern world. First of all, before the Church can be considered in its relation to community and State some agreement must be reached as to the primary question, What is the Church?

The question of the nature of the Church is, after all, basic to Christianity. It is the question that underlay most of the issues that split Christendom at the Protestant Reformation in the 16th century, just as it was the question that underlay the division between East and West in the 11th century.

It is probably too much to expect that the representatives

of divergent traditions in Christendom assembled at Oxford will be able to reach a unanimous agreement as to the nature of the Church. It is significant, however, as the Rev. W. Norman Pittenger pointed out in his article, *The Return to Catholicism*, in *THE LIVING CHURCH* of June 19th, that Protestantism is placing an increasing emphasis upon the Church and the high place which the doctrine of the Church must hold in any Christianity adequate to meet present-day problems. Orthodoxy and Anglicanism have, of course, always held a high view of the Church and so has Lutheranism, though the particular interpretation of the doctrine has varied considerably.

THE LITERATURE on the subject of Church and State has multiplied so rapidly in recent years that even to list the titles of all the important books on the subject would be beyond the limits of this editorial. There have, however, been certain books written in direct preparation for the Oxford Conference that should be mentioned in this connection. The situation in Europe has been covered rather extensively in *Church and State on the European Continent*, by Dr. Adolf Keller (Willett Clark & Co.), while the situation in the Orient is discussed in *Christianity in the Eastern Conflicts*, by Dr. William Paton (Willett Clark & Co.). The American scene is studied in *Church and State in Contemporary America*, by Dr. William Adams Brown (Charles Scribner's Sons), while Dr. Brown's other book, entitled *The Church—Catholic and Protestant* (Scribners), deals with the primary question of the concept of the Church. Another important book on this subject is *Church and State in the Modern World*, by Drs. Van Dusen, Coffin, and Cavert, which is scheduled for publication this month. A more popular presentation of the whole subject is the Headline Book entitled *Church and State*, by Ryllis Alexander Goslin, published only this week by the Foreign Policy Association under the auspices of an editorial committee consisting of Drs. Bennett, Brown, Cavert, Leiper, and Van Dusen. A discussion outline based upon this last-named book will be available for the use of study groups in the near future. Indeed, our purpose in mentioning all of these books is to commend them to the study of individuals and groups within the Church and by groups of Christians of different denominations. The work of the World Conference on Life and Work will by no means end with the Conference in Oxford this month, and if that Conference is to result in constructive action it is important that thoughtful Christians everywhere should read, study, think, and pray about these matters.

A third section of the Oxford Conference will deal with the problem of Church, Community, and State in relation to the Social Order. This is a subject of very great importance and also a very controversial one. Is there a distinctively Christian position with reference to such problems as the distribution of wealth and income or of economic power? Protestantism has traditionally been the hand-maid of Capitalism. In recent years, however, there have been powerful Christian attacks upon the prevailing economic order by Protestant as well as Catholic and Orthodox leaders. Prof. Jerome Davis, whose liberal economic viewpoint caused him to be expelled from the faculty of Yale, has summarized the moral indictment against Capitalism as follows:

"The ethics of service and sacrifice for the common good cannot be harmonized with exploitation of the people, large profits for the few, and special privilege. The world must choose between an ethical religion and a selfish capitalism, for it is impossible to have both. . . . This is the coming issue

in the religious world, and from now on capitalism will be increasingly challenged by religious bodies. . . . Inherent in the very structure of capitalism is the selfish quest for profits, and as long as this motivation remains—reorganize, amend, control—the system remains selfish. Do away with the profit motive and capitalism no longer remains."

The words of Professor Davis are typical of much of the searching criticism to which the capitalistic order is being submitted by Christian scholarship as represented in such diverse documents as the papal encyclicals, the pronouncements of Lambeth Conferences and of our own House of Bishops, the Social Creed of the Federal Council of Churches, as well as of individual scholars in virtually every Christian community.

STILL ANOTHER subject that will be explored by the Oxford Conference is that of Church, Community, and State in Relation to Education. Here in America, in our desire to make a complete separation between Church and State we have virtually withdrawn the direct influence of the Christian religion from the public schools. The mere reading of the Bible without comment as practised in some states is wholly inadequate in giving a Christian basis and purpose to education, and even that mild religious exercise is illegal in many states. Even so liberal and Protestant an organ as the *Christian Century*, in its issue of April 28, 1937, attributes the decadence of Christian culture to "its surrender to the secular State of its most potent organ of self-propagation, namely, education. Protestant Christianity in America has allowed itself to be robbed of its only effective implementation. Therefore, not only is Protestantism decadent, but American culture, which looks to Protestantism preëminently, is disintegrating." Have our Lutheran and Roman Catholic brethren been wiser than the rest of us in their insistence upon the parochial school? With all of its disadvantages, chief of which is the division of the community along sectarian lines, the parochial school has the advantage of giving those who attend it a sound Christian basis for all of their education. In short, the parochial school interprets life in terms of religion, and religion in terms of life. Is that not the only correct interpretation for the Christian?

Finally, the Oxford Conference will deal with the question of The Universal Church and the World of Nations, which inevitably brings in its train a discussion of the moot question of Christianity and war. Here another book which has just been published, *The Church and Its Functions in Society*, by Dr. J. H. Oldham and Dr. W. A. Visser 't Hooft (Willett Clark & Co.), is of special value. In a recent questionnaire answered by some 20,000 clergymen in this country, the affirmative and negative votes were almost evenly divided on the question, "Are you willing to serve in a defensive war?" On the more general question, "Should the Church refuse to sanction or support any future war?" the vote was overwhelmingly affirmative, as it was on the questions of reducing armaments and of abolishing military training in high schools and colleges. These questionnaires were sent to Protestant and Anglican clergymen and Jewish rabbis and may probably be taken as a fair cross section of ministerial opinion in this country. To what extent does it represent the views of Christian people generally, lay as well as clerical? Granted that there is a widespread antipathy to war among Christian people, how is that antipathy to be crystallized into effective action to prevent war?

These are some of the problems to be considered at the Oxford Conference on Life and Work this month. The Con-

ference will be in session from July 12th to July 26th—a period all too short for the effective consideration of so many important problems.

The leaders of our own Church and of other Christian communions throughout the world are now on their way to Oxford determined to face these problems squarely and if possible to form a united Christian front in meeting them. It is a noble effort and one of the utmost importance for the future of Christianity in a world of increasing chaos. Those of us who remain at home can do our own share by studying and thinking about these problems, by discussing them with others in order to formulate a sound public opinion, and above all by laying them before Almighty God in prayer and Sacrament.

The National Council

THE JUNE meeting of the National Council was one of the most interesting in the present triennium. It may also prove to be one of the most significant, for, unlike most National Council meetings, the major part of the time was devoted to discussion of matters of policy rather than of administrative and financial details. This is in itself a hopeful sign.

National Council took two important steps looking to an improvement in the future administration of the missionary work of the Church—the adoption of a resolution providing for a survey of the Church's work, and a plan for the reorganization of the Council itself. The former action was taken on a resolution presented by Dr. Karl M. Block of St. Louis and the latter on the report of a committee under the chairmanship of Bishop Stewart of Chicago. Neither action, however, is final, both of them being subject to approval by General Convention this fall.

Dr. Block's original resolution called for the appointment by General Convention of an independent commission to evaluate the Church's program and its administration. Dr. Block felt that an objective survey and evaluation of this work could be made only by an independent commission especially appointed for that purpose; rather than by a committee of National Council, which is an interested party in the matter. A number of the Council members, including Bishop Cook, Miss Matthews, Mr. Castle, and Mr. Sibley heartily agreed with Dr. Block's request for an independent commission of evaluation. It is significant that this recommendation is in line with findings and suggestions made by virtually all of the recent conferences on missionary motive and missionary education.

Some of the members of the National Council, however, felt that any evaluation of the missionary work ought to be made by the National Council itself. This is a perfectly understandable point of view, but the fact is that National Council has had an opportunity to evaluate this work for many years past and has not taken that opportunity. Moreover, when an evaluation commission did study the missionary work of the Church some years ago and make definite proposals for its improvement, those proposals were pigeon-holed by the National Council. The Church has no assurance that similar recommendations today would not meet a similar fate if the proposals are made to National Council rather than to General Convention, which is the ultimate governing body of the Church.

This is an entirely natural situation. The National Council is, to use a trite phrase, too close to the trees to see the forest. It is natural for its members to feel, for example, that if a certain piece of work has been subsidized for 20

years it ought to continue to be subsidized in order to avoid loss of the investment already made. An independent survey, however, might well disclose the fact that the piece of work so subsidized could become self-supporting or that, perchance, it was not worth continuing.

What some of the members of the National Council still do not seem to realize is that one reason laymen do not support the general missions of the Church better is that they have a very definite feeling that the money that they contribute is not being used to the best advantage. This may or may not be the actual case, but the fact that that feeling exists is a very real one and the situation is one that must be faced. It cannot be cleared up by a committee of National Council, however conscientious that committee may be, because there will still be the feeling on the part of some that such a committee will do little more than apply a coat of whitewash. This feeling may, we repeat, be totally unjustified, but it is a feeling that undoubtedly exists and that must be reckoned with.

We are glad that the National Council has taken action looking to the evaluation of the general missionary work of the Church, but we regret exceedingly that the Council did not adopt Dr. Block's original resolution calling for the appointment of an independent commission. A joint investigation by two committees, one responsible to National Council and the other responsible to General Convention, seems to us cumbersome and unworkable. In short, the National Council seems to have attacked the problem in the hardest possible way; but at least it has attacked the problem, and that is a step forward. The method of procedure will ultimately be up to General Convention and it is to be hoped that that body will follow a procedure more in line with Dr. Block's original recommendation rather than the amended version of it adopted by National Council.

The other matter of importance was the report of Bishop Stewart's committee, which contained a thorough review of the administrative plan in the Council's present organization and suggestions for its improvement in the future. The recommendations included the suggestion that the Presiding Bishop be reestablished as president of the National Council with two vice-presidents to assist him; that "the election of members of the National Council be democratized" (whatever that means); that the quota system be restored on a somewhat modified basis; that consideration be given to the discontinuance of missionary districts in continental United States; and that the efforts of National Council during the coming triennium should be toward "a great promotional and educational effort rather than a financial campaign."

The recommendation that the Presiding Bishop be restored as the direct head of the National Council we heartily approve. The present dual headship has not worked out satisfactorily, as both the Presiding Bishop and the president of the National Council have themselves testified. This question is bound up with the whole problem of the Presiding Bishopric, which we hope that General Convention will tackle in earnest. The Church needs an administrative and executive head whose status is clear and who has the time and facilities to direct the administration of the Church.

We confess that we do not understand what is meant by the recommendation "that the election of members of the National Council be democratized." Strictly speaking, we suppose the term would mean that every member of the Church would vote directly for his representative in National Council as he does for his representative in the Congress of the United States. This would indeed be a far-reaching recommendation, but we suspect that it is not what the committee

had in mind. Inasmuch as this matter was considered in executive session and the Church has not been taken into the confidence of the Council as to what it means by the word "democratized," we hope that some clarifying explanation will be made and we must withhold comment until we have had such an explanation.

The matter of quotas is a rather involved question that cannot be discussed briefly. We shall not comment on it here other than to say that we hope to discuss it in a later editorial.

The suggestion that all missionary districts in continental United States be abolished meets with our hearty approval. It seems to us that the time has come when missionary jurisdictions in this country should no longer be penalized by forbidding them the right to elect their own bishop simply because they receive aid from the general Church, whereas aided dioceses, which may receive even more national assistance, are fully autonomous. Surely the Episcopal Church is native to this country and is as much a part of the heritage of the West as of the East. Let's have only one kind of diocese and one kind of bishop in this country, giving every diocese the right to choose its own bishop and to be self-governing.

Finally, we fully agree with the National Council that its emphasis during the coming triennium should be upon a promotional and educational effort rather than upon a financial drive.

One who participated in the June meeting of the National Council wrote: "There is a fine new group in the Council demanding consideration of policies and programs and a release from the usual deluge of statistical and other details. They made an impression upon this gathering and I believe will rapidly add to the value of these sessions." That this is to be characteristic of future sessions of the National Council is indicated by the provision for a committee on strategy and policy, the function of which is to provide adequate opportunity for consideration of matters of policy and the delegation of matters of detail to the proper officers, departments, and committees. This is a most hopeful and encouraging sign. Indeed we believe that it indicates the beginning of a new era in which the National Council will devote itself to missionary statesmanship rather than to concern with a multitude of petty details. This we welcome as a genuine forward step, and we hope that ultimately it will have a profound beneficial effect upon the missionary work of the whole Church.

"Forward" in Foreign Languages

THE PUBLICATION of Forward Movement literature in other languages than English for distribution in the mission field is a continuing symbol of the wide appeal of those publications. Particularly significant is the fact that these foreign language editions originate in the foreign fields and are not simply sent out to them from this country.

The latest foreign language publication of this nature that has come to our attention is the Portuguese version of *Forward—day by day* published by the Church in Brazil. This consists of seasonal booklets of Bible readings and meditations for the Christian Year translated from the regular American edition. The size and style of the booklets are very similar to the original ones. Unfortunately the translators have fallen into one error that is characteristic of the publications of our Church in foreign languages; namely, differing translations and versions of the same material. For instance, the Lent issue of *Avante Dia a Dia* contains a translation of the Litany of the Disciple's Way (*Litania do Caminho do Discipulo*). The Easter-Pentecost issue also contains this litany but the trans-

lation is a very different one. The Early Trinity edition again goes back to a version very similar to the Lenten one but with some differences. It must be very confusing indeed to our Brazilian fellow-Churchmen to have this and other devotions turn up in different form with each successive issue of *Avante*.

Forward Movement literature is now available in English, Spanish, Portuguese, Japanese, and Chinese. We believe that some portions of it have also been translated into French for use in Haiti. It gives one a new sense of the international and interracial character of our own Church to realize as we use these prayers and meditations day by day that they are being similarly used in far parts of the earth by fellow-Churchmen of other nations and kindred and tongues; all participating in one great Forward Movement to the honor of our Lord and the glory of His Church.

A Sad Accident

THE SYMPATHY of the entire Church goes out to Dean Roberts of St. John's Cathedral, Denver, in the tragedy that has overtaken his family. As reported in our news columns, a son and daughter were fatally injured in an automobile accident last week while another daughter and Mrs. Roberts were seriously injured. May Almighty God grant rest to the departed, restoration to the injured, and comfort to the bereaved. "God is our hope and strength, a very present help in trouble."

Through the Editor's Window

WE ARE SURE our readers will be interested in reading the following harrowing experience of an American priest of the Roman obedience on a recent visit to Japan. We quote from an article by Monsignor Matthew Smith, in the *Register*, official paper of the Roman Catholic diocese of La Crosse, Wisconsin:

"At Keijo, one of the dozen priests of our party had an experience he will never forget. He went to a large church, which he thought was the Catholic cathedral. He asked to say Mass and showed his *celebret*, the document that traveling priests carry with them to prove their good standing. The *celebret* was duly examined by a native clergyman, the priest vested in strictly liturgical fashion, and was led by an Altar boy (vested in alb, not surplice) to a strictly Catholic Altar. The priest opened the Missal and was startled to find it in English. He was nonplussed, but thought that perhaps Rome had conceded Mass in the vernacular to this particular mission field and an English Missal had been given to him because he was an American. Going to the foot of the Altar, the priest began, '*In nomine Patris*,' etc. The server did not answer, but the priest went through the prayers himself. When he ascended to the Altar and saw the English introit, he decided that something was radically wrong and turned to the front of the book to see whether it had an *imprimatur*. There he saw that it was approved by the Archbishops of Canterbury and York. The priest immediately left the sanctuary and unvested, to the surprise of his server. He told us later that he stood in the back of the church and saw a good-sized congregation attend 'Mass according to the Episcopalian rite,' most of the people receiving 'Communion' under two forms. The devotion of the people, he said, was touching."

WHY THE invidious quotation marks, Fr. Smith? Did you not yourself observe the devotion of the people as they received the Blessed Sacrament? Do you not believe that our Lord was present under the veil of bread and wine in that "Mass according to the Episcopalian rite"? Or do you feel that when our Lord said, "This is My Body," and "This is My Blood," counseling His followers to "do this in remembrance of Me," He meant to qualify these solemn words with the clause, "when, as, and if sanctioned and endorsed by the Pope"?

A Church Boys' Choir in Motion Pictures

By William Ripley Dorr

Director, St. Luke's Choristers, Long Beach, Calif.

THE MATTER of the employment of minors in the motion picture industry is a difficult one, involving many factors which are of the utmost importance to the welfare of the child, as well as to the industry itself. For many of the finest pictures could not be produced without employing children, and yet their schooling must go on in conjunction with their work, and their health and working conditions must always be safeguarded.

In order to protect the children's interest, this work is done under the jurisdiction of a special department of the Los Angeles board of education, and certain phases of it, the financial especially, are under the watchful eye of the state labor commissioner's office.

As our choristers are all minors, we of course conform in every respect to the regulations governing this work. Before a boy can work even one day, he must have a permit. The application bears his parent's request for the permit, a certificate from his school principal that his work is at least good and his conduct satisfactory, and a certificate from the school physician that he has passed a health examination. The permit is good for 90 days, subject to renewal for like periods upon passing another physical examination. In addition to these legal requirements, I have a few special ones of my own. Before a boy can do any motion picture work with the choir his church work must be satisfactory in every respect.

Our organization consists of 20 first sopranos, 12 second sopranos, 10 first counter-tenors, 10 second counter-tenors, five first and five second tenors, six baritones, and six basses.

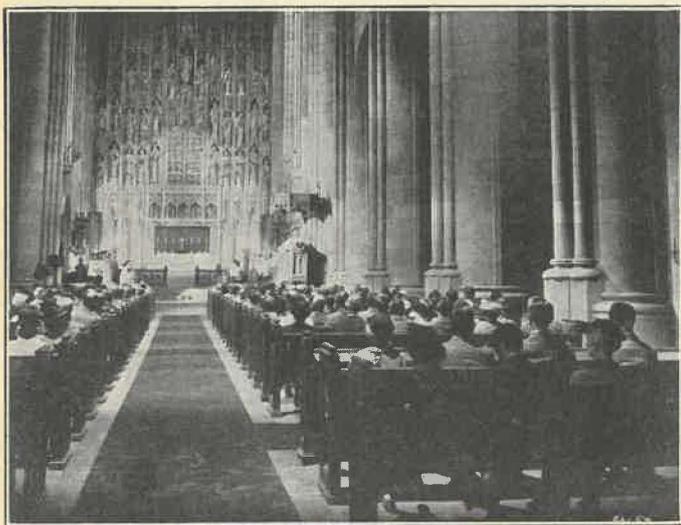
THE AUTHOR of this article is choirmaster and organist of St. Luke's Church, Long Beach, Calif., whose boys' choir, singing under the name of St. Luke's Choristers, have recorded music for many pictures, including Shirley Temple's "Bright Eyes," "A Tale of Two Cities," "Midsummer Night's Dream," and "Romeo and Juliet." ¶ They have sung and appeared in "Rainbow on the River," "Green Light" (Lloyd C. Douglas' Church story), Grace Moore's "When You're in Love," "San Francisco," "The Prince and the Pauper" starring the talented Mauch brothers, and other pictures.

As our regular choir men are mostly engaged in business and have difficulty in getting away in the daytime, and as the big studios all have very fine professional choruses, our boys are often called upon to sing with the studio men.

Some of our calls for boys come direct from the studio's music department, and some come from agents who supply talent. The call will tell me how many boys are needed, how many and what vocal parts, sometimes the

kind of music, usually the name of the picture, and very infrequently, what we are to sing. The notice is always very short, sometimes distressingly so, and the call must be supplied no matter how inconvenient it may be. I look over the record of professional engagements and then call the boys who are best fitted for the particular call and whose turn it is to go. We usually rehearse the music at the church before we go to the studio, but sometimes the studio sends the buses down to Long Beach for the choir and we do not know what we are going to sing until we arrive at the studio.

The music varies with the period, the scene, and the story. Sometimes it is a familiar hymn. Sometimes it is a special boy voice background to a familiar song, as in the *Holy City* in the church scene in *San Francisco* and the *Ave Maria* in *Rainbow on the River*. Often it is a fine composition written especially for the picture. The music department has to be very careful to use music which is not copyright unless the copyright owner's permission can be secured. On some calls I rehearse the boys at St. Luke's, rehearse the studio men at the studio, then put the boys and the men together wherever



TRINITY CATHEDRAL SCENE IN "GREEN LIGHT"

In this shot from the well-known First National picture, Sir Cedric Hardwicke is in the pulpit. This is a "glass shot," as all the upper part of this magnificent building does not exist. It is painted on glass to such a scale that when the camera takes the picture the painting fits perfectly above the actual movie set, giving the effect of height. St. Luke's Choristers supplied 60 boys and men for this scene.



ST. LUKE'S CHORISTERS WITH MISS GRACE MOORE

The picture was taken after recording for "When You're in Love." The boy in the white shirt just to the right of Miss Moore is Robert Billaud, senior soprano soloist, recently selected after an extensive elimination contest to sing a brilliant Italian solo in Metro-Goldwyn-Mayer's "Song of the City," now in production. All of the big boys are counter-tenors, specially trained to sing alto while their voices are changing.



CHOIR AND SIR CEDRIC IN "GREEN LIGHT"

Notice the tell-tale cable at the bottom. All this beautiful stone work is plaster imitation. This lovely set was designed by Max Parker, art director.

the recording is to take place. Musically the work is very exacting, as the studios treat the choristers exactly as they do the professional men in the chorus and the orchestra. They frequently have to learn unfamiliar music in one rehearsal and record it the same day. No allowances are made for the fact that they are boys, and they are paid the same as the chorus men. Secular music is recorded at the studio, but Church music is often recorded in one of the largest and finest churches in Los Angeles, where there is a great organ and where the resonance is sufficient to make the acoustics superb for sacred music. On some numbers a string ensemble, a harp, and even a large orchestra are used. In the ballroom scene in *Romeo and Juliet* we had an orchestra of ancient instruments of the period.

SPOKEN dialogue is recorded at the time the scene is photographed, but musical numbers are never recorded with the photography. Very rarely the scene is photographed first, with the actors in the picture apparently singing, and then the recording is done with the real singers watching the mouths of the group in the photograph and synchronizing their singing with the picture. However, this cramps the freedom of the musicians to such an extent that the usual procedure is the reverse of this.

We often supply solo boys to sing for boy stars and other boys who cannot sing well enough to be recorded. Occasionally one of our own boys takes a solo and appears in the scene, as Allen Churchill did with Jeanette MacDonald in the church scene in *San Francisco*. Our own boys usually appear in the scenes, but a notable exception was this very scene, where the director said our boys were obviously too fine a type to appear in a Barbary coast scene!

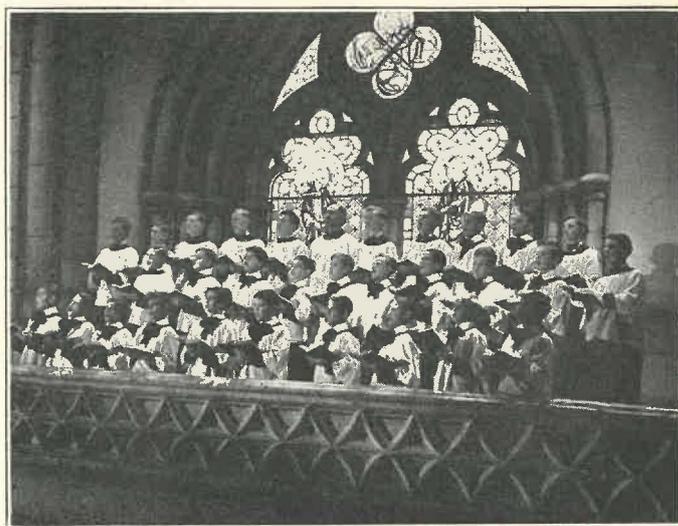
Upon arrival at the studio, if the boys are working alone, they usually go at once to school for the required three hours. The board of education provides a teacher for each ten boys or less. When a soloist is working alone, he has a private tutor. All of the big lots have schoolhouses, but none of them is large enough to accommodate the choir, so tables and chairs are provided on some stage which is not in use that day. Once at Metro the boys had school in a wrecked house used in the earthquake scenes in *San Francisco*. During recess the boys were playing outside in the street, which was strewn with rubbish and debris. I heard my son across the street

shout "Catch it, Dad," and looked up to see the brick in mid-air on its way to me. The debris prevented me from stepping aside, so I braced myself to catch it. Imagine how foolish I felt when I caught the brick, which was a movie brick weighing about two ounces! The boys all had a good laugh. At United Artists, when we were recording for *Beloved Enemy*,¹ the boys had school in a prison set, and amused themselves locking each other up in the cells during recess. They are very conscientious about their school work and are able to get their lessons even in distracting surroundings. As I write this, I can see the boys across from me, in the choir loft in Westminster Abbey (in Burbank, Calif.), doing their lessons in their beautiful 16th century vestments between shots in the coronation scene in *The Prince and the Pauper*. Fully half of my boys have a general grade of excellent, and not a single one grades lower than good. For this scene I was asked to select only music which could have been used at the original coronation of Edward VI in 1547.

Lunch in the cafe of a major studio is an interesting event. You may find yourself sitting next to anybody from a Chinese coolie to the Archbishop of Canterbury. Popular stars are frequently recognized, the good-natured ones smilingly granting the boys' requests for autographs.

After lunch may come a rehearsal in the sound stage. This is a large building, a vast open room, in which the resonance can be controlled by means of enormous sound-absorbent panels. The choir stands on a stepped platform, with a microphone before them on the end of the long adjustable boom, by which it can be placed in any position. There is a "mike" for each musical entity in the recording: soloist, chorus, piano, orchestra, organ, etc. Connections go to the "mixer," a sound technician who is in a soundproof

¹ Since this article was written, *Beloved Enemy* was previewed in Hollywood. The implication of the finale is the death of the hero, which impression is tremendously heightened by the choir's singing "For He shall give His angels charge over thee." Coming as it did on top of the climax of the story, the effect was so intense that many of the audience left the theater in tears; and the producers decided to film a second version leaving no doubt in the minds of the audience that he lived, as his death was not essential to the conclusion of the story. This change resulted in the omission of the choir's scene at the last moment. (The choristers have had a special showing of the picture for themselves and their guests, with both endings.)



CHURCH SCENE IN "BELOVED ENEMY"

Forty boys, including about 20 counter-tenors, recorded a brief composition of Mr. Dorr's for this Samuel Goldwyn picture, and the 30 smallest were used in the scene. The scene was later deleted. The fifth boy from the left in the front row is Ra Hould, who takes the part of Jerry in the cast. The second boy to the left of Ra is Raymond Chace, junior soloist, who does the singing for Ra in the picture. The second boy from the right in the back row is Allen Churchill, who sang the solos in "San Francisco" and "A Tale of Two Cities." The third boy from the right in the middle row is Douglas Gallez, who sang the solo for little Spanky McFarland in "The Trail of the Lonesome Pine."

room in which are a loudspeaker and all the controls by means of which any desired balance can be obtained between any of the musical forces being recorded. The music is rehearsed until perfected, and the position of the microphones is adjusted until the desired effect is secured. Then all is ready for a "take." The mixer telephones the sound department to start the recording machine. When the machine is up to speed, he calls out "speed," and the conductor starts the performance. On big recordings, an "instantaneous playback" is made, and then the recording can be heard at once, and if any changes are desired they can be made in another recording. The recordings used in the picture are made with a light beam on the film, permanently and perfectly synchronized with the picture.

A day or two after the recording, the boys may be called again for the "shooting," as the photography is called. Sometimes we use our oldest and most experienced boys in the recording, and the smallest boys in the picture. In *Rainbow on the River* only six of the boys in the picture took part in the recording, but they all had to know the music. The choir goes first to the wardrobe, where they are provided with their costumes or vestments. Then they go on the "set," which is the scene built in one of the enormous stages, on which the picture is to be taken. In some scenes the boys are called upon for action of various kinds. In the coronation scene in *The Prince and the Pauper*, the choristers all shout "*Vivat, Edvardus Rex,*" and cheer with great enthusiasm when the boy king appears, and they are called upon for considerable action in the exciting events following. For the picture of the choir singing, the record previously made is played, and while the camera is turning, the boys actually sing to the accompaniment of their own voices. Thus they move their lips exactly as they did when the recording was being made, and perfect synchronization can be achieved between the sound and the picture.

People often ask what the effect of this work is on the choir and on the individual boy. We have filled many engagements the past few years, and aside from losing a little sleep now and then when a late recording session is followed by an early morning call, there have been absolutely no ill effects, either temporary or permanent. (We often record at night in downtown churches to avoid traffic noises.) Of the undesirable side of Hollywood which receives so much publicity, the boys see nothing whatsoever. Their contacts with the big stars are something to be remembered with pleasure, and to have the honor of singing with such superb artists as Jeanette MacDonald or Grace Moore (to mention them alphabetically) and a great orchestra, is something a boy never forgets. The musical benefit is tremendous, for perfection in performance must be obtained before a recording is made, and that establishes a standard to keep in mind for all our singing. Some scenes in historical pictures have great historical value, for they are always supervised by prominent historians and made as correct as possible in every detail.

As the boys are paid nothing at all for their church work, I am glad to have them benefit financially from their music, and in many instances this work has been the solution of distressing economic problems. Many of the boys are buying their own clothes, and saving their money for college, who before this had no hope of going to college. Our organization is entirely independent of the church financially, and last year saved the church about \$1,200 by paying for our own choir camp, music, hymnals, choir pins, and awards, and purchasing many things for the choir room and the church, including cushions for the choir stalls, a beautiful stained glass window,

and a double bass for our string ensemble. The motion picture work has made the boys work harder than ever before to keep up a high standard of singing and attendance, and it has attracted the very finest type of new boy. When all is said and done, whether we wish to admit it or not, the movies are one of the most potent social forces in the world today, and we are proud and happy to be able to put into some of the current pictures one of the finest things the Church has to offer: her beautiful music.

EVERYDAY RELIGION

THERE IS an old legend which Fridtjof Nansen, the Norwegian Arctic explorer, once told to J. M. Barrie. It is the story of a monk who had wandered one fine, spring day into the meadows beyond his cloister. He heard a lark singing. He had never heard a lark sing before, and he stood there in the field until the bird and its song had become part of the heavens.

Then he walked back to the monastery and found there a door-keeper whom he did not know and who did not recognize him. Other monks came along, and they were strangers to him. He told them he was Father Anselm, but that was no help. Finally, they looked through the records of the monastery, and these revealed there had been a Father Anselm there some hundred years before. Time had been blotted out while the monk listened to the lark sing!

These days of shining summer, which seem almost too lovely, are like that day centuries ago when Father Anselm wandered afar into the meadows enraptured and oblivious of time and men as he listened to the song of a lark.

He was aware of that pulsing life, which glows upon us from the blazing, noonday summer sun and dwells in the comet, the heart of a bird, and the flying dust of pollen—life which, if men will open their hearts to it, will heal them, will create them anew, physically and spiritually.

In the beauty of God's green world a man may walk down the valleys of silence away from the stress and din of man's clattering, crashing world. Amid the beauty of God's world, a man may stroll in God's garden, and perhaps, and probably, meet God walking there.

Let us stray into the fields these summer days, as Father Anselm did in days of old, and maybe we too shall hear, for the first time, a lark sing. Or maybe in some evening-hour we may hear, in the words of Sappho's fragment, "spring's messenger, the sweet-voiced nightingale," the bird which Ben Jonson calls "the dear good angel of the spring."

Let us concern ourselves with muted skies, and minute miracles, and songs of the night, and let us bend our knees before the wonders and mysterious secrets of God's world. For nature, with its bounty of beauties and wonders and soft voices, is the gateway through which we can, when we will, reach into the mind of God.

A DAILY Eucharist is a small enough ceremony in a corner, in a little chapel with perhaps but a few worshipers; but the smallness is only in its outward features. The act has widest range; it reaches out arms of power over the whole world; it extends its influence to the abode of the departed; it penetrates up to the Throne of God. It is the widest, richest act, the act in which the greatest generosity can be spent of which man is capable.

—Bishop Gore.

The Anglican Bishopric in Jerusalem

By the Rt. Rev. George Francis Graham-Brown, D.D.

Anglican Bishop in Jerusalem

IN THIS JUBILEE YEAR of the bishopric in Jerusalem there are four matters of major importance which seem to need emphasis or explanation.

I. SPECIAL PAN-ANGLICAN POSITION

To anyone living under the shadow of St. George's, Jerusalem, the special pan-Anglican character of this foundation in the Mother City of the Christian Faith is very obvious. There are in fact almost daily reminders of it—in the constant stream of pilgrims from all parts of the world-wide Anglican communion; in the requests from churches and cathedrals all over the world for stones of varying sizes, the most recent request of all coming from the Bishop of Guildford for his new cathedral; and even in the innumerable contacts wherein the life of the bishopric touches that of other branches of Christendom.

This special position primarily arises from historic causes. Largely as a result of controversy concerning the revival of the bishopric in Jerusalem, Bishop Blyth was given a status unique in the Church of England. It was, as he understood it from Archbishop Benson, that of an ambassador sent forth from the head of the English episcopate to the Orthodox Eastern Patriarchs, by whom he was fully accepted as the accredited representative of the Archbishop of Canterbury and the Church of England. The Bishop in Jerusalem was thus invested not with ordinary jurisdiction, but with the personal charge and oversight of the English clergy and congregations scattered throughout Palestine, Syria, parts of Asia Minor and Egypt, Cyprus, and the regions about the Red Sea, over whom he was to maintain such control as the canonical discipline of the Church allowed. From this position as the legate, or as he was sometimes termed, primatial vicar, have grown the wider functions of the bishopric as representative of the Anglican communion throughout the world.

Reunion has from the first been a principal aim of the bishopric, but its representative character is imperfectly understood by many Church people. They need to be made aware that in the Holy City the Anglican Bishop should have at his command the fullest spiritual and intellectual resources which the Church can afford. Where relations with the Eastern Churches and the evangelization of Jews and Moslems are concerned, the Jerusalem bishopric stands as the advanced headquarters of Anglican Christendom. Unlike other bishoprics in missionary lands, it is not enough that there should be an adequate supply of money and missionary-hearted helpers, but it requires, especially in those assisting the Bishop, an exceptional share of the spiritual and intellectual power of the Church. There is scarcely any problem of the modern world, ecclesiastical, philosophical, or political, which does not have a sharp focal point in Palestine. The bishopric is now a Pan-Anglican institution. Its functions are ambassadorial, no less than pastoral and missionary.

II. A WORLD PEACE CENTER

JERUSALEM today may be said potentially to share with Rome and Moscow the distinction of being one of the three most active sources of the formative ideas which are molding the modern world. Palestine is the sacred home of three of the world's great faiths; and to this must be added the contacts

which derive from its geographical position. The frontiers of the bishopric not only touch the modern dictatorships of Kemal Ataturk and Shah Pahlevi, the Oriental, puritan monarchy of Ibn Saud, and the modern constitutional monarchy of Egypt. It directs its spiritual influence to the modern Kingdom of Iraq, to French Syria, including the proposed new Christian State of the Lebanon, to the emirate of Transjordan, and to the colony of Cyprus, whence it looks out over the Greek world of the Levant. For this and other reasons Jerusalem is potentially a great creative world peace center, capable of doing on a wider scale what the Anglican communion already does among the religious communities of Palestine in drawing together the respective leaders, be they Jew, Moslem, or Christian.

III. THROUGH CHRISTIAN EDUCATION

IT IS through education that the Christian Church holds the key to peace-making in Palestine, and perhaps in the world. In Palestine the Anglican communion is enlarging, or adding fresh buildings to, all her secondary schools. To these all nationalities come, the Jew from China, the Christian from Ethiopia, the Druze from the Lebanon, the Moslem from Arabia, the Bahai from Palestine, the Circassian from Transjordan. It is quite possible to have at least 20 nationalities in one of these schools. The newest school is being built on the slopes of Mt. Carmel where of old there was a school of the prophets; it is to give, as we are doing for the girls, a Christian education to the boys of Haifa, gateway to the Near East, the center for the railways and shipping and oil. What a part these schools may play in maintaining and promoting peace may be illustrated from the unique rôle which was theirs during the recent troubles. Within the schools Jew, Moslem, and Christian alike combined in healthy competition, without conflict, and in peaceful combination, despite outside picketing and press attacks; for they had already learned in the schools to live, to work, to eat, and to play together. In our schools we are endeavoring to build for the future, to build character on the highest moral level that we know. For peace you must have a common background, coöperation in the present, and unity of aim and purpose in the future. At school we try to give them the first, they carry out the second, and in their hands is the future.

IV. THE CENTER

THE CENTER of these activities and these hopes lies in St. George's, Jerusalem. Fifty years ago Bishop Blyth set out to build a collegiate church, with bishop's house and library, which should be representative of Anglican thought, worship, and life; in course of time the greater part of the cathedral was built; and now in this jubilee year £10,000 is needed to complete the scheme, which has been developed by W. D. Caröe, the well-known Church architect. In the hostel which forms part of the block of buildings surrounding the cathedral, Anglican pilgrims from China and Japan, from India and Ceylon, lodge and mingle with those from the United States, from the British dominions and colonies, and from the older centers of Europe. It would be difficult, even for the most unimaginative, not to catch from the life here some larger ideal, some happier hope for the world.

Missions and the New Order

A Word to Christian Liberals

By the Rev. Fleming James, D.D.

Professor of Old Testament and of Social Ethics, Berkeley Divinity School

"Missions are 'old stuff.' This idea of forcing our religion on the heathen does not appeal to me. What interests me is bringing in the good life here and now, and it strikes me that the place to work that out is America."

ROUGHLY PUT, that expresses the viewpoint of not a few people in our Church; and they are apt to be, as their words imply, just those most awake to the pressing social and economic needs of today. They realize that the "question before the house" is how to make the world a better place for the poor people. In this respect they are the liveliest men and women in the Church. May their tribe increase!

But it is a pity when this kind of Christian looks on missions as "old stuff." Liberals (suppose we call them by that name) ought instead to be the chief enthusiasts for missions. For the truth is that missions today constitute a world movement toward social and economic emancipation.

It is easy to see how we liberals (for I should like humbly to associate myself with them) tend to forget this. To begin with, we do not like the word "missions"; it is steeped in old ideology and is getting to be as played out as "social service." Well, let us use another term, say "extension of Christianity." We liberals know that Christianity ought to be extended; not "forced on other peoples," but put at their disposal. We realize when we stop to think that the need of mankind for the religion of Christ is just as much a fact as it ever was. The only thing that would make us think otherwise would be the loss of our own sense of need for Him; and we have experienced no such loss. What is more, we are convinced that this need will remain throughout all the social changes we hope to witness. I do not see therefore how we can escape the responsibility of making Christianity available to those in any community, in any country, who might respond to it.

Another thing that we do not like is that the people who "go in" for missions are so many of them "reactionaries." At least, we think so. They are not interested, we say, in economic changes, they may even oppose them through their desire to retain their own privileged position. We picture a missionary meeting as composed of comfortable well-dressed people, mostly women past middle age, who think that all these new experiments are terrible and don't know what the world is coming to! Perhaps we have heard a missionary speaker warn us that unless Asia is Christianized the yellow peoples will overwhelm us, or—even worse—fall a prey to Communism! What we do not realize is that this sort of thing—if indeed it was ever widely spread—is passing. We are not aware, for instance, that the Woman's Auxiliary is putting out courses on the economic aspects of Christian citizenship which take up such subjects as Unemployment, Relief, Housing, Strikes, Workers, Unions, Fascism, Socialism, Communism, Coöperative Movements. We ought to awake from our snobbishness.

As for working out the economic problem in America first, we really have no ground for such an idea. We know that the bishops are right when they declare that "national recovery depends upon world recovery" and that "if we would be saved we must be saved together" (Pastoral 1933). If we believe—

and we do—that Christ can bring in a better order, then as internationalists we ought to be the first to urge the extension of Christianity to all peoples. There is no need to labor this point.

A further reason for our lack of interest in Missions has perhaps been a feeling that missionaries and "native workers" are presenting outmoded patterns of social thought to non-Christian peoples, or worse still are coöperating with "foreign imperialism" against the new desire for national autonomy and self-determination. But again the picture in our minds is largely unreal. The fact is, that while here and there an American missionary may incline to be what we call reactionary, not a few of them are just as good liberals as we. Why should they not be? They are living in the same mental world, and are even more exposed to the new points of view. They are close friends of the peoples among whom they work and these peoples are seething with liberal ideas.

Besides, missionaries are Christians. And the Christianity of the hour is charged with the dynamic of social and economic change. Look at the uprising of economic liberalism in the Church today. Listen to the trumpet blown by our Bishops in their 1933 and 1934 Pastorals. (May it give no less certain a sound in 1937!) If this be true in America, why not in Asia and Africa? Nor is it only the missionaries who are imbued with liberalism; their fellow Christians of the national Churches exhibit it in no less degree, among both clergy and laity. Has not General Chiang Kai-Shek just said that out of what his chieftain Dr. Sun Yat Sen got from Jesus came his plans for freeing weak peoples and for bringing happiness to the poor and oppressed, and that since he himself has become a follower of Jesus in His plans for saving the world he has come to see yet more that what the revolutionists stand for is belief in human personality? (See *THE LIVING CHURCH* for May 29th, p. 685.)

NO, WHAT is being given by the Christian Church in non-Christian lands is not outmoded. It is, to be sure, not new in that it is the eternal Gospel of Jesus Christ, who is the same yesterday and today and for ever; but it is also the Gospel of the Christ who "demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and the aged, and, above all else, an order which shall substitute the motive of service for the motive of gain" (Pastoral 1933).

In emphasizing the liberalism of the present missionaries I would not reflect upon the workers of the past. Christian missionaries have generally been in the van of the world movement to improve the conditions under which mankind lives. I have before me as I write a letter dated 1910 from an American consul in China, a liberal of that day who sturdily contended for Chinese rights against formidable Western encroachments. He is telling of an extensive trip of investigation from which he has just returned, covering 6,700 miles of Western China. He and his companion, an American university professor, have seen much of the work of missionaries in that region.

"We have nothing," he writes, "but the best to say of the labors of these brave people, who are certainly China's best friends and are doing for the Chinese people a work that will live for all eternity. . . . [It] has as its base a love of humanity and a desire to make these people useful citizens as well as Christians."

No, we do not fault the past. Indeed, it is those past labors that have borne fruit in the contemporary efforts of Christians to transform the entire life of non-Christian countries. For there are such efforts in area after area. In his recent book, *Missions Tomorrow*, Professor Latourette lists some of the things that have been accomplished largely through Christian influence: the rise of a new type of Chinese leader, more socially minded and more disposed to work unselfishly for the common good than are his non-Christian fellows; the improving of the lot of outcastes and primitive tribesmen in India; Kagawa's efforts to make life better for the underprivileged in the industrial cities and rural areas of Japan; the endeavor of the Agricultural Missions Foundation to further the efforts of national Churches and missionaries on behalf of rural populations; the attempts by Chinese, Japanese, and Western Christians to bridge the gulf of ill-will between China and Japan since 1931.

This last item reminds us that it is a good thing, in a day when nation is arming against nation, to have in every country groups of Christians whose religion impels them to look across racial and political borders. Their task, as Professor Latourette says (p. 205), is not to unite on programs of peace but to create attitudes of fair play and of willingness to confess and amend the faults of one's own nation and to look with charity upon the faults of others. It is missions alone that have created these groups.

And missions alone can sustain them. For in most non-Christian countries the national Churches are still in need of leaders and financial aid from older Christian communities such as our American Church. In fact, though the function of the missionary is changing, he is more necessary than ever—especially if he be a liberal!

If Christianity is doing these things in non-Christian lands—and it is—and if in addition it is still bringing men and women into the timeless relationship with God in Christ which we ourselves enjoy, then we liberals ought to take vigorous hold of this work of extending Christianity, whether we call it "missions" or no.

EDITOR'S NOTE: This is the fourth in a series of articles on the Church's Mission. The fifth article, entitled *Missions in Our Own Land*, by Bishop Ziegler of Wyoming, will appear in next week's issue of *THE LIVING CHURCH*.

CYGNUS

ABOVE the fevered tides of life that toss
 Hurried and milling peoples on the face
 Of this strange planet flung in endless space
 The constellations glow. Above the dross
 We struggle for, above our gain and loss
 In calm tranquility they fill their place
 With beauty. In the zenith we may trace
 In majesty the outline of a cross.

When pain and sorrow conquer us, when greed
 And exploitation and deceit combine
 To bring their phalanxes of hurt and strife—
 Then let us lift our inward eyes indeed,
 And see above in silent calm the sign
 Of One who dying brought eternal life.

ETHEL R. MURPHY.

CHURCH MUSIC

Rev. John W. Norris, Editor

ALMOST SIMULTANEOUSLY two letters came to our desk last week. One had been forwarded from the editor of *THE LIVING CHURCH*. In it the writer urged that this column become more objective by making provision to help in the direction of the small parishes and missions. Then the writer added, "Believe me, that need is still a major problem in the vast western and southern area of the American Church."

The other letter, which came directly, told how the missionary district of Oklahoma is attempting to answer that major problem through the work of its committee on Church music, headed by Dr. A. Richards, of Norman. This committee has been active during the past year in the development of a patrons' society, to be known as the Liturgical Music Guild. The purpose of the guild is to encourage and maintain a high standard of Church music through the conducting of conferences, schools of instruction, choir festivals, and the operating of a central bureau of information on the subject. Membership is not limited to clergy and musicians, but is open to all interested laymen who are willing to contribute annually to the promotion of the work. At the present time it has 104 individual members and two institutional members from all parts of the state.

In addition to the development of the guild the committee conducted a three-day conference at St. John's Church, Norman, during April. Lectures were given on Anglican Chanting, Hymns, Eucharistic Music, and The Anthem. The special lecturer for the conference was Canon Winfred Douglas, who spoke on *The Evolution of the Hymn in Congregational Singing*, and *What is Liturgical Music?* The increased attendance this year over the two conferences previously held clearly indicated the growing interest in the subject of Church music among the clergy and laity of Oklahoma.

The committee which is carrying on this work includes Dr. Richards, the Rev. H. B. Morris of Clinton, Okla., and Mrs. Frances Atwater Lindloff, of Norman, Okla. This committee has been actively assisted by Mrs. Marie H. Hine, of Trinity Church, Tulsa, dean of the Oklahoma chapter of the American Guild of Organists.

It is really by the efforts of a group of interested persons conversant with the problems of any particular section of the country that the solution to those problems can be found. Such a group is on the field and in a position to make effective suggestions. It is well-nigh impossible for the editor of this department to provide help for an area of which he is largely ignorant, except in a general way. Each diocese has its own particular difficulties. The surmounting of those difficulties must be made by persons on the field. This is what is being done in the missionary district of Oklahoma.

Fortunately we did have two summers in charge of a mission station in one of the missionary districts of the northwest. It was a small station, without a priest, and with only a handful of communicants. Yet it was possible to have congregational singing and on special occasions, such as Confirmation, we developed a fair quartet. Our ideas and conceptions of Church music have changed since then and today we would probably eliminate the quartet, but the fact was that we did have a service with suitable music when the Bishop came. Yet this expe-

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Nothing and Everything

*A Chapter from "Haggerston Year"**

By the Rev. H. A. Wilson

THERE MAY BE some who think, as I did once, that it is wildly exciting and highly romantic to be a priest in East London. When I was an undergraduate member of that university which appears to have lost the art of winning boat-races, it was my delight to stay during vacations at St. Augustine's Clergy House, Stepney, with that veritable prince among priests, my cousin Richard Wilson. I was there when Peter the Painter got into trouble in Houndsditch, and when on the following morning, sufficiently near to be uncomfortable, the battle of Sidney street, Whitechapel, was fought. I have a strong-minded godparent who took a serious view of what she promised and vowed in my name at my baptism: I made my first confession before my confirmation in my school chapel and she took very good care that it should not be my last: before I was much older she escorted me kindly but firmly to St. Peter's, London Docks, and introduced me to Fr. Pollock, at the same time making it perfectly clear that she expected me to make my confession to him every time I was home for the holidays—*O si sic omnes!* I used to think in those impressionable days when I wandered about Commercial road and Old Gravel lane, half expecting to see cut-throats leap out at me from every alley, that to be an East London priest must be thrilling and adventuresome in the highest possible degree. I do not think so now that I am a little more acquainted with the experience; though I know that such a priest, provided that his heart is in his work and he really loves East London, is among the world's lucky ones—and my admiration of and respect for men like Fr. Pollock and Fr. Dick (on him be peace) is greater than ever it was.

But there may be some who think that life in a Haggerston clergy-house is one prolonged thrill; who suppose that cat-burglars, slant-eyed Chinamen, race-gangs, opium-dens, and forgers abound in every street; who think that the clergy live in insanitary houses that are rat-infested and bug-ridden; who imagine that fights to the death with knives in sinister courts, to which no policeman dare enter alone, are the order of the day; who picture the children in rags and tatters with neither boots nor stockings, while their parents are slatternly gin-sodden 'Arriets and brutal beer-swilling descendants of Bill Sykes; and who, in consequence, think that the priests who live among them are heroic supermen. If there are any who have been sufficiently insane as to reach this page and labor under any such delusions as I have mentioned, let me assure them forthwith that they are exceedingly mistaken and endeavor to convince them by describing an ordinary weekday in the present life of him whose countenance I am unfortunately compelled to see every time I shave.

As often as not I say my daily Mass at 6:30. This infers that the first of my alarm-clocks fulfils its appointed function an hour earlier, since it is not my custom to go unshaven to the Altar. I know that I am not much good at praying, but I can at least be presentable as I say Mass. I unlock the iron gates of the passage leading from the street to the church porch—it is a funnel for every breeze that blows, especially on winter mornings—open the church, and go to the sacristy to say my preparation and put on the Mass-vestments. There may or may not be a server (there generally is; St. Augustine's men and

boys are proud of their privilege, which is by no means granted to all such, and of course to none who are not regular penitents); but I know that there will be present at least a priory Sister. In point of fact she is rarely alone. At the beginning of the year I asked for names of those who would volunteer to try to hear one weekday Mass once a week throughout the year; I received more than 50: it is no mean test of a man's or a woman's religion to go to Mass at 6:30 at the beginning of a long day spent standing in a shop or a factory or over a wash-tub.

THE FIRST Mass of the day is said at the Altar of the Blessed Sacrament. I cannot describe it; some experiences are incapable of translation into words, at least by me. I can only say that I would not miss it for anything in the world, and that in sober truth it is my daily Mass which, more than anything else, keeps me going. The Lord Christ is present; I know it; and I am not alone in this respect. Before the day's dawn heaven and Haggerston touch and overlap in that small chapel with the marble floor, gilded triptych, always-burning one white light; things are seen there in true proportion; strength comes to many a weary soul and tired body from some one who is unseen but not far away; in the silence it is not hard to think that one hears angels' wings. Nor, of course, is it in the least surprising that these things should be so, if "our daily bread" is what and whom God promised that it should be. I do not think that I am either sentimental or emotional; at the same time I know that I could not go on for long in Haggerston without that half-hour at the beginning of each day, during which I am "nothing and everything"—not Fr. So-and-So, but anonymous priest at the Altar doing all in his power to sink his individuality and be impersonal; yet one who, for no desert of his, is permitted and empowered to bring Christ to Haggerston, give Him to His children, offer Him both for those who live hard and plucky lives and for those whose days on earth are ended. That indeed is romance, for those who have eyes to see. How difficult it is to understand the minds of parish priests who could and yet do not say Mass each day! How sad one is both for them and for their parishes!

My thanksgiving after Mass and subsequent prayers I like to say at the *prie-dieu* that stands before the image of our Lady and beneath the adjacent stained glass window given in memory of another mother whose name is Mary; for "I believe in the communion of saints."

The best cup of tea of the many in the day, accompanied by the first cigarette and a glance at the morning paper, follow in front of the kitchen fire: after which, more often than not, I take communion to a small house in which dwells one who is ill or old. An indispensable Sister (what would Haggerston have been like by now if Mother Kate had not built St. Saviour's Priory 47 years ago?) is there before me, genuflecting by open street-door: at the bedside is a small table covered with clean white cloth and bearing brass crucifix and pair of lighted candles: confession is made, a few prayers are said, and, once again, Jesus of Nazareth has come to the weary and heavy-laden.

After breakfast, on two mornings with working-men who have come to Mass from a distance, I try to make a medita-

*Morehouse, \$1.40.

tion and succeed in saying Morning Prayer. Letters are opened and, if personal, answered then and there: I can endure neither an untidy roll-top writing-desk nor unanswered correspondence. Then I settle down to four hours of pen-pushing in that room of mine which is lined with books on three of its four sides and has above the fireplace five pictures of the sea in varying moods. On the desk-top stand a wooden crucifix given me when I was an Anglo-Catholic Congress secretary, photographs of my parents, and a well-used ashtray.

I have not the gift of ready speech and am not among those who think that sermons and instructions should be unprepared. The discourse which it has fallen to my miserable lot to deliver on the coming Wednesday or Sunday evening invariably demands one whole morning's work at least; its delivery takes at the most 20 minutes; its effect is—who knows? but I must always write its every word.

Another morning must be spent on the following Sunday's greater catechism. Seeing that its members are mostly out of their "teens" and without exception ladies and gentlemen who use their brains I must obviously be at considerable pains in my preparation of instruction and Bible-exposition; in addition to which I have to answer in public such questions as these—What should I do if I was in the street and met a priest carrying the Blessed Sacrament? Why is the doxology in the Lord's Prayer often omitted? Why is Spiritualism wrong? How is it that men in the Old Testament had more than one wife apiece? Why must women in church wear hats? Must Jews converted to Christianity renounce their former beliefs? What is meant by birth control; and is it right or wrong? Suppose a Catholic housewife of limited means has meat left on Friday or a vigil and she must either eat it or waste it, which should she do? The date of the Crucifixion is given as April 7th; why is it not always observed on that day? What exactly is meant by the phrase, "possessed of the devil"; does it occur nowadays and, if so, can it be noticed by other people? Why are men called "the superior sex"? My parents are pagan: they do not object to my receiving the sacraments, but would not let a priest come to me if I were ill. Is there anything I can do about it? You say that we are at our best with those who think highly of us and at our worst with those who think little of us: does it not follow that we are not at our best with God, since He knows all about us? What do you think of Epstein's new figure, "Behold the Man"? If animals can only do God's will, how is it that they steal? How far is the ministry of healing right? How does one set about making a meditation? Should one confess wrong thoughts, if they have not been dwelt on? When you try to live a Christian life, how is it that difficulties increase and the very people you thought would help you seem to let you down? Should an engaged young woman interfere with her young man's friendships? Should a Christian girl marry a Jew? Why are some priests married? How do you know if you have a vocation to be a priest? Are football pools wrong? May one go to Mass in a Roman Catholic church?

I also try to produce a monthly parish magazine that is less an object of legitimate ridicule than the majority of its ilk. It seems to me that many incumbents make two great mistakes in handing over the Sunday school or catechism and the parish magazine to the junior curate. Surely it is almost impossible to overestimate the power of print! Many will read who never enter a church or hear a sermon, provided that what they read is in good type and has not a misprint in every other line. Doubtless the power of the spoken word is great, doubtless the power of that which is printed is almost immeasurable. The tract case in a church is always well patronized, even if many

"forget" to pay for what they take. Time spent on the production of the parish magazine is, in my opinion, by no means wasted; but it takes many mornings in every month for a slow writer and thinker like myself to produce the 16 pages of that slim blue periodical which for more than 10 years has had a monthly circulation of 1,300 (and so presumably is read by about 4,000), pays for itself, has a minimum of advertisements, and has been quoted in the House of Commons. As a specimen of what is inflicted upon its long-suffering readers I have reprinted elsewhere in this book some instructions on Christian marriage.

Thus the weekday morning passes all too rapidly, while across the window-box outside my open window drifts the harmony of Haggerston: never-ceasing whine of circular saw in the wood-yard opposite, clank of trams and drone of number six omnibuses up and down Hackney road, calls of street-vendors ("Coals." "Old iron." "Noo kippers: penny a pair." "Vin-egar." "Ices." "Cakes all 'ot"), itinerant trombonist, noon angelus, occasional barrel-organ, snatches of conversation ("So I ups an' sez to er I sez." "Come 'ere, yer brat; or I won't 'arf pay yer." "O. K. Missus: all Sir Garnet." "I was that startled me 'eart come right off the 'ooff." "'E don't 'arf look bad; sickenin' fer wings, in my opinion"), perhaps a dog-fight, certainly the saw.

When I ceased to be a Congress secretary I was presented with an entirely unmerited sum of money, a considerable part of which I spent on the most comfortable armchair in London. I do not dare to sit in it until after lunch, when I sleep from 1:30 until my grandfather-clock begins to make up its mind to strike 2:00. Then I go out visiting, fair or foul, fog or fine; for in this part of the world it remains true that "a house-going parson makes a church-going people" and I like to see my friends.

For the next two hours and a half Fr. Wallace and I are to be seen in any one of the neighboring streets knocking at practically similar front doors. We are always welcomed, even if it is washing-day. Not once have I had a door slammed in my face; rarely do I leave a house without an increase of respect and admiration for East Londoners and a little more knowledge of human nature.

I do not propose to write about these visits or of those whom I see in hospitals and infirmaries: to do so would seem an abuse of their hospitality and accessibility, for I know that there is nothing which they hate more than printed, and generally ill-informed, paragraphs on "how the poor live." (I once refused an offer of £25 for such a series of newspaper-articles on Haggerston.) I do not see why the privacy of those who live on this side of the Mansion House should not be treated with the same respect as that of those who live "up west." I content myself with stating that my afternoon calls on those who are so kind as to call me friend and father and who never fail to make me feel at home teach me something more of the patience in suffering, the pluck in adversity, the kindness, the sense of humor, and the inherent goodness of heart that are among the Cockney's finest characteristics. "I grumbled because I had no boots, until I met the man who had no feet"; so runs the Spanish proverb. I never have to search far to find "the man who has no feet," and always feel ashamed of my little aches and small wearinesses and woes when I leave a Haggerston house or a hospital sick-bed. Every weekday afternoon I am "everything," because my friends are glad to see me. Truly it is neither hard nor heroic to be a St. Augustine's priest.

From half-past four until six I deliberately "ease off" in

(Continued on page 18)

“Unity . . . at All Risks”

By the Rev. Frederick Ward Kates

Assistant Rector, Church of St. Michael and St. George, St. Louis, Mo.

WE MUST HAVE unity, not at all costs, but at all risks.”

This single sentence uttered by the late Charles Henry Brent in a sermon entitled *Unity of the Church of Christ*, delivered in St. Paul's Cathedral, London, in 1913, eloquently states the heartfelt, poignant conviction of the great champion of Church unity in our times.

To most Americans the late Bishop Brent is probably best known as a distinguished Episcopal Church leader, a great foreign missionary, a forceful and able preacher, a statesman championing Christ's righteousness among the nations, and as head of the chaplains with the American Expeditionary Force in Europe during the World War.

But most widely is he known and remembered as the great 20th century apostle of Christian unity, especially abroad and, curiously, in Christian communions other than his own. With all his claims to greatness, we feel sure, that it is as the militant champion of Church unity, as the inspiring genius behind the Faith and Order Movement, and as the leader and president of the first World Conference on Faith and Order, conducted in Lausanne in 1927, that the Bishop will be most gratefully held in honor by generations of Christians yet to be born.

It was out on the frontiers of Christianity, when he was a young missionary bishop in the Philippines, that the desperate need for Christian unity impinged on his still forming mind. It was during his labors there that he pledged himself to struggle and fight for the cause of a united Christendom all his days.

From every angle the Bishop saw the imperative necessity for a united Christian front against the world. As a missionary, he was convinced that a divided Church could not succeed in its task of conversion. “Do not be deceived;” said the Bishop, “without unity the conversion of great nations is well-nigh hopeless. The success of missions is inextricably bound up with unity.” In another place we find him saying, “It would seem that missionary progress in the future will depend mainly upon the Church's unity, and that national conversions can be brought about by no other influence.”

As a statesman, he saw that until the Church could give its united strength to the problems of education and morality, social and international justice, the greatest force for righteousness would be lacking in modern life. The disunity of the Church had grievously crippled its ability to speak effectively on such moral questions as divorce, social injustice, and the use of force.

As a mystic, Bishop Brent viewed the matter in terms of the mind of God and set his ideal and aim to be complete organic unity.

“The unity of Christendom is not a luxury but a necessity. The world will go limping until Christ's prayer that all may be one is answered.”

This statement is noteworthy, not only because of the sensation it caused at the time of its pronouncement (the 1907 General Convention) and the electrifying impact it made on the minds of many Christian people thinking similarly, but because of the basis on which it rests the demand and urgency for Christian unity—that “Christ's prayer that all may be one” may be answered.

In his opening address before the first World Conference

on Faith and Order, delivered in the cathedral at Lausanne, August 3, 1927, Bishop Brent declared, “The call to unity is primarily from God to man. It is for our good that the appeal is made. Through unity alone can the Kingdom of God be set up among men. Through unity alone can the world believe and know that the Father hath sent Jesus Christ to reveal Him to the whole human race.”

“It is the purpose of Jesus Christ to unify the Church,” stated the Bishop in a sermon to the students of the General Theological Seminary in 1910.

“Unity, visible and invisible, is not an accident of the Gospel, it is the Gospel.”

Because he was aflame with this conviction, the Bishop was able to throw his whole life into the furthering of this ideal, the ideal which above all others dominated his life, his hopes and dreams.

“God has used, beyond anything we had a right to expect, our divided Christendom. But now that we know the sin and disaster of sectarianism, we cannot hope that He will use it much longer,” declared the Bishop in his opening address at Lausanne.

“Divided Christendom has had fair trial—it is a failure.” This statement is found in the *Commonwealth*, a posthumous volume published in 1930. In a sermon published in 1915 we find the Bishop saying, “It may be that up to the present a divided Church has been used by God for the extension of His Kingdom among men, but we have no guarantee that He will continue to do so. Indeed there are indications that the divided Church has passed the zenith of such power as it has had and is declining toward desolation.”

STRONG WORDS, indeed, but the conviction they expressed but impelled the Bishop to greater effort on behalf of his goal, the first fruits of which were the great Lausanne Conference of which Bishop Brent said, “All the prayers and desires and labors of 17 years meet in this hour.” For it was during the sessions of the World Missionary Conference at Edinburgh in 1910 that “the first dawn of the processes that up to the Lausanne Conference on Faith and Order came into the mind of Bishop Brent,” according to John R. Mott and statements by the Bishop himself.

“If it is prophecy that the gates of hell shall not prevail against the Church, it is also prophecy that the Church divided against herself will fall,” declared the Bishop in a sermon on *The Divided Kingdom*. “Disorder in the Church is more terrible than feuds in the family or civil war in the State.”

“If war is an evil in national life, it is a thousandfold greater evil in Church life,” the Bishop felt, and so he sought for peace and unity in Christendom, not by slurring over honest differences nor by slighting convictions, not for economic reasons, nor for the sake of ease and convenience, but because the patches of unity already secured are “not enough to make Christianity effective as a peacemaker, a liberator, a universal power, or to satisfy the mind of God.”

“The way to recover unity is to practise fellowship,” the Bishop prescribes. Coöperation and fellowship are his formula to secure organic union and not “mere oneness” which “would be a sort of saccharine monotony.”

“If unity has slipped away from our grasp,” Bishop Brent

told the Lausanne delegates in 1927, "it is the common fault of the Christian world. If it is to be regained it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it."

Regarding the attitude of Rome on this matter, the Bishop stated in a sermon delivered in Westminster Abbey, entitled *A Plea for Fairness*: "There can be no hope of reunion with Rome, because of inexorable law, until the Papal see lays aside her garb of arrogance and apologizes to the rest of Christendom for her long history of unfairness, which has made her the provoker and maintainer of schism. When that happy day dawns, the end of our splintered Christendom will be in sight."

Bishop Brent did not go into the 1927 World Conference on Faith and Order, nor did he come out, with the idea that Church unity would be brought about immediately. Before the conference he said in 1926 in his 25th anniversary address: "When I was younger I firmly believed I would live to see the phalanxes of Jesus Christ united in one Church. Though my belief that this is bound to be a fact some day still abides unshaken, now I look with the eyes of Balaam:

"I see him but not now
I behold him but not nigh."

"Labor for unity must lay its claim on every Christian soul. It will come when it does come, not with observation, but through the slow process of the mills of God."

It was this hope and this dream that held the Bishop's vision. Let us pray with Bishop Brent that this day may come and that the second World Conference on Faith and Order, to be conducted in Edinburgh this summer, will be another step forward toward that inspiring goal.

"We must have unity, not at all costs, but at all risks," we hear Bishop Brent saying, for "unity of heart and hands among the Churches is the sole hope for the Great Peace."

Nothing and Everything

(Continued from page 16)

the aforementioned armchair; with tea *au solitaire*, the *Times* crossword puzzle ("the slow progress of a cockney courtship," 7 letters: "a beard could hardly be such fur," 10 letters: "what the wearer of the white rose said under the mistletoe," 7 letters¹—what a delight such ingenuities are!) or great books like Dr. Prestige's *Life of Charles Gore*, Fr. Mackay's *Adventure of Paul of Tarsus*, Archbishop Goodier's *Public Life of Our Lord*, or Mr. H. V. Morton's *In the Steps of the Master*, and the six o'clock news by means of the radio-gramophone purchased—like many of my possessions—on the instalment system. After which I go into church to make ready the vestments required for the first Mass of the morrow, "church" new mothers, and say the office of Evening Prayer.

Dinner over, the evening's program begins. It may be that I look in on Cubs or Scouts, Guides or Brownies or Rangers, parading on their appointed nights in the hall, or (in summer) on its great flat roof open to such fresh air as is compatible with Bush's scent factory, the local gas-works and canal, the surrounding fish shops and tenement-buildings: if it is Thursday there are confessions to be heard, the mothers to say prayers with, their husbands with whom to play snooker and crib: on Wednesdays there is a service that is as episcopally banned as that of evening communion, but is for all that entirely intelligible to, and consequently greatly loved by,

simple-minded Christians who are unmoved by National Assemblies and Prayer Book revisions but do understand the sacraments. On some evenings I go out visiting again, to catch "father" at home. In summer there is cricket to play on that hall roof, fast and furious, "body-line bowling" encouraged. Now and then comes, *via* BIS 5187, an urgent summons from one or other of the hospitals. At times Haggerston comes to see me about putting up banns, to get a reference for a new job, to be instructed for confirmation and first confession, to be "talked to straight" because there are no children, to borrow a novel for mother ill in bed, to speak of other matters of which I may not write (there is, in a manner of speech, a "seal of the confessional" outside the appropriate piece of furniture).

SO COME ten of the clock and Compline said publicly where the day began, in the chapel in which is the tabernacle. Throughout the evening there is a constant flow of lads and lasses, "mums" and "dads," into their church, which is always open and designedly kept simple and homely, in order that night-prayers may be said with greater ease than in small noisy homes: it is rare not to find "two or three" on their knees in the quiet chapel at any time between seven and ten, and it is difficult to suppose that He who promised to be "in the midst" of such is not keeping His word as they kneel beneath the single light that many be considered one of the outward and visible signs of the sacrament of His own devising. As the long day ends priest and people like to say together the old prayers for those "who are fatigued by the changes and chances of this fleeting world," and "save us waking, guard us sleeping, that awake we may watch with Christ and asleep we may rest in peace."

A cup of something hot (teetotal!) in the kitchen, a last cigarette, "and so . . ." (as Mr. Pepys says). Haggerston's night symphony rises to and through the open windows in the attic where "I lay me down to rest": shrieks from giggling girls and self-conscious lads, "all the dog winners," hiccoughs or worse from one who has looked on the beer when it was brown, clank-clanketty-clank from the trams' points, a bark from a dog, perchance a cat-fight. I close my Kipling, switch out the light and (if I am in luck) hear nothing more until one of my alarm-clocks heralds another day, though the night-bell is always close at hand.

Such is an ordinary day in the life of an even more ordinary Haggerston priest—a day that is neither wildly exciting nor highly romantic; merely some 19 hours during which the man is both "nothing" (*servus servorum Dei*, minister, accessible, father, available parish-priest) and "everything" (one of the world's lucky ones who are, in some small degree, needed, leaned upon, relied on, wanted)—in consequence, for him a happy day.

Church Music

(Continued from page 14)

rience does not qualify us to state with absolute authority what must be done in a given parish unless we know its particular problem.

It has been possible for us to make such suggestions as the result of many letters which have come to us. Some have been referred to in previous issues, others have been answered privately. Since it is the desire of this department to be of aid to the small parishes and missions these letters have always been welcomed and will continue to be. But the greatest help can come from those who are in the field.

¹ Meander. Chinchilla. Yorkist.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

The Development of Mysticism in France

A LITERARY HISTORY OF RELIGIOUS THOUGHT IN FRANCE: From the Wars of Religion Down to Our Own Times. By Henri Bremond. Vol. I, *Devout Humanism*. Translated by K. L. Montgomery. 1928. Pp. xxiii-423. \$4.50. Vol. II, *The Coming of Mysticism (1590-1620)*. 1930. Pp. 451. \$5.00. Vol. III, *The Triumph of Mysticism*. 1936. Pp. 585. \$5.75. Macmillan.

NOT insignificant proof of the value of a book lies in the frequency with which it is quoted. Many persons who have never seen the original must know Bremond's masterpiece through references to it in footnotes to works not only on 17th century religion, but also on mysticism and prayer in general. The first volume of his *History* was published in 1916 and the 11th in 1933. This latter on Quietism was seen through the press by friends after the author's final illness developed and was published shortly before his death. The volume which might have concluded the series would doubtless have taken up the controversy between Fénelon and Bossuet. We may regret its omission, for Bremond was profoundly influenced by the teaching of Fénelon, whose doctrine of Pure Prayer (spelled with capitals in the translation) he adopted as his own. The important events of Henri Bremond's life are few. He was born in 1865 and was two years less than 70 when he died. Twenty-two years, beginning at the age of 17, he spent in the Jesuit order, in which he had apparently an honorable career. After leaving the order in 1904 he devoted himself entirely to literary work, centering about his studies of mysticism in the 17th century. His great *History* was not planned as a consecutive historical narrative; it is rather a series of brilliant studies, including citations from works of little known writers, as well as from recognized classics. His selections were made to suit his thesis and, it may be added, his individual taste. The first six volumes are arranged chronologically. Then follow two on the metaphysical basis of the mystical doctrine of the period, including a further treatment of some writers already dealt with, together with a series of new studies. The two ensuing volumes treat of the prayer forms and devotional practices of the 17th century, and the final one, as has been said, is an introduction to the disturbing subject of Quietism.

The first volume of Bremond's *History* is considered by him to be in the nature of an introduction. It deals with the preparation for the phenomena of the rich and notable development of mysticism in the 17th century, which is the main interest of his long series of volumes. To this movement of preparation Bremond gives the title of Devout Humanism, and distinguishes it from Christian Humanism in that the latter is concerned chiefly with speculative dogma, while Devout Humanism, at one with Christian Humanism in doctrinal substance, is seen to be above all a school of personal holiness for the ordinary Christian. In Bremond's opinion it formed the soil for the growth of the mystical movement of the 17th century. The central figure in this initial volume is St. Francis de Sales whom Bremond considers the most typical exponent of Devout Humanism. He was not the first of this line of spiritual masters, but the originality of his genius and the superb quality of his literary expression eclipsed his predecessors and overshadowed his followers. He is further shown to have been the outstanding link between Devout Humanism of which the roots run back into the middle ages and the mysticism which flourished so notably in the 17th century. St. Francis de Sales was himself a saint and a mystic, and the force of his spiritual influence is made evident by the fact that it remains potent in inspiration down to the present day.

The second volume centers about a woman, Mme. Acarie, whom Bremond describes as "the greatest miracle in a time full of miracles," and as "the greatest religious force, it seems to me, of even her times." He sums up her career in these words: "To her is due the introduction into France of the Carmelite Order founded by St. Teresa, which at her death already numbered 17 houses on French soil; as much and even more than Mme. de Sainte-Beuve, she labored to develop the Ursulines; the reform of the Benedictine Abbeys owes her much, and countless other

works also occupied her; lastly, she knew, grouped, stimulated, and directed well nigh all the leading religious spirits of her day" (p. 145). Bremond accepts with caution such contemporary statements as that more than 100,000 conversions were traceable to her, and remarks that he must abjure the long investigations necessary to verify these astonishing figures. He gives a vivid story of her life and activities. The account of the part her husband played is not without humor in the telling, especially in the description of his reaction when he returned from a long absence to find his home turned into a convent household. The introduction of this incident is an example of the lighter touch, characteristic of Bremond's style, that serves to enliven his lengthy and detailed histories. This second volume contains a wealth of material concerning the Carmelite foundation in France and the Benedictine reform under the women whom he terms the great Abbesses, Marie de Beauvillier and Marguerite d'Arbouze. In a final chapter the author returns to the consideration of St. Francis de Sales and St. Jeanne de Chantal and their place in the rise of mysticism. An appendix contains some very valuable Notes on Mysticism which he prepared for his own guidance and offers for the illumination of his readers.

The third volume has for its main interest the doctrine and influence of Pierre de Bérulle. Here Bremond enters upon his favorite and debatable theme of pure and disinterested love. He terms Bérulle's attitude theocentric and claims for it originality. "From the little known upon the subject, it may be concluded, provisionally at least, that Christian thought has long preferred to adopt the *anthropocentric*, 'God is for us,' without ever repudiating the other. St. Augustine for example, in the many passages that recur to one's mind, is not *theocentric*." In succeeding pages Bremond somewhat qualifies this sweeping proposition. The quotations in the chapter on Bérulle's doctrine are full of inspiration, contagious in quality. The teaching is deeply mystical, based on the mysticism of St. John the Apostle and of St. Paul, and centered about the doctrine of "Christ in us." This may be illustrated by a brief excerpt: "We ought to love patience and gentleness more because they conform us to Jesus Christ the patient and gentle, than because they make us gentle and patient" (p. 115). The volume is largely concerned with what Bremond terms *bérullisme*, which was carried on in the Oratory founded by him for the sanctification of priestly life, and also by such men as Charles de Condren, Vincent de Paul, Jean-Jacques Olier, and Jean Eudes. There are many and lengthy quotations from their works, and from the pens of other Oratorians that give the teaching derived from Bérulle in great detail. The volume is thus a manual of spirituality as well as a history of thought. As one studies the mystical teaching it is profoundly appealing but it is impossible not to be struck with the omission of passages that deal with the difficulties of darkness, dryness, and aridity commonly encountered by souls who enter upon the mystical way, particularly in the chapter on the doctrine of Bérulle. Is this the result of emphasis in the selection of quotations by Bremond or is it a characteristic of his theocentricism to ignore the obstacles to mystical penetration in struggling human souls?

In order to stress the special doctrines of Bérulle and his followers Bremond brings them into sharp contrast with Ignatian spirituality and the method of the *Spiritual Exercises*. However, in an appendix he publishes a letter he had solicited from a friendly Jesuit, containing criticism of his attitude in the matter, which, as the Jesuit indicates, certainly seems excessive.

It is interesting in this connection to note the fairness and restraint with which Bremond is handled in the article on his life and works in the *Dictionnaire de Spiritualité*, edited by Jesuits. The author of the article, himself a Jesuit, admits the value of the *History*, and speaks of the power of psychological reconstruction and the superb mastery of style which characterize it. The chief adverse criticism concerns its mystical doctrine and in particular the controversy on pure prayer. In these matters Bremond is said to be lacking in clear and precise theological concepts. He is also accused of finding it difficult, if not impossible, to give a true appreciation of anything with which he is not sympathetic. This was a criticism to be expected from the Jesuit point of view.

Bremond's opinions and theories have provoked much controversy and he has supporters as well as opponents. Indeed it is claimed that in the controversy of pure love he derived his teaching and even his vocabulary from no less a person than Von Hügel. There is a noteworthy passage in a recently published translation of *Baron Friedrich von Hügel: a Study of His Life and Work* by Maurice Nédoncelle (Longmans), which sets forth Bremond's debt to Von Hügel. "Although the Abbé's literary gifts are infinitely greater than those of his predecessor, yet we may be allowed to think that the Baron, by the whole trend of his inspiration and analyses, was the Abbé's teacher" (p. 155). Students who are interested in the origins of Bérulle's doctrine will find much carefully worked out information in a series of brilliant articles on The Sources of French Spirituality in the Seventeenth Century by Dom Huijben, O.S.B., in *La Vie Spirituelle* (vols. 25-27, 1930-1931). The author traces the hidden influence of Richard Beaucousin upon Bérulle, and believes that the latter found the inspiration for his characteristic teaching in a treatise emanating from a mystical group in the Low Countries, entitled *La Perle Évangélique*, translated from the Latin into French by Beaucousin. Dom Huijben says that Bérulle Christianized the theocentricism of his period. The learner Benedictine concludes his final article by quoting from Bremond's third volume to the effect that "Bérulle and his disciples set forward the religion of the world in such a way that in three centuries we have gone no further."

The translation on the whole conveys correctly what the author means to say. The French idiom frequently obtrudes in the English phrasing, but translators seldom succeed in turning the original French into pure English, and no one could hope to do full justice in another language to the literary genius of Henri Bremond. It is to be hoped that the ensuing volumes may be published without too great delay.

MOTHER MARY MAUDE, CSM.

A Time-Worn View of the Religious Quest

MAN'S SEARCH FOR THE GOOD LIFE. By A. Eustace Haydon. Pp. viii-270. Harpers. \$2.50.

THIS BOOK is hopelessly out of date. Dr. Haydon, who teaches comparative religion at the University of Chicago, belongs to the school which was popular a few years ago and which held that religion is a purely human interest concerned with what he calls "the practical task of actualizing the good life for man on the earth."

Transcendent hopes, the whole question of the nature of Reality and man's place in it, the agelong witness of saints and simple folk that their quest for "the more than life can hold" has been answered in a divine revelation—all of these are laid to one side. And with this laying-aside there goes a certain impertinent assumption that *we* know it all: "The understanding of religions," says Dr. Haydon, "came only with the modern age."

As one reads, and comes across such a statement as this: "The religions of the world enshrine the noblest hope of the heart of man, an undying hunger for the unattained, a daring challenge for fulfilment in a world filled with frustration, a defiant refusal to accept defeat, a faithful following of the lure of desire through centuries devastated by evils, a confident assurance that man will win through to the good life"—one wonders how a man so genuinely aware of the religious quest can be so blind to the religious discovery, or to put it more adequately, to the fact that men have not so much found as been found of a Reality most intimate and yet most ultimate, in whose will is our peace.

W. NORMAN PITTINGER.

The Fourth Edition of a Useful Book

SOCIAL WORK YEAR BOOK, 1937. Edited by Russell H. Kurtz. Russell Sage Foundation. \$4.00.

THIS is the fourth issue of a most useful reference book. There are two parts. The first deals with a record of organized activities and the second contains a directory of 1,020 national and state agencies in social work and related fields. As we have pointed out in connection with the preceding three issues, the index seems to have been prepared by one unfamiliar with the position of the Episcopal Church in the ecclesiastical world and who classifies her with Protestant bodies like the Methodists and Presbyterians. The information it gives about our own

Church is correct and up to date, but is woefully incomplete. It refers to the national Department of Christian Social Service, but so far as the index discloses there is no reference to provincial and diocesan departments, although they are doing an increasingly important work, some employing full-time secretaries or directors, as in the dioceses of Rhode Island, New York, and Chicago. Nor is there any reference to the splendid work of the various city missions like those in New York and Philadelphia. For some unexplained reason the Roman Catholic activities are combined under one head (Catholic) and the Episcopal activities are scattered; organizations like the Church Mission of Help and the Girls' Friendly Society appear under their respective headings, but not under Episcopal Church where there are but two, whereas under Catholic there are 17. There is an interesting article in the first part on Catholic Social Work and another on Protestant Social Work, with very brief references to some Episcopal Church activities. The information given is accurate, but given in a perspective that is misleading.

CLINTON ROGERS WOODRUFF.

Religious Thought in the Modern World

LIVING RELIGIONS AND MODERN THOUGHT. By Alban G. Widgery. Pp. x-306. Round Table Press. \$2.50.

PROFESSOR WIDGERY of Duke University, who was known to many of us for his study of contemporary English philosophy and earlier works on comparative religion, has given us in the present volume a well-rounded study of the religious thought of our modern world.

Taking each of the great religions in turn, the author gives a sketch of the life of the founder, the historical development of the faith, its theological and ethical system, and an analysis of its present situation. The discussion is marked by width of interest, understanding, and a broad sympathy. So far as the present reviewer is able to discover, in only one religion is there a failure to present *all* the facts. That is in Christianity.

Professor Widgery, whose earliest book (written with Professor Weinel) was a sketch of the influence of Jesus on the 19th century, is quite obviously of the ultra-liberal Protestant school, which regards the Christian religion very largely as "religion of Jesus," and has no use for the doctrinal development of the central Catholic tradition. In this connection it is interesting (and very illuminating, from many points of view) to see that Dr. H. D. A. Major, dean of English Modernists, and Dr. J. F. Bethune-Baker, theological spokesman for the same school, are regarded as still walking in the darkness of dogmatic historical Christianity; they persist in considering Jesus Christ as "Incarnate Son of God, very man of very man, Very God of Very God."

A final chapter gives a helpful treatment of the place of religion in a scientific world, and vindicates the theistic position. But throughout the book one cannot help feeling that Dr. Widgery needs the full Christian faith if he is to understand what religion really can mean in the world today.

W. NORMAN PITTINGER.

Written for Theological Students

THE PAULINE EPISTLES AND THE EPISTLE TO THE HEBREWS IN THEIR HISTORICAL SETTING. By F. J. Badcock. Macmillan. \$3.00.

DR. BADCOCK has written this work for theological students and has had their needs constantly in his mind—perhaps a little too much in his mind. When he says at the close that "a reconstruction which shows the interdependence of hitherto uncorrelated events renders them far more easy for the student to memorize than a mere agnostic *non possumus*, which leaves them floating at random in a baffling and impalpable mist," he says something that every teacher will endorse from the heart. And yet—is the chief end of historical study to produce facts which it is easy for the student to memorize? Is it not perhaps better to know fewer things than to know so many things which may not be so? Listening to the grass grow in Palestine is a fascinating occupation, but may not our auditory nerves deceive us a bit? May not those sounds really come from much nearer at hand? We may be unable to produce a "more satisfactory scheme" than Dr. Badcock's; but then may not a number of things have happened in the Apostolic Age of which we are today not aware?

B. S. E.

NEWS OF THE CHURCH

New Archbishop of Utrecht Consecrated

Two Anglican Bishops Take Part in Consecration of Old Catholic Primate

By A. R. HEYLIGERS

UTRECHT, HOLLAND—On June 15th Prof. Andreas Rinkel received consecration as Archbishop of Utrecht. This consecration has not only special importance for the Old Catholic Church of Holland, but also for reunion, for it was the first time that Anglican bishops had taken part in the consecration of an Old Catholic bishop.

The large Church of St. Gertrude, the Old Catholic Cathedral, was quite filled with members of the Old Catholic parishes, and representatives of the civil authorities, among whom were the burgomasters of Utrecht and Amersfoort, and delegates from the Ecumenical Movement. There were present in the choir the chief consecrator, the Bishop of Deventer (Mgr. J. H. Berends), the Bishop of Haarlem, Bishop Kreuzer of the German Old Catholic Church, Bishop Kury of the Old Catholic Church in Switzerland, and Bishop Paschek of the Old Catholic Church in Czechoslovakia; also the Bishops of Gloucester and Fulham, representing the Archbishop of Canterbury.

It was an extraordinarily magnificent sight when the bishops and priests went up to the High Altar and began the Holy Liturgy; and it was a stirring moment, important for the friendship between the Churches, when the bishops of different Churches and nations laid their hands on the head of the candidate, and said, each in his own language, the words "Receive the Holy Ghost," to which the candidate replied in the same language "And with thy spirit."

The Bishop of Deventer preached. At the end of the service the *Te Deum* was sung, and the newly consecrated Archbishop walked through the congregation bestowing his blessing.

The Old Catholic Church of Holland has had a great day in her history: she has again an Archbishop. He is the 79th occupant of the see of Utrecht, and the 19th Archbishop since Utrecht was made an archbishopric in 1560.

At the luncheon which followed, the Bishop of Gloucester spoke of the great importance of this day for the restored intercommunion with the Anglican Churches; and the Archbishop of Utrecht expressed his thanks to the Archbishop of Canterbury for sending representatives.

It is hoped that the new Archbishop may live to govern his Church for many years. His great gifts endow him with great authority, and it is well known that he has taken a leading place in the Ecu-

New York Clergy Taking Out Hospital Insurance

NEW YORK—The hospital insurance plan carried on by the Associated Hospital Service not only is being endorsed by the clergy but also is being used by many of them in New York and the vicinity. According to this plan, groups of 10 persons are enrolled at \$10 a year per person. This entitles each subscriber to almost unlimited free hospital service in any of the participating hospitals, which at present include nearly all the good hospitals in New York City and Westchester county, as well as several good hospitals west of the Hudson river.

The social service commission of the diocese of New York through its executive secretary, the Rev. Dr. Floyd Van Keuren, is now trying to find a way by which family rates may be secured for the clergy. The groups being organized by the clergy consist of members of their congregations and members of their families, enrolled at the regular rate, which is described as "three cents a day, or \$10 a year."

Two Children of Denver Dean Killed in Accident

DENVER, COLO.—Returning to Denver from the East, where they had been attending commencement exercises, the family of the Very Rev. Paul Roberts, Dean of St. John's Cathedral, Denver, sustained a serious auto accident about 60 miles northeast of Denver on the evening of June 21st. Three members of the party were fatally injured: Anne, aged 22, who had just been graduated from Bryn Mawr; Paul, Jr., 17, a student at South Kent School; and Jeanne Quistgaard, 20, of New York City, a college friend of Anne.

Mrs. Roberts and Anne's twin sister, Elise, are both in St. Luke's Hospital, Denver, where, although they were seriously injured, it is expected that they will recover. The son, William, 14, although in the automobile which was wrecked, was very slightly injured and has completely recovered. Dean Roberts and his daughter, Jane, were at home in Denver at the time of the accident.

Burial services for Dean Roberts' son and daughter were held in St. John's Cathedral June 25th, with Bishop Roberts of South Dakota, Bishop Johnson, and Bishop Ingley officiating. Burial was in Fairmount cemetery, Denver.

The terrible accident has cast a heavy shadow over the cities of Denver and Colorado Springs, as well as over the whole diocese where Dean Roberts is well known and loved.

menical Movement. He expects to go to Great Britain this summer to take part in the deliberations of the Edinburgh Conference on Faith and Order.

Announce Plans for Youth at Convention

Young People's Weekend at General Convention Includes Discussions, Addresses by Church Leaders

CINCINNATI—Young people will have a large share in General Convention activities here next October. More than 500 representatives of youth organizations within the Church will be in attendance at Young People's Weekend, October 8th to 10th. The program, just made public, includes panel discussions on youth problems and addresses by Church and youth leaders, as well as participation in other events of General Convention. Miss Hilda M. Shaul, diocesan adviser in religious education for Southern Ohio, is general chairman of the Young People's Weekend committees.

Cooperating groups include the Brotherhood of St. Andrew, Girls' Friendly Society, Knights of SS. John, Order of Sir Galahad, Order of the Daughters of the King, Order of the Fleur de Lis, Young People's Federation, and others.

Thy Will Be Done is the theme for the discussions, which will relate to the effectiveness of Christian resources in solving the problems of young people of today. In preparation for problems to be discussed 27 dioceses have been asked to provide case material from their own young people's groups.

Delegates will be housed in dormitory style in one of Cincinnati's principal hotels. Day sessions will convene in Veterans Memorial Hall near General Convention headquarters. Visits to the House of Bishops, House of Deputies, and Woman's Auxiliary sessions and other General Convention activities are included in the Young People's Weekend.

Following is the program:

OCTOBER

- 4 to 5:30 P.M. Registration and welcoming tea, Masonic Temple (Convention headquarters).
- 8:30 P.M. Attendance at foreign missions mass meeting. The Rt. Rev. V. S. Azariah, L.L.D., Bishop of Dornakal, India, speaker.
- 9:15 A.M. Meditation by the chaplain, Bishop Scarlett of Missouri.
- 9:45 A.M. Discussion: What are the Problems Young People are Facing Today? Miss Marion Bogan and Mr. Joseph Price, delegates; Leader, Miss Mary Klemm, field secretary, Southern Ohio Woman's Auxiliary, and executive secretary, YWCA, University of Cincinnati.
- 10:45 A.M. Presentation: What Resources are Available to Christians? The Rev. Joseph F. Fletcher, director, School of Applied Religion, Cincinnati.
- 11:30 A.M. Visits to the sessions of the houses of General Convention and Woman's Auxiliary.
- 2:00 P.M. Panel Discussion: How Effective are These Resources in Solving the Problems of Young People? Previous speakers with additional young people's viewpoints by Robert Clawson, Russell Moore, and Miss Olive

(Continued on page 25)

Church Membership Slightly Increased

Episcopal Church's Gain of 1.11% Is Smaller Than General Increase of Religious Bodies

NEW YORK—Slightly poorer than average increase in membership for 1936 is reported by the *Christian Herald* in its July issue for the Episcopal Church, with a gain of 1.11% as opposed to an average gain of 1.33% for all religious bodies. The gain for bodies of over 50,000 members was 1.10%.

The figures, compiled in part by the late Dr. George Linn Kieffer and completed by his widow, Mrs. Maude H. Kieffer, shows that the Episcopal Church remained the seventh largest religious body in the country, and was ninth in the amount of increase over 1935. Roman Catholics had 221,837 new members, with a percentage of increase of 1.07 and the nine Orthodox bodies taken together had a gain of 94,262, with a percentage of 9.44. A gain of 24% was reported by the Polish National Catholic Church, which increased by 36,000 new members in the course of the year.

The percentage of the population belonging to some Church continued its steady increase. The 1936 percentage is 49.43 as opposed to 49.15 for 1935. The percentage for 1926 was 46.60. Total membership in 1936 was 63,493,036.

The most notable percentage increase among Churches of over 50,000 membership was reported by the Unitarians, with 62.77%, the result of adding 38,026 new members.

The Episcopal Church's statistics in

"Junior Vestrymen" Take Part in Parish's Affairs

BRUNSWICK, GA.—At St. Mark's Church, the Rev. Royal K. Tucker, rector, two young men of the young people's division of the parish are chosen by the vestry as junior members of the vestry for three months. These present the problems of the young people to the vestry and carry news of all the actions of the vestry to the young people.

the United States are given as follows: Ministers, 5,915; churches, 7,353; total membership, 1,918,329; members 13 years and over, 1,415,727. This marked a decrease of 24 in clergy and of 15 in churches. Total membership increased by 21,193, and membership 13 years and over increased by 15,641.

Services at Iowa Church Are Celebrated by Orthodox Priest

FORT MADISON, IA.—The divine liturgy was celebrated in St. Luke's Church here on June 6th by the Rev. M. M. Yanney, pastor of St. Thomas' Orthodox Church, Sioux City. Preceding this, the regular service of Morning Prayer was conducted by F. M. Bergthold, lay reader of the parish.

In the afternoon Fr. Yanney married a young Orthodox couple, and at his request the lay reader read the lesson in English at the marriage service. These services were held with the permission of the Rev. J. D. Griffith of Davenport, priest in charge of St. Luke's Church.

The lesson that is read at the Orthodox marriage ceremony is exactly the same as the Epistle appointed for a nuptial Mass in the Book of Common Prayer.

Shanghai University Registration Granted

Council Approves Steps Taken to Conform to Government Desires; Hospital Situation Improved

NEW YORK—Approval of the registration of St. John's University, Shanghai, with the Chinese government was given by the National Council at its June meeting here.

In the early days of the Chinese republic much doubt was felt by those responsible for the university's welfare that the the Churchly nature of the university could be retained if it were to fulfil all the requirements for government registration.

After prolonged consideration of many difficulties, Bishop Graves and the Rev. Dr. Francis L. H. Pott, president, are now confident that to register St. John's with the Chinese government will in no way hinder the Christian purpose of the university and will greatly enhance its usefulness and its prestige.

Dr. Pott, who has been connected with St. John's for 49 years, outlined the procedure which has been followed in China. Debate on the subject goes back many years but more recently, in 1935, a committee drew up a revised constitution to meet government requirements and at the same time conserve the Christian character of the institution. With this draft in hand, a distinguished committee interviewed the Chinese Minister of Education. The committee members were W. W. Yen, a former Premier of China, General Chang Chun, former Minister of Foreign Affairs, and Dr. C. T. Wang, now Ambassador.

(Continued on page 27)

RELIGIOUS BODIES AND GROUPS OVER 50,000 MEMBERSHIP IN UNITED STATES COMPARISONS 1925—1935—1936 As Published in the "Christian Herald"

	TOTAL MEMBERSHIP					MEMBERSHIP 13 YEARS AND OVER								
	1936	1 Yr. Gain 1936-1935	% Gain	10 Yrs. Gain 1936-1936	Average Yearly % Gain 10 Yrs.	1936	1 Yr. Gain 1936-1935	% Gain	10 Yrs. Gain 1936-1936	Average Yearly % Gain 10 Yrs.				
Roman Catholics.....	20,831,139	221,837	1.07	2,226,136	1.19	14,956,758	159,279	1.07	1,598,365	1.20				
Baptists (19 Bodies).....	10,332,005	140,308	1.37	1,890,939	2.24	9,662,836	128,786	1.35	1,762,992	2.23				
Methodists (19 Bodies).....	9,109,359	41,798	0.46	1,038,740	1.28	8,192,458	2,533	0.03	927,543	1.28				
Lutherans (17 Bodies plus).....	4,589,660	43,905	0.96	646,202	1.57	3,299,754	41,665	1.27	475,071	1.61				
Jewish Congregations.....	4,081,242					2,930,332								
Presbyterians (10 Bodies).....	2,687,772	6,507	0.24	62,488	0.24	2,559,302	4,800	0.18	67,925	0.27				
Protestant Episcopal Church.....	1,918,329	21,193	1.11	59,243	0.32	1,415,727	15,641	1.11	43,721	0.32				
Disciples of Christ.....	1,602,052	d6,700	d0.41	224,457	1.63	1,488,307	d6,224	d0.41	208,521	1.63				
East. Orthodox (9 Bodies).....	1,092,349	94,262	9.44	832,955	32.11	468,512	76,033	9.59	670,047	34.11				
Congregational & Christian.....	1,010,776	d2,177	d0.21	16,285	1.64	983,485	d2,726	d0.27	15,744	1.63				
Evangelical and Reformed.....	849,205	d71,384	d9.17	173,401	2.57	642,149	d53,509	d9.09	d31,487	d4.67				
Lat.-Day Saints (2 Bodies).....	777,695	12,981	1.69	171,134	2.82	614,838	10,227	1.69	138,723	2.91				
Churches of Christ.....	433,714					433,714								
United Brethren (3 Bodies).....	428,838	1,073	0.25	32,953	0.83	390,115	978	0.25	29,901	0.83				
Reformed (3 Bodies).....	366,583	81,958	28.79	110,318	4.30	323,586	80,664	33.20	103,206	4.68				
Salvation Army.....	255,765	d3,336	d1.32	180,997	24.20	102,306	d1,334	d1.32	48,548	9.03				
Int. Ch. of Four-Sq. Gospel.....	257,635	5,255	2.08	257,635		219,050	4,247	1.97	219,050					
Evangelical (2 Bodies).....	258,207	9,390	3.77	31,678	1.40	245,756	6,917	2.89	31,376	1.46				
Church of Christ, Scientist.....	202,098					202,098								
Church of God in Christ.....	200,470			170,207	62.49	190,470			160,529	59.57				
Breth. (Dunkers) (4 Bodies).....	192,588	1,047	0.54	34,484	2.18	179,856	1,041	0.58	32,241	2.18				
Adventists (5 Bodies).....	195,553	5,435	2.85	49,376	3.38	190,708	1,800	0.95	48,487	3.41				
Assemblies of God.....	173,349	2,936	1.72	125,399	26.15	155,495	2,635	1.72	112,483	26.15				
Polish Nat'l. Catholic Ch.....	186,000	36,000	24.00	124,426	20.21	136,000	32,500	31.40	93,514	22.01				
Church of the Nazarene.....	133,516	5,867	4.59	69,958	11.01	127,054	5,583	4.59	66,821	11.09				
Mennonites (17 Bodies plus).....	116,655	4,101	3.64	29,491	3.38	114,203	4,457	4.06	29,003	3.40				
Eastern Separate (2 Bodies).....	107,675			78,087	29.32	96,119			75,220	39.99				
Friends (4 Bodies).....	105,917	d1,527	d1.46	44,505	d0.41	89,098	d1,268	d1.44	d3,793	d0.41				
Ch. of God (Anderson, Ind.).....	82,893	364	0.44	44,644	11.67	79,329	349	0.44	42,745	11.68				
Unitarians.....	97,600	38,026	62.77	38,448	6.39	97,614	37,646	62.77	38,064	6.39				
Federated Churches.....	59,977					57,638								
Scandinavians Ev. (3 Bodies).....	55,237	385	0.70	6,452	1.32	54,878	382	0.70	6,401	1.32				
Universalists.....	51,159	68	0.13	d3,798	d0.69	50,494	67	0.13	d3,749	d0.69				
Total, Over 50,000.....	62,844,012	689,572	1.10	8,718,230	1.61	51,150,039	553,169	1.09	7,007,212	1.59				
Total, Under 50,000.....	649,024	147,832	29.49	271,636	7.20	595,868	170,226	39.99	253,081	7.38				
Grand Total.....	63,493,036	837,404	1.33	8,989,866	1.65	51,745,907	723,395	1.42	7,260,293	1.63				
U. S. Pop. (July 1, '36).....	128,429,000	908,000	0.71	11,429,000	0.98	87,331,720	171,116	1.96	7,362,220	0.92				
	1936	1935	1934	1933	1932	1931	1926	1936	1935	1934	1933	1932	1931	1926
Per Cent of Pop. Churched.....	49.43	49.15	48.97	48.39	48.19	47.70	46.60	59.25	58.55	58.34	57.73	57.83	57.30	65.64

Observe Jubilee of Jerusalem Bishopric

Service in London Commemorates
Reconstitution of See; Two New
Bishops Consecrated

LONDON—A notable ecclesiastical anniversary was fitly commemorated in London June 17th, namely the jubilee of the reconstitution of the Anglican bishopric in Jerusalem. What the Archbishop of Canterbury has described as the "ill-conceived original project," with its attempt to combine the Catholic principles of the Church of England with the principles of the national Church of Prussia, came to an end in 1881, its most important result being to drive Newman out of the Church of England.

When Archbishop Benson reconstituted the see in 1887 and Bishop Blyth was consecrated the first Anglican Bishop in Jerusalem, due regard was paid to Catholic principles. Since that time the bishopric has exercised a wholly beneficent influence in the Holy Land, notably in the sphere of Christian education and in cementing the bonds of friendship between the Anglican communion and the ancient Orthodox Churches of the East.

The jubilee was observed by a sung Eucharist in St. Paul's Cathedral, at which the Bishop of London was the celebrant and the Bishop in Jerusalem, Dr. Graham-Brown, the preacher. Others taking part were the Bishops of Gibraltar and of Southwell, and dignitaries representing the Greek Orthodox, Assyrian, and other ancient Churches of the East, together with episcopal and other representatives from the English, American, Canadian, West Indian, New Zealand, Indian, Japanese, and other provinces and areas of the Anglican communion.

Addressing a meeting in the afternoon in the garden of Lambeth Palace the Archbishop of Canterbury said that there were difficult times ahead in Palestine, and fears that any report which the Royal Commission might make would not really satisfy the claims of the Arabs and Jews. He hoped that the British government would always show impartiality, but something more than impartiality was needed from the British people, and he believed that their race and Church could do much to solve the present problems of the Holy Land.

TWO BISHOPS CONSECRATED

On the Feast of St. Barnabas, June 11th, in St. Paul's Cathedral, the Archbishop of Canterbury consecrated two African archdeacons, both members of the Church Missionary Society, to the episcopate. They were the Ven. T. S. C. Johnson, Archdeacon of Sierra Leone, to be Assistant Bishop to the Bishop of Sierra Leone, and the Ven. A. C. Onyeabo, Archdeacon on the Niger, to be Assistant Bishop to the Bishop on the Niger. Twelve bishops assisted the Archbishop in the laying-on of hands. At the close of the service, the Arch-

(Continued on page 25)

Historic New York Church is Reopened and Leased to Polish National Catholics

NEW YORK—For three years Holy Cross Church on the lower east side of the city, sacred to scores through associations with the ministry of Fr. Huntington, OHC, and the work of the Sisters of St. John Baptist, has stood empty. Several plans for the use of the church and parish house have been considered. The neighborhood has so changed that an Episcopal church can no longer meet the needs of the people now living there, who are mostly Polish Catholics.

The Rt. Rev. Francis Hodur, Presiding Bishop of the Polish National Catholic Church, has commissioned the Rev. Rene Zawistowski, administrator for the New York area, to establish a parish of that Church in Manhattan. Holy Cross Church has been leased to the Polish Catholics in the hope that a permanent work for this Polish settlement may be built up. Services have already begun and the response is great. Not only the Polish-born but also a number of families with American-born children have attended. While services are in Polish, it is planned to establish a children's Mass in English as soon as possible.

The church and the five-story parish house are out of repair. The people of the new congregation are willingly doing all the work within their abilities. But they are unable to give money. They hope to raise funds from interested friends for equipment and skilled labor.

Bishop Accused by Nazis of Treason to Germany

BERLIN—The conflict of the Roman Catholic Church with the Nazi State reached a new intensity last week when Bishop Sebastian of Speyer was accused in open court of treason and of violating the concordat between Berlin and the Vatican.

The Bishop was accused of sending political reports and "atrocities stories" to the papal secretary of state, and of sending copies of his pastoral letters to friends in the United States. The charges were made by the Nazi district leader of the Saar-Palatinate, who as "side prosecutor" cross-examined the Bishop as a witness in a minor court case.

Declaring that "every Sunday pastoral reprinted in the foreign press on Monday is an interference in Germany's domestic political affairs," the district leader produced a photostatic copy of a letter from the Bishop to Cardinal Pacelli, papal secretary of state, which had been obtained by intercepting Bishop Sebastian's mail.

Intensification of the Nazi drive against the Protestant Church was also evident in the arrest of Pastors Gerhard, Jakoby, and Niesel. The secret police have also arrested a number of pastors, estimated at 40, and many others have been driven from their pulpits.

Other developments included the closing of all Roman Catholic schools in Bavaria and the issuance of new orders by the Hitler Youth organization that members would have to receive furloughs in order to attend special Church celebrations.

Missionary Changes Approved by Council

Retirements and Replacements in
Domestic and Foreign Fields Are
Made; Appeal for Recruits

NEW YORK—The National Council at its meeting here June 15th to 17th received the retirement of a number of missionaries who have given long service to the Church. Several appointments were made to fill vacancies. The Council also adopted a resolution calling upon the Church to encourage response to the missionary call on the part of young men and women, and urging the increase of missionary giving so that the total of 89 new workers requested by missionary bishops may be supplied.

Several missionaries retire from the foreign field. The Rev. Emilio Planas y Hernandez of Cuba has been a pioneer, working since 1907 in a hard and discouraging field.

The Rev. James Chappell of Mito, Japan, returns home to England after 41 years; also a pioneer, he started work in many places where now there are strong Church centers with resident Japanese clergy.

Miss Marion S. Mitchell of St. Mary's Hall, Shanghai, has taught music since 1903 and has contributed in many ways to the life of the school and community.

Miss Caroline A. Fullerton, teacher and now for many years principal of St. Mary's Hall, Shanghai, has served there since 1910.

Miss Annie J. Low of Hankow retires after 27 years as teacher and nurse.

Miss Caroline Schereschewsky of North Tokyo has been a member of the staff for 27 years. As may be inferred from the distinguished name, the famous Bishop of Shanghai was her father.

A retirement announced at the previous Council meeting is that of the Rev. Dr. Robert Wells Andrews, who went to Japan in 1899 and for 37 years built up the Church in rural Japan.

The Rev. John F. Droste, a native of Holland, now retiring, has been on the Puerto Rico staff since his ordination to the diaconate by Bishop Van Buren in 1908. His "New World School" is 20 years old.

Two resignations received are those of Miss Elizabeth Chambers, after five years as technician at St. Elizabeth's Hospital, Shanghai, and Miss Deborah Bacon, a nurse, after a year at Hudson Stuck Hospital, Fort Yukon, Alaska. Miss Bacon traveled to and from Alaska at her own expense.

APPOINTMENTS IN FOREIGN FIELD

The following appointments, made to the foreign field, are to fill vacancies; they do not add new salaries to the Budget.

The Rev. Charles A. Higgins, from St. Stephen's Church, Beckley, W. Va., was graduated this spring from the Virginia Theological Seminary and was or-

(Continued on page 26)

Missionary Conference to Meet at Adelynrood

SOUTH BYFIELD, MASS.—Two missionary bishops will take part in the missionary conference to be held at Adelynrood by the missionary committee of the Society of the Companions of the Holy Cross, July 16th to 18th. Bishop Mosher of the Philippine Islands will lead the missionary service on the opening evening and will make an address. Bishop Remington of Eastern Oregon will conduct the Day of Devotion on Sunday, the 18th. Both bishops will be present at all the sessions of the three days.

Another feature of this conference will be a missionary play, in which the parts of well-known missionaries will be performed by other well-known missionaries. The play has been prepared by the chairman of the conference, Miss Charlotte L. Brown, recently retired after many years of service in the domestic field, notably Nevada and Eastern Oregon.

Guests are invited to the missionary conference, in addition to members of the SCHC. The house secretary of Adelynrood, Miss Jessie N. Towne, will furnish full particulars.

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NEW LONDON, OHIO

Albany Diocesan Sails to Attend World Conferences at Oxford and Edinburgh

ALBANY, N. Y.—Bishop Oldham of Albany and Mrs. Oldham sailed on the *Volendam* from New York on the night of June 25th, to spend July and August in England and Scotland. The Bishop will attend the Conference on Life and Work at Oxford, July 12th to 26th, and the World Conference on Faith and Order, at Edinburgh, August 3d to 18th, as a delegate appointed by the Presiding Bishop to represent the American Church and also as president of the World Alliance for International Friendship through the Churches.

Bishop Oldham is also a member of the Archbishop of York's committee of 35, selected to evaluate the two conferences, and will meet with that body at Westfield College, London, July 8th to 10th.

Bishop Oldham will preach at St. Margaret's Church, Westminster, on the morning of July 11th, and at Immanuel Church, Streatham Common, London, that evening. He is also to preach the sermon at the memorial service to the late Bishop Vlademar Amundsen at Chichester Chapel, Elfinward, August 1st.

Bishop Oldham has been appointed to present the delegation of visiting preachers in England under the Council on Interchange to the Archbishop of Canterbury at a reception given by the Archbishop at Lambeth Palace, July 28th.

Order of St. Vincent Launches New Forward Movement Program

BURLINGTON, N. J.—The Order of St. Vincent for Acolytes, founded in 1915 by the late Robert T. Walker, of The Advent parish, Boston, has launched a Forward Movement program. At a recent council meeting provision was made for diocesan chaplains and chapters with the hope of affiliating all servers and acolytes, especially the isolated in small churches.

The council hopes to have every member attend a quiet day or short retreat during the year, and to engage in some liturgical study.

Henry C. Beck of Haddonfield, N. J., was elected secretary-general. The Rev. Harry S. Ruth, Burlington, N. J., continues as director-general. Bishop Gardner, Coadjutor of New Jersey, was elected honorary chaplain-general.

Plan Children's Summer Camps

SEATTLE, WASH.—In addition to its annual summer conference, the diocese of Olympia conducts summer camps for girls and boys at Camp Huston, Goldbar, in Snohomish county, under the directorship of the Rev. Walter G. Horn, now rector of St. Paul's Church. This year the boys' camp will be held from July 11th to 21st, and the girls' from July 21st to 31st. Bishop Huston is the honorary chaplain, and the Rev. Messrs. E. C. Schmeiser and Lewis J. Bailey, Seattle, are the chaplains.

Further information on either of the camps may be obtained from the directors at 1611 Water street, Olympia.

Sees Good Results From Study of Negro

Bertha Richards, Bishop Tuttle School Dean, Calls Attention to Need for Trained Workers

NEW YORK—Miss Bertha Richards, dean of the Bishop Tuttle Training School for Colored Church and social workers, Raleigh, N. C., when interviewed recently in New York expressed her gratification at the good results apparent in several places, growing out of the past year's Church study classes on the Negro. Miss Richards finds a better attitude toward the race as a whole, and an awakened interest in their needs.

"What is still painfully lacking is a knowledge of how much could be accomplished by a wider use of trained workers," she declared. "White people and in some places the Colored people also have no idea how the Church's work among Negroes and their communities can develop and progress when assisted by such young women as Tuttle School is training."

Secular social workers have been quicker than Church people to appreciate and appropriate the services of these girls. A considerable number of them are making good record in many kinds of social work.

Of the much smaller number in Church work, Miss Richards mentioned five as showing different types of work: Ludie Willis, parish work in a large Negro parish in Philadelphia; Ada Speight, rural work, developing a whole district around Savannah; Inez Middleton, combining parish, school, and community work in Forrest City, Ark.; Roberts Lassiter, student work on the campus at the Fort Valley School and community work outside; Esther Brown, field work for the national staff of the Woman's Auxiliary.

Much is said on all sides about the need of developing the Episcopal Church's Negro work. Too little is known, Miss Richards believes, of Tuttle School training as an instrument to aid that development.

The school was established by the Woman's Auxiliary, built by the women of the Church from part of a special offering voted by the triennial in 1922, and presented in 1925.

WNY Delegates to Triennial

BUFFALO, N. Y.—Delegates to the Woman's Auxiliary triennial from the diocese of Western New York are Mmes. Frank H. Nixon, William T. Heath, Allan Burton, Charles C. Guyett, and Ross Buchanan, who is the custodian of the United Thank Offering and will present this offering from the diocese. Other members of the executive board who will attend are: Miss Esther Smith, Mmes. J. Edward Hubbard, George A. Wellman, and Richard Reading. Mrs. Edward Allen Stebbins of Rochester, a former president of the Woman's Auxiliary in Western New York, will be the presiding officer at the meetings in Cincinnati.

Observe Jubilee of Jerusalem Bishopric

Continued from page 23

bishop was accompanied by the newly consecrated bishops, his Grace holding each of them by the hand. In his sermon, Dr. W. Wilson Cash, general secretary of the Church Missionary Society, pointed out that nine Africans from the ranks of the CMS had now been called to the episcopate. He recalled how, to a land terribly injured by English slave traders, the Church had given some of her best sons and daughters to found the Kingdom of God in Africa—a Church that would proclaim a new partnership between Black and White, a fellowship that would transcend race and color.

PACIFISTS FORM ORGANIZATION

At a conference in London June 11th it was decided to form an Anglican Pacifist Fellowship. The basis of membership is the acceptance of the following statement:

"We, communicant members of the Church of England, believe that our membership involves a complete repudiation of modern war; and we pledge ourselves to take no part in war, but to work positively for the construction of Christian peace in the world."

Churchmen View Mission Needs in Coast Meeting

PORTLAND, ORE.—About 30 picked representatives, clerical and lay, from the dioceses of Olympia and Oregon and the missionary districts of Idaho, Eastern Oregon, and Spokane, gathered in Portland, June 17th and 18th, at a regional conference under the auspices of the Forward Movement Commission. Dr. Arthur M. Sherman of New York and Dr. Robert Kevin of St. Louis led the discussions.

The meeting assembled on Thursday afternoon and was greeted by the Bishop of Oregon, who in opening the conference stressed the purpose of the Forward Movement to revitalize the Church and reclaim those who have lapsed. Bishop Remington then presented a paper in which he deplored the self-centered conception of the Church's task. In the evening Dean Ramsey of St. Stephen's Cathedral, Portland, discussed the question, "Have we a definite conception of our message?"

Friday's session was preceded by an early celebration at St. Stephen's Cathedral. In the morning Bishop Huston gave a paper on the subject of our mission fields and our attitude toward the mission work. The afternoon was devoted to discussion of our program of religious education led by Dr. Sherman. Bishop Cross summarized these discussions in his closing address in the evening.

Referendum on Marriage Law

PORTLAND, ORE. (NCJC)—The Oregon legislature has submitted to referendum a law passed at the recent session, which would require both men and women applying for a marriage license to pass a physical examination.

Bishop Welldon, Former Chaplain to Queen, Dies

LONDON—Bishop Welldon, former Dean of Durham and Bishop of Calcutta, died June 17th at his home, The Dell, in Sevenoaks, Kent, at the age of 83.

He was born at Tonbridge in Kent in 1854, the son of the Rev. Edward Welldon, master of Tonbridge School. He was educated at Eton and at King's College, Cambridge, where he was a Bell scholar, Browne's medalist, Craven scholar, and senior chancellor medalist. He traveled extensively after leaving college and then returned as a tutor.

In 1883 he became a master at Dulwich College and was ordained to the diaconate. Two years later he was appointed headmaster of Harrow and entered the priesthood. From 1892 to 1898 Dr. Welldon was chaplain to Queen Victoria. He served also on the Royal Commission on a Teaching University for London. He resigned as headmaster of Harrow to become Bishop of Calcutta and Metropolitan of India in 1898. On his return to England he became Canon of Westminster, Dean of Manchester, and, until his retirement, Dean of Durham.

He had translated many of the works of Aristotle and had written widely upon ecclesiastical subjects, including a history of the English Church, which was published in 1926. He wrote his autobiography, *Forty Years On*, in 1935.

Announce Plans for Youth at Convention

Continued from page 21

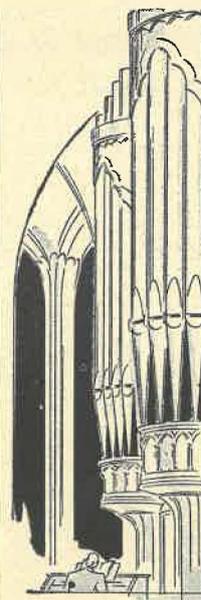
Will, delegates; Leader, Mrs. Stephen K. Mahon, New York, program adviser, Girls' Friendly Society of the USA.
7:00 P.M. Banquet. Hotel Gibson Roof Garden. Welcome by Bishop Hobson of Southern Ohio. Skit: *Forward by Airplane*.

- 10. 8:00 A.M. Corporate Communion for young people (including Girls' Friendly Society), Christ Church, near General Convention headquarters. Bishop Scarlett, celebrant, assisted by the Rev. Dr. D. A. McGregor, executive secretary, national Department of Religious Education; the Rev. Philip F. McNairy, chairman, Southern Ohio young people's committee; and the Rev. Frank H. Nelson, rector of Christ Church, Cincinnati.
- 11:00 A.M. Convention service, Taft Auditorium, Masonic Temple. Sermon for young people by Bishop Quin of Texas.
- 2:45 P.M. *Glory of the Light*, a Drama of Missions. Music Hall.

Dayton Church Burns Mortgage

CINCINNATI—Before a large congregation, the mortgage on St. Paul's Church, Oakwood, Dayton, was burned on June 13th. The Rev. Herman R. Page is rector of the church.

When St. Paul's became a parish in 1929 there was an indebtedness of nearly \$5,000. Growth of the work necessitated building of additional rooms for the church school, the result of which was a large increase in indebtedness which has been reduced on a yearly basis. An energetic campaign, headed by R. K. Landis, the senior warden, produced results which enabled the parish to burn the mortgage.



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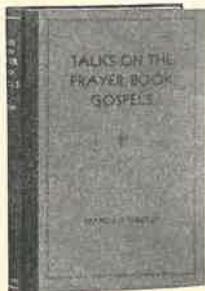
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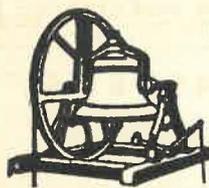
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Missionary Changes Approved by Council

Continued from page 23

ained to the diaconate in June. He goes to Hankow and is the first ordained man appointed to that district since 1930.

The Rev. Leopold Damrosch, from St. Andrew's Church, Newark, N. J., is a graduate of Kent, Yale, and the General Theological Seminary, ordained to the diaconate last May. He goes to the Philippine Islands. His father is the Rev. Frank Damrosch, Jr., of St. Paul's Church, Doylestown, Pa.

Miss Leah M. Waldman, of St. Mark's Church, Frankford, Pa., a graduate of the Philadelphia Church Training School, becomes assistant housemother at the Children's Home, Ançon, C. Z.

Miss Elizabeth Rogers, from St. John's Church, Youngstown, Ohio, a graduate of Ohio State University, is to teach in St. Margaret's School, Tokyo.

EARLIER APPOINTMENTS APPROVED

Three appointments not completed at the February Council meeting were left to an interim committee and have since been approved:

The Rev. Henri B. Pickens, graduated from the Virginia Theological Seminary this spring, comes from St. Paul's Church, Rock Creek, Washington, D. C. Appointed to the district of Anking, China, he will be the first ordained man sent to that district since 1925.

Miss Elda J. Smith, from St. Paul's Cathedral, Boston, taught in Newfoundland before attending the New York Training School for Deaconesses (St. Faith's). She is to do evangelistic work in the district of Anking.

Miss Mabel M. Houle is an Englishwoman from Hampshire, trained as a nurse in St. George's Hospital, London, with experience there and in Japan. She goes back to Japan as a nurse for St. Barnabas' Hospital, Osaka.

The Rev. Charles Raymond Barnes, hitherto employed in the field by Bishop Carson and serving at Trujillo City, Dominican Republic, is now regularly appointed on the staff.

RETIREMENTS IN DOMESTIC FIELD

From the domestic field comes word of the retirement of three United Thank Offering workers whose names inspire love and pride throughout the communities they have been serving.

Miss Caryetta L. Davis has completed 30 years at Callaway, Southwestern Virginia, in a mountain mission.

Deaconess Maria P. Williams, in Southwestern Virginia since 1914, started and developed the mountain work at Dante.

Deaconess Lucile Bickford has worked in and near Mercedes, West Texas, since 1916.

APPOINTMENTS IN DOMESTIC FIELD

Appointments to the domestic field, like those abroad, only fill vacancies in the depleted staff. These are UTO workers.

Miss Mary Louise Hohn, from St. Andrew's Church, Ann Arbor, Mich., a graduate of the University of Minnesota with a Master's degree from Columbia,

and several years' experience, is to do student work in Oregon.

Miss Alberta Booth, from St. Andrew's Church, Ludlow, Mass., is a graduate of the Framingham Normal School. She has taught in St. Mary's Indian School in South Dakota, and now goes to assist in the work at Callaway, Va.

Miss Alice E. Sweet, of Christ Church Cathedral, Hartford, Conn., a graduate of the New Britain Normal School with a later degree from the Hartford School of Religious Education and several years' experience in personnel work, is to go in the fall to the Mission of the Good Shepherd at Splashdam, Southwestern Virginia, in a mining community.

Miss Caroline L. Gillespie, from St. Bartholomew's Church, Hartsville, S. C., a graduate of Coker College with a Master's degree from Columbia, has been teaching the county school in a mountain community near Edgemont, Western North Carolina, and is to become a general missionary there.

RECRUITING

The Foreign Missions Department presented the message directed toward recruiting missionaries not only in the near future but over a longer term of years. It is hoped that the minds of young people now in school or college, not yet trained or qualified for mission service, may be turned toward a consideration of this field. The statement reads:

"Bishops in the extra-continental, Latin-American, and foreign missionary districts have asked for replacements as follows: priests, 28; lay evangelistic workers, 12; doctors, 7; nurses, 13; teachers (men and women), 28; bishop's secretary, 1; a total of 89. The Department has been able to secure only 10 of these replacements. The following resolution is adopted:

"Whereas: There has been in the last five years a serious decrease in the staffs of the overseas missionary districts due to retirement of missionaries and failure to make replacements, owing to economic conditions; and

"Whereas: The bishops have asked for the appointment of 89 recruits; and

"Whereas: The Department of Foreign Missions has been called upon at this meeting to arrange for the retirement of other missionaries on account of age;

TWO REQUESTS

"Resolved: That the National Council calls earnestly upon all the bishops, other clergy, and members of the Church: (1) to encourage the young people of their families and congregations to volunteer for service overseas; (2) to increase their gifts for the missionary work of the Church so that no qualified volunteer will be held back from the field for lack of money to provide training for, sending to, and support in, the mission fields of this Church.

"Further resolved: That the National Council hereby calls upon properly qualified and trained young men and women in the Church to consider overseas missionary service as a vocation and records its decision to fill these vacant posts so far as the funds available for this purpose will permit.

"Further resolved: That the Department of Foreign Missions recommends that whenever possible teams of speakers visiting dioceses after the General Convention should be given opportunity to present the need for recruits, particularly in seminaries and other educational institutions."

Shanghai University Registration Granted

Continued from page 22

sador to the United States. Bishop Hall of Hongkong, learning of this committee membership, said that in England it would be equivalent to a committee made up of Stanley Baldwin, Anthony Eden, and Lord Halifax.

The committee, and also Dr. Pott in a similar interview, received the assurance of the Ministry of Education on three points: (1) that the government has no intention of interfering with property rights; nor (2) any objection to the inclusion of non-obligatory religious classes; and (3) would interpret religious liberty to mean that Christian observances for Christian students should not be interfered with, but should not be compulsory for non-Christians.

Long delay in registering St. John's has placed its graduates under many disabilities; they are ineligible to hold government office, for example, and graduates of the medical school have difficulty in being allowed to practice, Dr. Pott stated.

The National Council read the new constitution, together with statements about many details of management, and, after hearing Dr. Pott, not only approved the steps taken but sent to China in time for the commencement exercises on June 26th an expression of warm personal esteem and gratitude for Dr. Pott's long service and of admiration for the high achievements of the university over many years.

SELF-SUPPORT PLAN

The university has also adopted a definite plan to assume its own full financial support at the end of 20 years, including all salaries of the foreign staff. These salaries now make up nearly the whole of the National Council's annual appropriation to St. John's, which totals about \$50,000 U. S. currency.

Dividing the next 20 years into four five-year periods, the university board expects to assume one-fifth annually during the first five years, two-fifths in the second period, and so on, relieving the Church in America of all financial support in 20 years.

Another guest from China attending the Council meeting was the Rev. Nelson E. P. Liu of Ichang, who has just received the degree of Master of Sacred Theology after a year's graduate work at Seabury-Western Seminary. His thesis on The Logos and the Taos has made a marked impression. He has visited and preached in a number of American parishes, opening the eyes of those who hear him to the rare quality of man produced in the Chinese Church. He is a graduate of Boone, which is now a unit of Central China College, Wuchang, but he prefaced his remarks by a warm tribute to St. John's and to Dr. Pott.

SHANGHAI HOSPITALS

Good news came to the Council regarding St. Luke's and St. Elizabeth's Hospitals in Shanghai, after a long period of trouble and disappointment caused by

the closing of banks where funds were deposited which were to have erected a new building.

A bequest of \$200,000 Chinese currency was received four years ago by the will of a Chinese woman physician, Dr. Ah Mei Wong. She was a daughter of the first Chinese clergyman. She served on the staff of St. Elizabeth's before going into private practice, and left the \$200,000 to be an endowment for St. Elizabeth's.

In Chinese law "endowment" has more than one interpretation. Dr. Wong's family counsel, the Chinese authority in such matters, and also the Chinese legal adviser who has been in touch with the estate from the first, now approve with enthusiasm the investment of this money in new buildings. There are to be two permanent buildings, concrete and fireproof, and several smaller temporary buildings of the type which were used for some 12 years by St. Luke's, Tokyo.

An additional reserve fund of \$50,000 belonging to St. Elizabeth's is available, making a total of \$250,000, all from Chinese sources, and all in hand. To this will be added the Birthday Thank Offering of the present triennium which has been designated for a children's ward in St. Luke's, Shanghai. Eventually, also, something will be realized from the sale of the present hospital sites.

The above summarizes 13 closely typed pages of details given to the Council, who approved the whole plan. The Council's entire annual appropriation to St. Luke's and St. Elizabeth's is now less than half the amount earned by the hospitals in fees. The new buildings will be more economical to run than the present antiquated and run-down buildings. Equipment for the new hospital will be taken over from the present buildings as the work is moved, and much the same staff will be used.

GIFT TO COUNCIL

A large estate at Irvington, N. Y., has been given to the Council unconditionally and without encumbrances, by Donaldson Brown, and is in process of being sold. The amount to be received will be, it is expected, something over \$45,000. It is to be known as the Donaldson Brown Fund and was accepted with the Council's deep gratitude to the donor.

Dean Bennett of Wilmington to Perform Double Mission on Trip

WILMINGTON, DEL.—The Very Rev. Hiram R. Bennett, Dean of the Cathedral Church of St. John, sailed recently on a double trip. He goes to Sweden as the emissary of the Bishop of Delaware and the diocese to invite the Archbishop of Upsala to attend the Church's celebration of the founding of Delaware next spring. It is hoped that the Archbishop will be able to accept the invitation and be the guest of the Church in Delaware, as Old Swedes', Wilmington, was the first church to be founded by the Swedes here, in 1688.

Dean Bennett also will make a study of English cathedrals and their administration, as applicable to the development of the work in his own cathedral in Wilmington.

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E. L. BASKERVILL, PRIEST

CHARLESTON, S. C.—The Ven. Dr. Erasmus L. Baskervill, Archdeacon in charge of the work among the Negroes of the diocese of South Carolina and rector of Calvary Church and associate missions, died on June 12th after a short illness. He was 66 years old.

Archdeacon Baskervill was a native of Clarksville, Va. Upon his graduation from Boynton Institute, he entered the army, in which he served nine years. He was honorably discharged, having served in the campaigns of the Philippine insurrection in the 25th infantry, in 1903 as first sergeant.

Mr. Baskervill entered the Bishop Payne Divinity School, from which he was graduated with the degree of Bachelor of Divinity. He received the degree of Doctor of Divinity from Morgan College in 1931.

He was ordained deacon and priest in 1908 by Bishop Burton of Lexington. He served as rector of St. Andrew's Church, Lexington, Ky., from 1908 to 1913. In 1913 he accepted a call to the diocese of South Carolina to be rector of Calvary Church and associate missions. In 1914 he was appointed Archdeacon by the late Bishop William A. Guerry.

Archdeacon Baskervill was widely known as a leader among the Colored members of the Episcopal Church. The Presiding Bishop on his recent visit to Charleston referred to the Archdeacon as "a remarkable man." Bishop Thomas of South Carolina spoke of his work among his people as outstanding. As Archdeacon he had charge of nearly all the work among the Negroes of the diocese. This work includes, besides the churches, five parochial schools and much organized social work.

Among his many activities were membership in the Interracial Commission, honorary presidency of the Interdenominational Ministers' Union of Charleston, treasurer of the National Conference of Church Workers Among Colored People, membership in the commission on religious education among Negroes of the province of Sewanee, membership in the Joint Commission of the 1931 General Convention

appointed to study the status of the Negro in the Episcopal Church, membership in the governor's unemployment commission, 1930 to 1931, and life membership in the National Negro Business League.

The Archdeacon is survived by his wife, five sons, a daughter, and a brother.

CLARENCE M. MURRAY, PRIEST

GADSDEN, ALA.—The Rev. Clarence M. Murray, rector of the Church of the Holy Comforter here since 1925, died on June 19th. He was near the end of his 69th year.

Clarence Morton Murray was born in Baltimore, Md., July 9, 1868, oldest son of the late Albert Alonzo Murray and Mary Elizabeth Holliday Murray. At the age of 19 he transferred his allegiance from Methodism to the Church, and was confirmed by Bishop Lyman of North Carolina in St. Timothy's Church, Wilson, N. C.

On September 29, 1891, he was ordained deacon by Bishop Paret of Maryland in St. Paul's Church, Baltimore. After a year of missionary work in Baltimore, he entered the General Theological Seminary in 1892 and was graduated with the class of 1895. This required a special dispensation since the rules of the seminary forbade the acceptance of one already in Holy Orders as other than a special student. He also received the degree of Bachelor of Divinity from the seminary. He was ordained to the priesthood by Bishop Paret in St. Paul's Church, Baltimore, on June 9, 1895, and became curate at Mt. Calvary Church in the same city, in which position he continued until 1898. He was successively rector of the following churches: Holyrood Church, New York City; St. Michael's, Wilmington, Del., no longer in existence; St. Peter's, Springfield, Mass.; Holy Trinity, Southbridge, Mass.; St. James', Eufaula, Ala., and the Holy Comforter, Gadsden, Ala.

While rector of St. Peter's Church, Springfield, Mass., the Rev. Mr. Murray married Miss Helen Louise Morny of New York City, who survives him.

FREDERICK W. TRUSCOTT

SHIPPENSBURG, PA.—Dr. Frederick W. Truscott, president of the board of trustees of the Episcopal home for the aged here, died May 30th, of a stroke of apoplexy after an illness of 10 days, at the age of 66. He was a vestryman of St. Andrew's Church, formerly layreader and senior warden, and had been a delegate to the diocesan convention many times.

A graduate of the University of Indiana, he received his Doctor's degree at Harvard, and also completed a course at the University of Berlin. From 1891 to 1893 he was head of the German language department at the University of Indiana. From 1897 to 1923 he taught at the University of Virginia, and from 1924 to 1932 at Wilson College. During the World War he was a captain in the military intelligence division of the general staff of the U. S. army.

Dr. Truscott was born August 12, 1870, in New Harmony, Ind., the son of Thomas and Catherine Wilson Truscott. He married Georgia Craig, September 7,

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1904. He was a Mason, and a member of Phi Kappa Psi and Phi Beta Kappa fraternities. Surviving are his wife, two sons, and two sisters. The burial service was read by the vicar of St. Andrew's, the Rev. George D. Graeff, June 1st, and burial was at Spring Hill cemetery, Shippenburg.

CHURCH KALENDAR

JULY

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

KALENDAR OF COMING EVENTS

JULY

- 4-10. New Jersey Summer School for Women and Girls.
- 4-11. Albany Young People's Conference.
- 5-16. Shrine Mont Clergy Seminar.
- 5-19. Georgia Adult Conference.
- 10-24. Kanuga Adult Conference.
- 11-17. Valley Forge Conference.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BURKE, REV. WILLIAM FRANCIS, formerly rector of Moore Parish, Altavista, Va. (Sw. V.); to be rector of St. John's Church, Halifax, Va. (S. V.), effective July 15th.

DUVALL, REV. LINDSAY O., formerly rector of St. John's Church, Pittsburgh, Pa.; is in charge of the Mission of the Atonement, Carnegie, Pa. (P.).

HADLEY, REV. HENRY H., formerly rector of St. Andrew's Church, New Berlin, N. Y. (C. N. Y.); to be rector of Christ Church, Glendale, Ohio (S. O.), effective September 1st. Address, The Rectory, Arbor Place.

HOLLY, REV. VICTOR E., formerly rector of St. Philip's Church, Omaha, Nebr.; is in charge of St. Philip's Church, St. Paul, Minn. Address, 465 Mackubin St.

MADISON, REV. JAMES F., formerly curate at St. John's Church, Washington, D. C. (W.); is rector of St. Paul's Church, Petersburg, Va. (S. V.), since July 1st.

MOTT, REV. R. J., formerly at the Church of Our Saviour, Little Falls, Minn. (D.); is at the Church of the Good Samaritan, Sauk Centre, Minn. (D.).

SAFFORD, REV. D. WADE, formerly curate at the Church of the Epiphany, Washington, D. C.; to be rector of Christ Church Parish, Kensington, Maryland (W.), effective September 26th. For one month beginning July 15th, the Rev. Mr. Safford will be at St. Thomas' Church, Hanover, N. H.

SCHROCK, REV. ALBERT LINNELL, formerly vicar of the Fallon Field, Fallon, Nev.; to be rector of Trinity Parish, Reno, Nev., effective August 1st. Address, 325 Flint St.

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GALE, MARTHA ANNIE, beloved wife of the Reverend Albert Gale, entered into life on Monday, June 7, at Lake Luzerne, N. Y.
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SEDGEWICK, Rev. C. S., formerly in charge of Emmanuel Church, Memphis, Tenn.; is in charge of St. Augustine's Church, Youngstown, Ohio.

SUMMER ADDRESS

McMULLEN, Rev. G. WHARTON, during the summer should be addressed at Box 306, Kings Park, L. I., N. Y.

ORDINATIONS

PRIESTS

FLORIDA—The Rev. NORMAN FRANCIS KINZIE and the Rev. HOWARD FREDERICK MUELLER were ordained to the priesthood by Bishop Juhan of Florida in St. Luke's Chapel, Sewanee, Tenn., June 3d. The Rev. Mr. Kinzie was presented by the Rev. William S. Stoney. The Rev. Mr. Mueller was presented by the Rev. Francis B. Wakefield, and is in charge of St. Luke's, Live Oak, and of St. Mary's, Madison, with address at St. Luke's Rectory, Live Oak, Fla. The Rev. George Myers preached the sermon.

MAINE—The Rev. FRANK EDISON BLAIKIE was advanced to the priesthood by Bishop Brewster of Maine in St. Luke's Cathedral, Portland, May 12th. The ordinand was presented by the Rev. Arthur Peabody, and is in charge of Penobscot missions, with address at Winn, Me. The Very Rev. Howard D. Perkins preached the sermon.

The Rev. WILLIAM BREWSTER was ordained to the priesthood by his father, Bishop Brewster, in St. Luke's Cathedral, Portland, June 15th. The ordinand was presented by the Rev. Charles M. Tubbs and is curate at St. John's Church, Waterbury, Conn. The sermon was preached by the Rev. Dr. Norman B. Nash.

WESTERN NORTH CAROLINA—The Rev. JOHN C. DAVIS was ordained to the priesthood by Bishop Gribbin of Western North Carolina in St. Matthias' Church, Asheville, N. C., June 20th. The ordinand was presented by Archdeacon J. T. Kennedy, and the sermon was preached by Archdeacon R. I. Johnson.

DEACONS

CUBA—SEGUNDO LUYA y BARBERA was ordained deacon by Bishop Hulse of Cuba in Holy Trinity Cathedral, Havana, June 20th. The candidate was presented by Archdeacon Townsend, and is minister of Santa Maria de Gracia, Céspedes, Province de Camagüey, Cuba. The Rev. Ramón César Moreno preached the sermon.

ERIE—ROBERT THOMAS BECKER was ordained deacon by Bishop Ward of Erie in Grace Church, North Girard, Pa., June 15th. The candidate was presented by the Rev. Kenneth R. Waldron and is in charge of the Lake Shore Mission Field, with address at Box 822, North Girard, Pa. The sermon was delivered by the Rev. Malcolm deP. Maynard.

WALTER McDADE BENNETT was ordained to the diaconate by Bishop Ward in Grace Church, Ridgway, Pa., June 19th. The candidate was presented by the Rev. M. deP. Maynard, and for the summer will be in charge of St. John's, Erie, and of St. Peter's, Waterford, Pa., with address at Ridgway, Pa. The Rev. Dr. William C. Seitz preached the sermon.

FLORIDA—BENJAMIN ANDREWS MEGINNISS, JR., was ordained to the diaconate by Bishop Juhan of Florida in St. John's Church, Tallahassee, June 13th. The Rev. William Jeffery Alfriend presented the candidate, and the Bishop preached the sermon.

MAINE—GORDON E. GILLETTE and PHILIP KIERSTEAD were ordained deacons by Bishop Brewster of Maine in the Church of the Epiphany, Winchester, Mass., June 11th. The Rev. Mr. Gillette was presented by the Rev. Stephen Webster, and is assistant at Grace Church, New Bedford, Mass. The Rev. Mr. Kierstead was presented by the Rev. A. A. Cairns, and left on July 1st to study in England for one year. The Rev. Calvert E. Buck delivered the sermon.

MINNESOTA—CARROLL E. SIMCOX was ordained deacon by Bishop Keeler, Coadjutor of Minnesota, in Gethsemane Church, Appleton, Minn., June 22d. The candidate was presented by the Rev. William C. Bimson, and is in charge of Gethsemane Church. Bishop Keeler preached the sermon.

SOUTH CAROLINA—WILLIAM DAVIS TURNER was ordained to the diaconate by Bishop Thomas of South Carolina in St. Mark's Church, Charleston, June 18th. The candidate was presented by the Rev. C. A. Harrison, and is in charge of the

Church of the Good Shepherd, Sumter, S. C. The sermon was preached by the Rev. Kenneth Hughes.

MARRIAGE

SYDNOR—The Rev. Charles W. Sydnor, Jr., rector of St. Stephen's Church, Beckley, and Miss Caroline Rosemond Rich were married, June 11th, in the Princeton Presbyterian Church, Beckley, W. Va., by Bishop Gravatt of West Virginia. The Rev. Charles W. Sydnor and the Rev. W. R. Smith assisted. The Rev. Mr. and Mrs. Sydnor will reside in Beckley. Address, P. O. Box 909.

DEGREES CONFERRED

KENYON COLLEGE—Kenyon College on June 14th awarded the honorary degree of Doctor of Laws to Spencer Miller, Jr., consultant on industrial relations for the National Council's Social Service Department, and secretary of the Workers' Educational Bureau.

PRINCETON UNIVERSITY—The degree of Doctor of Letters was conferred upon CHAUNCEY BREWSTER TINKER, professor of English literature at Yale, and the degree of Master of Arts upon ARCHIBALD ROBINSON HOXTON, headmaster of Episcopal High School, Alexandria, Va., by Princeton University at the annual commencement exercises.

TRINITY COLLEGE—The degree of Doctor of Divinity was conferred upon the Rev. CHARLES NORMAN SHEPARD, professor of Hebrew and cognate languages and subdean of the General Theological Seminary, by Trinity College on June 21st.

WILLIAMS COLLEGE—The degree of Doctor of Divinity was conferred upon the Rev. ALAN GRIF-FITH WHITTEMORE, superior of the Order of the Holy Cross, by Williams College on June 21st.

YALE UNIVERSITY—The degree of Doctor of Divinity was conferred by Yale University upon Bishop HOBSON of Southern Ohio at the annual commencement exercises.

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NEW YORK—Continued

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