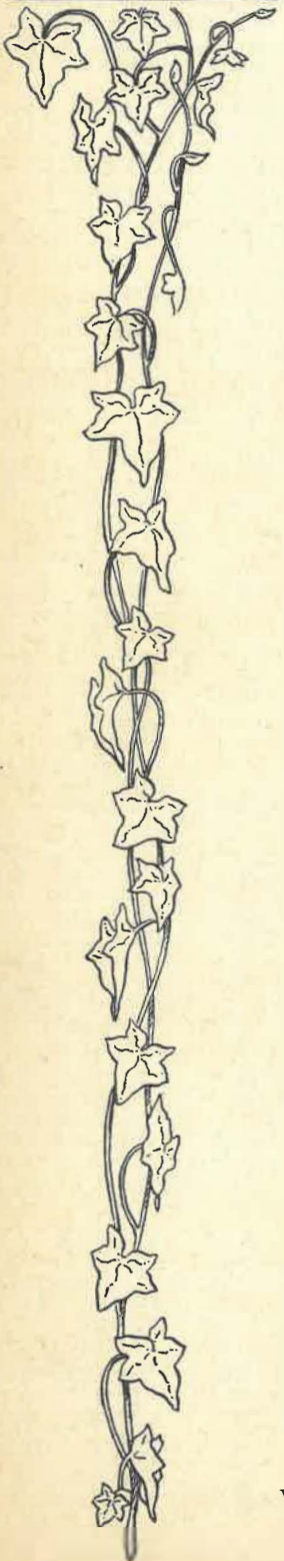


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The Living Church



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AT THE WORLD CONFERENCE ON FAITH AND ORDER

Left to right in this "ecumenical" picture are shown: the Metropolitan of Albania, the Rev. Dr. Lew of China, Archbishop Germanos, and the Rev. J. Luka of Egypt.

(See pages 247 and 257)

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.

Clerical Unemployment

TO THE EDITOR: Thanks to Hugh Coleman for his bold and able letter [L. C., August 7th]! There is no mistake but what the unemployment situation is the fault of the bishops and the system. As long as each bishop is allowed to be a law unto himself, and each has no interest in conditions outside his own jurisdiction, things will be as they are. The last General Convention urged co-operation in placing the unemployed men. What has been done? And how can action be stimulated?

Not only are many bishops not interested in solving the situation, but they are making it worse by arbitrarily throwing men out of work without providing other work for them, and by continually ordaining new men and so increasing unemployment. Ordination becomes, as Roland Mercer says [L. C., July 31st], entirely meaningless.

Certainly—in spite of the many leaders—there is chaos in our system today. Neither Presbyterianism nor Congregationalism could be nearly as inefficient. Where is the glory of episcopacy as against these other forms of government?

(Rev.) PHILIP BROBURG.

Minneapolis, Minn.

TO THE EDITOR: In regard to the demand for security in clergy employment: This can be accomplished only if we are willing to go where we are sent, and stay where we are put. The denominations which insist on this usually employ their clergy, though not always in living conditions. But we are not willing to give up our freedom to that extent.

The opposite course, followed by some denominations, merely gives the authority of ordination, and leaves the ministers on their own initiative, like licensed doctors and lawyers, to "sink or swim"—and they usually swim.

As in other matters, the Church occupies a middle ground, and few of us would exchange it for either extreme. What we clergy sometimes seem to desire is to have all the liberty while the Church assumes all the responsibility.

More care in selecting candidates, more co-operation with our bishops, more readiness to help each other, and more consecration in our service will greatly help to solve this problem.

(Rev.) LEE H. YOUNG.

Great Falls, Mont.

TO THE EDITOR: You have given much space to letters on this subject. May I take a little more?

The letter of Hugh Coleman [L. C., August 7th] calls for some comment. He says "The situation is completely the fault of the bishops." After making this statement he has something to say about the salaries of bishops and other clergy, suggesting that they might make a contribution of 20% or 30% of their salaries to help the unemployed clergy. Let us admit for the sake of fairness that the bishop could do something about it. Personally I do not believe they could do very much. But how about the laymen of the Church? Would Mr. Coleman suggest that they give 20% or 30% of their salaries to the Church? Why, if everyone gave 10% to the Church, the Church would have so much money it would be financially embarrassed.

Let our Church members give as "the Lord has prospered them" and our bishops would take care of every unemployed priest. I know priests who are trying to do two men's work on less than one man's salary. In many places work has been given up for lack of funds. Many more places are untouched for the same reason.

The real problem is lack of money. Before a bishop can give a man work he must have money with which to pay him. Provide the money and the problem will be solved.

(Rev.) JOSEPH D. SALTER.

Casper, Wyo.

TO THE EDITOR: The letter from Hugh Coleman of Detroit stirs me so much that I, a layman, feel ashamed of myself. What will the bishops do about the unemployed clergy? For example, I happen to know of a certain clergyman who had two serious operations—in the hospital for six weeks one stretch, and eight weeks another—but no clergyman came to see him, even though one rector lived around the corner. He was so busy with his spring golf and evening bridge that he forgot this good brother's suffering! Has the Church suddenly become heartless and inhuman in the treatment of her clergy? The bishops are fairly well off and have two to three months' vacation—which costs money. Will they not come to their senses at the next Convention and see this thing through, and not table it as was done at Atlantic City?

HARRY PETERS.

Providence, R. I.

The CLID and the Red Menace

TO THE EDITOR: It is evidently futile to discuss Mr. (or Mrs.) Ssu Ta Erle's letter, for apparently there are no questions in his (her) mind with regard to Communism. But for the life of me I cannot under-

stand why, without subscribing to a theory or a practice, one cannot take that which is good from it, and I suppose there are few who would be so unwise as to say that there is nothing of value in even Communism.

It is perfectly natural for Mr. (Mrs.) Ssu Ta Erle, feeling as he (she) does, to raise the question of the value of supporting missionaries like Fr. Souder. But I resented it, for I happen to have had the privilege of knowing Fr. Souder. Anyone who has seen him or known him recognizes him as a man of God. He, and his life, are an inspiration to anyone to pray, give, and work for missions. I would that Mr. (Mrs.) Ssu Ta Erle were blessed with the opportunity of knowing Fr. Souder.

(Rev.) CHARLES MARTIN.

Overbrook, Pa.

Communion in One Kind

TO THE EDITOR: Thinking over what the Rev. Mr. Liebler has written on Communion in one kind, one is inclined to believe that theology and reason might lead to the conclusion that Jesus Christ instituted a sacrament not knowing what the unfortunate consequences of doing so might involve, but left them to be dealt with by the "accumulated wisdom" of the centuries acquired by the experiments of groping mankind.

Perhaps He never intended to risk the physical well-being of His disciples by instituting a rite that would menace the health of untold thousands through the unsanitary use of a common cup. After all, the New Testament gives only St. Paul as an authority for the continual observance of what some maintain was a farewell supper with His intimate friends. I am one of those who feel compelled to believe St. Paul was only referring to what was universally accepted by Christians as ordained by Jesus Christ.

Are we to believe that the Eternal Logos so emptied Himself of all knowledge of disease-carrying germs that He could institute a sacrament with such deadly possibilities? It is difficult for me to imagine that He who healed all kinds of diseases, many of which must have been contagious, did not know anything of their nature and thus ignorantly imperiled the health of millions of devoted disciples through the centuries.

I do not pretend to understand the self-emptying of the Logos, but I cannot believe that the Father would have allowed His Son, who came to earth to save and bless, ignorantly to perpetuate a source of contagion. Some of us have believed that in the Sacrament of the Body and Blood sick bodies have been restored to health where human science has failed.

To regard Communion in one kind as a mutilation of the Blessed Sacrament may be bad logic—according to human reasoning it certainly may be; but as to whether it is bad theology, I am not at all prepared to grant. The Holy Communion is confessedly a tremendous mystery. Can we then dare to say that what is ordered by Deity may be tampered with? Rather with deepest reverence should we not be most careful to observe the exact terms of its institution?

(Rev.) ARTHUR R. PRICE.

New Orleans, La.

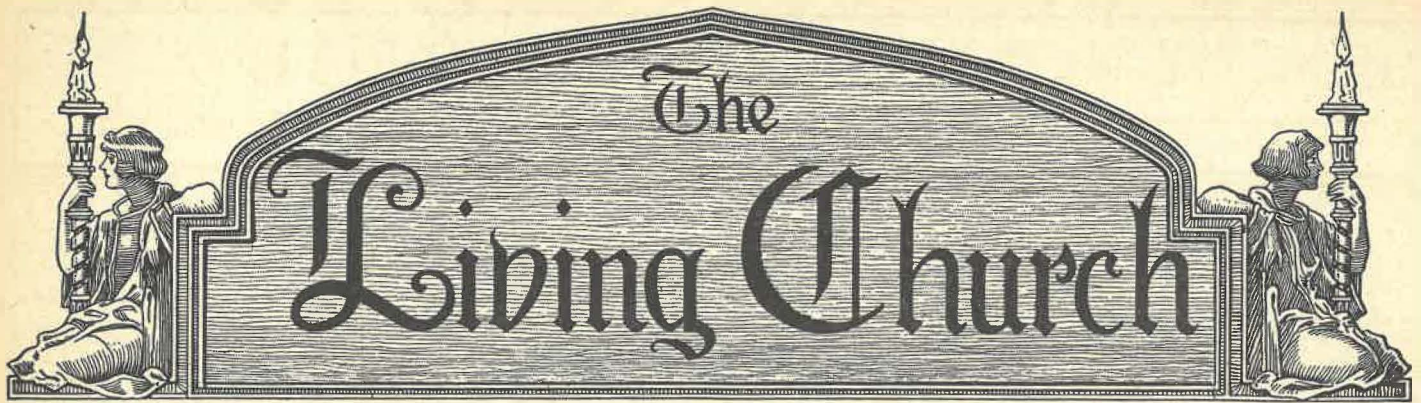
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EDITORIALS AND COMMENTS

Edinburgh and the World Council Proposal

Edinburgh, August 13, 1937.

THESE WORDS are written as the second World Conference on Faith and Order, here assembled, has completed its preliminary sectional studies and is prepared to turn to the consideration in plenary session of the reports received from the several sections. Thus, though the conference has been hard at work for ten days, it has not yet taken any final action on its unified report, and comment on this must be reserved until a later date.

The conference has, however, taken one action that is of the utmost significance. It has given tentative approval to the formation of a World Council of Churches. This approval is only a general one, as the details of the proposed Council have not yet been worked out. A Committee of Fourteen, seven representing the Life and Work movement and seven representing the Faith and Order Movement, are to develop the plans more fully. The scheme will then go to the Continuation Committees, or such bodies as they may designate, and finally will be referred to the several Churches and denominations for ratification. This rather cumbersome process will inevitably take some time, and the scheme may go through many changes before it ultimately becomes a reality.

Indeed the scheme for a World Council has already undergone important modifications. If it had not, it would certainly not have received the approval of this conference, for in its original form many felt that it would have meant the swallowing up of the Faith and Order movement by that on Life and Work, and would have made it very difficult if not impossible for the Anglican and Orthodox Churches to continue to participate.

The history of the scheme is an interesting one. There had long been a demand in certain quarters for the union of the Stockholm and Lausanne movements, as Life and Work and Faith and Order respectively are commonly called, and to associate other world-wide ecclesiastical bodies in the so-called ecumenical movement into a common organization. At their separate sessions last summer the Universal Christian Council, which is the continuing body of the Stockholm movement, and the Continuation Committee of the Lausanne movement, passed resolutions recommending the appointment of a committee to

report to the Oxford and Edinburgh conferences regarding the future of the ecumenical movement. The group designated for this purpose became known as the Committee of Thirty-five, and it is the proposal of this committee that formed the basis for the World Council scheme.

AS originally formulated, the scheme called for a world-wide organization uniting not only the Stockholm (Oxford) and Lausanne (Edinburgh) movements but also the International Missionary Council, the World Alliance for International Friendship Through the Churches, the World Student Christian Federation, the Young Men's and Young Women's Christian Associations, and the Central Bureau for Inter-Church Aid. Its responsibility was to be sevenfold: (1) To carry on the work of the two World Conferences, (2) to facilitate corporate action by the Churches, (3) to promote co-operation in study, (4) to promote the growth of ecumenical consciousness in the Churches, (5) to consider the establishment of communication with denominational federations of world-wide scope as well as with the Movements named in the preceding paragraph, (7) to call World Conferences on specific subjects as occasion requires.

The World Council would function through two bodies, as follows: (1) A General Assembly of representatives of the Churches (in accordance with a plan to be determined later) of approximately 200 members meeting every five years, (2) a central council of (approximately) 60 members which shall be committee of the General Assembly when constituted, meeting annually, e.g.: (a) Twelve from North America appointed through the Federal Council; (b) Nine from Great Britain appointed in such manner as the Churches of Great Britain may decide; (c) Eighteen from the countries on the Continent of Europe (to be assigned to the different countries); (d) Nine representing the Orthodox Churches; (e) Six representing the Younger Churches (to be appointed on the advice of the International Missionary Council); (f) Six representing South Africa, Australasia, and areas not otherwise represented; (3) a commission for the further study of Faith and Order subjects to be appointed at Edinburgh and vacancies to be filled by the Central Council, and (4) a Commission for the

further study of Life and Work subjects to be appointed by the Central Council with a view to facilitating common Christian action.

It was the foregoing scheme that was proposed at Oxford last month. No previous warning of it had been given, and many delegates felt that inadequate opportunity was allowed for proper consideration and debate. In the plenary session, although several speeches were made in favor of the scheme, time could be found for only one speech against it. The scheme was thereupon approved, virtually by acclamation.

It was this same scheme that was brought to Edinburgh for further consideration. Meanwhile certain objections had developed, and these were considered by a special committee of this conference. Among them, the most important were the following:

(1) The Stockholm-Oxford movement, being concerned with practical details of life and work, contains representatives of Unitarian Churches, whereas the Lausanne-Edinburgh movement, being concerned with actual reunion, is restricted to Churches holding to faith in the Holy Trinity. If the two were combined, how could the Trinitarian character of the latter movement be preserved?

(2) The Stockholm-Oxford movement, though partially representative of the Churches, also has a large coöptive membership of "experts," whereas the Lausanne-Edinburgh movement is on a definitely representative basis. Lutherans have already refused to participate in the former conference because of its mixed nature. Could the cause of Christian unity be promoted by a body not fully representative of the Churches?

(3) Concern was felt by some Americans, especially members of our own Church, over the fact that American members were to be chosen "through the Federal Council," of which the Episcopalians and Lutherans are not members.

(4) While tangible evidence could not readily be produced, it was felt by many that the whole scheme was being "engineered" behind the scenes, and that the resulting organization, to quote the *Church Times*, would be "dominated by American Protestantism." It must be confessed that this fear was fostered rather than allayed by the Archbishops of Canterbury and York in their reference to the proposal Council as "an organ . . . to speak unitedly to the world in the name of non-Roman Christendom." Would it actually represent non-Roman Christendom, or merely pan-Protestantism? If the latter, obviously Anglicans, Orthodox, and Old Catholics would be out of place in it.

In his presentation of the scheme at Edinburgh, the Archbishop of York went far to alleviate these difficulties. He indicated that there had not been time to work out all of the details, but pointed out that certain safeguards had been appended to the scheme for the guidance of the Committee of Fourteen. American delegates are not to be selected through the Federal Council, but presumably by the Churches. The Council is to have a more representative character. It is not to be put into operation until approved by the Continuation Committee of the Faith and Order Conference in such way as that committee may designate, and then by the ratification of the Churches.

It is to be hoped that the scheme in its revised form will be satisfactory. Anglicans cannot acquiesce in a program of pan-Protestantism. A world-wide federation of religious bodies, along the lines of the Federal Council of Churches of Christ in America, may be effective for a program of life and work but it does not solve the vital problems of faith and order, and is an utterly inadequate substitute for the One Holy Catholic Apostolic Church. We must be careful not to set up

some kind of interim organization, that will be a hindrance rather than a help to the realization of that ideal. But if the proposed World Council can be made a truly representative body, through and within which the Churches can move toward the unity of the One Church, then it will be a great gain indeed.

* * *

IT REMAINS to be said that the spirit of this conference at Edinburgh is an excellent one. Much progress has been made in the ten years that have elapsed since the first Conference on Faith and Order at Lausanne. There is noticeable at this conference a sincere desire to understand the other fellow's point of view and to emphasize the wide measure of agreement that is already possible.

Perhaps St. Giles' Cathedral is itself the best indication of the progress that has been made. This historic old church was the very pillar and monument of the Scottish Reformation. In it John Knox thundered his denunciations of the 'ancient Church. In it Jenny Geddes threw her famous stool at the head of the Dean when he began the first celebration of Archbishop Laud's liturgy in 1637. In it the Solemn League and Covenant was signed. Historic incidents all—and incidents that marked successive stages in the destruction of the visible unity of the Church, new rents in the seamless Robe of Christ.

In this same St. Giles' Cathedral new history is being made, and I venture to predict that future generations will consider it as greater and more constructive history than the incidents I have mentioned. Men and women of many religious denominations have been worshiping together within the ancient walls of St. Giles'. Two days ago a Syrian Archbishop led from its pulpit the prayers of the daily office of his Church, and Anglicans and Orthodox, Protestants and Old Catholics, Calvinists and Lutherans, joined in the responses. No John Knox was present to denounce the ancient Church, no Jenny Geddes to throw a stool at the Archbishop's head. Yet this was the same St. Giles' in Edinburgh, the stronghold of rigid Scotch Presbyterianism.

Here is the real significance of this great conference and the movement that it represents. Far greater than any formal reports that may be adopted, or any scheme that may be involved, is the fact that Christian brethren of every name and nation are coming together in brotherly love. These men and women have a will to unity, and where there is a will, a way will ultimately be found, and that without the compromise of essential principles.

Our Lord promised that the Holy Spirit would guide His Church into unity. He could not do so as long as men refused to coöperate, as long as they sought division rather than union. But in such a spirit as that which prevails here at this Edinburgh Conference the Holy Spirit can exercise His divine guidance. And He is doing it in a magnificent way that the discerning can readily see and feel.

CLIFFORD P. MOREHOUSE.

A Great Loss to the Church

THE SUDDEN death of the Rev. Alfred Newbery on August 17th brings not only sorrow to his many friends; it is a serious loss to the whole Church. Fr. Newbery had already made a notable record as a parish priest, as a preacher, and as a teacher. To these achievements he added what to hundreds of men and women in the Church was an even more remarkable record: he had, by both training and experience, become an expert in the field of practical Christian sociology. His brilliant intellect, his wide and deep human sympathy and

understanding, and his attractive personality gave effectualness to his work for social justice. He was able to do what others could merely wish to do.

Fr. Newbery's rectorship of the Church of the Atonement in Chicago stands out in the minds of all Church people today. But there are still scores who remember vividly the early days of the Department of Christian Social Service of the National Council, when Fr. Newbery was the able assistant of that very great man, Dean Lathrop. Together, they planned and labored that Church people might learn both to think and to do their Christian duty toward their neighbors: succoring the oppressed and converting the oppressors. The successors in the Department of Christian Social Service of these two great men have been the first to declare that they have built their work on the foundations laid by Dean Lathrop and Fr. Newbery.

The Church of the Advent in Boston rejoiced last May when Fr. Newbery, having made the decision to accept the call to that parish, came to them to begin his ministry among them. They welcomed to the rectory Mrs. Newbery and the three young Newbery children—the first "rectory children" ever to live in that parish. This happy chapter ended without a moment's notice. Fr. Newbery was apparently in his usual health and was enjoying a vacation at the seashore in Newcastle, N. H., when the sudden heart attack seized him. Within a brief time he died, surrounded by his wife, his young son, and his two little daughters.

It was once said by a great saint that it is not the length of a life that is important, but its quality. Here in Fr. Newbery was the finest quality. The memory of his life will not grow dim. May God comfort his loved ones! And may light perpetual shine upon him!

Platforms

FROM time to time we hear an insistent demand for "a definite social program" or for "a definite political plan" or for "a definite Church plan." In the words of a correspondent of *THE LIVING CHURCH* several years ago such advocates maintain that the time is drawing near when "the Church must clearly set forth the principles of social reconstruction." An English correspondent for an American paper declared: "Multiplying evidences prove that this is what the various peoples of the world now demand—programs. The more definite and aggressive the program, the stronger the approval. Undoubtedly, that is a chief reason why the Fascist countries are getting the better of those which hold to a wavering democracy."

One cannot but wonder how close an observer such a correspondent has been. Platforms have been cynically described as "something to stand on, to get in on," and certainly the history of this country and of England, not to mention Europe, abounds in illustrations of the truth of this as of Bishop Johnson's declaration that "today a party platform has been defined as one from which you could take a train going in either direction." Of what real good are elaborate party platforms or elaborate social or Church platforms? Columns and pages are filled with them from time to time, but whoever checks them up? Years ago a U. S. Senator from New York inserted in his platform a demand for the immediate nationalization of the coal mines. Whatever became of it? Lloyd George shortly after the World War demanded the execution of the former Kaiser Wilhelm. What steps were taken to carry it out? Some of the most important and hotly debated issues have arisen without any antecedent party or platform declarations. We have just been passing through

one of the most bitterly contested campaigns on a question that was not mentioned in the platforms or campaign utterances of either party. The Socialists, Communists, Single Taxers, are always in evidence with elaborate programs and platforms, but if one may judge from the votes, they have commanded but little attention. We do not find our blessed Lord issuing elaborate programs. He contented Himself with setting forth a few fundamental principles such as we find in the Golden Rule and in the Sermon on the Mount and then He established His Church to apply them to immediate situations and conditions as they arose.

Heroes

IN DAYS GONE BY the principal field of glory and public activity was in the realm of military service; the heroes of the elder day were military heroes. With the passage of time and the settlement of the great question of boundaries, territorial development, and in a measure nationality, we have come face to face with other conditions, which call for the display of different talents, but of equal concentration, ability, and heroism.

The heroes of the present day, and of the recent past, are civic rather than military heroes.

George William Curtis, Mrs. Josephine Shaw Lowell, Jane Addams, William H. Baldwin, Carl Schurz, Charles M. Eliot, Jacob A. Riis, Theodore Roosevelt, men and women of conspicuous civic attainments—these are the real heroes. They, and such as they, battled with the powers of evil as manifested in existing conditions, facing and overcoming adverse conditions, sacrificing their time, their abilities, their lives upon the altar of public service just as truly, just as effectively, as any military hero of former generations.

It is not, however, with the heroes of the modern civic movement that it is most profitable to deal (although their lives furnish us helpful examples of the ways and means of accomplishing noble purposes) but rather with the civic opportunities that now lie before the average, everyday citizen. For after all, this country, like every other, is made up of the average, everyday citizens, of the men and the women of average attainments and opportunities. As the average of our country is higher, so our obligations are the greater.

It is not given to every one to rise to a presidency, a governorship, or even to a place in the national, state, or local legislature; it is not given to every one to have the great opportunities and the extended field of usefulness such as engaged those whom we have mentioned; but success through the efforts of these men and these women whose names are written high on the roll of honor and usefulness was made possible by the active and the earnest coöperation of a multitude of unnamed men and women.

The victories (military and naval) of the late war were made possible by the coöperation of hundreds and thousands and tens of thousands of self-sacrificing men whose names will never be heard in any tongue or in any country. The admirals and generals deserve great credit for their ability in handling men, in marshalling vast forces, in planning for action, in executing their plans; but they would have accomplished but little if it had not been for the fact that back of them and their plans and their marshalling were the men who handled the guns, carried the water, and performed the hundred and one other small services each in its way essential to the success of the whole.

So in civic endeavor. William H. Baldwin without the coöperation of his colleagues, on the various boards of which he

was a member; Jane Addams without the coöperation of her band of workers at Hull House; Charles Eliot without the coöperation of his friends and colleagues in the development of the great Boston park system; or George William Curtis without the coöperation of his fellow reformers in the great movement for the establishment of civil service reform in America, would have been but as voices crying in the wilderness and fruitlessly pointing the way.

So in Church work. The successful priest is he who enlists the active and interested coöperation of every member of the parish from the sexton and choir boy to the senior warden.

Some time ago we came across an advertisement headed, "Said the ant to the elephant, be careful whom you are shoving." It continued somewhat as follows: Sometimes efforts to resist inefficiency and wastefulness in government seem like the ant telling the elephant to quit shoving. Efforts of civic organizations to improve the methods and performance of government often seem like an ant shoving the elephant. But many ants can make even an elephant move! Organized citizens, interested and armed with facts, can make of our government an efficient, responsive machine for public service.

The moral is obvious. It is one which has time and again been given emphasis. It seems trite, and some hypercritical persons try to offset it by calling it preaching; but it must be said again and again, until it sinks into the consciousness and influences, the thoughts and actions of Americans: Good citizenship and good Churchmanship consist in a prompt and cheerful discharge of the next duty, whether it be large or small, and in placing public and religious duty, however small, above private interests, however large.

MARY—TO JOSEPH

THINK YOU I did not feel you there with me
When there came blackness and a fear of death
In that cold shed, the hour before the star
Rose high and silver—when I held my breath

In wonder that life stayed with me? Your hands
Were always cool and strong—yet gentle, too.
The strangers came—I had been terrified
But when I moved, I felt the strength of you.

Think you, perhaps, I have not lain awake
Long nights to seek one phrase, a woman's way
Of showing how humble, and how deep my love
Before your faith in me—day after day

Without a question, only guiding me
Lest I should stumble over stones—the word
A villager had spoke in slurring tone.
When I was loneliest, your voice I heard. . . .

Think not that now I would not share with you
This little Child the very hill-folk blessed
Who is not yours—nor mine—no more than stars
Above our shed can ever be possessed.

Between us two who are so disciplined
There are no speeches, and few words to spare;
Gladly we walk the path that we are shown,
Exalted in this holy charge we share!

E. HARRIETT DONLEVY.

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

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Mrs. R. D. Gile, La Jolla, Calif. \$10.00

The Church's Marriage Standard

By Clinton M. Harbison

Chancellor of the Diocese of Lexington

OFTEN I HAVE BEEN compelled, as chancellor of a diocese, to advise against the right of some minister to solemnize a marriage for a divorced person—only to see that person then merely go across the street and get a minister of some other Christian body to perform the marriage ceremony. And for years I have felt the futility of our action in such cases, as a means to prevent the remarriage of a divorcé determined to remarry. Yet that is no reason, it seems to me, why the Church should not hold to its time-honored position on this question, in accordance with Biblical teaching. The fact that a law is often broken does not necessarily point to the need for its repeal. Doubtless there are a vastly greater number of communicants who *are* influenced by the canon not to enter upon a remarriage under the circumstances—perhaps even not to seek the prior divorce. At all events, the new proposal of the Commission on Marriage and Divorce would seem to be not an effort to uphold and carry forward the high ideal of the Church, but to lower it in favor of the notions of a luxury-weakened age.

Without having had the benefit of participation in the studies and discussions of the Commission on this important question, and with full recognition of the scholarship of the members of the Commission and their earnestness in their work, I nevertheless feel that in recommending the proposed change they have been unduly influenced by the all-too-prevalent laxness of present-day standards, and the desire to "meet them half-way," in order to be "practical." The underlying philosophy of the proposal would seem to be that the old marriage vows, to hold to one another, to "love and to cherish" one another, "for better for worse, for richer for poorer, in sickness and in health, till death us do part" are too strict and rigid for the present day and age, too redolent, perhaps, of horse and buggy days, to fit the needs and moods of modern marriage, and that therefore we must provide (by construction or by amendment) something less straight-laced and hide-bound, something more flexible and "practical."

But in these uncertain days, when so many of the old accepted truths are put to test, when tyranny and strife pervade the civil State, when the titled head and "Defender of the Faith" of a far-flung Christian empire wins American acclaim for deserting his people and his post to flee to a twice-divorced woman that he loves, and when, it would seem, even quantitative divorce within the most prominent of our own Church families in America brings scant reproach from Church or State, it is no time, it seems to me, for the Church, the last line of defense on this crucial matter, to do anything to weaken her position.

Nor even as a practical matter would the new proposal seem to be wise. The inevitable result of it would be that each of all the numerous bishops in America would interpret the new canon according to his own view, with no effective court of last resort to correct or unify the several points of view; and that would bring about a great lack of uniformity—no teaching or position of the Church as a whole on the matter, but differing rules in different dioceses—a government of individual men rather than of the Church as a whole; and the diocese of easiest divorce and remarriage would doubtless soon become the automobile trailer home of many a divorcé planning another trial marriage. I sincerely trust the recommendation will be rejected, and that the whole question will be referred back for further study.

The Call of the Southlands

In Two Parts. Part I

By Captain B. Frank Mountford

National Director, Church Army in U. S. A.

AS A YOUNG MAN, the writer entertained hopes of one day becoming a foreign missionary, and through the years, my interest in the extension of the Church overseas has never lagged. While still an advocate of foreign missions, recent discoveries have caused me to be a more ardent advocate of home rural missions. Right here in the United States is missionary work waiting to be done, such as claims the best that anyone can offer.

Church Army was formed ten years ago, and during this decade we have endeavored to prepare missionaries for work among the isolated in rural America. We have not sought city work, though on occasions, Church Army evangelists have been called upon to serve in parishes unable to pay the stipend of an ordained man.

The more the needs of the American countryside are looked into, the more imperative it becomes that the Episcopal Church take deliberate and unusual steps to meet those needs. Church Army wistfully hopes to have a share in this, but if all the present strength of the organization were brought to bear on only one province of the Church, we should scarcely make a dent in the big job.

The women of the Church in their study groups this coming winter will discover conditions that may cause them to call the whole body of the Episcopal Church into action on behalf of our country cousins.

It came as something of a shock to Church Army headquarters to learn recently from the bishops of the Fourth province that there are even now some 342 counties in those 15 dioceses in the South without the ministry of the Episcopal Church. Any county not being ministered to by our clergy or trained laity, is a county backward in most of the best things, and facts prove that contention.

All over the country are devoted and successful clergy who, by sacrificial service through the years, are changing the face of their own countryside. Many such met recently at the Rural Workers' Conference in Madison, Wis. But what are these among so many? Somehow the whole Church must be aroused to its responsibility to the backward.

A BOOK which leaders of study groups will surely wish to consult is one published last year, bearing the title, *Southern Regions of the United States*, by H. W. Odum. In some 660 pages the author sets out the findings of the Southern Regional Committee of the Social Science Research Council.

That committee, between 1932 to 1936, included men from the Universities of Virginia, Florida, Louisiana, Texas, and North Carolina; others from Oklahoma Agricultural and Mechanical College, Southern Methodist College, Tulane University, and Emory University. George F. Milton of Chattanooga *News* also served on the committee.

As the title of the book implies, only the Southern regions were explored, and 11 Southeastern states are brought within the scope of the survey, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Arkansas, and Louisiana; or an area somewhat larger than that embraced in the province of Sewanee. These states of themselves form an empire of over 500,000 square miles.

I am an Englishman by birth and it would be presumption to claim to understand the extent of the needs of rural America, after only 12 years' sojourn here, but nevertheless, the nature of the work as director of Church Army missionary work has caused me to become familiar with the dire need of those sections of the South where Church Army captains and mission sisters have labored. Mr. Odum only tells in vivid and convincing fashion the things we also had learned first hand as we moved around in many a rural diocese.

We now set out some of these findings, fervently hoping that readers of this article may be aroused to action, sufficiently aroused to strengthen the hands of missionary bishops and archdeacons and all rural missionaries, and enabling Church Army, as a coöperating agency, to go on training men and women for work in these areas.

IT IS generally well known that nearly all the White population in the Southeastern states is native born, the Carolinas recording less than one-half of 1% born otherwise.

Of this White population, four millions abide in the hill country of the Southern Appalachians.

There are some 25 million vibrant folk, 20% of the nation's human wealth, in the whole Southeastern area, but this article does not consider the Negro population (and there are 10 million in the South) nor city-dwellers.

Here, in the backwoods, are resources as yet un-inventoried, in millions of Southern folk to whom no opportunity has ever come to attain more knowledge or to work with and esteem people throughout the rest of the nation.

The White population tends to reproduce at a higher rate, and has a larger ratio of children and young people than any other region. Relatively, more children and women work in the Southeast than in the nation at large. Nearly a million children are at work, the largest percentage of employed children from 10 to 17 years of age being in Mississippi, with South Carolina and Alabama following.

Of the women workers, 30% are on farms. Three-fourths or more of the population, either in actuality or in experience and interest, belong to the soil. The Southeast receives more than 25% of its income from agriculture, as against 12.5% for the nation as a whole.

The rural Southeast enumerates a larger number of farm families than any other region of the nation. Mississippi has a larger number of farms (not acreage) than all the great agricultural Far West.

The Southeast has the lowest average acreage per farm, namely 71 acres. Mississippi averages only 53 acres per farm; in Louisiana the average is scarcely 58 acres, in Arkansas 66, and in Alabama only 68 acres.

For the whole Southeast nearly 80% of the total farms are under 100 acres, and less than 10% are over 500 acres.

This region has more than two million cotton-farm families, or nearly one-third of all the farm families of the nation. More than half of these farm families are tenants, bordering on poverty and hopelessness.

Every rural missionary is sadly aware of the disgracefully low standards of housing of most tenant farmers. Millions

of rural homes and farm buildings are unpainted and out of repair, and these, alongside quantities of lumber and superabundance of labor.

Some 61% of the nation's eroded lands are in these Southern regions, and large areas of arable land have been denuded of top-soil. So poor is much of the land that the annual purchase of commercial fertilizers by the Southeastern farmers amounts to 5,500,000 tons, as compared with the rest of the nation's aggregate purchase of 2,500,000 tons. These farmers are deficient in farm equipment and modern tools and conveniences. Farms with tractors average 2% as compared with 40% in the best equipped states.

The South has the lowest per capita farm income, the lowest income per worker, the lowest return per unit of horsepower, the lowest ratio of income from live stock production, the lowest per capita pure-bred live stock, the lowest production of milk and dairy products, and a low ratio of pasture-land.

WHAT CAN THE CHURCH DO IN THESE THINGS?

SURELY it is part of our ministry to provide evangelistic farmers, ordained and lay, who through a period of years will live among the people, demonstrating new and better ways of farming, and the gospel of a better day for the isolated.

This is being done by a certain number of rural priests, as, for instance, the Rev. James M. Stoney, near Anniston, Ala., and by Church Army Captain George Wiese during the five or six years that he was stationed in Wise county, Va.

Many of the farmers raise only a single crop, cotton or tobacco (85% of all tobacco production and 60% of cotton is grown in the Southeast), consequently the quota of the nation's major farm commodities is exceedingly low—wheat, less than 2%; corn about 15%; beef cattle nearly 12%; milk about 12%; butter 13%; eggs 15%; and hay not quite 8%.

It does not greatly excite us to learn that Florida has a clam bed 40 miles in length, or that most of the world's soap-stone comes from Virginia; but who can fail to be aroused when it is realized that all this farm poverty is in regions of natural richness and abundance?

California sends spinach and carrots 3,000 miles to supply Southeastern towns, and Christmas trees to the Carolinas, states which are full of green trees. Southern farmers buy winter rutabagas from Canada, and cabbage from elsewhere.

California ships 589,000 cases of eggs annually to New York City, but the quantity shipped from the South is scarcely worth recording. Carloads of milk and cheese and butter are sent from the middle states into Southern areas disgracefully deficient in dairy cows. A region admirably equipped for the production of cheese, lists less than 6% of factories.

Millions of dollars are expended in importing hay and corn and other feed stuffs from the Western states to the Southeast.

In contrast to the abundance of cotton and tobacco is the scarcity of special commodities necessary for health and vitality and for balancing the agricultural program of seasonal work, land conservation and enrichment, and seasonal stability.

An answer to the question as to why millions of Southern folk working in the richest land in the world, and yet existing on standards close to the margin of slow starvation and deterioration, may be found in the deficit of dairy products, eggs, and vegetables.

ARE THESE MATTERS ANY CONCERN OF THE CHURCH?

WE URGE that part of our responsibility is to give leadership of coöperation in all things calculated to help produce a better type of American citizen.

(Continued on page 256)

CHURCH MUSIC

Rev. John W. Norris, Editor

FOR THE FIRST TIME, to our knowledge, Church music will have a place in General Convention.

Under the auspices of the commission on music of the diocese of Pennsylvania, and with the approval of the Joint Commission on Music, a booth will be conducted among the exhibits, and one hour each day will be given to a discussion of the subject as part of the Church training institute of General Convention. The institute will be conducted on four days from October 12th to 15th.

Members of the Pennsylvania commission have been considering such a program since the meeting of General Convention in 1934. Individual members of the commission were frequently approached at that Convention with requests for information. People wished to know about suitable music; about means of demonstrating that music; where it might be purchased, and various other questions. Plans have been discussed since that time and the final program, which is divided into two parts, adopted. This program was submitted last fall to Bishop Hobson and received his hearty approval and encouragement. Booth space has been granted by the committee on exhibits at Cincinnati.

It is the plan of the commission to have in this booth a large, well-classified exhibit of choral and instrumental music. This music will be graded, so that persons interested in music for a small choir will find samples which they may examine and study. In grading the music the difficulty of accompaniment will be considered, since many anthems which a small choir might use are excluded by the inexperience of the accompanist. Further classification of the music will be made in accordance with the Church year. In addition to having the music on display, printed lists of the music, classified and graded, with the names of composers and publishers, will be on hand for free distribution.

In connection with the exhibit and list of music there will be an exhibit of books recommended by members of the commission. This will include publications by the Joint Commission. A bibliography of the subject has been prepared and also will be available without charge to those wishing it.

The fact that the course on Church music will be given under the Church training institute has made it necessary to alter the plans of the commission in Pennsylvania. Originally it had been planned to obtain room to hold a series of about nine such lectures. Since the institute operates only four days, it is necessary to reduce the number of subjects. Among the subjects being considered for this course are: What is Good and Bad in Church Music and Why; Hymns and Hymn Tunes; Plain-song Hymns and Chants; Service Building; Anglican Chanting; The Organ in the Services of the Church.

The financing of such a program presented no small obstacle. The program was presented to a number of music publishers and three of them are aiding the commission. They include Theodore Presser and Co. of Philadelphia, H. W. Gray Co. of New York, E. C. Schirmer, and C. C. Birchard Co. of Boston. Further assistance was given the commission by the diocesan convention last May, which voted a sum of \$500 to aid in the work.

HAPPINESS is neither within us nor without us: It is the union of ourselves with God.
—Pascal.

On the Saxon Shore

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

I AM LYING upon a stretch of grass which surmounts the shingle of a Sussex beach. Under the blue summer sky, the tide is running in, and little white-crested waves are whispering in the magic air. There are only two human beings in sight. A girl is playing with her dog a couple of hundred yards away, and in the distance I can see a fisherman digging for bait. It is a place so quiet that one might suppose the centuries have passed over it, leaving no sign. Only the changes of the tide and the march of the sun from horizon to horizon proclaim the passing of time as hour melts into hour; and here a man might laze and drowse day after day, forgetting all his work and care.

It was with such intention that I came here, to this obscure place, with the line of the Downs to the North, and Chichester Old Harbour and Selsey Bill on one hand and the other. They tell me it has the finest air in England, an air that soothes the nerves and lulls the spirit and puts you down every night for ten hours of unquestioning slumber. Yet somehow, in this place, I have been perpetually conscious of a tremendous business and a high significance. This calm and peaceful morning is quick with an inner sense of mighty purpose, and I know that if I saunter in some lane under the stars to-night, I shall not escape it. Let me try to explain this thing that is knocking so insistently at the doors of my mind.

I have remembered that upon this very beach, nearly fifteen hundred years ago, landed the heathen men who founded the South Saxon Kingdom. But perhaps I had better begin at Bosham. That indeed, is where the Bayeux tapestry begins, with a picture of Harold of England setting sail upon the fateful voyage which cast him into the hands of William of Normandy. But Bosham was a famous place long before that day. King Canute had a palace there. There he lost a loved daughter and buried her in the church. So, for hundreds of years, tradition declared; and the natives would point to the spot where the young princess lay. And in 1865, when the church was being restored, there in that same spot under the floor of the nave the royal coffin of stone was found, and in it a girl's bones. And Bosham is a Sussex village in a tangle of creeks and inlets where the sea still runs, only a few miles from where I lie by the Saxon shore this summer morning. But for Bosham, the sorrow of Canute and the tragedy of Harold are things only of yesterday; for, a thousand years before the Conqueror came from Normandy, the Romans had reached this place, and Vespasian was probably a Roman general at Bosham before he became emperor of the world.

We move from the raids and realms of Saxon and Dane, to greater things. Seven miles away from me, along a high road, stands Chichester Cathedral. I was there two days ago, looking at the famous Bernardi pictures, the recumbent effigies of bygone bishops, and a score of priceless vestiges of a long past. But nothing moved me so deeply as the sight of the strong Norman nave beneath its solemn round arches; for I saw as in a vision that nave thronged with kneeling knights in chain armour. And when I went out into the sunlight, the modern sights and sounds seemed for the moment insubstantial. For I walked a little way to see a Franciscan chapel, standing unspoiled, though hoary with the seasons of seven centuries. I found, too, an alms-house which was once a Franciscan guest-house, and remains today almost intact.

The friars built these places within a few decades of the death of St. Francis. And with St. Francis arose the high glory

of the Middle Ages. The fierce forays of the sea rovers and the grim rigor of the Norman discipline were past, and the gracious dawn of a richer day had come to Sussex, as it came to Europe. St. Francis had arisen, "and around him was the sound of birds singing, and behind him was the break of day."

And other, though not lovelier, dawns have since appeared. The tide of life had broadened to a great flood. How astonishing this human enterprise has become! Yesterday I stood on this beach, watching the white sea-birds wheeling in the light, when a great shape loomed distantly in the blue shadows. As it moved nearer, its immensity was to be seen. The *Normandie*, making from Southampton Water for Cherbourg! And today, while I have been writing these words, I have seen the *Aquitania* beating up out of the Channel. I once sailed in that ship to America—and I have been trying to imagine what America was like when Harold of England fell dead upon a Sussex field.

I HAVE BEEN picturing to myself the teeming cities, the universities, the factories, the countless homes of men, in the land from which the *Aquitania* has so lately come. How awe-inspiring a spectacle, this growth of the Kingdom of Western man! How dread the multiplication of his powers, the enlargement of his undertaking! Yet now, as I write, another ship creeps stealthily up, grey and formidable; a British warship, her great guns visible. And her advent brings me to the point of all this meditation.

The immense procession of human life represented in this quiet corner of England is the startling and terrifying thing which is assailing me, this summer morning. The generations of conflict, toil, hope, tragedy, laughter, and tears! The passing of modes and fashions, the death of vivid ambitions, the silence fallen upon old battlefields! The birth of new aims, new methods! The emergence of new questions, new answers! And ever the tide of life rolling in broadening flood. Ever the strengthening of man's hold upon the world. But for what ultimate purpose? The automobiles rush across the lands where Saxon farmers and Danish pirates struggled. Trippers chatter in the streets of Chichester, the town the Romans called Regnum. Giant ships sail into these waters day by day, their voyages binding together for good or ill the mighty life of the modern world. But what does it mean?

Immediately the question is asked, one remembers the reply of Spengler—that man's being has no meaning beyond the cultural mode in which he dwells; that civilizations rise and fall by an iron law; and that there is nothing beyond their meaningless succession. But here upon this silent yet eloquent strip of Sussex Shore, Spengler seems hopelessly inadequate. For a thousand years are crying out for a common meaning! It cannot be found within these earthly horizons, and if civilizations perish, it is because they have sought their significance within too narrow a field. If the vast surge of Western history comes at length to collapse and oblivion, it will not be because mankind has no meaning and no appointed destiny, but because here, in the modern West, he has lost sight of the eternal. At the moment of his greatest strength, man is less certain of himself than ever. And the great grey warship stealing toward Spithead is a messenger of perils in our human path.

But the Christian Faith is not to be explained away by Spengler. It has lived through too many civilizations—

through too many kaleidoscopic changes—to be buried at the death even of so great an era as ours. It is absorbed by no human culture, but it is the only thing that promises enduring meaning to any. It says that this age-long traffic of man is intrinsically concerned with Eternity. It says that this human adventure upon the planet Earth is no barren, fortuitous, or aimless task, but that Very God of Very God has stood in our midst.

That Faith was preached to Saxon heathen on this Sussex coast by St. Wilfred of York, ages ago. By Christian Saxons even King Guthrum and his Danes were at length baptized. The Normans built Chichester Cathedral; and the Franciscans came over the seas with Christian laughter in their hearts. And last Sunday morning in the church of this village—a church whose stones have stood since Doomsday Book was written—a vested priest of the English communion uplifted the Host before an adoring company.

Only this Faith can say what the centuries mean. If the modern world comes back to the Faith, it will discover a new and creative direction for all its mighty powers. But if it finally turns away, its very powers will be its executioners. They will escape all human direction. Unable to make of them a sacrament, man will become their slave, and the grey battleships of the world will have the last word. There will be the end of a long story. And out of the ruins God's redemption of mankind will be wrought out in other ways, and Christ's Kingdom will be entered by nations yet unborn.

EVERYDAY RELIGION

The Secret Garden of the Soul

EVERY SOUL that is truly and richly alive has a secret garden of which no other holds the key. It is, if you will, an interior castle to which in hours of weariness, anxiety, or trouble we may turn, as to a reservoir of strength, and into which we may retire awhile for renewal and peace.

There is a garden of the soul, also, of which the Garden of Gethsemane is the type—the garden or orchard at the foot of Mount Olivet where our Lord walks with His disciples and talks with them and where the brutal clash of the world cannot drown the music of His voice.

This garden-spot was a favorite haunt of our Lord. It was said of the garden on the farther side of Kedron that "Jesus oftentimes resorted thither with his disciples."

And still today the true disciple is a man of the garden. He carries with him everywhere a breath of the pure, invigorating, fragrant air that blows, like a fresh, crisp evening-breeze, across the secret garden of the soul's communion with Christ our Lord. He is not as other men are, for he carries a garden in his heart, and his fellowmen take note of him that he has been apart awhile with Jesus.

* * *

"The supreme test of a full-orbed and perfectly balanced Christian character is found in its attitude toward that secret garden of the soul's delight. It takes most of us a lifetime to learn how to use that hidden retreat," says Mrs. E. Herman.

Some of us will want to linger in the garden too long, or go to it too frequently. Some of us may be inclined to dwell in the garden so exclusively that its refreshing quiet will become an enervating narcotic. It is so delightful and pleasant and so much easier to shut the garden-gate and forget

the struggles and contentions, the burning questions and searching issues which confront the soul on life's highway. It is easy to be sweet and gentle and kind and forgiving in the garden, easy to cast controversy aside and give oneself over to spiritual consolations and raptures.

Our Lord went often into the garden with His disciples, but much the greater part of His ministry was spent, not in the garden, but on the highway, in the market-place, in the towns and homes. He did not intend His Gospel to be an esoteric, delicate possession. Rather He boldly proclaimed it in the open air, where men were free to question and oppose, sneer and revile. He had and He has no use for a discipleship that is of the garden only. "In His eyes of flame no fervor of cloistered devotion can atone for a refusal to bear the cross in the world of business and public duty," declares Mrs. Herman.

* * *

While there is danger for some of us in wanting to linger too long in the garden, finding it a consoling escape from the stress of the world and living, I think the danger for the majority of us is that we are all too prone to neglect this quiet place.

To walk with God in the garden in the cool of day seems to many a misuse or a waste of time when there is so much to do. Indeed, it is always sweltering high noon for most of us. We race and rush and toil and pant, and work feverishly beyond our strength to burn out and die too soon. Social and business activities clutter up our days and consume our strength. In the words of Wordsworth's sonnet:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

Perhaps some of us have never found a garden, because our lives have become too cluttered up with trivial and inconsequential things and doings. If so, we must find the garden, our garden, and make more use of it, for without the garden, properly used, we cannot live, not just richly and well, but at all.

* * *

If we but knew the things that belong to our peace, we certainly would not neglect the secret garden of the soul, but instead more frequently than we do we would enter it and linger there awhile, seeking more intimately to know Him who is our Saviour and Lord and Master whom we shall find walking there.

BENEATH A CHURCH WINDOW

I HAVE felt healing hands reach out
From stained glass window's square of gold,
Across the altar and bowed heads
To warm my heart grown lonely, cold.

*My being fills with psalm the while
The Master's touch comes quietly,
Beyond the breath of centuries
Of strife and loss of faiths, to me.*

*The light from holy glass pours down
To corners too long steeped in night;
And hope I had not dreamed can rise
To heights, drawn by that living light.*

*The Hands beyond the gold are firm,
Yet tender—he who would atone
Beneath this window may then go
Far streets—yet never walk alone!*

E. HARRIETT DONLEVY.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

Problem Papers

- WHY BELIEVE IN GOD? By Sister Hilary, CSM.
 WHAT IS GOD LIKE? By the Rev. M. B. Stewart, D.D.
 HOW CAN I BELIEVE? By Prof. W. P. Sears, Jr., Ph.D.
 WHAT ABOUT JESUS? By the Rev. W. N. Pittenger.
 HOW COULD A MAN BE GOD? By the Rev. M. B. Stewart, D.D.
 DOES YOUR LIFE MATTER? By the Rev. W. S. Chalmers, OHC.
 WHAT IS CHRISTIAN SOCIOLOGY? By the Rev. Joseph F. Fletcher, D.D.
 WHAT IS MEDITATION? By the Rev. Mother Mary Theodora, CSM.
 WHY CONFESSION? By the Rev. Karl Tiedemann, OHC.
 Holy Cross Press, West Park, N. Y. 10 cts. each.

IT IS NOT easy to pass on to others the reasons through which one comes to his own beliefs. There are many roads to faith, many ways of finding God. For some, like the late Paul Elmer More, there is the approach through pure reason. Some, like George Romanes, discover that the heart and the will must join with reason, yet remain jealous of their intellectual integrity and reach decision only after the hard experiences of life clear away their "fog of perplexity." There is, of course, the approach through beauty; there is again the faith which springs from the challenge of the world's need; there is the way of love; the way of fellowship; best of all, the discovery of God in Christ.

These nine studies are the first instalment of a series of 20 or more pamphlets which attempt to face the problems of faith as felt by the average man. They answer such questions as these: Why believe in God? How can I believe? What is God like? What about Jesus? How could a man be God? Does your life matter? What is Christian sociology? What is meditation? Why confession?

They are not equally effective. One or two of them are too long and too philosophical. We should be grateful, however, for some of them and await with interest the papers promised for the future; they will deal with such problems as religion and science, sin, suffering, the Church, the Episcopal Church, church-going, Catholicism, marriage and divorce, etc.

In every Christian apologetic such as this, it is an absolute prerequisite that the writer should have clearly in mind the type of person for whom he writes. Is it the Christian believer who is more or less puzzled though still believing? Is it the "man in the street" who doubts without knowing exactly what his doubts are? Is it the sophisticated agnostic who is at bottom afraid to make the surrender which any belief demands? Is it the student in college who is suddenly thrust into an atmosphere which kills his simple home-bred religious ideas and has as yet given him nothing in their stead? Is it the business or professional man who holds back from allegiance out of sheer honesty—he cannot see how the Christian ideals will ever work in a rough world like ours? Is it the man who has had hard knocks and cannot easily believe that the scene upon which he looks reveals the working of a God of love? As one reads these booklets, one wonders whether the writers were quite sure as to the type of reader they would convince and convict.

Similarly, one may charitably question the style and manner of presentation. Papers like these should be short—Sister Hilary takes 40 pages of solid type to tell why she believes in God. Professor Marshall Stewart takes 36 to show what God is like and 30 to explain why he considers the Incarnation possible. When he has finished, it is doubtful whether the ordinary reader would have found a clear definition of the doctrine he defends. Both are ponderous in style—Sister Hilary has single sentences of 80 and more words; Dr. Stewart is often quite technical in his language. Fr. Chalmers, Fr. Pittenger, and Mr. Sears are more direct, simple, and effective. They meet another requirement for such apologia; they go straight to the point, at once; they succeed in *interesting* the reader.

To repeat: it is not easy satisfactorily to explain why one believes. It is especially difficult to put the explanation into plain language, free from technicalities. (The authors of *Radio Talks*

on Religion were sometimes quite ponderous, and the English and Scotch professors who answered questions asked by young lads in a boys' club had to have a glossary of 60 or 70 words to help the boys to discover "what it was all about"). Sometimes the present reviewer wishes that every clergyman, in particular every college professor or theological teacher, could take a course in journalism before ordination and perhaps polish off with a year on a Hearst newspaper by way of "clinical experience."

CHARLES FISKE.

A Chapter in 18th Century Church History

THOMAS SHERLOCK: 1678-1761. Bishop of Bangor 1728; of Salisbury 1734; of London 1748. By Edward Carpenter, M.A. Published for the Church Historical Society. SPCK. Imported by Macmillan. Pp. xiii-335. \$5.50.

THE STORY of the life of Thomas Sherlock necessarily involves the background of 18th century ecclesiastical history. The Bishop, although himself better than the typical clergy of his period, was nevertheless a pluralist, despite his able "Charge Against Nonresidence," delivered in 1759. He succeeded his distinguished father to the mastership of the Temple when he was only 26 years old, held the post for 50 years, and only resigned it under pressure after he had become Bishop of London. He had refused in succession the dignities of Archbishop of York and of Canterbury, and accepted the bishopric of London, when too infirm to administer the diocese because he "was ashamed to refuse offer after offer." During the years of his early manhood he had done his duty as he saw it in his various charges. He had been an able controversialist and was involved in many of the political and ecclesiastical disputes of the day. The problems are for the most part forgotten and the issues dead, yet the recounting of them in detail is of historical value.

The relation of Bishop Sherlock to the Church in the Colonies is of special interest to American readers. He began by endeavoring to secure for them a resident bench of bishops, but was balked by the government; whereupon he adopted a policy of inaction that necessarily weakened the Church in this country. The Bishop, unwilling to assume the heavy charge of "plantation" affairs, would not take out the required patent from the King to legalize his jurisdiction. The result was that he had no authority himself to appoint a resident bishop after his efforts to secure bishops by other means had failed. The author gives an account of Bishop Sherlock's relations with the Church of the Colonies in detail and discusses the probable motive for his conduct, which gradually became responsible for a state of well-nigh anarchy in its ecclesiastical discipline. The conclusion is that "age and bad health probably made him resolute in this policy of inactivity which he would not have tolerated in his younger days" (p. 230).

MOTHER MARY MAUDE, CSM.

A Bare and Almost Ugly Philosophy of Religion

THE PHILOSOPHY OF RELIGION. By Emil Brunner. Scribners. Pp. x-194. \$2.25.

THE AMERICAN reading public has been showered with books by Dr. Brunner recently. These have included his brief study of the Christian faith, his large volume on ethics, *The Divine Imperative*, some essays on Christian faith and philosophical problems, and now this small book on the philosophy of religion "from the standpoint of Protestant theology." Since Brunner is far and away the most lucid of the dialectical theologians, it is useful to have his works translated into English and thus made available to thinkers in Great Britain and America.

As one might expect, the position taken in this book is similar to that in his other works, especially in his long essay on the person of Christ, *The Mediator*. The philosophy of religion is a futile enterprise, ending only in question-marks and dilemmas, until Christian faith, interpreted on the lines of Luther and Calvin, is brought into the picture. Then there can be a discus-

sion of the relation of revelation, so understood, to reason and the problems which are raised thereby.

It would be unnecessary to go over the ground once again, for it is an old story to those who have read any of the dialectic theology. We can be grateful that Brunner finds some traces of God in the natural world, here departing from Barth with his emphatic "Nein" to a natural theology. But the dismissal of all the efforts of all the philosophers and thinkers who do not share the Christian faith as futile even when suggestive rouses one now and again to a not unjustified annoyance. And when Brunner discusses Christianity and other religions, one sees that despite all his efforts; he is still in the tradition of Ritschl and Herrmann with their claim that God is known only through Christ, even though they interpreted Christ differently from Dr. Brunner.

Coming to such a book from a reading of Gilson on Christian philosophy and Karrer on Catholicism and the world religions, one is depressed by the narrowness (even if one is also impressed by the clarity) of the contemporary continental Protestant theology. The wide cosmic sweep of Catholic theology, with its doctrine of the Eternal Word whose presence and activity is found in every range of life and in every religion, and whose supremely intensive and definitive presence and activity has been brought to bear upon men through the man Jesus in the richness of His human life and teaching, His death, and His renewed presence and power among men, with a continuing process of salvation through His Church-Body, into which all other divine disclosures can be taken and find generous recognition and yet critical judgment—all of this is totally lacking in Brunner, and as a result his philosophy of religion is bare and almost ugly.

We will grant that no adequate philosophy can be constructed without taking into account the Christian fact and its profound meaning—indeed, that is the real significance of the claim for "special" revelation, if the old terms are to be used; but surely the whole point of that fact and its meaning is (in words once used by Bishop Arthur Chandler) that it is in some deep sense expressive of and in harmony with the rich Reality from which it emerges.

W. NORMAN PITTINGER.

Mystery Writers Study Real Crimes

THE ANATOMY OF MURDER. Macmillan. \$2.50.

IN THIS BOOK a group of noted mystery story writers turn their talents to the study of genuine crimes, among which only the Landru case will be familiar to most American readers, although the case of Constance Kent had some notoriety on this side of the Atlantic. But was the Landru case worth including? To this day we know nothing of how his murders were accomplished and next to nothing about the man himself; about all that Mr. Punshon can tell us is that he "could smile and smile and be a villain"; something that we knew already. Mr. Rhode's psychological analysis of poor Constance Kent hardly goes deep enough but he justly scores the incredibly awful detective routine of the period. No less a specialist than Miss Sayers tells the sordid story of the murder of Julia Wallace and does it superbly, while for pure detection Mr. Croft's step-by-step piecing together of the evidence in an obscure crime in New Zealand is fully worthy of Chief Inspector French. Otherwise Miss Helen Simpson tells of an Australian crime that might equally well have happened anywhere else; Miss Margaret Cole describes the case of Adelaide Barrett, and Mr. Iles the stupid Rattenbury case. E.

Charming Letters About Charming People by a Charming Woman

THE LETTERS OF MRS. HENRY ADAMS. Edited by Ward Thoron. Little, Brown. Pp. xv-587. \$5.00.

THIS is a belated notice of a book which has charmed many a reader and will charm many more. There never was a family about whom so much has been written as about "The Adams Family"—and never a family who have written so much about themselves. John Adams began it, and his letters and diaries lay his soul quite bare to public gaze. John Quincy kept up the good work, in sure confidence that everything he did or said was worthy of permanent record. Others continued to make the ancient customs prevail, till we come to Henry Adams and his *Education*.

The women of the family have never been behind in the good

work; so that now we have these letters of one of the brightest, wittiest, most vivacious women of her day, with a lightness of touch quite unapproached in recent informal records.

Here are charming letters about charming people, by a charming woman. She was interested in everything, from dogs to politics. She had her likes and dislikes, and in private expressed herself freely—and delightfully. She found Browning a bore. Dining at the White House, she found President and Mrs. Hayes not only advocating (and practising) total abstinence from spirituous liquors, but actually removing temptation by not serving wines at diplomatic dinners! The "Potomac" water she drank at table, she declared, kept her sick in bed two days!

A really delightful book is this collection of letters from a woman who shared with her husband a life among the great and the near-great, in the scintillating company of some of the latter who were not, after all, as important as they felt themselves to be.

CHARLES FISKE.

A Miracle of Condensation

THE ROMAN PRIMACY TO A. D. 461. By B. J. Kidd, D.D. SPCK. Imported by Macmillan. Pp. ix-159. \$1.75.

WITHIN a small compass Dr. Kidd has given a detailed summary of the evidence concerning the Roman primacy down to the death of Leo the Great. "It was for St. Leo—a Roman of the Romans—to establish the primacy of the Roman see and to provide it with a theory, or dogmatic basis, which has been held with little modification until embodied in the Vatican definition of 1870" (p. 117). Every important incident or statement in the consecutive story is carefully documented. Small as the book is, it is a monument of learning and of scholarly impartiality. Each case in which the evidence is doubtful or disputed is honestly noted. The gradual development is shown of the claims from the original "primacy, not of the episcopate, but of the Church" to the assertion that the Pope of Rome alone has a right to the title of Vicar of Christ. Dr. Kidd gives his own judgment and conclusion as follows: "We must therefore reject the claim to a primacy of jurisdiction, so far as it depends for its support on the evidence of the New Testament and the Fathers. Neither can the perpetuation of a primacy of this sort in Peter and his successors be sustained. . . . Peter, that is, was never bishop of Rome. He had no successors in that see. And no bishop of Rome succeeded to his prerogatives. Finally, as to the nature of the Roman primacy, it was a primacy of leadership: more than a primacy of honour, though less than a primacy of jurisdiction: and the bishop of Rome, as occupant of the first Apostolic See in Christendom, derives from St. Peter and St. Paul, the twin founders, in the sense of organizers, of the church in Rome, that preeminence which has been accorded to him everywhere, always and by all, and is still generally recognized as his" (p. 155).

MOTHER MARY MAUDE, CSM.

The Call of the Southlands

(Continued from page 252)

If it is true that the Southeast lags in farm ownership, in balanced animal and plant production, in balanced plant crops, enrichment of land and increasing of values; if it lags in the production of adequate home-grown feeds, in efficient cultivation and fencing; lacking in well-planned fields and forest areas, and in adequate housing for animals and tools; if farm management and accounting is being neglected, if the area lags in preparation of commodities for market, and is apathetic concerning the enrichment of farm life when measured by the type of housing, and by household equipment, *can the Church stand by and do nothing?* Are we not our brother's keeper?

Since the physical and human resources for the raising of standards in all of these things are available and since most of the crudities and deficiencies are due to rural and pioneer heritage, the future of our rural neighbors is not without hope.

(To be concluded next week)

NEWS OF THE CHURCH

Edinburgh Approves World Council Plan

World Conference on Faith and Order Supports Formation of New Body, Stresses Need of Union

EDINBURGH, SCOTLAND—A plan for a World Council of Churches, originally proposed at the Conference on Life and Work at Oxford, England, was adopted with several modifications by the World Conference on Faith and Order, which concluded its sessions here last week.

Before it is effective, the proposal as advanced by the conference must be approved by the various Churches represented at the conference, which included official delegates from almost all the non-Roman Trinitarian Churches of the world. A notable exception was the Evangelical Church of Germany, which had appointed a delegation but was refused permission to participate by the National Socialist government.

It was stressed that the World Council was not to be in any sense a union of the participating communions, but a federation for the purposes of reviewing the efforts of reunion movements and furthering coöperation among these movements and the Christian Churches.

A number of Interchurch Organizations are to be represented on the World Council, such as the International Missionary Council, the World Alliance for International Friendship Through the Churches, the World's Student Christian Federation, the YWCA, and the YMCA.

EXPRESS DESIRE FOR UNION

In closing, the conference unanimously approved a statement expressing a desire for reunion, which declared, "We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God for unity."

The statement, presented by Dr. Robert Ashworth, American Northern Baptist, admitted that attempts to find doctrinal agreement had largely met with failure, but stressed that all held a common faith in Jesus Christ. It added:

"We are thankful that, during recent years, we have been drawn together, prejudices have been overcome, misunderstandings removed, and real, if limited progress has been made toward our goal of a common mind."

Dr. Angus Dun of the American Episcopal Church presented a report on the ministry at the final session, which drew criticism from the Bishop of Gloucester, another Anglican. The Bishop regretted that Dr. Dun's report failed to say that each Church, while maintaining the validity of its own sacraments, did not condemn

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FAR AND NEAR EAST

Bishop Sasaki (Anglican) of Mid-Japan and His Holiness Moran Mar Basilius Geebarghese II, Catholics of the East, at the World Conference on Faith and Order.

Assurance is Given that Franco Will Extend Religious Liberty

LONDON (NCJC)—Complete toleration of religious practice and education is to be extended to Protestants in Spain as and when General Franco can make this regulation effective, is an assurance given categorically to a member of Parliament by an unimpeachable source in the Franco government. This assurance was revealed in a letter to the *Times* by Archibald Ramsay, of the House of Commons, who states that he made direct inquiries to the Franco government.

Mr. Ramsay was informed that the Protestant school and church in Salamanca, in Nationalist territory, have been handed back to Protestant hands and complete liberty of action extended to the Protestants in charge.

Dr. Francis Wei to Speak at Triennial Mass Meeting

CINCINNATI—President Francis C. M. Wei, Ph.D., of Hwa Chung (Central China) college, Wuchang, has accepted the invitation of the General Convention committee to attend the 52d triennial and to make one of the addresses at the Forward Movement mass meeting on October 14th. After General Convention he will remain in this country until March in the interests principally of Hwa Chung College. He has also consented to make a number of speaking engagements for the Forward Movement Commission.

"Missionaries Safe" is Shanghai Report

Workers on Way to Field Cabled to Debark Enroute; Six Women Leave Danger Zone

Shanghai—At latest reports, no missionaries of the Episcopal Church in China have been killed or injured in the hostilities between the Japanese and Chinese forces. According to Mr. Gilmore, assistant treasurer at Shanghai, a number of missionary workers have been evacuated to Manila from the danger zone. They are the following: Miss Rachel Walker, teacher at St. Mary's, Shanghai; Miss Sarah Reid, secretary to Bishop Graves; Miss Florence Moore, teacher at St. Faith's, Yangchow; Mrs. Perry, wife of Charles Perry, St. John's University; Miss Nettie Coles, Mrs. Perry's sister; and Mrs. B. L. Ancell, widow of Dr. H. L. Ancell.

Kuling, China—Bishop Roots of Hankow reports that the missionaries here are safe. Several of the Hankow staff are marooned outside of Central China. He approves of the return of the Rev. Robert E. Wood of St. Michael's, Wuchang, and the departure of the Rev. Charles Higgins, a new missionary now on the Pacific. Bishop Roots expresses the belief that "the whole staff will be needed for emergency work as well as the regular work."

NEW YORK—"Missionaries safe"—This reassuring message by cable from Shanghai on August 16th relieved apprehension at Church Missions House when newspaper headlines told of the renewal of warfare in the Shanghai region and of the death of many and the serious injury to hundreds in the midst of the foreign concession.

The cable reached Dr. Wood and prompted the immediate issuance of bulletins from the Department of Foreign Missions first to relatives and friends of the missionary establishment and to the press. The outbreak in Shanghai fortunately came when most of the missionary staff beginning with Bishop Graves were on vacation and far removed from the immediate center of hostilities.

On advice from Shanghai, members of the China staff enroute to the field were instructed by cable to debark at Yokohama or Hongkong until further notice. In two instances missionaries on eve of departure were asked to remain in San Francisco.

These three groups included the following missionaries:

To debark at Yokohama: (on the *S. S. Empress of Canada*) Prof. and Mrs. John A. Ely, Beverley Causey, a new appointee for St. John's University, Miss Lauretta Hamilton, a new appointee for Kuling School; (on the *S. S. President Grant*)

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Edinburgh Approves World Council Plan

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those of others. The report was nevertheless adopted by acclamation.

The Bishop of Gloucester also figured largely in the discussion of the proposal for a World Council of Churches. He condemned the idea vigorously, asserting that it might be "a cause, rather than a prevention, of war." Dr. Headlam said that the resolutions passed by the individual Christian Churches on political and social matters often seemed "inexperienced and ill-considered." He suggested that such resolutions, passed by a World Council, might lead to ill-feeling between nations.

DRAMATIC VALUE

Dr. William Adams Brown, American Presbyterian, took sharp issue with the Bishop. He stressed the dramatic value of such a Council.

"I regard the formation of the Council as a matter of life and death," he said. "It is the one thing we have got that will appeal to the imagination of simple people, and that the ordinary layman can understand."

The Rev. Dr. W. L. Sperry, American Congregationalist, presented the report on The Church's Unity in Life and Worship. Under the heading, Obstacles to Unity, the report said:

"We find that the obstacles most difficult to overcome consist of the elements of faith and order combined, as when some form of Church government or worship is considered part of the faith."

One of the conference reports said that a common ministry was regarded as the vital step in a united Church.

SEE WAR ON CHRISTIANITY

EDINBURGH (NCJC)—Anti-religious movements of today are directed not against "clericalism" or "ecclesiasticism" but against Christianity, the World Confer-

ence on Faith and Order declared, August 5th, in a statement on the Church's Witness in the World Today.

The statement cites a number of factors which contribute to the difficulties in the way of the Church's mission, most notably the disintegration of established institutions, customs, and ideas; the rise of racialism and nationalism; the rise of totalitarianism; economic distress and the threat of war.

PERSECUTION WIDESPREAD

"It is fundamentally about Christianity that men are today fighting," the statement declares. As proof that the Church is at the heart of the world's struggle, it points to the widespread persecution, the invasion of freedom, and the inhibition of witness now suffered by the Church in many countries.

The statement warns against racialism and nationalism, and urges the strengthening of the religious community, for the good of religion, and for its protection against the growing power of totalitarian states. Some of the delegates from Germany formally protested the statement's condemnation of totalitarianism.

ALL MEMBERS CHURCH APPOINTEES

One hundred communions from 50 countries were represented by 400 delegates. In distinction from the Oxford Conference on Church, Community, and State, which adjourned recently, this is a strictly delegated body, all members being actual appointees of their Churches.

BIRTH OF MOVEMENT RECALLED

The place of meeting was the assembly hall of Edinburgh University which was the scene of the historic world missionary conference in 1910 where Bishop Brent, of the United States, conceived the idea which initiated this movement for Christian unity which has gathered force in the succeeding years. A number of those who gathered at the first World Conference at Lausanne in 1927 are here today, but most of the members are new, a large proportion of them young men or men in the prime of life.



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BISHOP HEARD

Negro Bishop is Refused Accommodations at Hotel

EDINBURGH, SCOTLAND—Race prejudice was brought to the attention of the Edinburgh Conference when Bishop Heard of the African Methodist Church in the United States was refused accommodations in an Edinburgh hotel. The Archbishop of York and the Most Rev. Arthur John MacLean, primum of the Episcopal Church in Scotland, immediately offered the Methodist Bishop, oldest delegate at the conference, the hospitality of their respective residences. Bishop Heard, however, declined the invitations with thanks, saying that he had found quarters at another Edinburgh hotel.

The manager of the hotel which refused the Bishop accommodations explained that he, personally, and his staff had no objection to the Bishop's presence, but feared loss of trade from their most lucrative clientele—American tourists.

Clement Moore Church Under Repair

NEW YORK—St. Peter's Church, in the Chelsea district of the city, is undertaking an ambitious program of repairs. The work is to be entirely completed during the summer. The heating plant and the lighting system of both church and parish house are being made automatic. The equipment of the parish is being replaced. In addition to new painting and decorating, the original decorations of the walls and ceiling of the nave are being restored. This program will cost \$10,000, which is in hand for the purpose.

St. Peter's is known as the "Christmas Church," because of its close connection with Clement C. Moore, author of *A Visit from St. Nicholas*, who was one of its wardens. The church recently celebrated its centenary.



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GENERAL SESSION OF EDINBURGH CONFERENCE

Rev. Alfred Newbery Heart Attack Victim

Rector of Advent, Boston, Dies Suddenly at Newcastle, N. H.; Led in Social Work

BOSTON—The Rev. Alfred Newbery, rector of the Church of the Advent, Boston, died suddenly of a heart attack, August 17th, at Newcastle, N. H., where he and his family had gone to spend the month of August.

Fr. Newbery was apparently in good health and the heart attack came without warning as he was walking from the beach to the hotel where he and his family were living.

The funeral was held at Grace Church, Newark, on August 20th. At the same hour a requiem Mass was said at the Church of the Advent, Boston.

Fr. Newbery assumed his duties as rector of the Advent on May 1st, after having served ten years as rector of the Church of the Atonement, Chicago. Earlier in his career he did notable service in the national Social Service Department of the Church.

WORKED IN CHINA

He was born in New York in 1891, the son of Alfred David and Lillian Stevens Newbery. He attended St. Paul's preparatory school, Garden City, L. I., and received the degree of Bachelor of Arts from Amherst in 1913. After graduating from Amherst he spent several years teaching in Mahan school for boys in Yangchow, China. Upon his return to America he was in the Department of Social Service of the National Council until he entered the ministry. He was ordained deacon in 1925 and advanced to the priesthood in 1926 by Bishop Stearley.

His first pastoral duties were at the Church of the Redeemer, Chicago, where he was assistant until he was called to the Church of the Atonement, Chicago, in May, 1927.

Besides his wife, Helen Edwards Newbery, and three children, Anne, 14, Charles, 9, and Elizabeth, 4, he leaves his mother, Mrs. Lillian Stevens Newbery, and two sisters.

CHICAGO—The many friends and associates of the Rev. Alfred Newbery, until recently rector of the Church of the Atonement, Chicago, were shocked to learn of his sudden death. Memorial services were held at the Church of the Atonement August 21st, with a requiem Mass.

Fr. Newbery was best known for his work in social service fields in Chicago. He was an officer for several years in the Chicago council of social agencies, president of the joint service bureau of child caring agencies, vice-president of the Church Mission of Help and active in the diocesan department of social service. He was much in demand as a speaker and lecturer on psychiatry and psychology.

While rector of the Church of the Atonement, Fr. Newbery received the dis-

Nassau Police Recover Valuable Silverware

NEW YORK—Several valuable pieces of Church silverware have been reported recovered by the lost property department of the Nassau county police. The articles, a chalice, baptismal bowl, bread box, cruet tray, and paten, are engraved with the names George H. Button, George W. Funk, and Rebecca Talbot Twells.

Black Starr and Frost-Gorham, Inc., whom the Nassau police informed of their findings, believe that these articles were stolen and that they are undoubtedly of great sentimental value to some parish.

tinguished service cross from Bishop Stewart for outstanding work in the diocese. He was dean of the Chicago deputation to the 1937 General Convention but upon removal to Boston relinquished his place on the deputation. He was a deputy to the 1934 Convention.

Seven Friars Professed at Franciscan Monastery

MOUNT SINAI, N. Y.—On August 15th seven friars were professed at Little Portion Monastery here. The friars of the Order of Poor Brethren of St. Francis make annual vows for three years and then perpetual vows, except in the case of laymen who do not profess perpetual vows until they reach the age of 30.

The professions were as follows: Fr. Martin to perpetual vows; Brother Leo to fourth annual vows; Brother Paschal to second annual vows; and Fr. Paul, Brothers Giles, Dominic, and Juniper to first annual vows.

On August 22d Gordon Newcombe is to be clothed in the habit as Novice Michael.

The monastery which the Order of St. Francis is building is near completion. The new chapel is in use and has been presented with a permanent marble high Altar in memory of Charles Cammann, a benefactor of the Order who died last Christmas Day.

Improvement of Oregon Church Property Continues Steadily

PORTLAND, ORE.—A number of Oregon churches have recently improved their property or are planning to do so. St. Luke's mission, Grants Pass, has reshingled and repainted the church and purchased a new bulletin board. Trinity Church, Ashland, completed extensive repairs on church, parish house, and vicarage.

St. John's, Milwaukie, is planning to install a new Altar and other chancel furnishings. St. John's mission, Toledo, has torn down its old church building and is well along with the construction of a new combination church and parish house. St. Michael and All Angels' Church, Portland, which was admitted as a parish at the last diocesan convention, has launched a campaign for funds to build an adequate parish house.

English Bishop to Visit U. S. Churches

American Church Union to Sponsor Tour by Bishop Blunt; to Attend General Convention

BY BERNARD IDDINGS BELL

PROVIDENCE, R. I.—Following immediately on a trip which will take him across Canada, from coast to coast, speaking under the auspices of the Canadian Church Union, on The Eternal Church in the World Today, the Rt. Rev. Dr. A. W. F. Blunt, Lord Bishop of Bradford, will spend three weeks visiting the Church in the United States under the auspices of the American Church Union.

He will preach at the Cathedral of Chicago, Evanston, the morning of October 3d, and address the Chicago Sunday evening club in Orchestra Hall that night; attend the opening service of General Convention in Cincinnati; preach in New York on October 10th, in the morning at the Church of St. Mary the Virgin and in the afternoon at the cathedral; conduct a conference at the College of Preachers in Washington; preach at the National Cathedral in Washington at the choral Eucharist the morning of October 17th; and that night deliver a public lecture in St. Clement's Church, Philadelphia.

Bishop Blunt, who is 58 years of age, took a Double First degree at Oxford, where he also won his college colors in cricket and tennis and his university colors in Rugby football. He has been an educator most of his life, but for 14 years he was vicar of St. Werburgh's, Derby, one of the great parishes in the midlands. He has been a bishop for six years.

Blunt by name, he is also blunt by nature, probably the most outspoken prelate in the British Isles. He lives very simply, refusing to dwell in a palace. He wears gaiters only when he cannot with decency discard them. He hates all snobs, particularly ecclesiastical ones. He is "Left" in politics, but will have nothing to do with Communism. He makes friends and holds them, chiefly among men who do things and make things. Yet he is without doubt a very competent scholar, has written 13 books, and is in great demand for retreats, in which his kindness is as remarkable as his vigorous courage.

He is definitely and without compromise an Anglo-Catholic, although he will have nothing to do with those of that school who are too proud to associate with their Protestant brethren. Finally, it will be recalled that it was Dr. Blunt's criticism of King Edward VIII's irreligion that precipitated the constitutional crisis that deposed that same Edward last January.

New Rectory at Amherst, Va.

AMHERST, VA.—On August 9th the Rev. John S. Wellford, rector of Lexington parish, and his family, moved into the new rectory built by the congregation. The Rev. Mr. Wellford assumed rectorship of the parish on February 1st of this year.

"Missionaries Safe" is Shanghai Report

Continued from page 257

Miss Elizabeth Slusser, a new appointee for St. Mary's Hall, Shanghai, Robert Ames, a new appointee for St. John's University, Shanghai; (on the *Chastine Maersk*) the Rev. Charles Higgins, a new appointee for diocese of Hankow.

To debark at Hongkong, the Rev. and Mrs. Henri Pickens, enroute to Anking by way of Europe.

Departure deferred, Donald Roberts and family, Mr. and Mrs. David G. Poston.

DR. WOOD DESCRIBES AREA

In view of the increasingly alarming circumstances which prevail at Shanghai,

Tokyo—The China party on the S. S. "Empress of Canada," consisting of Prof. John Ely and his wife; Beverley Causey, a new appointee for St. John's University; and Miss Laureta Hamilton, school nurse for Kuling American School, debarked on August 21st at Yokohama.

Dr. Wood was asked to describe the work of the Episcopal Church which may be adversely threatened. In response he made the following statement:

"Our Church has work in practically all sections of the city. If you began the round of Shanghai in the Hongkew district of the international center you would be in that part of the city where Christian mission work began at a time when the residence of foreigners was not desired in the so-called native city, a mile and a half to the south. In 1845 the Church of Our Saviour was established as a poorly equipped and rather unpromising mission. Today it is one of the five self-supporting congregations of the Church in Shanghai, with a fine building of its own, and a diversified parish organization.

HOSPITAL IN DANGER ZONE

"On Seward road, a busy thoroughfare, stands St. Luke's Hospital for men and boys. Its patients come from many parts of the city with scores of emergency cases every month from the Yangtse Poo district with its many factories and mills. One of the striking sights of the day in Hongkew is the afternoon dispensary with an average of 300 or more patients with all sorts of ills to be cared for by Chinese orderlies and men nurses under the direction of the American staff. As Hongkew has been greatly disturbed because of the large number of Japanese residents, the work of the hospitals has been transferred temporarily to the buildings of St. John's University, five miles to the west. The university will not begin its autumn session until mid-September.

"In Hongkew also is the business office of the mission. That has followed the hospital to St. John's.

"In the Chapei district, just to the west of Hongkew, is St. Paul's Church, also self-supporting and entirely administered by Chinese. To the south, across Soochow creek, in the Simza section, is a strong mission center, including the self-supporting St. Peter's parish and its day school for boys and girls, St. Elizabeth's Hospital for women and children and its training school for about 70 pupil nurses. Like St. Luke's further east, St. Elizabeth's cares for patients from a wide area and is constantly crowded to a degree that would not be tolerated in an American hospital.

"A mile and a half to the west is the site where the new hospital combining work of

St. Luke's and St. Elizabeth's is to be erected. The buildings on the grounds now are Chinese residences that were there when the property was purchased.

CHURCH IN FRENCH CONCESSION

"To the south, in the French concession, is the newest parish, formed by the people of All Saints' on the last Sunday of June, 1933, when the resolve was taken that beginning with the first Sunday of July the congregation would become self-supporting. It grew out of the experience of Chinese as patients in St. Luke's Hospital. Most of them at the time were not Christian. The work was begun and nurtured by the Rev. Dr. Cameron MacRae, who has three self-supporting congregations to his credit in Shanghai at the present time.

"Going back toward the east, and just south of the French concession, one comes to the native city of Shanghai, where Grace Church, the second oldest of our Shanghai churches, is located. Through its spiritual ministry and its primary schools for children it is still rendering fine service.

NEARBY CENTERS

"In the Shanghai region within a few miles of the city, there are other centers of Christian work. At Woosung where the Whangpoo river joins the Yangtse, St. James' Church carries on. Not far away is St. Stephen's, Yang-haug; both are in the care of the same Chinese clergyman.

"St. Paul's, Kiangwan, once four miles or more to the north of the Shanghai limits, is

Miss Winifred Steward of the Church general hospital, Wuchang, is in Hongkong, and Dr. Margaret Richey of Changshu is now at Wusih with other missionaries.

Bishop Huntington's Anking staff advises him not to return immediately as he has evidently offered to do, Mr. Gilmore reports. He is now in England.

now in a region which is being developed as the civic center of the Shanghai that is to be.

"In country places like Sungkiang, the Church of the Cardinal Virtues, and at Kiading, the Church of the Good Shepherd, carry on effective ministries. In all these churches Chinese clergy are in charge.

"Five miles to the west from Shanghai's river front, one passes through the village of Tsaokiatsu with its Christian community working and worshipping in a small church erected a few years ago. Its main street terminates at the gate of St. John's University with its domain of approximately 40 acres lying on two sides of Soochow creek. Here are the pro-cathedral of the diocese of Shanghai, St. John's University with its numerous attractive buildings, St. John's middle school, and the residences of Bishop Graves, Dr. Pott, and members of the university faculty, both Chinese and foreign.

"Half a mile beyond, one comes to the attractive compound of St. Mary's Hall, in many respects the outstanding Christian school for girls in China, as St. John's is the outstanding institution of higher learning. Its simple but well planned buildings in Chinese style are grouped around a charming campus. The school chapel has won its place in the hearts of St. Mary's girls and is in many ways the powerhouse of all the activities centering in the school.

HUNDRED YEARS' WORK

"These churches, schools, and hospitals represent nearly a hundred years of solid work, going back to the Church of Our

Prayers for Peace Made Real at Kuling

Far East Conference Disturbed by
News of Imminent War in North;
96 Attend Meetings

KULING, CHINA—As the Church workers' conference here drew to a close, the ending was made more solemn by the news of imminent war in North China. Threatening war clouds made the prayers for peace very real.

The Kuling conference, or the Yangtze valley conference, as it is more formally known, ended its third session on July 13th. Including the faculty and officers, 96 attended. The enrolment for the second conference in 1936 was 73.

Kuling is in the diocese of Anking, almost on the border between the dioceses of Anking and Hankow, and 84 of the 96 present were from these two dioceses. Forty-five were from Hankow and 39 from Anking. The remaining 12 came from the six dioceses of Shanghai, Chekiang, Kwangsi-Hunan, Honan, North China, and Shensi. The representative from Shensi was the Rt. Rev. Dr. T. K. Shen, Bishop of that diocese. He gave a course on Church history, and also interested his audience in Shensi, which is the missionary district of the Chinese Church. As a token of appreciation to Bishop Shen for undertaking the long journey, the conference raised funds for a "gospel cart."

The first Kuling conference, held in July, 1935, was made possible by a gift from the Sewanee conference. For half a dozen years a special offering had been taken until enough was raised to make this first conference possible. At its close, the Rev. Robin T. S. Ch'en, who served as dean for the first two conferences, proposed the organization of a conference association. Membership is divided into three orders. There is an honorary membership accorded to anyone who contributes \$100; patron members pay \$20 annually; and associates pay any sum under \$20 annually. The income from this association, plus special gifts from interested individuals in China and abroad, and the annual gifts from the four sponsor conferences—Sewanee, Blue Mountain, Wellesley, and Kanuga—made possible the third conference.

Saviour in 1845. In those days progress was slow and advance halting. From the earlier years of Bishop Graves' episcopate, beginning in 1893, great progress has been made. The character of the buildings and the quality of the work done in them have wonderfully improved. The solidity of the Christian discipleship developed in churches and schools is beyond question.

"One deplorable possibility of any harm coming to such buildings. Some of them were gifts made possible by the alumni and parents of pupils. Some of them are memorials of devoted men of the past. One is saddened by the fact that under present conditions the ministry of spiritual development, intellectual enlightenment, and service to stricken bodies should be even temporarily suspended."

Washington Marriage Bill Makes Notice Compulsory

WASHINGTON—By an Act of Congress, and after 30 days have elapsed following the signing of the Act by the President, persons wishing to marry in this city must give a three-day notice in advance of the ceremony. License to marry must be applied for at least three days before the wedding is to be performed. The Act was originally intended to stop "child marriages," but it was later amended to reduce the number of quick weddings.

Mrs. Virginia Jenckes, member of the House district committee, offered the amendment, stating that she was shocked at the number of "gin and cocktail" weddings in Washington. Passing both houses without opposition the Act now awaits the signature of President Roosevelt. A somewhat similar Act was passed in Maryland but is not in effect, pending a referendum election at a later date. Washingtonians wishing a quick wedding may still cross over into Maryland or Virginia and get married in haste.

Churchmen Made Harvard Overseers

CAMBRIDGE, MASS.—Bishop Perry of Rhode Island, Presiding Bishop of the Church, and Dr. John Stewart Bryan, of Richmond, Va., have recently been elected overseers of Harvard. Dr. Bryan is known to Churchmen as a former member of the National Council and additional member of the Publicity Department.

Theme of September Broadcasts to be "At Home in the World"

NEW YORK—The Foreign Missions Conference of North America announces a series of four broadcast programs for September. One will be presented each Friday from 12:00 to 12:15, Eastern daylight saving time, by the National Broadcasting Company over the Blue network. The speaker will be Leslie Bates Moss, and the theme of the series will be, At Home in the World.

The subjects each day will be: September 3d, We Must Know Our Neighbors; September 10th, Coöperating for a Warless World; September 17th, Christianity and Economic Distress; September 24th, Our Responsibility to Our Neighbors.

Union, S. C., Parish Overcomes Debt

UNION, S. C.—Nativity parish, under the rectorship of the Rev. T. P. Devlin, has successfully removed an indebtedness of \$4,000 in a comparatively short time.

In 1921, \$6,000 was borrowed from the American Church Building Fund in New York City for the purpose of building a parish house near the church. Payments have been made by members of the vestry and the Woman's Auxiliary. Final payment this summer was made possible by the sale of the rectory property. In addition to this, the Building Fund marked off nearly \$1,600 as a gift to the parish in order to effect final payment. The Woman's Auxiliary contributed the final \$500.

Bishop Calls Meeting to Discuss Needs of College

HENDERSONVILLE, N. C.—Pursuant to a resolution passed at the last convention of the diocese of Western North Carolina regarding the establishment of a junior college at Kanuga Lake, Bishop Gribbin called a preliminary meeting at Kanuga of the committee in his diocese appointed to investigate the question, and other interested persons. The findings of the meeting were:

"(1) That the Church in the Southeast urgently needs a coeducational college where the cost does not exceed \$400 per annum. Other Christians meet the educational needs of people of moderate means. We do not.

"(2) That new buildings and an endowment were needed, but that these factors were not insuperable.

"(3) That the four bishops most immediately concerned be asked to appoint representative committees to discuss the matter at a subsequent meeting to be called by the Bishop of Western North Carolina."

Montana Vacation School

TOWNSEND, MONT.—St. John's Mission; Townsend, has a church school consisting largely of children who go to their ranch homes during the summer months. However, the priest in charge, the Rev. Alfred O. France, has gathered together an almost entirely new group of children who are meeting two days a week during the summer months in a vacation church school.



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Idaho Hospital Acquires Property

BOISE, IDAHO—St. Luke's hospital has acquired by purchase a plot of ground, 120 by 130 feet, which completes an entire block for the hospital, together with a residence greatly needed for additional housing for nurses.

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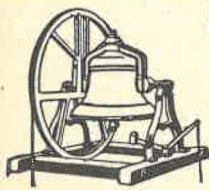
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28th Summer School is Held at Sewanee

"Sewanee and the World," Theme of Clergy and Adult Divisions; Mission Field Well Represented

SEWANEE, TENN.—Sewanee and the World was the theme chosen by the clergy and adult divisions of the 28th Sewanee summer training school this year. The mission field abroad was represented by the Rev. and Mrs. Romualdo Gonsales-Agueros of Guantanamo, Cuba; the Rev. Sumner Guerry, formerly of the Mahan school in Yangchow China; and the Rev. Roderick H. Jackson, formerly of Kyoto, Japan.

One particularly interesting foreign visitor was the Rev. Nelson E. P. Liu of Hankow, China, who had just received his Master of Sacred Theology degree from Seabury-Western. Of him one delegate said, "He radiated the philosophy of his race, the permanence of their virtues, and the strength of his native China."

The Sewanee summer training school, composed of clergy, adult, and young people's divisions, is held each year on the campus of the University of the South. Delegates came from 35 dioceses and the three foreign countries mentioned above. They so taxed the housing capacity of the university that buildings at the Sewanee military academy were opened for further accommodations.

"CHRISTIAN LIVING" STRESSED

The conference remembered the 39 men and women who also represent the province today and carry on the work of the Church throughout the world. Special emphasis was placed upon the value of Christian living by laymen and women who live in foreign countries or who travel widely. Missionaries among mountaineers, mill people, farmers, and those in the great cities came in for their share of appreciation. Nor were the consecrated members of local parishes and missions forgotten—those who, through their prayers, services, and gifts, do so much to extend Christ's Kingdom.

Bishop Morris of Louisiana was director of the clergy school, and the Rev. Moultrie Guerry, chaplain of the university, was director of the adult division. The young people's division has been under the direction of the Rev. Alfred Loaring-Clark, rector of St. John's Church, Memphis. The chaplain of the adult division was the Rev. J. Kenneth Morris of Kyoto, Japan, who, with Mrs. Morris and their children, drew members of the conference closer to the splendid work of the Church in Japan.

MANY LEADERS PRESENT

Guiding the clergy school and adult division, which met simultaneously, in considering the tasks facing the Church at home and abroad in this present age, were many nationally known leaders: Dr. John W. Wood; executive secretary of the Department of Foreign Missions of the National Council; Dr. Roy J. Colbert, chief of the extension bureau of economics and

sociology of the University of Wisconsin; the Rev. Dr. Burton Scott Easton of the faculty of the General Seminary; the Rev. Dr. James A. Montgomery of the faculty of the Philadelphia Divinity School; the Rev. Dr. Charles L. Wells, Dean of the Sewanee Theological School; the Rev. Dr. Royden Keith Yerkes, professor in the Sewanee Theological School; and the Rev. George B. Myers, professor in the Sewanee Theological School.

From the staff of the National Council came Mrs. D. D. Taber, field secretary for the Woman's Auxiliary; and Miss Mabel Lee Cooper, secretary for leadership training, Department of Religious Education. From the provincial department of religious education came the Rev. Dr. Gardiner L. Tucker, executive secretary, and Miss Annie Morton Stout, field secretary. Other well-known leaders were: Prof. F. Arthur Henkel, Miss Rosalie S. Wilson, Mrs. Shubael T. Beasley, Miss Jennie G. Trapier, Miss Edith V. Smith, and Mrs. R. W. Nicholson.

LAYMEN, WOMEN MEET

The Laymen's League, holding its second annual meeting, expressed in its finding the desire to extend the weekend institute into a five-day session. Bishop Finlay of Upper South Carolina, head of the Kanuga conferences, delivered the special address to the conference. Laymen who attended the entire two-week session of the adult division look forward to the time when Sewanee may hold a great laymen's gathering such as the institutes of public affairs being held now by certain leading universities.

Delegates especially interested in the work of the Woman's Auxiliary climaxed their study with a special Auxiliary day presided over by Mrs. H. J. MacMillan, provincial president, which brought many to the mountain top for the weekend. In their enthusiasm the weekend developed into a new woman's institute.

The regular adult division presented for the first time among the courses of its curriculum one on the theology of the Rev. Dr. William Porcher DuBose. It now looks forward to the time when three definite levels of training may be presented.

YOUTH DIVISION GROWS

The young people's division has doubled in attendance. During this division the provincial Young People's Service League holds its annual convention. Among new developments is a special conference for college students under the direction of the Rev. Dr. Theodore O. Wedel, national secretary for college student work. Leaders in this division are the Rev. Mr. Loaring-Clark, Dr. Wedel, the Rev. Raimundo deOvies, the Rev. Gardiner L. Tucker, the Rev. E. W. Poindexter, the Rev. William S. Lea, Miss Mabel Lee Cooper, Miss Annie Morton Stout, Mrs. Cynthia Reynolds, and Miss Edith V. Smith.

Chicago Plans Religious Spectacle

CHICAGO (NCJC)—Prominent Catholics, Jews, and Protestants of this city are arranging a dramatic spectacle, the Light of Ages, as an indication of Chicago's belief in God.

Church Summoned to Fight Paganism

Anti-Christian Philosophies Are Attacked by Forward Movement Group at Evergreen

EVERGREEN, COLO.—The Church was summoned to take the lead in a concerted movement against anti-Christian philosophies by the Forward Movement group of the Evergreen conference in session here. Discussions on such anti-Christian philosophies constituted one of the highlights of the conference.

Meeting under direction of the Rev. Theodore S. Will, rector of St. John's Church, Hampton, Va., the group drew up and adopted what it terms a Christian Approach to a Non-Christian World, in which it declared:

"We as Christians know that the world today is not Christian. We are convinced it must be Christianized if our present society is to be preserved. We summon our Church to take the lead in accomplishing this end. She has not done all within her power—nor have other Christian bodies—to overcome the anti-Christian tendencies which we recognize about us.

"We summon the youth of our Church and of the world to join us in bringing about: (1) The application of Christian principles to every category of personal, business, and social life. (2) The employment of Christian teachings in the solution of problems of world peace and international relations. (3) Christian justice for men everywhere.

"We conceive our first duty toward these ends the application of Christian principles in our own lives. We therefore pledge ourselves to live by the truths taught by Jesus Christ and to bring others to an understanding and acceptance of those truths.

"We summon Christian youth everywhere to recognize with us the dangers of anti-Christian teachings and philosophies in the world today and to combat those teachings with all the power they possess.

"We would rally to the cross. We would impress it indelibly upon the lives of men and nations. We would have others see with us that the way to individual and corporate happiness is the Christian way. We would have the Christian legions overcome the legions of irreligion and destruction by daily example in living and corporate example in worship.

"The time has come to choose—Christ or conflict. We choose Christ. And we call upon our Church leaders to employ every available avenue in arousing others to a similar choice."

The effort, according to the Rev. Mr. Will, is designed to combat three tendencies which are rampant in the world, militarism, religious bigotry, and secularism.

The Rev. Charles Herbert Young of St. Katharine's School, Davenport, Ia., was chaplain of the general Evergreen conference. The Rev. Canon Winfred Douglas conducted a class in hymnology, Miss Vera C. Gardner of Chicago, a class in religious education, and the Rev. Linn W. McMillin, a class in Church history. Bishop Roberts addressed one session on his Indian work, and Bishop Ingley delivered the keynote address.

Conferences Approve of Methodist Merger Plan

BIRMINGHAM, ALA. (NCJC)—Four annual conferences of the Southern Methodist Church have now stamped their approval on the proposed merger of that denomination with the Methodist Episcopal Church and the Methodist Protestant Church in America.

Word was received in the United States last week that the conferences of the Church in Belgium, Czechoslovakia, and Poland have formally endorsed union by unanimous votes. Because of mission activities, Southern Methodism is especially strong in the first two lands.

Bishop Arthur J. Moore relayed the votes to his fellow-Churchmen in this country, joining their approval to that voted in June by the Florida conference, which indicated its acceptance of the plan by a favoring vote of 248 to six.

By September voting will be in full swing, as that is the season for conferences in the South and Far West. In all, 46 conferences will cast their vote as a preliminary to the final consummation of the union which many feel will come next May in Birmingham, when the General Conference ratifies the plan already approved by the Northern branch and by the Methodist Protestant Church. Such action will create the largest single denomination of Protestants in America, numbering some eight million members.

Chicago Contributions Amount to Nearly a Million Dollars

CHICAGO—Contributions of nearly a million dollars for the work of the Church are reported in the current journal of diocesan convention issued under direction of the Rev. Walter C. Bihler, secretary of the convention. The report covers the calendar year of 1936.

Total contributions for parochial and diocesan purposes are shown as \$845,000, while contributions to guilds and similar groups are approximately \$115,000.

Baptized persons in the diocese now number 53,902, the report shows.

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For the Primary department the services are: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, A Service for Missions; No. 4, A Service of Thanksgiving for the Church; No. 5, A Service of Thanksgiving for God's World. For the Junior and Senior departments: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, Thy Kingdom Come; No. 4, A Service of Praise.

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Hold Memorial Service for Miss Mabel Warner, Church Worker and YWCA Leader

WINDHAM, CONN.—A memorial service was held on August 22d at Windham cemetery, for Miss Mabel Warner, late of Guilford, who died on February 10th at Rochester, N. Y. A feature of the service, which was conducted by the Rev. Charles R. Carpenter of Brookfield Center, assisted by the Rev. Benjamin B. Styring of Willimantic and Windham, was the dedication of Miss Warner's tombstone, inset with a service-marker donated by the Rochester unit of the women's overseas service league, of which she was a member.

Miss Warner volunteered for war work under the YWCA in 1917 and was assigned to Brest, France, as director of the combined nurses' home and hostess house for American women war workers—a house which offered hospitality also to officers and sailors of our naval base at Brest. Soon after the armistice, Miss Warner was sent to Rome, Italy, to establish a club for Red Cross workers, which she maintained until the Red Cross personnel in Rome was demobilized. She was then made director of a large students' foyer, *Casa International*, where for three years she met the problems created for girls and women by postwar conditions in Italy.

Subsequently Miss Warner went to London, first as director of Duff House, a YWCA residence, and later as resident club worker in the Lady Margaret Hall settlement, St. John's Wood, Lambeth. In 1925 her health began to fail, and she returned to America but was able for several years to spend her winters helping the Sisters of St. Mary in their school for mountain girls at Sewanee, Tenn., and later at the convent at Peekskill, N. Y.

Always a strong Churchwoman, and active in social and religious work for more than 50 years, Miss Warner habitually made a definite contribution to every community in which she lived, the most remarkable, next to her work in Rome, being the organizing and establishing of municipal health service, in spite of strong opposition, at Salina, Kans., where she was employed as resident worker at the cathedral guild house from 1914 to 1917.

As a young woman in Jersey City, where she was born in 1862, she was active in St. Mark's Church, Christ Hospital, and St. Catherine's Home. Later in New York City, as an associate member of the St. Mary's Sisterhood and member of the Church of the Transfiguration, she found abundant opportunity for constructive service. Even during later years spent in foreign travel and a long residence in various parts of Italy, Miss Warner found many ways to be useful—singing in the wards of the charity hospitals, visiting the sick, and often caring for the flowers and Altar linen or playing the organ in the local English church.

Miss Warner was the last of her immediate family, the youngest daughter of the late James and Annie J. Warner of Jersey City, N. J. A brother, the Rev. Beverly Ellis Warner, was for many years until his death in 1910 rector of Trinity Church, New Orleans.

NECROLOGY

† May they rest †
in peace.

ANNIE M. P. BUNDY

TOPEKA, KANS.—Miss Annie M. P. Bundy, prominent in Topeka music circles, died on July 24th in Southampton, England, while on an extended visit to her native country. She had been ill about two weeks, as the result of a concussion of the brain caused by an accident.

Miss Bundy was born near Tewksbury, England, on September 27, 1874. When she was 16 months old, her father, the late Walter Bundy, died. Later her mother married George Parry, and the family moved to Louisville, Kans., in 1881. Soon thereafter the family took up residence in Westmoreland, Kans., and for many years Miss Bundy was a teacher of music and the leader in that field in the town.

In 1907, Miss Bundy came to Topeka with her mother, the late Mrs. Eliza Parry, since which time she became well known for her work in music circles. She established the music section in the Topeka high school library, which has become one of the best equipped in the country.

She is survived by several relatives in England, but none here in America. Funeral services were held at Grace Cathedral, Topeka, by the Very Rev. John Warren Day.

CHARLES HENRY HODGES

BOSTON—Charles Henry Hodges, junior warden and for over 20 years a vestryman of Christ Church, Detroit, died on August 7th at the Massachusetts General Hospital after an illness of several weeks.

Born on October 26, 1860, Mr. Hodges was a life-long member of Christ Church, the family having been established in Detroit when he was born. He was a graduate of the University of Michigan. Mr. Hodges was a pioneer industrialist in Detroit.

He was one of the founders and a director of the Detroit symphony society.

Mr. Hodges is survived by two sons, Wetmore and Charles H., Jr.; six grandchildren; a brother, Frederick W. Hodges of Detroit; and two sisters, Clara D. Hodges of Detroit and Virginia Hodges of Petersham, Mass.

The funeral service was conducted in Christ Church, Detroit, on August 11th by the rector, the Rev. F. B. Creamer, and the rector emeritus, the Rev. Dr. William D. Maxon.

MRS. ELIZABETH W. SCOTT

WILKES-BARRE, PA.—Elizabeth Woodward Scott, widow of Eden Greenough Scott and the oldest member of St. Stephen's Church, died at her home on August 6th, within a few months of her 100th birthday. For many years president of the

Woman's Auxiliary of the diocese, on her retirement she was made honorary president.

MRS. JENNY LINDA THOMAS

ORLANDO, FLA.—Mrs. Jenny Linda Thomas, widow of the late Cyrus Pole Thomas, died on August 13th, in Orlando. She was born in Monroe, Wis., and was 82 years old.

A devoted communicant of the Church,

Mrs. Thomas had made her home through many years of invalidism with her daughter, Mrs. Melville E. Johnson, wife of the Dean of St. Luke's Cathedral, Orlando. Besides other aid to this cathedral, she gave complete furnishings for the children's corner in memory of her children.

The burial service was held in the cathedral by Dean Johnson on August 16th, and the interment was to be in Graceland cemetery, Chicago. Through her early life,

she was active in Church work in the diocese of Chicago. Besides her daughter, she left four grandchildren, Richard S. Crampton, Mrs. Robert T. Anderson, Julia N. Johnson, and Edward A. Johnson.

New Location for Boys' School

LOS ANGELES—The Harvard school for boys will open its fall semester next month at its new location, the former Hollywood country club.

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Ceremony for an American Coming of Age is Designed by Pennsylvania Clergyman

PHILADELPHIA—While the state makes much of a young man's 21st birthday, the Church allows it to slip past as though its only importance were political. In an effort to overcome this serious oversight, the Rev. David Carl Colony of St. Luke's parish, Kensington, has designed a "ceremony for an American coming of age."

That "young people are lost by the Church because there is no longer any sense of adventure in religion," is the conviction of Fr. Colony. At the same time the political cults of today are making

strong appeals to youth, and several of them have hundreds of uniformed and armed young people organized for action within small local communities, according to information Fr. Colony has assembled.

On a recent Sunday in St. Luke's Church a choir boy on his 21st birthday celebrated the "ceremony of an American coming of age." Following the Benediction after Morning Prayer, Willard Noble, standing between two American flags and facing the congregation, with the processional cross held high behind him, made the following declaration:

"I believe in democracy.

"I believe in political and religious freedom.

"I believe in the essential brotherhood of all humanity.

"I believe that Communism is an enemy of God.

"I believe that Fascism is opposed to Christ.

"I believe that every Communist and Fascist in America is a traitor to the United States of America.

"This is my pledge as an American and as a Christian: to fight Communism and Fascism wherever I find them; to enlist others in the fight against Fascism and Communism.

"On this, my 21st birthday, I renew my pledge as an American and as a Christian. To do my duty to God and my country, to labor diligently for the destruction of every enemy of Christ and of human freedom."

CLASSIFIED ADVERTISING

ANNOUNCEMENTS

Died

BARKALOW, MRS. CAROLINE McN., wife of the late Sidney Denise Barkalow, and daughter of the late Rev. John McNamara and Sarah Banks Gould, at Jamestown, R. I., July 30th, 1937. Survived by her son, Denise Barkalow and her daughter Miss Caroline L. Barkalow, of Denver, Colorado, and a brother, Arthur McNamara of Oakland, California.

Memorial

AGNES STUART HIGGINS

AGNES STUART HIGGINS departed this life September 3rd, 1929.

"May she rest in peace."

ALTAR BREAD AND INCENSE

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

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ANGLICAN CASSOCK, Belding silk, medium size; surplice; white stole; black stole. Complete outfit, slightly used, \$15.00. Money returned if not satisfied. REV. R. J. KURZ, 208 West Ninth Street, Wellington, Kansas.

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LIBRARY

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

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Clerical

VACANCY for young, unmarried, conservative Churchman in Eastern country parish. Box B 232, THE LIVING CHURCH, Milwaukee, Wisconsin.

POSITION WANTED

Miscellaneous

ORGANIST AND CHOIRMASTER desires position within 100 miles of Chicago. References, prominent bishops and priests. Box G-230, THE LIVING CHURCH, Milwaukee, Wisconsin.

RETREAT

THERE WILL BE a retreat for priests and seminarians at Holy Cross, West Park, N. Y., beginning the evening of September 13 and closing the morning of Sept. 17. Conductor, Canon B. I. Bell. Address the GUESTMASTER.

RETREAT AND CONFERENCE

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

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BLOMQUIST, Rev. R. THOMAS, formerly rector of Caroline Church, Setucket, L. I., N. Y.; to be rector of St. Luke's Church, Forest Hills, L. I., N. Y.

BUCK, Rev. CALVERT E., formerly superintendent at the Episcopal Eye, Ear, and Throat Hospital, Washington, D. C. (W.); to be rector of the Church of the Atonement, Chicago, Ill. (C.), effective September 1st. Address, 1062 Hollywood Ave.

JOHNSON, Rev. MOORHOUSE L., will be assistant at Christ Church, Pelham Manor, N. Y., beginning September 1st. Address, 145 Shore Road.

KRISCHKE, Rev. EGMONT M., formerly rector of Mediator Church, Santa Maria, Brazil; is rector of the Church of the Ascension, Porto Alegre. Address, Caixa 790, Porto Alegre, R. G. S., Brazil.

MILLER, Rev. ALFRED G., formerly rector of St. Paul's Church, Vergennes, Vt.; to be in charge of the Church of St. John the Baptist, Hardwick, and of the missions at Stowe, Fairfield, and East Fairfield, Vt. Address, Hardwick, Vt. Effective September 1st.

ROBERTS, Rev. ALBERT N., formerly on furlough in the United States; is rector of Calvary Church, Santa Rita. Address, Caixa 790, Porto Alegre, R. G. S., Brazil.

ROELL, Rev. RUDOLPH, deacon, is curate at Christ Church, Ridgewood, N. J. (N'K). Address, 182 Franklin Ave.

SANTOS, Rev. GUADENCIO V. DOS, formerly rector of the Church of the Nativity, Dom Pedrito, Brazil; is rector of Mediator Church, Santa Maria. Address, Avenida Rio Branco, 880, Santa Maria, R. G. S., Brazil.

SMITH, Rev. WILLIAM X., formerly rector of the Church of the Incarnation, Cleveland, Ohio; to be rector of Christ Church, Tulsa, Okla., effective September 15th. Address, 1609 Farragut St.

STETLER, Rev. ROBERT H., formerly curate at Epiphany Church, Sherwood, Philadelphia, Pa.; to be curate at Trinity Church, Laredo, Texas September 1st. Address, 501 S. Cincinnati Ave.

STOCKETT, Rev. NORMAN, JR., formerly in charge of Christ Church, Palmyra, N. J.; to be rector of St. Andrew's Church, Lambertville, and in charge of Calvary Church mission, Flemington, and of the Hunterdam County Mission. Address, York St., Lambertville, N. J. Effective September 12th.

RESIGNATIONS

ROSE, Rev. LAWRENCE A. S. R., as rector of the Church of the Transfiguration, Brooklyn, N. Y. He sailed for England on August 20th.

SLACK, Rev. Dr. WILLIAM S., as rector of St. James' Church, Alexandria, La., to be effective December 1st.

DEPOSITION

OLIVEIRA, GASTAO PEREIRA DE, Presbyter, by the Bishop of Southern Brazil, June 27, 1937. Deposed.

ORDINATIONS

PRIEST

SOUTHERN BRAZIL—The Rev. HENRIQUE TODT, JR., was advanced to the priesthood by Bishop Thomas of Southern Brazil in the Church of the Redeemer, Pelotas, June 27th. The ordination was presented by the Rev. José S. da Silva, and continues as assistant at the Church of the Redeemer, with address at Caixa 7, Pelotas, R. G. S., Brazil. The Rev. Mario B. Weber preached the sermon.

DEACONS

LOS ANGELES—FRANCIS W. READ was ordained to the diaconate in Trinity Church, Los Angeles, Calif., by Bishop Gooden, Suffragan of the diocese, on August 15th. The candidate was presented by the Rev. Herbert V. Harris, who also preached the sermon. The Rev. Mr. Read will

be assistant at Trinity Church, with address at 215 W. 7th St., Los Angeles, Calif.

NEW JERSEY—J. RAYMOND KITTENGER was ordained to the diaconate by Bishop Gardner, Coadjutor of New Jersey, in Trinity Cathedral, Trenton, August 6th. The candidate was presented by the Ven. R. B. Gribbon, and will be assistant at Berlin associate mission. Address, Berlin, N. J. The Rev. Robert D. Smith preached the sermon.

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

6. St. Stephen's, Fall River, Mass.
7. Order of the Holy Cross, West Park, N. Y.
8. St. Mary's by the Sea, Point Pleasant, N. J.
9. Society of St. John the Evangelist, Boston.
10. St. Clement's, Philadelphia.
11. St. John's, Dunkirk, N. Y.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Weekday Masses: 7 A.M. Thursdays and Holy
Days 7:00 and 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 10, Morning
Prayer. 11, Holy Communion and Sermon. 4,
Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints'
days, 7:30 and 10). 9:30, Morning Prayer. 5,
Evening Prayer.

Saturdays: Organ Recital at 4:30.

Summer Sunday Evenings in New York

8:00 o'clock

Rev. DONALD B. ALDRICH, D.D.
Rector, will preach on
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Ascension

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at Tenth Street

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon
Holy Communion, Thursdays and Holy Days,
12 Noon.

KALENDAR OF COMING EVENTS

AUGUST

29. Church of the Air Broadcast, 10 A.M., EDST.
- 29-September 3. Williamstown Institute of Human Relations.

CHURCH KALENDAR

AUGUST

29. Fourteenth Sunday after Trinity.
31. (Tuesday.)

SEPTEMBER

1. (Wednesday.)
5. Fifteenth Sunday after Trinity.
12. Sixteenth Sunday after Trinity.
- 15, 17, 18. Ember Days.
19. Seventeenth Sunday after Trinity.
21. St. Matthew. (Tuesday.)
26. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels. (Wednesday.)
30. (Thursday.)

NEW YORK—Continued

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.
Holy Days: Holy Communion at 10 A.M.

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Sunday Masses, 7, 9 and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30, and 5:00
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30 and 11:00 (Sung Mass
and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

BOOKS . . .

Which will help you in planning and
in carrying out your Fall program

PASTORAL WORK AMONG CHILDREN

By the Rev. A. R. Browne-Wilkinson

In his very excellent review of this book in *The Episcopal Pulpit*, Dr. Maurice Clarke says in part:

"Certainly, in spite of the fact that sections of it are concerned with methods that are peculiar to the Church of England, every parish priest and director of religious education ought to have a copy of it, and there are certain chapters of it that we wish we could put into the hands of every teacher and parent involved in our Church Schools.

"In the first chapter, 'Avenues of Approach,' the author leaves no doubt that the primary responsibility for the religious education of children rests upon the home and upon parents with the Church and parish clergy as co-operating factors." \$2.40



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A manual primarily for the use of a leader in the parish in maintaining a contact between infants and the Church, but of equal interest to the mothers. It contains a wealth of material and helpful suggestions to guide parents in the spiritual and religious development of very small children. There is also separate material which we are listing below.

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