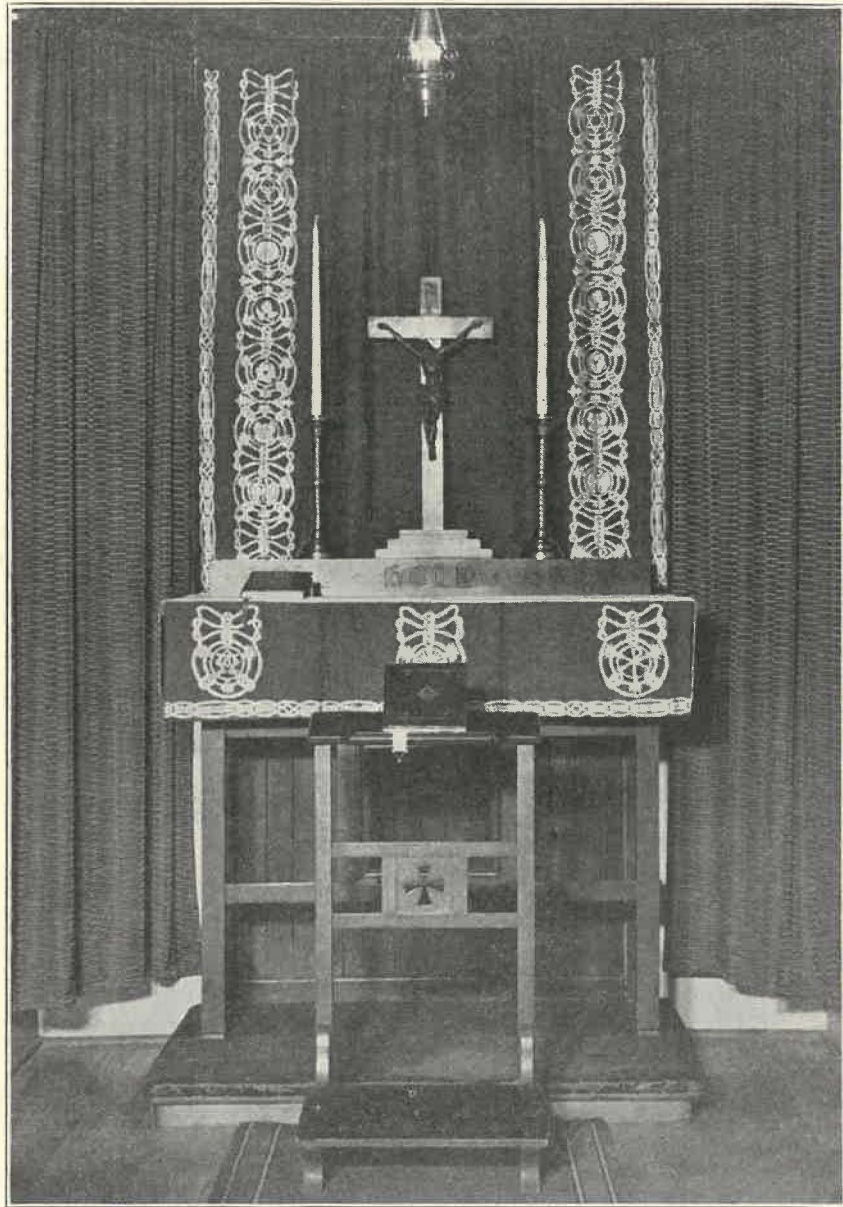
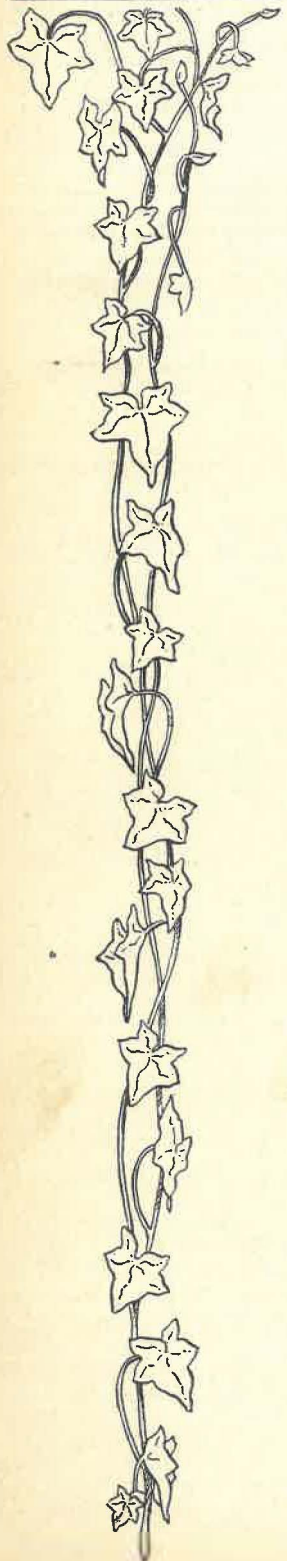




The Living Church



ALTAR IN RETREAT HOUSE

The picture shows the oratory in St. Martin's retreat house, Bernardsville, N. J., of which William C. Sturgis is warden.

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.

CLID at General Convention

TO THE EDITOR: At every General Convention for the past 15 years the Church League for Industrial Democracy has sponsored forum meetings. In arranging the meetings this year we asked those in charge of the official program to list our meetings, as was done at the Atlantic City Convention in 1934, in order that delegates and visitors might know of them and attend if they so desire.

In making the request, as an entirely independent and unofficial organization of the Church, we merely asked for the same treatment accorded other equally independent and unofficial organizations, such as the Brotherhood of St. Andrew, the Daughters of the King, the Church Mission of Help, and the Girls' Friendly Society. The committee in charge of the program kindly granted the request, just as other committees have done in previous years.

Why not? After all we are generally recognized as an organization of the Episcopal Church; we are so listed in the Annual of the Church; the official Forward Movement Commission, of which Bishop Manning is a member, in their literature, refers to the organization as "our Church League for Industrial Democracy" and urges Church people to learn of our principles and activities with an idea of possibly joining our ranks. The membership of the CLID is composed entirely of Episcopalians, including 32 bishops and others prominent in the affairs of the Church.

Whether we are militantly partisan and of a radical character I presume is a matter of opinion. Personally I hope we are. It seems to be increasingly clear to thinking people that the world in which we live is rapidly blowing itself to pieces. Some of us therefore feel that the time long since arrived for the Christian Church to seek the roots of our difficulties—which is the meaning of the word "radical"—and then to present the Christian solutions in as militantly partisan a way as possible. Christian leaders, I am afraid, are not always militantly partisan in presenting the Christian religion but I believe that even the most conservative of them, in their better moments, know that they should be.

There is no connection between the Church League for Industrial Democracy and the League for Industrial Democracy, nor has there ever been. In joining the CLID the applicant is required to sign a pledge "to seek to understand the teachings of Christ and to apply them in their own vocation and activities in relation to the present problems of industrial society." That is a program sufficiently broad to admit anyone who takes the Christian religion seriously, and we do have within our membership people of all shades of political and economic opinion.

As for our program at General Convention I think we are giving the leaders of the Church an opportunity to discuss vital matters with outstanding men, and that is the sole purpose of the meetings. To say that these men "have the same economic program" and are "very similar in their activities" I respectfully submit is not true. Norman Thomas is the outstanding leader of the Socialist Party. He needs no defense from me. He knows what he wants; he is able to let others know what he wants; he is quite

capable of looking after himself in a forum discussion. Sam Franklin, a clergyman, is the director of the Delta Coöperative Farm in Mississippi. Since many Episcopalians have given financial aid, through the CLID, to this experiment we are happy to give them an opportunity to hear and to meet the director. Lieutenant Oxley is a Negro Churchman who is on the staff of the federal Department of Labor. He is to speak on The Negro in Industry, a subject which we consider important. Reinhold Niebuhr, a clergyman, is a professor at the Union Theological Seminary and is recognized throughout the world as an outstanding theologian. Howard Kester, a clergyman, is a leader of the Southern Tenant Farmers Union and has done heroic work among the sharecroppers of the South. Roger Baldwin is the director of the American Civil Liberties Union, and if there are those who feel that the maintenance of civil liberties in our constitutional democracy is not a pressing problem we particularly ask them to spend an hour with Baldwin on October 13th. A. J. Muste, a clergyman, is speaking as the representative of the Fellowship of Reconciliation, an organization that is doing what it can to prevent this world from blowing up in war. Homer Martin, formerly a clergyman, is the president of the United Automobile Workers of America and is to tell us about the efforts being made to organize the workers in this important industry. He is not to deal with any controversy that may now be going on between the CIO and the AFL, and the only reason he was invited on our program rather than Mr. Green is that his organization seems to be more active at the moment than any headed by the president of the American Federation of Labor. These speakers are not of the same economic type; they decidedly do not represent the same point of view, and there is not a Communist in the lot. If there is anyone who doubts this

last statement let him ask the Communists.

Bishop Manning states that the business of General Convention "is to consider how our Church may be so spiritually stirred and awakened that it may truly bring its own people, and others, to Christ." He also says that "as Christians and as members of the Episcopal Church we must earnestly desire social justice and must both pray and work for the building of the Kingdom of God in this world." The CLID, through these forum meetings, is to give Church people an opportunity to hear men who have given their lives to the cause of social justice, and I believe that those fortunate enough to hear them will be so spiritually stirred and awakened that they will leave Cincinnati more determined than ever to do what they can in building the Kingdom of God in this world. If we fulfil this purpose, even in part, we will feel that our effort, and the expense to which we are going, is more than justified, and that the Convention committee likewise will be justified in supporting us so generously by listing our meetings in the official program.

(Rev.) WILLIAM B. SPOFFORD,
Executive Secretary, CLID.

New York.

TO THE EDITOR: Please let me commend, as heartily as I can, Bishop Manning's letter about the program of the advocates of industrial democracy at the General Convention [L. C., September 11th]. The situation in New York has developed sufficiently to be perfectly plain. A lot of bright radicals without any considerable cultural background, who like to call one another "intellectuals," make a strong appeal to the clergy with the words "social justice" in advocacy of their revolutionary plans. But it is a fundamental doctrine of Christianity that it is not possible to integrate the individual or the social life in accordance with a moral principle but only by the power of an indwelling life. If our clergy could realize this they would drop their radicalism like a hot potato.

FRANCIS L. DOYLE.

New York.

TO THE EDITOR: After reading Bishop Manning's letter to the four Episcopal weeklies, I looked over the tentative program of the General Convention to be held in Cincinnati in October, which had been sent to me as a deputy. In addition to the regular meetings of the House of Bishops and the House of Deputies, there are many outside meetings, conferences, luncheons, and dinners scheduled for the 14 days of the Convention. Of these nine are under the auspices of the Church League for Industrial Democracy, and six of these meetings are presided over by bishops as follows: Bishop Gilbert, Suffragan of New York, Bishop Brewster of Maine, Bishop Parsons of California, Bishop Scarlett of Missouri, Bishop Sherrill of Massachusetts, and Dr. Paul Jones, formerly Bishop of Utah and now chaplain of Antioch College. The chairmen of the other three meetings are William F. Cochran of Baltimore, Stanley Matthews, and Charles P. Taft of Cincinnati. The speakers are Sam Franklin, director of the Delta coöperative farm, Laurence Oxley of the U. S. Department of Labor, Professor Niebuhr of Union Theological Seminary, the Rev. Howard Kester of the Southern tenant farmers' union, Norman Thomas, A. J. Muste of the Fellowship of

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Reconciliation, Roger Baldwin of the American Civil Liberties Union, Murray Lincoln, secretary of the Farm Bureau Federation, and Homer Martin, president of the United Automobile Workers of America.

I am not a member of the Church League for Industrial Democracy, but I am confident that many of the bishops and deputies of a Church so conservative as ours will be glad to learn at first hand the views and objectives of the representative speakers selected on such vital and present questions as the farm, labor, and the Negro.

CHARLES C. BURLINGHAM.

New York.

Fr. Newbery

TO THE EDITOR: May I add my personal testimony of loss over Fr. Newbery's death? I knew him well and intimately during the period of his cooperation with the late Fr. Lathrop and knew at first hand of his devoted service to the Church. He was a young man of rare judgment and vision and great industry.

CLINTON ROGERS WOODRUFF.

Philadelphia.

Religion in the South

TO THE EDITOR: Having had the pleasure of spending a weekend at the College of Preachers with Captain Mountford, shortly after his arrival from England, I read with peculiar pleasure his *The Call of the Southlands* in the September 4th issue of *THE LIVING CHURCH*.

All the Captain says about the South is true, but after looking back over the vast army of outstanding Christians who have fought under the Baptist and Methodist flags, even down to Harry Emerson Fosdick and Stanley Jones, I am convinced that the cause of the trouble lies deeper than the brand of religion fostered by them.

Over half of the population of the South is Colored. They are not Negroes, but a mixture, descendants of Negro slaves brought to the South in New England bottoms, and freed in 1865. At that time some feeble efforts were made to help, such as the Freedman's Bureau, Cooper Institute, etc., but the main work of building these people into American citizens was placed upon the backs of their former masters.

Although strenuous laws were passed to prevent intermarriage of the races, these people are now nearer White than Black, and possess many of the stronger points of both races, and are heavily handicapped by the mixture. Yet, they are God's people, and their poverty, disease, and sin rests upon your shoulders and mine.

During this period, nine members of my family have worked as priests of the Church in the South, two as bishops, and two of them my own sons. So I feel that I have had unusual advantages for the study of the problem. Despite present conditions, wonderful advances have been made, largely due to the work of our faithful Baptist and Methodist friends. I believe, as does Captain Mountford, that God has given to our Church just a little more than He has to the others, and our responsibility is therefore greater.

I do not believe that the Church Army is the answer, except probably in a limited way, under wise local leadership. I do believe that God has had a hand in the selection of Captain Mountford as national director of the Church Army in the USA. It has a field, and the Captain is nobly pointing the way, but the Negro problem had best be left to the South.

While I can mention many Southern leaders, I feel closer to my own Bishops in my own state of North Carolina; Bishops Darst

of Wilmington, Penick of Raleigh, and Gribbin of Asheville, who are carrying out the policies of the late Bishops Strang, Cheshire, and Horner. Let us uphold the hands of these men by sending them our money and our men, leaving the details to them, but in our daily devotions, asking God to continue to bless them in their work. After all, it is God's work, and can only be done in His good time and in His way.

J. Q. BECKWITH.

Lumberton, N. C.

Irreverence

TO THE EDITOR: Many of us in this city regret and are surprised that your paper printed the letter of the Rev. Mr. Jones of Sherwood, Tenn. [L. C., August 21st].

To me it was revoltingly irreverent and apart from all religious considerations, disgusting in its statement of practices. I feel confident that you did not read it before publication. It may appear impertinent for me to thus write you, but as a reader of and subscriber to *THE LIVING CHURCH* for many years, having never seen on its pages anything approaching such irreverence, my interest and respect obliges me thus to draw attention to what I am convinced you were ignorant of. (Rev.) ARTHUR R. PRICE.

New Orleans, La.

WE BELIEVE that few priests of the Church have more reverence for the Blessed Sacrament than Fr. Jones. Indeed, we believe it was his pain at witnessing the irreverences detailed in his letter that moved him to write.

—THE EDITOR.

The Hymnal

TO THE EDITOR: The present General Convention has an opportunity to impart a slight degree of intelligence to the missionary hymns of the Church. They may be able to hasten the day when the cheap jangling strains of "O Zion, haste," may not desecrate missionary occasions with its hideous suggestion that God might lose His jewels due to human neglect, and that some of the ransomed may fail to see God because of human interference. A God who fails to save men because someone failed to pay their quota is not the God of our fathers. And the suggestion to the susceptible bourgeois, that they will be repaid for all the cash they donate, is scarcely above the ludicrous to an age conditioned to some variety of social justice.

Other missionary hymns betray similar ineptitudes. "Convert the nations," etc., is terminology with no appeal for today. "Greenland's icy mountains" is often maligned, but it is not in a class with the first gem quoted above. One new English hymnal substitutes "Java" for "Ceylon"—presumably men are more vile in Dutch than in British colonies—perhaps they get "in Dutch." That "the morning light is breaking," or "sons of earth waking in penitential tears," or converts coming, "a nation in a day," it is doubtful if the primary class would even swallow. "Fling out the banner" is phraseology undecipherable by this generation. The assurance that the time is drawing near when the earth shall be full of brotherhood betrays Victorian bias. We may bring the world to Christ but that is scarcely a possible idea in this age. How moles and bats ever got into the Hymnal has always been a mystery to me—and how one could want to sing about them even more mysterious. The Unitarian optimism of the Watchman, and the militaristic tread of going forth to war or of the onward Christian (?) soldiers scarcely reveals a mind alert to this world of crisis.

There are numerous good missionary hymns of recent date, as well as a number

suggested in the Hymnal, which are rarely used. For those who desire something martial, challenging, and military, "Heralds of Christ" is valuable. "A Mighty Fortress" might be very timely, as well as timeless. "O Master let me walk with Thee" is surely missionary. And, best of all, no missionary gathering is ever complete without John Oxenham's

"In Christ there is no east nor west,
In Him no south nor north;
But one great fellowship of love
Throughout the whole wide earth."

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

The Teaching of the Scriptures

TO THE EDITOR: As the General Convention is to meet shortly, would it be improper through you to call the attention, particularly of the lay delegates, to the matter of remarriage after divorce, the prevention of conception, commonly called birth control, and similar matters which may come before them, and the vows taken by both bishops and priests? In the ordering of priests one finds that they are persuaded the Holy Scriptures contain all doctrine required as necessary for eternal salvation, that they are to teach nothing as necessary to eternal salvation but that which they shall be persuaded and proved by the Scriptures, that they will be diligent to frame and fashion themselves according to the doctrine of Christ, that they will make themselves and their families wholesome examples and patterns of the flock of Christ, and that they will maintain and set forward as much as lieth in them quietness, peace, and love, among all Christian people, especially among those committed to their charge. A bishop further promises with all faithful diligence to drive away from the Church all erroneous and strange doctrines contrary to God's word, and to call upon and encourage others to do the same.

Should not the Convention first justify remarriage after divorce, the prevention of conception, and similar things by God's teaching and the Scriptures, and if they cannot, then frankly admit that these movements are in response to popular clamor, and not in accordance with the teaching of God and the Scriptures? Would it be out of the way to ask the bishops and priests who sponsor these things to reconcile these things with the vows taken by them?

ROBERT N. MERRITT.

Westfield, N. J.

Clerical Unemployment

TO THE EDITOR: I do not quite see why the laity should get so "het up" over the unemployed clergy, unless they are willing to do something about it themselves financially, which will in my judgment be a work of supererogation and good for their souls.

A number of years ago I took charge of a mission and served it for eight years. Previously there had been a procession of incumbents varying from six months to two years at most. The church warden was a horse trader and farmer, he and his family of four were devoted to the Church. One day he said to me, "You know, Parson, I think a lot of these clergy are like horses that are in the 'trade,' they all have some 'outs' about them, one has ringbone, another has bone spavin, another bog spavin, another has heaves, or is wind broken, some of them are 'pullers' or 'balky,' others are poor feeders (indigestion), and others are 'hipped' (a lot of the clergy are hipped), and you have to do a good deal of fixin' and lyin' to get them placed." (Rev.) CLARENCE R. QUINN.

Hudson, N. Y.

Caution

TO THE EDITOR: I feel it my duty to warn all clergymen of the Episcopal Church against an individual giving the name of Harry Baker, also known as Charles Bacher. He is about 35 years of age, 5 ft. 9 in., stockily built, weight about 180 lbs., piercing blue eyes that cannot be mistaken, ruddy complexion, tanned, scar on the left jaw bone. When last seen was wearing black coat, blue shirt, black necktie, chromium tie chain, dark tweed trousers, curious-looking shoes not of the ordinary store variety. His story, which is told with completely disarming frankness, is that he was released from the penitentiary where he claims to have served a 15-year term for bank robbery. He is well acquainted with the Episcopal Church and its clergy, having used the names of the Rev. Richard G. Baker of Waterloo, Ia., and Dr. Karl Block of St. Louis as references, claiming that they helped him. While it is not yet evident that his complete story is untrue, the writer by a curious coincidence came across this man in the office of a friend two days after he had appealed to him and received assistance to help him get to Bangor, Me. Upon seeing me he fled without receiving the assistance which was ready for him. The man from whom he would have received aid is the Rev. Dr. Cory, 84 State street, Brooklyn, who is an expert in handling such cases and was completely taken in by this man. This is mentioned to show his extraordinary cleverness. The clergy are warned not to render any assistance to this man without making careful inquiries of the police.

(Rev.) WILLIAM L. ALBERTS.

Newark, N. J.

Incapacitated Clergymen

TO THE EDITOR: Will you kindly give some space to the following communication?

As a practising physician for 50 years I have been in close touch with all the various parishes, and intimate professionally with most of the families of the diocese, and I feel in some instances the life and work of a parish is greatly harmed because a pastor is physically or otherwise totally incapable of doing the work of the parish; and although these facts are generally known by almost everyone in the parish it seems almost impossible for anyone to correct it. This is certainly a very definite weakness in the Church which accounts in many instances for the lack of support of the general Church as a whole and for the special parishes under consideration.

I am well acquainted with a number of parishes which are the most strategic points and the best fields for Church work, where the congregations and parishes seem to be practically dying spiritually for the want of the proper leader. Such conditions as this would not be tolerated for a minute by the directors of any hospital or business enterprise, and yet we continue to treat the King's business as a matter of secondary importance to one clergyman and his family. If we are really honest and earnest Christian Churchmen and members of the Church, we should be ashamed to treat the Church as of only secondary importance.

I know of one parish where the vestry has been literally begging the pastor to leave for years. He has refused to do so, and claims the vestry has no legal right to put him out, and it has been found necessary to resort to the process of law actually to force the minister to vacate. I know of a number of parishes which are capable of doing splendidly if they had a reasonably normal leader, but in each instance the pastors are so sickly and weak that it is evident to everyone con-

cerned that they should resign, and yet, this condition of inefficiency has gone on for years and years with no apparent relief in sight.

I have been on two medical boards in two large hospitals, for about 40 years. Each man on the board is elected annually, and for only one year; his nomination and reelection is based entirely upon the quantity and quality of work he performs in the hospital. If he is not renominated, he is not dismissed—and there is no trouble to be rid of him because he is only elected for one year. After many years of study and prayerful thought, I am convinced that as loyal Churchmen we should adopt a similar businesslike way in dealing with this election of our clergymen, or else tell the good Lord frankly every day in our prayers that His Church is of secondary importance and we will be loyal to Him if there is no risk of hurting someone's feelings.

One year is not sufficient time for the pastor to prove if he is suited to the work in hand, nor does it give the congregation time to judge the minister's fitness for the work. So, instead of one year, the time set for all other business concerns in the world, I think it far better that a signed business agreement be made between the vestry and the pastor, the time not to exceed two years. At the end of the two years if the minister is not suited, and is incapable of doing the work he is simply not reelected; and if he is satisfactory he is reelected for another year, and reelected each year or not reelected, there is no further trouble about it—and the minister understands this when he accepts the charge. This thing of allowing a weak, sickly, incompetent minister to stay in charge of a parish when everyone knows he cannot do the work and the whole parish is becoming disorganized and dying is sinful, and I for one am totally ashamed to see our dear old Church treated in this way, which is the case in many instances all over the country.

W. SINCLAIR BOWEN.

Washington.

The Racial Episcopate

TO THE EDITOR: No one desires to change the present system of the Episcopal Church in its work among the Colored race. Because of stubborn difficulties, and the slowness of growth of the Church where it is most needed, it is simply proposed to make possible an alternative plan where it may be desired.

From the year 1869, during the decade following, the White people of the Church in Virginia put forth every effort to win the Colored race to the Church. There was no discrimination or the manifestation of race prejudice. I speak from personal knowledge. Mrs. Buford, Mrs. Brent, Major Cook, and others all over the state made sincere endeavor in that direction. At the close of the decade the establishment of St. Stephen's Church, Petersburg, the ordination of John H. M. Pollard to the diaconate, and the founding of a branch theological school at Petersburg, represented the sum total of the effort of a decade. The next decade witnessed such a marvelous growth that there were then a dozen Negro clergy, many more congregations.

This remarkable growth, with the intimation that an entire organization of Negroes was thinking of entering the Episcopal Church, arrested interest therein, and restrictive legislation was enacted to avert any possible evil consequence.

In South Carolina, so great were the "fears" entertained, with respect to possible influence of Negro membership, that the only self-supporting Colored congregation located in that diocese was refused membership in convention. Around 1860, in that diocese,

there were as many Negro communicants as White communicants, and so there were great "fears" and "apprehensions" with respect to possible results, were Colored clergy and Colored parishes admitted into union with the diocesan convention.

In North Carolina, where Negro clergy and Negro parishes possessed equal rights with the Whites, at the time of the election of the Rev. Dr. Cheshire as Bishop of that diocese, the Negro vote in that election decided the contest between Dr. Cheshire and Dr. Murdock—Dr. Cheshire was elected. Frequently, Bishop Cheshire was referred to by Whites unfriendly to Negroes as "the Negro Bishop."

In the language of the late President Cleveland, it is "a condition, and not a theory," which confronts us. St. Mark's Church, Charleston, appealed to the General Convention, making inquiry with respect to its "status." The conference of Church workers, at the same time, memorialized the General Convention with the respect to the same question. Here is the answer given by the General Convention of the year 1889: "Questions of jurisdiction and representation in the several dioceses have, under our Constitution, been committed to them, and they are questions over which the General Convention, as such, has no control."

Now we are to make our appeal to the self-respecting Colored people of the South to come into a Church and be "disfranchised."

St. Paul and St. Peter had to face the same issue, and they adapted themselves to the situation as it existed. We are doing the same thing now, all over the country, with respect to parishes and missions. There is no law demanding separate congregations, or mixed ones. But we have both. Where public sentiment sustains it we have mixed public schools; where public sentiment is otherwise, we have separate schools. Once it was so in Boston, New Hampshire, and other places.

Our only contention is, where the people of both races desire a separate, local, conventional system, they be allowed to have it.

I dare assert that if all the diocesan conventions in the province of Sewanee were open to both White and Colored alike, and, at the same time, Negroes could choose connection therewith, or with a missionary district, 95% would enthusiastically select the district. And why? The class of self-respecting Colored people in the South who are minded to remain there sustain certain relations, in business, and otherwise, with their White neighbors, that they are most unwilling to risk through irritation and bad feeling between themselves and their White neighbors, for whatever may be said on paper, it would be absolutely impossible to persuade them that they were really wanted in the White convention. They want to be in the Church, and participate in its affairs, but not at the expense of discord and lack of harmony.

With the overwhelming number of Colored communicants in the missionary district, with representation in the General Convention, the indifference of White Churchmen toward this work, because of their "fears," well-founded or not, would be converted into good will, cooperation, and enthusiasm for the work among the Colored race. I know whereof I write, for my entire life has been spent in the closest touch with the best White people of the South.

Finally, the realization of our desire in this particular, without interfering with any existing plans, simply furnishes an additional method of attack, which may or may not be employed; for the legislation asked is simply permissive, and its initiation must be by two or more bishops, under such additional regulation as may be added by canon.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.



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EDITORIALS AND COMMENTS

The Future of the Forward Movement

ONE OF THE MAJOR PROBLEMS to be met by General Convention next month will be that of the future of the Forward Movement. Set in motion three years ago by the Convention at Atlantic City, this attempt to deepen and enrich the spiritual life of the Church has been pushed in season and out, and has had a marked and beneficial effect on many dioceses, parishes, and individual lives. Has it accomplished its object? Has the time come when it is no longer needed?

The paradox of the Forward Movement is that the more successful it is the less necessary it becomes. If during the three years of its existence the Forward Movement had fully succeeded in its sweeping assignment, to reinvigorate the life of the Church and to revitalize its work, there would be no further need for it. The task of the Forward Movement is not to set up some new and permanent organization, but to redirect the life of the Church into its normal channels and to strengthen the hands of its normal leadership. It is to the Presiding Bishop and National Council that the Church should ultimately look for guidance in spiritual as well as temporal matters, not to the chairman of any special commission, however able he may be or however inclusive the task committed to that body.

When, therefore, the Forward Movement in large measure accomplishes its mission, it should turn over the reins to the regularly constituted leadership of the Church. Has that time come? Should General Convention now dissolve the Forward Movement Commission and assign its tasks to other and more permanent bodies?

The Editor writes with some hesitation on this subject, as he happens to be a member of the Forward Movement Commission, but the question is one that must be faced and we hope that our readers have sufficient confidence in us to trust us to face it objectively.

It is our definite conviction that the Forward Movement must go on. It has by no means fully accomplished its assignment. While it has had truly notable results in some parts of the Church, it has scarcely touched other parts, and those are the ones that most need its influence. Moreover it has merely scratched the surface of the first part of its task, the reinvigora-

tion of the life of the Church, and has scarcely even tackled the rehabilitation of its work.

The Forward Movement Commission has purposely gone slowly. It has not neglected its work; indeed it has probably had more meetings and its members have put more time on the work of the Commission than any other similar body in the history of the Church. But the Commission has consistently refused to be forced into anything like a drive or campaign. It has not so conceived of its task. Rather it has proceeded slowly, beginning each project on its knees, seeking the guidance of the Holy Spirit. Moreover it has declined to hand out any program ready made for the Church to follow. It has believed the leadership committed to it to be that of a constitutional body, gathering together elements of value that have arisen in all parts of the Church, rather than that of a dictatorial grand council. If that has made its work slow, it has also gained the confidence of virtually every element in the Church and has laid a firm foundation for all that has been attempted.

ANOTHER feature of the Forward Movement has been its anonymity. Of the strong personal leadership of Bishop Hobson everyone is aware, but his is that greatest of leadership which is ever ready to consider suggestions from any source and to act upon them according to their inherent merits. That kind of personal leadership is essential to any successful movement, and it is a leadership that the Church welcomes.

But in the literature of the Forward Movement no individual hand can be detected. The several issues of *Forward—day by day* are written by different persons, and skilfully blended into a homogeneous series by brilliant and self-effacing editing. The other publications are written by men and women of great ability who are content to cloak their achievement under the robe of anonymity for the good of the Church. Some of these writers are bishops, some priests, some monks and nuns, some deaconesses, some lay men and women. For the most part their names, if made public, would be known by the whole Church, but for that very reason many would—it is unfortunate but true—be prejudiced for or against them be-

cause of Churchmanship or other consideration. Appearing anonymously, these publications must stand or fall entirely on their intrinsic merits, and a surprisingly large proportion of them have met with enthusiastic acceptance. Particularly is this true of the booklets for children, which have set a new high in the juvenile literature of the Episcopal Church.

Having laid the foundations, it is time for the Forward Movement to go on into a new phase. It is not enough to provide literature for the Church; it is even more important to train leadership, for that is the greatest need of the Church, humanly speaking, today. This can perhaps be best done through conferences and retreats, both for the clergy and for lay people in positions of influence. A certain amount of this has been done, but more is needed.

And the Forward Movement needs a more definite emphasis on the sacramental element which is the basis of all true religion. Much has been done to make this Church of ours a Bible-reading Church, to an extent that has not been true in recent generations. The same thing should be done in regard to the sacraments. True, these have always been stressed by the Forward Movement, which began with a Church-wide corporate Communion on the First Sunday in Lent, 1935. But the ideal of worshipping our Lord in His sacramental Presence every Sunday, and frequently on weekdays as well, has not been sufficiently stressed, nor can it ever be over-emphasized.

THESE and other important things remain to be done in the name of the Forward Movement, and until they are well under way the Forward Movement should go on. But it cannot go on without a certain amount of organization, and that means that a new Forward Movement Commission should be appointed by the coming General Convention. To what extent the membership of the Commission should duplicate that of the present Commission is a matter that the Convention must decide. Certainly there should be new blood in its membership—members of the clergy and laity with a progressive, youthful, courageous outlook; and there should also be an element of continuity. It would be well also if the women of the Church had a more definite place of responsibility in connection with the Commission.

As to the chairmanship of the Commission, it is difficult to think of anyone but Bishop Hobson in this position. By his fine spiritual leadership, his self-sacrificing labors, his ability to cooperate with men and women of varying outlooks and schools of thought, he has been an ideal leader for the Forward Movement. Indeed one tries in vain to think of anyone who could have inaugurated the work of the Commission and carried it forward to its present position as he has done. But Bishop Hobson has a duty to his own diocese, and he has expressed his desire to be relieved of the active leadership of the Commission if it be continued for another three years. Certainly if he is asked to continue that leadership he ought to be given adequate assistance in his own diocese and Southern Ohio should not be expected to continue to carry as large a part of the burden of the whole Church as it has during the present triennium. Yet the leadership of the Forward Movement is more important than the care of any one diocese, and if General Convention feels that it cannot spare Bishop Hobson from this task it may rightly draft him for it. If the Church issues such a call, Bishop Hobson must heed it and his diocese continue to subordinate its interest to the larger cause, with the generosity and unselfishness that have characterized it during the present triennium.

Yet there is an advantage also in new leadership, if such

can be found, and it might be wise to have both a new chairman and a new executive committee for the Forward Movement. Certainly there must be men in the Church well fitted for the task, and able to carry the Forward Movement on into new areas and achievements that have perhaps not yet been suspected. It will be the responsibility of the Presiding Bishop and the president of the House of Deputies to find the best men available for membership on the new Commission, and they may perhaps wisely leave it to the Commission itself to pick its leaders, as did the original Commission.

The really important thing is that the Forward Movement shall go on. It has won the confidence of the Church; it has inaugurated a spiritual renaissance that must be carried through. The new Commission should retain an element of continuity with the old one, but it needs new blood, new ideas, and the renewed support of every member of the Church, man, woman, and child. May the bishops and deputies to General Convention deal wisely with this important matter.

Safety First

FROM INDIA come some interesting suggestions about "safety first" that deserve the attention of those of us in the Occident. In that country a Safety First Association has been formed with these praiseworthy objects:

"To analyze the causes of every kind of accident;

"To discover how all kinds of accidents may be prevented;

"To develop the safest and most simple way of dealing with every type of accident;

"To educate the entire community and teach them how and why accidents occur, how to avoid them and how to behave in the most safe and most sensible way both in the home and at work;

"Eventually to compel the recalcitrant minority to observe those rules of safety which the majority has adopted;

"To reward gallantry in the prevention of accidents."

In advocating the formation of local branches the Association officials point out that the successful adoption of machinery for the reduction of human labor, or the increase of industrial output is inseparably connected with its intelligent use, and as no machines are fool-proof, their employment is often attended with loss of limb or life. This is seen every day in the toll of human lives on the road, in the home, and in factories. It is to combat all these forms of danger that the Safety First Association was formed in Bombay in 1932 and has now spread to other parts of India.

In these days of haste we live dangerously. In the street, in the home, and in the factory thousands of lives and millions of money are being lost as the result of haste, injuries, lost hours, and impaired efficiency complete the toll. The principles of the safety first movement attack the carelessness and negligence to which every accident may be traced. It makes it its duty to take up the burden of propaganda to work for the education of the masses in safety principles and to support any humanitarian movement charged with the noble duty of saving life. "Some of us may help actively," it declares. "Others cannot do so. But everyone may do his bit and support the association by joining it."

They point out that the laws and common courtesies of the road are violated daily. Correct road habits must be formed when young and that is why they place so much importance on the teaching of road safety to school children. The association points out:

"It is a universal and admitted fact that school children always tell their parents about anything interesting which takes

place during their lessons: in this way the parents also will benefit from safety teaching and safety practices will thus reach two generations of society."

In heartily supporting this progressive movement the *Calcutta Municipal Gazette* calls attention to other forms of danger calling for protection, for instance the need for making the water supply mosquito-proof. There are many other sources of inspection here, as well as in India, which require the attention of "safety first" if we are to establish our health standards on a high basis.

Back to School and College

THE CHILDREN are returning to school; very soon the young people will be going back to college. In many parishes, a Sunday in September is observed as a time of special intercession for the pupils and teachers of the public schools. Not only the teachers and the children in those parishes but also the parents and friends of both make a great point of being present and joining in the corporate Communion and special prayers. This good custom might well be more widespread. The state does not permit the teaching of religion in the public schools, but the Church does recognize the absolute necessity of the moral guidance of children by both teachers and parents. At the Altar the Church and the school may be, and should be, linked together.

The colleges, as we all know, welcome any help the Church can give to the young people of its own fold. Our student pastors do their utmost, and so do the rectors of the churches in our college and university towns. Parents and friends of young people might aid these particular clergy far more than they now do. So indeed, we venture to think, might their rectors at home. There are many ways. The first and the simplest is to send to the college pastor or the rector in the university town the names of all the Church girls and boys returning to college or going to college as freshmen. This is too often forgotten, to the detriment of the work that might be done for and with the young people away at college. It should be done early, preferably before college begins.

Our young people need all the help we can give them during their student days. So do the children. They may not appear to care; perhaps they actually do not. But it will help them to see that *we* care. Let us show them that we do.

Dr. Will Spens

OUR READERS will recall the profound impression which Dr. Will Spens, the Master of Corpus Christi College, Cambridge, made upon the last Anglo-Catholic Congress held in Philadelphia. The many friends he made then will be glad to learn that Earl Baldwin has nominated him to the Imperial Relations Trust. For years, as tutor and later as master, he succeeded the late Bishop of Derby, Dr. Pierce. He had done splendid service to Corpus Christi College, which he has made one of the most prosperous colleges at Cambridge in the University. In mind and appearance he is every inch a Scotsman—tall, thin, precise, shrewd. He is a philosophic Tory, a metaphysician whom it is often very difficult to follow, a theologian, and a scientist, and according to the *Church Times* has far greater influence with the dignitaries of the Church of England than any other living layman.

Dr. Spens is one of that group of Cambridge Anglo-Catholics, brilliant and independent-minded men, which includes Fr. Milner-White, the Dean of King's, Dr. Weekes, the master of Sidney Sussex, Canon Wilfrid Knox and Fr.

Vidler of the Oratory of the Good Shepherd, and the Rev. Patrick Hankey, vicar of Little St. Mary's. With these may be counted Dean Selwyn of Winchester, and Sir Stephen Gaselee, the learned Foreign Office librarian, who retains his fellowship of Magdalene.

Among his many duties as a layman, he is a member of the War Office committee on army officers' shortage; and adviser to the board of education, a governor of Rugby, Repton, and King's School, Canterbury. He was a conspicuous success as vice-chancellor of Cambridge, and remains one of the university's dominant figures. THE LIVING CHURCH congratulates him on his new appointment.

Reunion of the Society of Friends

THE World Conference of the Religious Society of Friends, just held at Swarthmore and Haverford Colleges, September 1st to 8th, furnishes an encouraging example of Christian reunion within a single religious group. The schism which sadly divided the Quakers some years ago has been slowly overcome; during the past few years, they have gradually drawn together. This recent conference is the second annual world meeting in which Friends of all shades of opinion, belief, and practice, from many lands, have joined in both devotions and discussions. Of all the sessions of the conference only three were public; all the others were in the nature of family gatherings in which problems were frankly and fully surveyed.

Another feature of the conference was the character of the preparation made for it. Five commissions have been at work for a year, on advance material. The subjects studied by these commissions are of special interest to Church people: the spiritual message of the Society of Friends; the individual Christian and the State; economic, racial, and international justice; international coöperation among Friends; and education. How familiar are these titles! Five of our own Joint Commissions are considering almost identical problems.

Church people at all times are concerned with the question of the reunion of Christendom. But the thoughts of all of us are focused on that question with peculiar intensity just now when the great conferences at Oxford and Edinburgh are so freshly in our minds and our conversation. We need to take pattern by every individual or group which looks closely at itself first of all, and tries to heal its own differences. In our own Church we have several "schools of opinion." Let us remain in those schools, but let us bring them together into one school—the School of Fellowship.

FOR THEE ALONE

*AS I have lived, so I have loved,
And this I know:
The tides of life as well as love
Bide ebb and flow.*

*So now I neither quest nor dream
What there may be
Beyond the dim across the bar
In store for me.*

*Thou and Thou only, Christ, my Lord—
God shall suffice!
I thirst for Thee, the living Truth,
Not paradise!*

LILLA VASS SHEPHERD.

The Romance of the Pledge Card

By the Rev. Harold G. Willis

Rector of St. Mark's Church, West Orange, N. J.

EVERYTHING, except God, exists to be the expression of God. This truth has been expressed in various ways in different ages. Open your Bible and the first words to meet your eye are these: "In the beginning God created the heaven and the earth" (Genesis 1:1).

Carlyle expresses his faith in this poetic language:

"Through every star, through every blade of grass,
Through every human soul, the glory of a present God
still beams."

In our day, Sir James Jeans, one of the greatest living astronomers and physicists says:

"Today there is a wide measure of agreement that the stream of knowledge is heading toward a non-mechanical reality; the universe looks more like a great thought than a great machine."

When the greatest scientists of our day try to tell us what they see, their answer sounds strangely akin to: "In the beginning God."

We Christians express our faith over and over again in the familiar words: "I believe in God the Father Almighty, Maker of heaven and earth." We believe a lot more than this, for to the Christian, God is Redeemer as well as Creator, but at the very least we believe that all things were made by Him.

Everything, except God, exists to be the expression of God. We believe that God expresses Himself through all things because He is in all things. He is in a stone, a cabbage, and a man. But some aspects of His creation reveal Him more than others. He is more significantly present in a man than in a stone and His presence reaches supreme significance "in Jesus Christ our Lord."

Into this universal truth the sacraments of our religion fit with entire reasonableness. Because God is its creative source and because He expresses Himself in varying degrees of significance through it, matter is able to be used as the vehicle of spirit. These are the basic truths which make the Christian religion incurably sacramental.

What, then, is a Christian sacrament? In the language of the Prayer Book we define a sacrament as: "An outward and visible sign of an inward and spiritual grace." A sacrament is something through which God expresses Himself. It is a physical symbol through which He offers something to us. Through the correct use of the physical symbol, in its proper religious context, we believe that sacraments are effective "vehicles of spirit" or "means of grace."

A sacrament, then, is composed of a symbol and the spiritual reality behind the symbol. A symbol always points to some intangible, spiritual reality beyond itself. This can be seen clearly in the human sphere in such a simple symbol as our national flag. Our flag is something more than just stars and stripes of red, white, and blue bunting. It points beyond itself to the intangible spiritual virtues we call loyalty, patriotism, and devotion. Into its folds are woven the sacrifices which have gone to the making of a great democracy and free institutions. It is a symbol of such extraordinary psychological power and spiritual significance that men will gladly suffer and die for their flag. It creates a definite response in loyal hearts far transcending its intrinsic material fabric. If we believe that

"righteousness alone exalteth a nation," we can see at once how congruous it is to say this, our national flag, "exists to be the expression of God." Whether or not our flag shall become an increasingly effective symbol of such spiritual import and significance, will depend upon our interior attitudes, our value concepts, and the reality of our faith in God as Christian American citizens.

Just as there are grades of significance in God's expression of Himself in things, so there are grades of significance in our use of things; and the significance is proportionately increased as the symbol is one intimately related to and capable of being the means through which we express our innermost selves.

CONSIDER, for instance, the thing we call money. I need scarcely say that money is a tremendously important symbol. We think of it loosely and almost exclusively as a "medium of exchange" in the complicated social order in which we live. Money, we know, has the power of securing for us not only the sheer necessities of our existence, but also the cultural and esthetic enrichment and enlarging of our lives. But this thing we call money is something far more than this to a Christian. It is always a mark of intelligence to look at a thing and know what you are looking at. When, therefore, a Christian looks at a five-dollar bill he ought to see more than a pagan would see. It is something we have been given in exchange for the continuous giving of ourselves. We give ourselves in work with our bodies and our minds and we come to possess this thing—this symbol of ourselves. When, therefore, you have a five-dollar bill in your pocket there is a sacramental sense in which you have a part of a man in your pocket.

Well, then, what happens to your five-dollar bill? In a society organized as ours is, every economic force in the community is working to separate you from your five-dollar bill, with distressing persistence and all too startling speed. You will probably only possess it for a short time; "the butcher, the baker, the candlestick maker" will soon possess it. This symbol of yourself will soon change hands. You will use its power to buy things or services you require, and within the range of those things we describe as necessities you haven't much choice in the matter. The purposes for which it is used are predetermined up to a certain point. But beyond that point you can and you do constantly determine the direction in which you will use this power. You can take your five-dollar bill and go part way to hell or part way to heaven with it. And of this you may be certain, the direction in which you extend this power does not necessarily indicate how much you've got, but it inevitably indicates the sort of person you are. It is a spiritual barometer of your character.

It must not be felt that this sacramental way of looking at money lacks reality. It is the only true way. We Christians must learn to look at "things" in this way. Only so shall we come to understand the deep spiritual significance which always underlies the material. To a Christian there are no mere symbols. For us, as for our Lord, the lilies of the field and the stars in the heavens point beyond themselves to the God "by whom all things are made." Nor is this the sacra-

(Continued on page 336)

What Can We Do About It?

By Reynold E. Blight

Editor of the *Los Angeles Churchman*

FOR TWO DAYS we have pondered upon the missionary enterprise and the Church. It is taken for granted that there is a deplorable lack of interest in missionary affairs. We are told that missionary enthusiasm has reached the vanishing point. The question assigned to me to open the final discussion is, What can we do about it?

First, I think we ought to explore the causes for the decline in missionary enthusiasm.

The most potent reason, it appears to me, is the passing of the old missionary incentives. The old-time missionary rally remains in vivid memory. Returned missionaries in graphic and eloquent language told us of the horrible conditions prevailing in heathen lands. The resources of language were strained to portray the depths of depravity to which mankind had fallen in those far-distant lands.

It followed therefore that all heathendom was doomed. We still can hear the macabre accents of the popular missionary poem with its haunting refrain: "A million a day in China are dying without God!" Our dreams were terrified with the frightful picture of the uncounted millions cascading into hell: damned to all eternity!

There was a corollary to this appalling appeal, none the less appalling because it held a ray of hope—that the redemption of these vast multitudes was wholly dependent upon the interest and efforts of Christian people in Christian lands. By our lack of concern we were withholding the light from the nations that sat in darkness.

"Can we whose souls are lighted with wisdom from on high,
Can we to men benighted the lamp of life deny?"

That the eternal salvation of these helpless myriads was dependent upon the interest, the selfishness, the ignorance, the inertia of Christian people was a paralyzing thought. Little wonder the missionary enthusiasm of those days was shot through with morbidity and fanaticism. But it was a potent incentive.

This appeal that moved so mightily the older generation leaves the present generation cold. To our young people, hell is an outgrown superstition and the devil a bogey. The thought of God as an omnipotent autocrat dispensing terrible judgments arbitrarily and indiscriminately upon the ignorant and the helpless is so foreign to their ideas of fairness and justice that they are not interested in discussing it. They would just as soon argue with an ancient Phœnician come to life defending a belief in Moloch. Even in the days of Phillips Brooks there was a breaking away from the old, harsh dogmas. In his historic sermon on *The Mitigation of Theology* he speaks of the current "desire to escape from the severe, stricter, more formal, more exacting statements of truth and duty, and to lay hold of the gentler, more gracious, more spiritual, more indulgent representations of God and of what He asks of man." That trend in religious thinking discerned by the great-hearted Phillips Brooks has become a flood and has swept away the last vestiges of the old-time theology.

But as the fundamentalists of that time truly predicted, the

THIS PAPER read on June 16th at the missionary motive conference held under the auspices of the Forward Movement Commission at Berkeley, Calif., reviews the old missionary motives and the reasons for their failure to stir the present generation. But there is another, eternal, missionary motive, Mr. Blight points out.

acceptance of the gentler, more gracious conception of God has "ham-strung the missionary motive." The old appeal falls on deaf ears, and we have not yet tuned up the appeal to the new note.

The modern temper as a whole is inimical to foreign missions. The self-sacrificing enthusiasm and devotion that carries missionaries into the jungle and mountain fastness, and the interest that maintains their support from the home field, must partake of that spirit of eagerness that sets armies on the march and wins victories against terrific odds. It must be a flame of consecration that burns up in its holy fires all personal considerations of self-interest, of personal advantage, of comfort, career, family, all that the average man values as of supreme worth, that spirit that responds to the devastating challenge, "he that loveth father, mother, family, more than Me is not worthy of Me!" But this exultant spirit of self-sacrifice and conquest is utterly out of harmony with the prevalent mood of defeatism: a weak and contemptible spirit compounded of cynicism, nerve depletion, and spiritual anemia.

Speaking of the younger American writers of the last decade Dr. Canby, the editor of the *Saturday Review of Literature*, asserts:

"There is plenty of ego, but no confidence in this decade. They write like sensitive typewriters operated by forces outside of themselves. They are sometimes intensely subjective, but find nothing inward that does not shock, or confuse, or distress them. They have no standards, no faith, no certainties, and this after the war and the depression is natural, but also no faculty of resting upon an inner confidence in their own existence as a soul and mind, reflective, philosophical against fate, and capable of pleasure in being and thinking in despite of circumstances. They have a fierce passion for experience, but naturally no joy in life" (*Seven Years' Harvest*, p. 6).

THIS SPIRIT has invaded the Church and the passionate prayer of Knox: "O God, give me Scotland or I die!" is as alien to our modern Churchmen as the cry of the Crusaders: "It is the will of God!" The ecstatic boast of St. Paul, the greatest and most dynamic of all Christian missionaries, has no more meaning (generally speaking) for our people than the histrionic ravings of John McCullough. You recall the glowing words of the Great Apostle to the Gentiles:

"I was made a minister . . . that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God" (Ephesians 3: 7-9).

You can't expect a generation steeped in the soft, skeptical, Epicurean philosophies of our universities to generate the glorious enthusiasms that inspire men to go out to conquer the world. Alas, the call to heroism doesn't cause the quiver of an eyelash and our young people can scarcely repress a yawn when urged to enlist in Zion's war.

We must also take into account the changed attitude toward the so-called heathen religions. It is no longer possible to group

under one classification of abomination the voodooism of the African jungle and the lofty fire-symbolism of the Parsee, the crass demon-worship of the Mongol tribes and the Eight-fold Path of Enlightenment of the Buddha. Your man of today, even though he be but a dabbler in comparative religion, knows better. Of course he goes on to make a serious blunder. He compares the noble maxims of Confucius with the gross immoralities attributed to some Old Testament worthies, and wonders why we send missionaries to China! The superficial knowledge of other religions has bred that astonishing sentimentalism that loftily asserts that every religion is as good as every other "if only you are sincere"; that all roads lead to the top of the mountain, so it doesn't matter what road you take. This is a self-complacent broadmindedness that is very deceptive and leads the shallow thinker into strange absurdities. A well-known columnist recently, writing in a Western daily of wide circulation, called attention to the snake dance then being carried on by the Smoki Indians in Arizona, and in a moment of sentimental expansiveness delivered himself of this wild nonsense:

"After all 'God moves in a mysterious way His wonders to perform.' He is, we are told, in the burning bush and the babbling brook, why not then in the sinuous serpent, if, to the Smoki their Faith be so directed? . . . While the remnants of a great tribe turn to Him in the dance of 'the little brother' under an Arizona sun at Prescott the day after tomorrow in supplication for a bountiful harvest, thousands of well-dressed worshipers will drive in their horseless carriages to pews in beautiful cathedrals and stately churches to offer up their prayers for the same benefaction that Smoki 'heathen' seek. Only the ritual is different."

Now there is something fundamentally askew with a mind that cannot see any essential difference between a snake dance and the worship of a God of love, revealed in Jesus Christ; as this writer airily declaims: "only the ritual is different"! This confusion of thought is more or less general and in the effort to be "tolerant" and "broadminded" we have fallen victims of a sickly sentimentality that weakens all conviction and waters down the truth to a wishy-washy, easy-going indifference. And you can't make missionary enthusiasm out of that kind of material.

Of course there is a rational attitude toward other religions that gladly recognizes the good that is in them, that realizes that God has never left any of His children without witness. Canon Streeter's book, *The Buddha and the Christ*, being the Bampton Lectures of 1932, Rudolph Otto's work, *Mysticism East and West*, Evelyn Underhill's great book, *Worship*, and similar works, have gone far toward bringing about a better understanding of these non-Christian religions, can we go so far as to say, a better understanding between these great world religions and our own. Cuthbert Hall's lectures in India before great throngs of cultured Brahmins, who listened to him with rapt attention as he expounded Christianity, are an illustration of the new approach. Certainly the old-time missionary fervor made up largely of prejudice and unreasoning zeal could not flourish in such an atmosphere of understanding and sympathy. Somehow, out of this new spirit we must evoke the new incentive.

There is another spirit abroad in the land, apparently far removed from Church and religion, which nevertheless is profoundly affecting the missionary cause: it is the increasing spirit of insularity, born of fear. The resurgence of nationalism in Europe is one of the most significant phases of our contemporary civilization. This form of nationalism is violent and menacing, and repercussions are felt in this country. Here the

new nationalism takes rather a negative character. Seeing the nations of Europe rushing madly toward another war, America, shocked at the violence and passion, and fully resolved never again to become involved in another world cataclysm, is drawing the lines of protection around herself, is building up a mighty defensive armament, is gradually withdrawing from all vital contacts with other nations, is developing an attitude of armed neutrality, of aloofness from world affairs, and is raising the cry: "America for Americans and to perdition with all the rest of a crazy world!" For the moment I have nothing to say either for or against such an attitude. I am simply calling attention to it and urging that consciously or unconsciously this insularity tends to destroy sympathetic interest in the people of other lands. The vision of the brotherhood of man is little better than a mirage so long as we regard other nations with fear and hatred; and fear and hatred always go together. It is futile to talk about loving your neighbor so long as you think he is fashioning a bomb in his cellar with which he may blow up the neighborhood, including your home. Here again, I say you can't build missionary enthusiasm out of such materials.

There is a curious and doubtless rather salutary development from this new nationalism. While building up a wall to keep out the Goths and Vandals we are promoting great social reform movements within our borders. The wide-sweeping social enthusiasms that are turning upside down the social order are an outgrowth of this new spirit. We hear much of the "social gospel" and we are assured that these modern reforms are all implicit in the teachings of the Master. Whether this is true or not, the fact is it has captured the imagination of the Church, and humanitarian zeal that formerly found expression in missionary effect now is being articulated in social service and economic reforms.

I HAVE lingered too long exploring causes. Yet perhaps not. You cannot treat a disease intelligently until you have thoroughly diagnosed the condition of the patient. In the light of what I have said—and assuming the correctness of my diagnosis—let us grapple with the question—what shall we do?

It is obvious we must evoke new and compelling incentives. We must build our new missionary effort into the pattern of contemporary thinking. I like the declaration of the late Dr. S. Parkes Cadman when, in addressing a missionary rally, he said: "The pivotal conception of missionary enterprise is the conception of Christ as the eternal priest of humanity." There you have it in one incandescent sentence, in one glowing, illuminating phrase. "Christ, the eternal priest of humanity!" Catch a glimpse of that tremendous truth and missionary enthusiasm springs into being like the darkened world at the touch of the rising sun. It destroys like a stroke of lightning all our silly little prejudices, all our paralyzing fears and inhibitions, all our skepticisms and insularities. We see God, the Everlasting Father, forever loving and merciful, brooding in infinite compassion over His erring and wandering children, enveloping them in His tender affection, drawing them back to Himself. We see Christ as the priest eternal, bearing in His broken body the sins of the whole world, saving mankind by the heart-melting miracle of His sacrifice upon the Cross a grace forever renewed to the believer in the Holy Eucharist. We see the Holy Ghost as the indwelling Spirit, the ever-present comforter and guide for troubled, bewildered humanity. We see the Church as the extension of the Incarnation, in which we, as partakers of her divine life, have a tremendously significant part to play in the salvation of the world. We see humanity, see away beneath the trivial, meretricious, superficial distinc-

tions of color, caste, race, desperately smitten with the disease of sin, blinded by ignorance, passion, greed, deep-sunk in superstition and folly; and yet of infinite worth, as proved by the fact that to save this lost and fallen race, the "eternal priest of humanity" left His place at the right hand of the Father Almighty, took upon Himself the garments of weak and troubled flesh, and through His Cross and Passion brought healing and redemption. To declare that glad Gospel to all the world is the amazing privilege of the Church, a privilege available to everyone, the humblest, the poorest, the most obscure. There you have your new incentive, as old as the Gospel itself, the dynamic of missionary enterprise.

Our pitiable fears are swallowed up in the flaming desire to share this Gospel with all peoples. Our hearts are stirred by a tender sympathy for men of all races, are touched with a divine pity.

"Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,
Not that they serve, but have no gods to serve,
Not that they die, but that they die like sheep."

In nature, says Robert Fröst, "something there is that does not love a wall," and under the impact of this new spirit the walls erected by fear and prejudice fall like the walls of Jericho before the trumpets of Joshua. Our common humanity will vibrate to that splendid sentiment enunciated long ago by one accounted a heathen: "I am a man; nothing therefore that is human can be foreign to me!" Medical missionaries, teachers in schools, directors of industry, explorers, and preachers of the Word, servants of God all, seeking to lift men out of the mire of vice and delusion and set their feet upon a Rock; seeking to strike off the fetters of superstition and ignorance that they may become freemen enjoying the liberty wherewith Christ hath made us free. To the light vouchsafed to other people we bring the light given unto us, the Light of the World, in whose face is seen the glory as of the Father. As R. M. Wenley well says: "Christianity consists, not in a school of thought, even an ethical school, but in Christ's power to reproduce Himself in any man."

You see the whole power of the new incentive resides, not in clever and heavily financed propagandas, but in a renewed and inspired experience in the heart of the Christian believer. We know Christ as the priest eternal not in labored argument and keen intellectual perceptions but as an experience of the soul. Be the appeal never so eloquent, the argument never so adroit, there will be no response until the Christian who sits in the pew feels his heart warmed, his spirit energized by the renewing life within. Any exhortation to missionary effort as a duty, or as an institutional function, will fall flat. Missionary enterprise must be an overflowing of the soul, the exuberance of a glowing experience, the reflected glory of an inner vision irradiating the whole life.

The most compelling appeal for missionary effort will come not from the pulpit but from the Altar, where the communicant, his spiritual life vitalized by contact with his Risen Lord, is so overjoyed with the priceless experience that he will crave to share it with the whole world. He will rise from the Holy Communion with the cry upon his consecrated lips, a cry welling up from the depths of his very soul: "Woe is me if I preach not the Gospel."

What shall we do to arouse missionary fervor? Set the Church on fire with zeal for Christ, Christ the eternal priest of humanity!

A PROFOUND conviction raises a man above the feeling of ridicule.
—John Stuart Mill.

EVERYDAY RELIGION

Happiness

"Those people are happiest who most often and most clearly find that every common bush is afire with God."

—Francis Underhill.

I DON'T THINK we can create happiness. It has to be spontaneous to be real, and the harder one looks for it, the harder it is to find."

So wrote a friend to me in a letter one day. His words made me reflect upon how true it is that happiness, like a new friend, is a gift that just falls, as it were, out of the sky, perhaps all undeserved and probably at a time when it seems farthest away.

Happiness comes accidentally, yes, and, as Nathaniel Hawthorne suggests, it also comes incidentally. "Make it the object of pursuit, and it leads us a wild-goose chase, and is never attained."

Happiness is a delightful, mysterious visitor whose light rap sounds on our door at unexpected hours of night and day. But this ever-welcome guest's knock is most frequently heard when smiling, expectant residents anticipate his joyful visit.

Whatever it is that fills life high and full, it is not time, nor length of days, nor sum of possessions, nor the honors of the world. This we all know. What makes life something rich and bright and a thing we regretfully, nay often forcibly, surrender at the hour of death is the memory of those hours of sheer happiness when we held a star in our hands.

Moments such as these cannot be lived and then quickly forgotten. These happy moments, as near perfect as we have known, lend a tone and give a deep autumn color to all our after days, surrounding them in a fragrant atmosphere. Such days have a beginning, but never do they die.

We all should strive to have as much happiness in our life as we can. If it doesn't come readily, we should create it. For all the joy, all the careless, wind-free gaiety, and all the star-like hours we have enjoyed will be needed as a fortifying bulwark and as support when we encounter the darker hours of life. These happy moments remembered will brace and support us in hours of different color.

For continuing content and not for the happiness only of the present hour, the long-distance view of life is our best guide. "First and last things" distinguish themselves when we consider our lives as a whole. The long-distance view of life—we often find that wisdom is born on the summit of a hill: perspective lends us wisdom, and real values become vividly apparent beyond mistake.

The happiness of a man lies in discovering first in which direction God is going and then in changing one's own course and going along in the same direction with Him. "Happiness is neither within us only, nor without us; it is the union of ourselves with God."

A man can never know happiness who is not traveling the same highway as God. Going through life with such a Companion, the one sure and true and steady Companion every man may have for the asking, wraps a man's whole life in a mantle of harmonious living, and spreads a melody of music over all of his life. And where there is such deep harmony between a man and God, there is peace or unity and there is strength. And there glamor dwells: wherever we are at one, we come to life.

The Romance of the Pledge Card

(Continued from page 332)

mental way of looking at material things a mere survival of obscure and outmoded theological thinking. It is far otherwise. There was a time when matter was thought to be dead and brute. But the modern physicist has changed all that. He is fundamentally a sacramentarian. He's got to be. The logic of his thinking leaves him no other recourse. Clark-Maxwell, for instance, says, "We physicists are acquainted with matter only as that which may have energy communicated to it and which may in turn communicate energy to other matter." That is a profoundly sacramental statement. It renders real service to the Christian belief that the sacramental principle runs through all material things in the universe and this is why money may become such an intimate and holy thing.

By itself, your five-dollar bill is an insignificant symbol. By itself it can do you no harm nor good. It lies there in your pocket or in your hand awaiting the imprint of your personality which alone can determine the ends toward which its latent power will be directed. It is only as you express your heart's desire through this symbol of yourself that it becomes significant, for only then will it bear the mark of selfishness or generosity, greed or Christian charity. For these reasons the pledge cards of the Church bring to each of us a unique privilege. They tell us briefly of the needs and opportunities confronting the work of the kingdom of God. They are an "intelligence test" inviting us to look at money and realize what we are looking at. The modest request they make upon us is not a test of our financial, but of our spiritual, resources. They are a challenge to our capacity for justice and compassion and of our love and devotion to the "Body of Christ," which is His Church and of which we are all members.

MONEY is a sacred symbol. It is a material thing through which the energy of a man's personality may be communicated. It must be obvious to any Christian that God means us to use it as we would use any other power—as faithful stewards.

It is certain that most of you cannot possibly go to Alaska, or China, or elsewhere to work for the kingdom of God. Your vocation as a Christian is to do your duty in that state of life to which it pleases God to call you. But just because this is true, just because you can't go, others must. In what more practical and effective way then, save through our prayers for God's blessing upon the work of His Church, can we express our love and demonstrate the reality of our discipleship than by extending our personality through this outward and visible sign of ourselves that we call money?

Money is the symbol of our loyalty. It is the only symbol other than the symbols of our Lord Himself that we ever place upon God's Altar. By means of it you and I are permitted in some measure to give ourselves and to enter that stream of sacrificial service which alone is acceptable to God.

Let us always remember that when we come to the Altar to partake of His Life we pledge ourselves to share His tasks. He gives Himself for the redemption of the world. We must give ourselves for the building of His kingdom.

ACKNOWLEDGMENTS

CHURCH WAR RELIEF IN CHINA

Anonymous	\$25.00
C. R. W., Boston	5.00
	\$30.00

Alfred Newbery, Priest

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

AS I EMBARKED for home at Southampton my mail was handed me. In it I found a letter from Alfred Newbery, priest, asking for his letter dimissory to the Bishop of Massachusetts; and a cable from my Chicago office: "Newbery dead!" There, as I stood among crowds of strangers upon a moving tender going out to meet the incoming steamer which was to bear me home, I knew that Alfred Newbery was alive and speeding homeward to the Father with

"Calm and joy uprising in his soul
First fruit to him of his recompense
And heaven begun!"

Alive! Fr. Newbery was vibrant with life! His mind, swift, keen, penetrating, was alive. His words, clean, fresh, pungent, witty, edged with fire, were alive; his eyes, searching, twinkling, always brightly expressive, were alive; his mobile face, his lithe, active figure were quick with life; his spirit, grave yet joyous, serious yet abounding in human sympathy, and gifted with laughter, was alive. Wherever he went he communicated life more abundant. He had eternal life. And death is helpless against that!

How we hated to see him leave Chicago! And pleaded with him to the last to stay with us! And envied Boston which had lured him away from us! But we knew—we all knew that the only reason he left us was what he considered a high and imperative summons. He acted in this as in everything he did—conscientiously. And when we knew he was really going, then we rejoiced with the Church of the Advent, Boston, for we were confident he would bring to that important parish the gifts they needed in a rector. To be sure we chaffed him a little about it and no one laughed more heartily than he when we accused him of saying a new creed: "I believe in the Fatherhood of God, the brotherhood of man, and the neighborhood of Boston." Nevertheless we prophesied for him a great career in his new field. He had proved to us that a man can be a great parish priest and pastor and teacher and preacher and missionary and retreatant, and at the same time an expert leader in that science of social service which a great city demands.

It was not so to be.

He died a priest of the diocese of Chicago and rector-elect of the Church of the Advent, Boston. The diocese of Massachusetts and the diocese of Chicago stand together in the shadow of a great loss. The Advent, Boston, and the Atone-ment, Chicago, clasp hands in the agony of a common sorrow.

But as his old friend and neighbor and Bishop who owes to him a vast debt for his inspiring, loving, loyal friendship, I ask the privilege of recording in poor lame words the love I bore for him and the assurance which I joyfully hold that Alfred Newbery is today holding high converse with the pure elect and "with the intemperate energy of love" hastening to the feet of dear Emmanuel.

The Lord bless him and give him ever more light and life and joy.

The Lord comfort and support his wife and children and us whose love will follow him always.

HAVE a purpose in life, and, having it, throw into your work such strength of mind and muscle as God has given you.

—Carlyle.

Guns for Headaxes

What is Happening to Education in the Philippines

By the Rev. Harry Taylor Burke

Principal, All Saints' Boys' School, Bontoc, P. I.

IT IS LATE. The last bugle from the camp on the mountain has blown, the last prayers have been said, the boys are all asleep now, and only the murmur of the Chico river below the mission compound breaks the stillness of the night.

Bontoc is lovely. It is as it must have been a thousand years ago—no cars honking, no band playing—only quietness, strange quietness.

What will tomorrow bring? It will bring the hustle and bustle of civilization. It will bring again to this school, boys begging to be admitted as today did. It will bring again an answer that they cannot be accepted because there is no room. It will bring again tears to sad eyes as it did today.

In this vicinity the Episcopal Church maintains three educational centers for Igorots—St. James' school, Besao; mission schools of St. Mary the Virgin, Sagada; and the All Saints' schools of Bontoc. They can accommodate only a few hundred in a section that has thousands of children. In the past these schools have been devoted to training only the most promising children from our various stations. It has been impossible and unnecessary to try to reach all. During the "American occupation" public schools were established in all large villages and it was possible for most Igorots to attend school if they wanted to.

It has taken 30 years for the government and missions to inculcate into the mind of the local native the desire for an education. Now, as never before, children are coming to school without the use of force. On the threshold of the greatest opportunity that the Philippines has ever had to educate its wild people, a policy has been adopted that may prove to be one of the greatest blows that civilization has had to suffer in the history of the country. Under the suggestion of an American, this country has adopted a military program that is sapping the resources of a none-too-wealthy commonwealth.

Every school boy of 10 years of age or over must take military training. Every young man of 20 years of age must enter one of the numerous camps to take the training. Every school, both private and public, elementary, secondary, high, or university, must teach military training to its students at a great expense to the government. The system has so dug into the finances of the educational department that every school except one in the Bontoc district has either been closed or reduced to the first four grades. This one that has remained open (in the city of Bontoc) could not accommodate one-tenth of the pupils from these barrios even if it were possible for them to find a place to live.

The result to the mission is that our dormitories and schools are crowded. On a recent visit to Sagada, the writer was told by Mr. Hall Siddall, principal of the high school there, that their schools are crowded for space and they are turning boys and girls away every day who

are begging to be admitted. From Fr. Gowen, in Besao, comes the following tale of woe:

"We have been pretty well swamped. The largest number I vowed I would ever take was 75 and we have 90. We are gambling of course, on the many (we hope) who will leave. But there were so many applicants, and their entreaties were so moving, that I yielded to my better judgment. Ninety does not mean boarders; we have 40 boarders, and heaven knows how we are going to feed them! Miracles happened last year: I hope they happen again this year."

The same thing can be said of All Saints' Mission. Today two boys stood before my desk asking to be admitted into the dormitory. I explained to them that I had only enough food for the boys I already have and that I could take no more. Then I asked them if they could pay for their food; if so, I would take them. The older of the two boys answered, "No, Father, our parents are very poor and cannot help us. Our school is closed and we have no place to go except the mission." Then, as many others before them had been told, so were they, that there was no place for them.

As they went through the door the little one turned his face; I saw tears drop from his eyes. I was closing for him the door of education and civilization. One dollar and a half would feed one of these boys for a month, but because these two possessed only a dirty "G" string each and the body and soul God gave them, I had to see them suffer the disappointment of having what will probably be their last effort to receive an education come to naught.

THE GOVERNMENT has swamped us with an opportunity that we cannot meet. It isn't a question here of working 30 years to convert a few people, but it is one of taking care of the thousands who have been converted already and in trying in some way to help the thousands who are eager for an education and the knowledge of the kingdom of God.

The Fourth of July parade was lovely here. First there was the captain riding on a horse, then the band, the con-

(Continued on page 340)



THE AUTHOR AND STUDENTS AT ALL SAINTS' SCHOOL

The Nature of the Anglican Catholicism

By the Rt. Rev. Alfred W. F. Blunt, D. D.

Lord Bishop of Bradford, England

THERE ARE some Christian communions in which tradition exercises a dictatorship which deprives them of flexibility and renders them unaccommodating to any new idea, even when the new idea is true. There are other Christian bodies which attach to tradition but a very secondary importance; they disclaim all considerations of pedigree, and in consequence lack stability and sit loosely to old ideas, even when those old ideas are good. It is the peculiar characteristic of Anglicanism to seek to bring out of its treasure things new and old—the new standing on the shoulders of the old, the old affording precedent for the guidance of the new—and both fusing together into a body of truth and practice which has the virtues of gratitude to the past and of attentiveness to present and future. Its watchword is neither exclusively reverence for antiquity nor exclusively readiness for novelty. It strives to combine both: to reverence tradition, yet not so as to be blind to what is good in novelty; to be ready for novelty, but not so as to be unfaithful to what is sound in the traditional heritage. Its watchword, in short, is *development*. Its ruling passion is for truth. Its governing conviction is that God fulfils Himself in many ways and that the Holy Spirit has still new avenues down which to lead us.

The attempt has of course its own peculiar difficulties. It is never easy to be sure when a tradition has ceased to be valuable and has become merely the wielder of a dead hand, nor to be sure whether a novelty is an ephemeral phase or has the marks of a true development. It is as in a piece of music: an accidental may be a mere passing note which makes its impression for the moment, but the tune goes on after it in the same key; or it may introduce a real change of key, which modifies the whole structure of the tune. So with any novelty in thought, in religion, in custom; it is not always obvious at once what difference it has made. It may be a legitimate child of the old truth, carrying on, though in a new form, the tradition from which it springs, or it may be a cuckoo in the nest, destined to upset the true nestlings and then to fly away on its solitary business. It is not wise to be hastily dogmatic either as to what is a tradition of fundamental importance or as to what is a novelty of unimpeachable promise.

The Anglican attempt to pay regard to both new and old undoubtedly makes our course seem at times vacillating, while it exposes us to the sneers of the heady partisan, as well as to the more serious accusation of compromise, from those who do not realize the greatness of the experiment which Anglicanism is making, or the difficulties which must beset such an experiment when made by fallible men. Nor would any but the most biased Anglican declare that we have never made a mistake, that we have never trimmed our sails to what proved to be but a passing breeze of intellectual fashion, or held on our course in defiance of real shifts in the wind of truth.

The deistic tendency of English thought in the 18th century, the lack of sacramentalism in the beginning of the 19th, both mark periods when the Church seemed ready to pay undue deference to what was but a passing breeze; while the horror with which many regarded the geological discoveries of the

THIS ADDRESS, which was to be delivered by the Bishop of Bradford in Chicago, New York, and Washington, is published now because the illness of both the Bishop and his wife has made it necessary for them to give up their tour of the American continent. They will return to England as soon as their health permits.

mid-19th century, the panic into which they were thrown by the speculations of Darwin and the theory of evolution, the violent reassertion of Biblical Fundamentalism against the loosening of Christian foundations which was expected to follow on the acceptance of modern scientific ideas,

are instances of the Church's ability to bring in conservative prejudice to hinder the progress of new truth. It took time before we learned that deism and rationalism were scientifically inadequate to explain either life or knowledge, or that modern science had made no breach in the basis of Christianity.

But, in spite of mistakes which we have committed and criticism which we may have deserved, Anglicanism still holds to the program which it has pursued all through its history; and, so far as we can tell, its ideal is as much now to be the *via media* between old and new as it was when Cranmer or Laud ruled at Canterbury, or when Newman chose the phrase for description of the Anglican way.

There is in fact a mediating position which we occupy. Superficially it looks as if we were a half-way house between Protestantism and Catholicism: as if we were Catholic but less so than Rome, Protestant but not so wholeheartedly as some of the Protestant communions. We are often so repre-



Wide World Photo.

DR. BLUNT AND A YOUNG FRIEND

This well-known photograph of the Bishop of Bradford was taken upon the occasion of his dedicating a home for young children. It attained wide circulation in this country when the Bishop's address to his diocesan conference precipitated the controversy which resulted in the abdication of King Edward VIII.

sented, as "an episcopal Protestantism," or as "a Catholicism without the Papacy." Actually, the issue is not as to our respective views on ecclesiastical jurisdiction or theories of orders; but rather as to our attitudes to old and new in the story of the human relation to God. The fundamental characteristic of Anglicanism is not so much that it has bishops and yet does not have the Pope, as that it tries to look both backward and forward; that it acknowledges its debt to the past while it recognizes its responsibility to the present; that it knows that the past has much to teach, and that only on condition of not forgetting the lessons of the past can it do its duty properly in teaching the future. *We live for posterity, but we live on antiquity.*

THUS, on the one hand, we still hold to the Catholic essentials. These are, broadly, four in number. First, the conviction of the revelation of God given in Jesus Christ; that in Jesus Christ we see the Incarnation of the Son of God and not a mere display of human excellence; that he who has seen Christ has seen the Father; that, however we phrase it, in Christ is the divine way in which man is to walk, the divine truth revealed for man to accept, the divine life manifested for man to receive. Of this Anglicanism is as convinced as were those who framed the Creeds that we still repeat.

In England at least, no modernism which questions this conviction has any chance of acceptance. We are deeply distrustful of mere humanism; we do not believe that you can properly understand the nature and destiny of man except as you see him in his relation to God; and we are sure that God is needed by man both to explain life and to enable it to attain its full possibilities.

Second, it is a Catholic essential that in the Church of Christ is preserved the living power of the Holy Spirit, that in the ordered life of sacramental Churchmanship the grace of a real and living God is imparted to man, that God works through the fellowship of the Church, that the life of membership is the way of salvation for those who follow faithfully in it. This too is a ruling conviction of Anglicanism. That God can meet man in many ways we must gladly admit; but in the Church is His *covenanted* road of access to the heart of His people.

We shrink as a Church from any mere individualism. We believe that man's personality requires society for its education and sphere of expression. We do not believe that the soul that is alone with God has yet found the fulness of God or the fulness of its own potentiality. If God is a Father, no man can really find Him who does not find that brotherhood over which God presides.

And third, it is a Catholic essential that this continuity of internal grace in the Church is canalized and protected by continuity of external structure; that the apostolic faith is best preserved, and the apostolic sacraments are best safeguarded, within the framework of the apostolic ministry; that continuity of structure is the best guarantee for continuity of life. This is still as strong a conviction in modern Anglicanism as it was in that of the great Caroline divines, who declared that this form of ministry was the rightful heir to the function and charge exercised by the first apostles of the Lord Himself. We may be ready to be conciliatory to those who have renounced this form; but none of us would doubt its apostolic character or question its validity as the historic form of ministry handed down to us from the earliest Church.

Fourth, it is a Catholic essential to believe in the reality of divine grace. Of course none of us believes enough in it, or uses it enough; and no doubt we have our controversies as to

the methods by which it works. But that it does work, and that certainly through the channels of the sacramental ordinances of the historic Church that grace does reach us, is a fact to the certainty of which we hold unflinchingly.

These, then, are points of general acceptance in the Anglican communion; and they are all characteristic and entirely Catholic. Judged by them, our claim to be a branch of the Catholic Church is unimpeachable by any save one who accepts the modern form of the Roman claim.

So far, then, we look back to the Rock whence we are hewn, and seek neither to disown our pedigree nor to treat it lightly. We wish to dis sever ourselves from the apostolic Church neither by mutilation of the essentials of faith and order which it laid down, nor by adding to them either new doctrines or new grades of hierarchy as of equal necessity or obligation with those which the Catholic Church of the first centuries received.

In these respects antiquity is our guide. That which the early Church established as essential, the apostolic faith, the apostolic sacraments as the appointed channels of grace, and the apostolic ministry as the framework for the safeguarding of continuous grace, are the essentials to which we adhere.

ON THE other hand, we remember that we are living in modern and not in ancient times, that new truths have come to light, new problems arisen and old ones taken on a fresh aspect; that new circumstances have supervened; and that it is the Church's business, if it would bring out of its treasure things new as well as old, to be docile to the leading of the Holy Spirit in His effort to use us in these latter days as He used our forefathers in their time. Even a good custom can corrupt the world, if it be persisted in when the times have so altered as to rob it of applicability. Christianity must be adaptable to all the successive phases of human development; so adaptable as to serve and inspire the new times in which we live, as it served and inspired the old times in which it took its shape. We must recognize the new duties which the call of God lays on us, the new emphases which it necessitates, if we are to make our witness to the eternal truth of Christ comprehensible in the conditions of our own age.

This means no flighty modernism, ready to jettison the articles of the Christian faith in order to suit successive fashions. The *dernier cri* of intellectual modishness must not be mistaken for the last word of truth. It means rather a continual re-presentation of the spiritual truths which are the essence of the Christian Gospel, in such guise and under such forms as will bring its message home to the minds of those whom their own modern thinking may otherwise bemuse. It means learning to emphasize and expound the old facts—of the reality of God, of man's place as the child of God, of Christ as the Word of God, and the Church as the focus of His Spirit—in such wise as to commend them to the mind of the present generation. For such work, the guiding inspiration is not an intellectual curiosity for new things but a pastoral desire to make unchanging truths come home.

The conviction which governs us is that truth is always justified of her faithful disciples. Truth is one, but it has not only many facets but many ways of presentation. Any teacher knows the need for constant restatement in order to ensure that the truth which he himself knows shall be so fairly set out as to get over, unperverted, to those to whom he is speaking. The Church is a teaching Church. Teaching is not merely to recite facts and doctrines, to be accepted with unreflecting docility, but to recite them in such a way as to commend them to the intelligence, and to bring them home to the conscience,

of God's children in age after age. We lay no embargo on the search for truth in any direction. We offer our veriest fundamentals for examination at the bar of reason, sure that they will stand the test, however searchingly it may be applied. We hold our doctrines firmly; but we hold them in no doctrinaire spirit. We do not tell the world to accept them because they are ours, but because they are true. We are sure that, when properly explained, appraised, and understood, no new truth can shake or overturn the foundations on which our faith rests.

SUCH IS, as I read it, the character of that fascinating thing called Anglicanism. It is Catholic, for it holds the Catholic essentials; it is Protestant, because it rejects the Papal inhibitions. It is traditional, for it looks back to the past for the body of its Creed, for the great facts of the Christian revelation on which it is based. From the great march of the Church's history, it draws its precedents. It is modern, for it seeks ever to make this Creed and these facts tell with force in the minds of the modern age.

At times Anglicanism seems to be a bewildering attempt to conflate incompatibles. At times even the most devoted child of Anglicanism may confess to a feeling of irritation at its paradoxes and apparent inconsistencies. Why, asks the man who wants everything made easy for him, why not have everything cut and dried as Rome does? Or why not be ready to accept all novelty and to treat antiquity with cavalier neglect, as seems to be done by many forms of Protestantism? Must we forever appear to speak with two voices, and be exposed to flouting by both sides for doing so? Must we forever try to fuse the elements of old and new, when the fusion is so hard to accomplish and the proper relation between the two is so difficult to discern and to maintain? We cannot help being conscious of the difficulty of our position. The way of doctrinaire rigidity is easier, though not generally popular, at least in England. The way of modernist laxity is easier still, and wins the applause of the unthinking. On the one hand is the danger of evaporating the fundamental truths that are in the traditional deposit. On the other hand is the danger of spiritually fossilizing. There is always a headstrong modernism pulling us in one direction, and an unintelligent reactionism pulling us in the other. Are we forever to be the prey of these contending influences? Why not submit to one or to the other and have done with the uncertainties and perplexities of our middle way?

It was the great and wise Hooker who warned us that things which seem plain may be more plain than true. In the path which Anglicanism pursues, she is acting like a wise scribe, instructed unto the kingdom of heaven. She tries to balance old and new, authority and freedom, tradition and novelty; and, though the task is difficult, none the less it is the peculiar task which God has designed us to do. To shirk it will be to be unfaithful to our special commission from God.

We stand in Christendom for a non-Papal Catholicism—for the belief that the necessary antithesis of Protestantism is not Catholicism but Papalism; that Protestantism need not be merely individualistic, modernist, and humanist; that the wisest Protestantism is that which, while rejecting the claim of the Papacy to be the only and infallible fount of grace, of truth, and of authority, yet knows how to venerate the tradition which has been in all ages the spinal column of the Church's system. In standing for this we are making to the Christian religion a contribution which no other Christian communion in the world tries to make, or can make effectively. We are engaged on a bigger experiment for the building of

the City of God than any other communion has dared to tackle. We are trying, as no other Christian body is trying, to build a city which shall not be sectional but four-square. We have been recognized as the Bridge-Church, as the one Church which in any eventual reunion of Christendom is sure to hold the central position because in the days of Christian disunion it has held to the middle way. In recognition of this, we have a reward for all that we have had to bear in misunderstandings and sneers from without and disloyalty from within. "To be the Bridge-Church": it is a proud destiny which we owe to the wisdom and vision of our forefathers. Let us see to it that we are not unworthy to be their inheritors.

Anglicanism is one of the great species of the Christian genus—one of the great types of Catholic Church order. It suffers from weaknesses, some of which may be inherent in its system, but most of which are due to the immense demands which it makes on its adherents. It asks for an educated clergy and an intelligent laity. It offers us freedom and trusts us not to misuse it for license. It calls us to obedience but does not ask that this obedience be servile. It aims at being progressive without being iconoclastic, at revering tradition without becoming obscurantist. It is worthy of respect for the ideal which it pursues, of sympathy from its critics for the difficulties which that pursuit entails, of loyalty and pride from its children for the perseverance with which it holds fast to its profession.

Guns for Headaxes

(Continued from page 337)

stabulary, the new trainees, the military units from the various schools still open, and lastly, the governor riding in a nice car. The flags were beautiful, the music was stirring, the uniforms and guns glittered in the sun. The speeches were long, patriotic, and moving. This would have seemed perfect except that on the side lines stood crowds of boys and girls—little wild boys and girls mostly naked, who still will be wild, dirty, unhealthy, and illiterate 25 years from now because our government is using their school money to maintain the army. Yes, the parade was nice, but oh, how costly!

For over 30 years the mission has labored to do away with the instinct to kill, accumulated by centuries of tribal warfare, by first doing away with the causes and occasions for it. It has endeavored in its own circle to remove the roots and seeds of hatred by forming an atmosphere that makes this unthinkable. Yet we are having all of this returned to them in the name of civilization. The only difference is that they are taught to use guns instead of spears and headaxes; now they are taught to kill in hundreds and thousands instead of twos and threes; now they are taught that it is noble to die for country but a sin to die for the possession of a rice field. One hour my little boys kneel before the Altar of God in the Mass to receive the blessed Body and Blood of the sacrificed Saviour, the next finds them practising modern warfare with wooden guns—something they cannot understand. Yet in this confusion (and it must be that to them) they still seek enlightenment.

"O God, may the rhythmical movement of marching feet cease and 'bugles blow no more.'"

THE PURPOSE of social work is to unblock and to keep clear the channels of understanding within a person, between a person and his group, or between groups (such as employers, employes, and the public), and through these channels to favor the transfusion of the spirit and the power of God.

—Dr. Richard Clarke Cabot.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Dear But Maddening Man

PEDLAR'S PROGRESS: The Life of Bronson Alcott. By Odell Shepard. Little, Brown. Pp. xvii-546. \$3.75.

IT IS SAID of an American student at Oxford, a quarter of a century or more ago, that after a brief residence and a hasty observation, he tersely gave his judgment of the professors there as follows: "They're the queerest bunch of oddities you ever saw. They can't talk without screwing their faces into impossible shapes and twisting their legs around each other until you wonder how they keep their equilibrium. But—they've got the stuff; they know their dope."

Bronson Alcott lived in Boston and Cambridge when a nearer view of the social reformers and literary prophets would have led the despised "low brow" in much the same way, to think of them as eccentric, aloof, lost in mutual admiration, or self-admiration—insufferably self-sufficient, despite their culture intolerably provincial, and yet having "the stuff." Alcott was one of the oddest of them all.

The present biographer has given us an unforgettable portrait of the man who for a time came to be remembered chiefly as the father of Louisa M. Alcott and her *Little Women*. It is a portrait painted with many a loving touch; it is the result of an exhaustive search of every source of opinion or information; e.g., it has behind it the reading of 50 volumes of Alcott's diary, over five million words in penmanship not easily deciphered.

Born and brought up in a poor farming community; self-educated, so far as he had education; his first years spent as a "Yankee peddler" in the South; then a country schoolmaster, he was in truth a great man. He revolutionized educational methods and lived to see the end of the dark ages when children in school were treated as "young vipers." Emerson said of him that as pure intellect he had never seen his equal. Thoreau declared him (both were "peculiar") "the sanest man I have ever known."

"Inwardly," says Dr. Shepard, "he was a dissenter from all established authority and opinion." Turning a Unitarian, after a Congregational upbringing and a brief sojourning with Episcopalians, he turned once more—this time against the prosperous and conventional Unitarianism of Boston. Denying the deity of Jesus, he yet tried to follow Him with the devotion of a St. Francis of Assisi. He was an idealist and a dreamer. He saw a great deal of the wicked world and a large part of its wickedness escaped him. He never lost his boyish innocence; when he had spent three and a half years in the South, he left never having seen the ugly side of slavery. He was aghast when he heard Theodore Parker declare that there was prostitution in Boston! He walked through life, the center of controversy, as himself in a dreamland, striving for just the right expression of his thought; carrying on his famous "Conversations" always amazed that his delicate references to sex horrified the more decorous delicacy of the parents of his pupils, unbelievably gullible, and yet so gentle and trustful that one dead-beat who had "borrowed" his last ten dollars brought it back in shame-faced repentance.

He was, of course, a maddening person to live with—always in debt, giving away what he had in utter forgetfulness that it was a loan and not his own property; taking as "guests" a family of immigrants who left nothing behind them but a whole family of six Alcotts sick with smallpox, his best beloved daughter the victim of a like adventure in caring for a neighbor ill with scarlet fever. And in his poverty, with debts increasing and credit withheld, living, walking, teaching, as if the world owed him a living. For he was so sure of himself and of what truth came to him "in faith" and by "direct guidance" that he truly regarded himself as a messenger of the Eternal; yet so humble that he would go without his food to give it to poorer folk. So sure was he that his way was the only way to "follow Jesus" that he substituted for the birch rod as applied to his pupils the use of the same rod with which the child would beat the teacher, and his daughters, when naughty, were punished by being forbidden to help their mother that day with the housework!

Yet always he was greatly beloved—his wife worked to pay his debts; his daughter used the earnings from her writing to

keep him free and undisturbed for his work, and died only two days after he had passed into silence—to keep on talking even then, perhaps; for, as Shepard says—and loved him as he wrote it—"Alcott's view of heaven was to sit forever in slippers ease in some celestial summer house, sharing views with all newcomers."

That sentence is a mere hint of the delight that awaits anyone who reads this delightful book about a dear but maddening man.

CHARLES FISKE.

A Book of a Noble Spirit and a Great Mind

THE MEANING OF HISTORY. By Nicolas Berdyaev. Scribners. \$3.00.

IT MUST be said at the outset that this is a difficult book. The title gives fair warning of hard going, and the name of the author suggests the dark melancholy of the Russian temperament and experience which is not always easy for us of the West to understand. Both of these intimations are faithfully fulfilled by the book itself.

With these forewarnings we tackle the subject matter of the book. The first thing that we want to know is the attitude of the writer toward history and its value. History—what happens every day—does it have any permanent significance or is it as purely transient as a dream? Does it get anywhere or does it just go around in circles? Is the daily program of activity more like a march or a merry-go-round? Here the author leaves us in no doubt. Although what-happens-every-day is not all there is in the life of man—for there is a "celestial" as well as a "terrestrial" history—nevertheless, what happens here is a disclosure of what is eternally there. The historical process is, according to Berdyaev, charged with divine energy and, what is more, *moves* toward the divine goal: "History is neither merely the scum of the world process nor the loss of all association with the roots of being; it forms a necessary part of eternity and of the drama that is fulfilled in it. History is the result of a deep interaction between eternity and time; it is the incessant eruption of eternity into time."

The next question is this: What is the theme of history? Can there be discovered any consistent pattern to which the historical process has conformed itself? Berdyaev replies that the theme of history is "the relation of the human spirit and its destiny to nature." And this theme he finds developed in three major symphonic movements. The first is man immersed in nature. So was pagan man immersed and his religion was an animistic one of sticks and stones inhabited by spirits. The second is man against nature and its elements and forces. So was the medieval Christian arrayed against the world, and his religion was a supreme renunciation, whether he were a knight or a monk. The third movement is man over nature. So is modern man conqueror of the natural world, harnessing its forces and using its powers. And his religion is the sacrifice of human freedom and dignity upon the altar of a machine.

Throughout this development of the main theme Berdyaev skillfully elaborates the counter-themes and secondary motifs: the destiny of the Jews, the end of the renaissance, the significance of the Reformation, the crisis of Humanism, the genesis of Socialism. All these mighty movements of history contribute further to the climax of the historical process when all that man can freely do finally fails before the absolute judgments of God.

This, then, is the meaning of history—that it fails. And yet the failure does not imply that it is meaningless, for "it is only the experience of historical failure itself that has proved fruitful, in the sense that the consciousness of humanity has thereby been increased."

Indeed it is in this very failure that the significance of the whole historical process finally lies. It is when man sees and knows that his highest earthly ideals can never be realized upon earth that he turns to his true center—God.

We put down such a book knowing that we have been in touch with a noble spirit and a great mind. But our own minds are left

wrestling with questions which the book has raised. What of its pessimism, for example? Granted the fact of tragedy in life, is it not to overstate the case to say that "none of the problems of any given historical epoch whatsoever has been solved, no aims attained, no hopes realized?" And is the way of the modern man necessarily a return to the renunciation of what Berdyaev calls the "new middle ages"? When we have granted that the trained and disciplined spirit of the middle ages was the spring and source of the renaissance art, we have still to ask the question whether or not the medieval way of "man against nature" was not partly responsible for the corruption which lay buried at the heart of renaissance culture. Furthermore, granting that history is inevitably a failure, is not the failure of a great historical progression of fact not merely the confrontation of man by the terrible judgments of God, but also the release of new life and power into the process of events, and does not such a divine crisis judge the historical process as unworthy and incomplete, but also redeem it as valuable in the sight of God? And is not the greatest of such historical failures the Cross and the redemption which followed from it the supreme demonstration of the worth of the historical, created order in its own right?

Such questions and many others like them are the healthy result of the impact of the sober, mature, and tragic mind of Russia upon the more adolescent and optimistic mind of America.

THEODORE P. FERRIS.

Excellent Teaching for First Communicants

CONFIRMED IN THIS FAITH. By Ronald Sinclair. With foreword by the Bishop of Guildford. Morehouse. Pp. 127. \$1.00.

THE AUTHOR in his preface tells us that his book was written to put into permanent form the teaching he is accustomed to give to his Confirmation candidates—and excellent teaching it is. It gives the essentials of the Catholic faith in a devotional manner, with an underlying regard to the questions and problems that young people must face later. Stress is laid upon the relationship of the soul both to Christ as the Head of the mystical body, His Church, and as the Friend and Companion of the soul. The place of the sacramental idea in all life and the corresponding importance of the sacraments in the Christian life are duly emphasized. One criticism may be offered. It seems unwise to suggest the possible need of dispensation from the fast before Communion. Experience shows that in normal cases the faintness which may occur at a First Communion, possibly from emotion, need not become habitual.

M. M.

Memory

MEMORY is the cloister of the soul. Within its sacred precincts are precious treasures gathered far and wide, to which we may return again and again for our enjoyment. Here may be found the fragment of some inspired poem, a word of wisdom gleaned from ancient sage, some haunting strain of soul-inspiring music. Here are pictures, too, and what pictures they are—the family circle on a winter's evening, the place of plighted troth, the never-to-be-forgotten scene beside a quiet brook or in some wooded glen where God became as real as life itself and love revived our drooping faith. Then there are works of art—a mother's selfless devotion, an understanding friendship, the pure guilelessness in children's trusting eyes. We can never lose what life has brought to us, and when something noble is realized it is not only a pleasure of the moment, but an enduring possession. Each day we are making our collection for the cloistered halls of memory. What shall we find in the years to come in our many wanderings there?

—A. G. W.

LORD, I ask not full radiance here,
Only to know that Thou art near;
Only a gleam from the gate ajar;
Only a bright and shining star
To cheer me on my lonely way;
A tender whisper from above
To tell me "God is Love."

SALLIE MARTIN BUCKLE.

CHURCH MUSIC

Rev. John W. Norris, Editor

Wedding Music

IN A LETTER published in the correspondence columns of THE LIVING CHURCH for August 7th, John N. Brown, of Winsted, Conn., suggests that the arguments offered against the traditional wedding marches are based on the wrong premises, since music can be judged only as appropriate or inappropriate. If Mr. Brown had read all of the articles he would have discovered that this was the premise upon which the arguments were started.

Music, he says, can be neither sacred nor secular *per se*. This is of course true, just as everything connected with a church is neither sacred nor secular in itself. The Bible is held to be a sacred book, but only for what it contains, and not because it consists of paper, covers, printing, and binding. The Altar in a Church, be it wood or stone, is not sacred because it is wood or stone but because it has been consecrated to a particular function.

Music, therefore, which may be devotional in character, which is lacking in triviality and aids in the conduct of public worship, may be well called sacred if it is consecrated to a particular purpose; while that which is lacking in devotion—which is operatic in character or has triviality of rhythm or harmony, may well be called secular. Loss of character may be sustained by bad companionship. Music which is popular in character and style is inappropriate for public worship. Music which is operatic in fact or in character is not suitable for public worship. My argument was that the familiar wedding marches are operatic in character and because of the growing familiarity of the public with these operas are losing their suitability for Church services.

More seriously, however, do I object to Mr. Brown's statement that "the wedding march, when it precedes the ceremony, is not a part of the marriage sacrament; neither is the march that speeds the departure of the bridal party, which merely serves as a musical doormat." I agree that the music is not part of the rite. As in all the services of the Church, music is unessential to the conduct of a service. If music is to be used, then it must be of such a nature that it will direct the minds of the worshipers toward God. Failure to do this is to violate the whole purpose of music in the service, whether it be the marriage service or the Eucharist.

Does Lohengrin do this? Is it not more probable that as the opening chords of this march are sounded upon the organ the minds of the congregation are directed toward "Here comes the bride," rather than toward the thought that "we are gathered together here in the sight of God"? The use of sentimental ballads before the service is objectionable upon exactly the same grounds, that they turn the minds of the hearers to thoughts of earthly, rather than heavenly, love.

There is no place in the services of the Church for a musical doormat. Better eliminate the music entirely than to acknowledge that its only value is to get the bridal couple out of the church. It were better that they departed, along with the congregation, with the words of the blessing in their ears, than to have them driven out of mind.

The attitude expressed by Mr. Brown is that held by so many clergy and laity. It is the attitude that has resulted in the widespread carelessness in the use of music in the Church services.

NEWS OF THE CHURCH

Bishop of Southern Virginia to Resign

Bishop Thomson to Retire Because of Ill Health; Rev. N. E. Taylor Appointed Archdeacon

NORFOLK, VA.—At a recent meeting of the standing committee of the diocese of Southern Virginia, the president, the Rev. J. K. M. Lee, was authorized to issue the following statement to the clergy of the diocese and to the press:

"The Rt. Rev. Arthur Conover Thomson, D.D., Bishop of Southern Virginia, has sent his resignation to the House of Bishops because of the state of his health."

At the same meeting approval was given to the appointment by Bishop Thomson of the Rev. Norman E. Taylor, diocesan executive secretary, to the office of Archdeacon.

The Bishop and Mrs. Thomson have left Portsmouth for Florida for rest and recuperation.

Bishop Thomson was born in Fredericksburg, Va. His father, the Ven. Elliot Thomson, for 60 years a missionary to China, was also born there.

The Bishop spent his early life near Shanghai but returned to the United States to attend Cheltenham Military Academy near Philadelphia. Afterward he attended the University of Pennsylvania and the Theological Seminary at Alexandria, graduating in 1893 at the age of 22. He received the degree of Doctor of Divinity from the seminary in 1915.

Bishop Thomson was ordained deacon at graduation and priest in 1895. His first charge, taken the year of graduation, was as rector of St. John's Church, Tappahannock. He remained there three years. He went from there to the Church of the Resurrection, Cincinnati, returning to his native state in 1899 to become rector of Trinity Church, Portsmouth. He was a deputy to the General Conventions of 1913 and 1916.

A year before Bishop Thomson completed his work in Alexandria the diocese of Southern Virginia was formed. Bishop A. M. Randolph was the first Bishop and he was followed by Bishop Tucker. On September 27, 1917, Bishop Thomson was consecrated as Suffragan Bishop. He was elected Coadjutor in 1919, and his elevation to his present office came in 1930 after Bishop Tucker's death.

He has oversight of 130 parishes and missions, of which 30 are Colored. Although residing in Portsmouth, Bishop Thomson maintains diocesan offices in Norfolk, from which he supervises diocesan work in addition to his visitations in its 30 counties having an area of 12,094 square miles and a communicant list of 13,500.

An Important Theme

As a part of the Church training institute to be held in Cincinnati at the time of the sessions of General Convention there will be a conference of diocesan treasurers, Church program treasurers, and others interested in Church finance.

The agenda of these conferences includes subjects suggested from the field. Among these is the very interesting and important theme, Regular Monthly Payments on Pledges.

The statement of amounts received to September 1st for credit on the expectations of the general Church shows the need of increased regularity in payments.

This is the record at the close of the eighth month:

Number of dioceses and districts	99
Number paying 100% or more of the amount due after allowing one month for collection	44
Percentage of amount due actually paid	86.1%
Percentage of amount pledged for the year paid to date	49.5%

In the last third of the year we must collect over one-half of the money promised.

The next report to be issued on October 1st will be released just prior to General Convention. We pray that it may be a better one.

Faithfully yours,
LEWIS B. FRANKLIN,
Treasurer.

New York.

Name Cathedral Crypt in Honor of Bishop Morris

ANCON, C. Z.—Bishop Morris Hall will now be the proper name of the undercroft or crypt of the Cathedral of St. Luke, Ancon, by vote of the cathedral chapter on August 30th.

This action was taken with the permission of Dr. Morris, who is now Bishop of Louisiana, but who was for 10 years the first resident Bishop of the Episcopal Church in the district of the Panama Canal Zone. His name will now be attached permanently to the cathedral, which was built under his leadership and first opened for worship on Easter Day, 1923.

Bishop Morris Hall will continue to be used for the meetings of the various cathedral organizations, especially the church school.

Convention Switchboard

Number to be MAin 5000

CINCINNATI—Beginning September 27th, the phone number of the General Convention switchboard will be MAin 5000, it is announced.

Support Promised to China Missionaries

Officers of Council Express Belief Home Church Will Aid War Area Workers; Bishop Roots Reports

New York—Bishop Roots has cabled the Foreign Missions Department that Bishop Gilman sailed on the 29th. It is assumed that his boat was the S. S. "President McKinley" from Hongkong.

NEW YORK—Full support by the Church at home was promised to the Church workers in Chinese war areas by the officers of the National Council, meeting here at the call of the Presiding Bishop to determine what provision should be made for members of the American Church mission in China and what instructions should be cabled to authorities there.

The officers cabled to the diocese of Shanghai that the few remaining American representatives of the Church in that district are at liberty now to leave at the expense of the home Church and that missionaries now outside that area should not return to Shanghai district.

The Church meanwhile will become responsible also for Chinese workers continuing at their posts. Further instructions have been sent to the missionaries in the interior, most of whom are at present at Kuling, not far from Hankow, that married women and their children be at once evacuated and that unmarried teachers and nurses be moved at the discretion of the bishops.

EXPECT RESPONSE TO APPEALS

The Church in this country has for a century sponsored and fostered the work of fellow Christians in China. The belief was expressed that it will feel the responsibility of the present crisis and will respond to appeals for immediate relief and for some rehabilitation of the inevitable damages and losses incurred. To give assurance of this attitude the officers accompanied their instructions with a message that the Church has deeply at heart the sufferings and anxieties of Chinese fellow Christians and that the American Church will make every effort in support of the sister Church of China.

HANKOW MISSIONARIES SAFE

Dr. John W. Wood, executive secretary of the Foreign Missions Department, has made public the following letter received from Bishop Roots of Hankow:

"Kuling, August 16, 1937.

"Dear Wood: Your telegram reading 'Friends anxious. How does situation affect missionaries? Do you advise return missionaries from furlough?' was forwarded from Hankow and reached me here the 14th. I consulted Bishop Gilman as well as other



SCHERESCHEWSKY HALL, ST. JOHN'S UNIVERSITY

St. John's is the present quarters of St. Luke's Hospital. A shell recently fell directly in front of this building, which is named after the founder of the university and third Bishop of Shanghai.

members of the staff who are here and we all agreed on the cable which I am sending this morning as follows:

"Missionaries safe though some are marooned outside Central China. Anticipate whole staff needed in emergency opportunities and regular work. Higgins come."

"It did not seem necessary to give more detail about the whereabouts of the staff at the moment.

LOCATION OF MISSIONARIES

"Miss Tomlin, Miss Gosline, and the Garretts are in Peiping. Patty Sherman was in Peitaiho with my daughter Frances but stayed on in Peitaiho and may now be on her way from Chinwangtao to Shanghai. We do not know whether her steamer would be able to land her at Shanghai or not. Frances was fortunate in getting a steamer from Chinwangtao August 2d, which landed her in Shanghai the 7th, and she reached Kuling August 11th just before communications were seriously interrupted. Mr. Miller and Mr. Shipman are en route from Chungking to Hankow.

"Miss Jacob, Mr. Forster, and Miss Johnson are apparently still in Peitaiho. The Whistons and Bergaminis and Mrs. Olsson are in Kikungshan, though Mr. Bergamini spends most of his time in Wuchang. Mr. Olsson has not notified me of his whereabouts. Mr. Whiston was to preach in Hankow August 15th.

"Miss Coral Clark is in Wuchang, having come back from Canton early so as to be on hand in case the railway was interrupted. Miss Cox returned from Kuling to Wuchang a few days ago. John Coe is also in Wuchang as are Sisters Geraldine and Eunice.

WORKERS IN KULING

"In Kuling are the Kemps, Mrs. Miller, Maslins, several Rootses, Browns, Mrs. Tyng, and two daughters. Mr. Tyng left yesterday for Changsha with his two sons, Billy and Franklin, en route via Canton-Hankow railway, hoping to get a steamer for America from Hongkong so that Billy will not be too late for Harvard. Also in Kuling are Miss Reiley, Mother Ursula, Sisters Isabel and Augusta, Bishop Gilman (the Hutchinses are staying with him), and Miss Couch.

"Unless conditions grow worse in Wuhan several of those in Kuling will soon be returning to their posts—among them Miss Reiley, the Maslins, and Miss Couch.

"The Rev. E. L. Souder and Deaconess Riebe are in Ichang.

"Miss Dexter is in Manila and expects to be in Hankow in early September.

"Deaconess Clark wrote July 16th from the Singapore region that she expected to be in Hankow August 14th. She may have landed in Hongkong and gone to Hankow by rail. "Conditions in Hankow and Wuchang have been reported quiet.

"I am now planning to return to Hankow leaving here August 23d and may possibly go earlier. Logan expects to go with me but to leave his family in Kuling for the time being.

SEES CHIANG KAI-SHEK

"Kuling seems to be as likely to be quiet and safe as any other place in China although last night airplanes were heard and the police requested us to dim our lights. I saw Generalissimo Chiang on the road here in Kuling on August 10th. He looked tired but was erect as usual and greeted me most cordially with a smile. Madame Chiang was here at the same time. The Generalissimo went down hill the next day and the Madame the day after.

"Bishop Gilman plans to leave here in a day or two, and take the train Friday morning, the 20th, from Wuchang, so as to catch the S. S. *President McKinley* in Hongkong about the 28th.

"(Rt. Rev.) LOGAN H. ROOTS."

Bishop Stewart to Speak at Chicago Sunday Evening Club

CHICAGO—Bishop Stewart will open the 1937 to 1938 season of the Chicago Sunday evening club, on October 3d, according to announcement by Clifford Barnes, president. He will take the place of the Bishop of Bradford, who was scheduled to speak that night.

The Sunday evening club is an undenominational organization which for many years has held services each Sunday night during the winter season in Orchestra Hall in downtown Chicago. Many of the world's leading figures, in religion and outside, have appeared on the program. Prominent Chicago business men are sponsors of the club, which each week fills Orchestra Hall to capacity, attracting about 2,500.

Evacuation of China Hospital Described

Shanghai Treasurer Notes "Most Commendable" Calmness in Move From St. Luke's to St. John's

By P. C. GILMORE

Treasurer, District of Shanghai

SHANGHAI—Fighting actually began here in the afternoon of the 13th, and we had already made preparations to evacuate St. Luke's Hospital first thing Saturday morning (August 14th). We did not see that anything was to be gained by holding on until the last moment as was done in 1932, because in the event of trouble Hongkew becomes a closed area as far as Chinese are concerned.

In the middle of the evacuation on Saturday morning the Chinese attempted to bomb the Japanese flagship alongside the wharf by the Japanese Consulate. The bomb actually fell on Hunt's wharf just beyond, doing, I believe, considerable damage and causing casualties both foreign and Chinese.

PANIC-STRICKEN CROWDS

The cruiser started anti-aircraft fire, and from my office, not having heard any plane overhead, we could only assume that the Chinese had made a rapid advance and that fighting was moving right into Hongkew. There were panic-stricken crowds rushing up Seward road and Broadway such as I have never seen in my life before.

It was not any mere matter of refugees pouring in, but of the streets being absolutely packed with people who were fighting each other to get to the Garden bridge over Soochow creek just a little quicker.

I at once closed up the office and told the staff to get into the settlement south of the creek, while I endeavored to get my car round to the hospital to help them. This was impossible, but I finally managed to fight my way there on foot. The evacuation was being continued and a most commendable spirit of calmness was being shown by all the members of the staff.

NONE HURT IN EVACUATING

We finally evacuated all the patients and later all necessary stores and equipment safely, though on a subsequent day a bomb fell within 100 yards of the hospital while Dr. McCracken and Miss Lambertton were there.

I have made several visits back to the office and have got everything required to carry on for the present, and I have my clerks working in my own house on the St. Luke's residence compound on Jessfield road. Hongkew has been absolutely cleared of everyone except the Japanese, and the sub-agency of the Hongkong-Shanghai bank has been closed. South of the creek all the offices and the customs, etc., are closed, except for emergency work which has to be done. The British consulate has moved to the south end of the Bund and the Hongkong-Shanghai bank's main office

(Continued on page 350)

Advocate Change in Church Fiscal Year

Period From July 1st to June 30th Commended in Pamphlet Giving Views of Tennessee Convention

NASHVILLE, TENN.—Change of the fiscal year of the Church so that it shall run from July 1st to June 30th instead of from January 1st to December 31st is recommended in a pamphlet published with the consent of the Tennessee diocesan convention.

The 1937 convention by unanimous vote memorialized General Convention to make this change. An earlier convention memorialized the 1934 General Convention on behalf of the change, but the House of Bishops voted that it would be inexpedient and the House of Deputies concurred without debate.

Expressing the belief that the Convention should at least study the proposal, the pamphlet lists some of the arguments for it.

"The year beginning January 1st is perhaps the most highly artificial of all the 'years' we know," the pamphlet declares. "It is not 'in gear' with the stars or with the seasons, with our school terms, or with our normal periods of business activity, secular or ecclesiastical.

"The Department of Religious Education of the National Council does not, even now, use the canonical fiscal year for the reporting of at least two of its national offerings: the Little Helpers' and the Birthday Thank Offerings. It uses a year ending June 30th; precisely what Tennessee suggests as a fiscal year for all purposes."

The pamphlet also mentions other considerations: the decrease in parochial activities during the summer months; the advantage to diocesan conventions of meeting a short time before the beginning of the fiscal year for which they set the budget instead of a long time before, as the spring conventions do now, or after the year is actually under way, as January conventions do; the shifting of the Every Member Canvass to the Epiphany season when missionary emphasis is strong.

The pamphlet closes:

"There would be, of course, many details to work out; but we of Tennessee do feel that our proposal offers distinct advantages, and that it merits at least a careful consideration and study, perhaps by a joint committee of General Convention and National Council, to report in 1940."

Lexington Church to Mark Centennial

MAYSVILLE, KY.—The Church of the Nativity, of which the Rev. H. R. Ziegler is rector, will celebrate the 100th anniversary of its founding with a series of services and meetings from October 15th to 17th. The building and the parish house are being redecorated, and extensive plans are being made with the hope that visitors to General Convention will travel the short distance up the Ohio river to the celebration.

New "Church of the Air"

Broadcast October 10th

NEW YORK—First in the new series of Episcopal "Church of the Air" broadcasts will be the address by the Rev. Dr. ZeBarney Thorne Phillips, speaking on General Convention from Cincinnati on Sunday, October 10th, at 10 A.M. Eastern Standard time, over WKRC. Dr. Phillips is for the fourth time chairman of the House of Deputies. He is rector of Epiphany Church, Washington, and chaplain of the United States Senate.

Pre-Convention Program Arranged by Chicagoans

CHICAGO—A three-day pre-General Convention program has been arranged in Chicago by Bishop Stewart, the Church club, and the Woman's Auxiliary. The program will open October 3d, when visiting preachers will appear in a number of local churches. Bishops and clergy on their way to Cincinnati have been asked to participate in this program, which is part of the missionary educational program arranged by the diocese.

On October 4th, the Church club will give a complimentary dinner to bishops, deputies, and Auxiliary delegates from outside the diocese. Bishop Stewart and Bishop Dagwell of Oregon will be among the speakers.

A sightseeing trip is being arranged for the morning of October 5th, with departure for Cincinnati at 1 P.M. on a special train.

Nashotah House Alumni Dinner

NASHOTAH, WIS.—The dinner of the alumni and friends of Nashotah House at General Convention will be held in the Hotel Gibson, Cincinnati, at 6:30 on Monday, October 11th. The Rev. A. W. Cooke of Springfield, Ohio, is in charge of the arrangements.

1940 General Convention

Invited to Houston, Tex.

HOUSTON, TEX.—The diocese of Texas has entered its invitation to the 1940 General Convention to meet in Houston, Bishop Quin announces. Meeting last January, the annual convention of the diocese voted enthusiastically for the invitation.

In extending the invitation, Bishop Quin declared:

"We have an auditorium with accommodations for 18,000 people in one room, another one that will accommodate about 3,000, and several small rooms that will take care of some 600 to 1,000 people all under one roof and in an air-cooled building."

The Bishop neglected to state that October was the best month of the year in his see city, as have the other bishops who have issued invitations.

Convention Program Policy is Explained

"We do not Censor or Advise," Says Bishop Hobson; Cincinnati CLID Head Answers Bishop Manning

CINCINNATI—Failure to differentiate between the official and unofficial phases of the Church's General Convention program has resulted in some confusion in the minds of certain persons, according to Bishop Hobson of Southern Ohio. The Convention opens October 6th in Cincinnati.

[It was generally conceded that Bishop Hobson referred to Bishop Manning's recent letter to the Church and secular press objecting to the listing of the Church League for Industrial Democracy on the official General Convention program.]

"As hosts of Convention, we provide meeting places for the official and unofficial organizations and groups wishing to hold meetings during General Convention," said Bishop Hobson.

"Believing in free speech, we do not censor or advise as to the program or choice of speakers.

STATUS MADE CLEAR

"We are making absolutely clear in the program what are the actual official meetings of Convention. In the tentative program, page 7, we made these introductory remarks:

"In accord with the Constitution, the official sessions of General Convention are, therefore, those held by the two Houses, and such services or meetings as the two Houses may officially designate. Hundreds of other meetings are held during the days when General Convention is in session.

"The departments of the National Council; the Woman's Auxiliary; the various official organizations of the Church, together with a number of other groups having no such connection, rightly take advantage of the opportunity to bring their work and programs before those gathered at Convention, and through them before the whole Church. The contribution is invaluable.

"It must be borne in mind, however, that while the opinions expressed and the action taken at these meetings may be of importance, the Church takes official action and expresses official opinion only in the actual sessions of the two Houses of General Convention."

CLID LEADER RESPONDS

Stanley Matthews, president of the Cincinnati chapter of the CLID, has published the following statement in response to Bishop Manning's criticism:

"While the actual details and speakers for the noonday meetings during the General Convention were arranged by members of the national organization, the Cincinnati chapter of the Church League for Industrial Democracy has of course cooperated with them and with the Convention management in securing these speakers a place on the program. It seems to me that the foreword printed on the program definitely stating what does and what does not constitute official action by the Convention should absolve the Convention management of any criticism or responsibility for the presence of these speakers on the program.

"On the other hand, the Episcopal Church
(Continued on page 354)



COLONIAL CHURCH RESTORED

After extended research, Caroline Church of Brookhaven, Setauket, L. I., has been restored to its appearance in Colonial times. Intimately connected with the early history of the Episcopal Church in America, it was served by the SPG and by such characters as the Rev. Charles Seabury, son of the first American Bishop, and the Rev. William Adams, who with Breck founded Nashotah House.

Home Study Courses are Announced by Cathedral

WASHINGTON—The following home study courses in Holy Scripture are offered by Washington Cathedral for the autumn and winter of 1937 and 1938, registrations closing on October 8th:

The New Testament in the Church, by the Rev. C. S. Abbott, vicar of the Chapel of the Good Shepherd; the Consecutive Teaching of the Collects, Epistles, and Gospels of the Christian Year, from Pentecost to Advent, by the Rev. Arthur B. Rudd, rector of Christ Church, Rockville, Md.; and Christian Doctrine, by the Rev. Mr. Gibson.

The fee for the courses is \$1.00, to cover the cost of postage and preparing the studies. Registrations, with fees included, or requests for information, are in care of the director of studies, the Rev. Robert J. Gibson, Accokeek, Md., or the Society for the Home Study of Holy Scripture, care of Washington Cathedral library.

The Rev. Dr. William S. Bishop, who had been director of studies for the Society for the Home Study of Holy Scripture since it established headquarters at Washington Cathedral nine years ago, has resigned.

The Rev. Robert J. Gibson, rector of St. John's parish in Accokeek, Md., who had served for a year as secretary of the trustees, is announced as Dr. Bishop's successor.

Plan Harrisburg Retreat

COLUMBIA, PA.—The annual clergy retreat of the diocese of Harrisburg will be held this year at the Pi Alpha fraternity summer house, Buena Vista, Blue Ridge Summit, September 27th, 28th, and 29th. The conductor will be the Rev. Spence Burton, SSJE, and arrangements are under the direction of the Ven. W. Josselyn Reed, chairman of the clergy retreat committee.

Old Caroline Church of Brookhaven is Restored; Built in Colonial Days

SETAUKET, L. I.—Historic Caroline Church of Brookhaven, which was built in Colonial days, has been restored to its original appearance under the direction of Richard Haviland Smythe, architect, of New York City.

Caroline Church, originally called Christ Church, received its present name in the incumbency of the Rev. Alexander Campbell, who was in charge of the church from 1729 to 1733 as a missionary of the Society for the Propagation of the Gospel. It was named in honor of Queen Wilhelmina-Karoline, who made many gifts to the church.

In the restoration false ceiling and walls, added in 1844, were removed, revealing huge, hand-hewn oak timbers with "ship's knees" as joints in the upper corners. Pine boards, some of them as wide as 16 inches, form the flooring. The original white plaster, whitewashed beams, mahogany trim, and barrel-vaulted ceiling have been restored or duplicated.

One of the few features of the restored interior visible before the restoration is the slave gallery, supported by arched beams, another evidence of the influence of the ship-builder's art. Setauket was in early days an important ship-building center.

The exterior required little restoration, with the exception of a porch. Modern features added include a new heating and ventilation system, and excavation for a basement which was fitted with vesting rooms, a kitchen, a recreation room, a fireproof vault for church records, and service rooms.

New Principal at Indian School

HAYS, KANS.—Miss Beth Harkness of St. Michael's Church here has been made principal *pro tempore* of St. Mary's school for Indian girls at Springfield, S. D.

Relief Work in Drought Area Planned by Churches

TORONTO, ONT. (NCJC)—United in a common emergency, representatives of the Roman Catholic Church, the United Church of Canada, the Baptist and Presbyterian Churches, and the Church of England in Canada met August 25th at the Wesley building to formulate plans for joint relief work in the drought areas of Western Canada.

The story of a 1,500-mile inspection tour through Saskatchewan, where vast areas have been almost completely dried out, was related by the Rt. Rev. Dr. Peter Bryce, moderator of the United Church of Canada, and the Rev. Dr. George Dorey, assistant secretary of the United Church board of home missions.

Every clergyman of the five Churches in more favored agricultural and metropolitan areas of Eastern Canada will be reached by letter, and urged to lead in the organization of local relief committees for the collection of fresh and canned fruit and vegetables. An objective of 500 carloads of food, which will be transported free of charge by both the Canadian National and Canadian Pacific railways, has been established.

The Rev. Dr. W. W. Judd was appointed chairman of the joint relief committee, with the Rev. Dr. R. B. Cochrane as vice-chairman, and the Rev. Dr. D. N. McLachlan as secretary. A central distribution committee will be organized immediately in the afflicted areas.

Service Club Conducts Classes

NEWPORT, KY.—The service club, composed of 10 young men, has had charge of the Sunday school during the summer at St. Paul's Church. Each man was responsible for conducting the opening service and making an address one Sunday. The club plans to help the priest in charge, the Rev. William Dern, in other ways during the rest of the year.

Labor Problems Are Viewed in New York

Dr. Van Keuren Defines Interest of Church in Social Justice; Dr. Andrews Discusses Legislation

NEW YORK—Labor Sunday was observed in the Cathedral of St. John the Divine by a sermon at the morning service and a special address at the afternoon service. The Rev. Dr. Floyd Van Keuren, executive secretary of the diocesan social service commission, was the preacher. His statements aroused considerable interest, particularly those relating to justice, spiritual and social. He said in part:

"Our Lord refused to take sides in any struggle over the distribution of material things, even in the interest of social justice. Social justice is important, but spiritual justice by which men gave just recognition to God was fundamental to social justice. . . . Yet Jesus was no scornor of material things. We read that 'He came eating and drinking.' Even while He warned His disciples not to be anxious and worried about food and clothing, He said: 'Your Heavenly Father knoweth that ye have need of these things.'

"But to Jesus, spiritual welfare was the first concern. Only through spiritual welfare was social welfare possible. . . . The seed of social security is the life of God in the soul of man.

CHURCH INTERESTED IN LABOR

"The Church must ever be militant against injustice and sin, but she knows that sin is a disease of the soul and not a disease of economics, and that social injustice is a symptom of a society not rich toward God. . . . The Episcopal Church is deeply interested in the labor movement. Her Founder was a carpenter. And today the problems of labor are the personal problems of a large percentage of her membership. Working men and women form a large proportion of her congregations; many parishes are almost entirely made up of working people. Among her members, too, are conscientious employers as deeply concerned with these difficult problems as are their employes. . . .

"The problems of labor are difficult and complicated ones, although they are neither so difficult nor so complicated as certain selfishly interested reformers and social radicals would have us believe, using them as propaganda for some new and wild social order. These problems have been met in the past, and will continue to be met, by intricate and progressive adjustments toward better and fuller social welfare on both sides."

Dr. Van Keuren declared that he would not venture to suggest specific remedies; he would leave that to Dr. John B. Andrews, secretary of the American Association for Labor Legislation, who would speak at the 4 o'clock service.

SOCIAL LEGISLATION VIEWED

Dr. Andrews took as his subject The Social Significance of Labor Legislation. He said in part:

"Broadly conceived, the labor movement is the progress of the masses of the people up from slavery, their escape through serfdom into the wage system and their ever-

Illness Forces Bishop Blunt to Cancel Tour

TORONTO—Word has been received at the offices of the Canadian Church Union that the Lord Bishop of Bradford is forced to cancel his speaking tour across Canada and in various parts of the United States.

In addition to his own illness (which was diagnosed as congestion of the liver), Mrs. Blunt suffered a chill on board ship and was unable to accompany the Bishop from Quebec to Halifax. Dr. Blunt's physician strongly advised him to change his plans and return to England as it was thought a tour at this time would not be advisable.

The Canadian Church Union together with the American Church Union had arranged extensive itineraries for the Bishop. No substitution will be considered at this time in Canada.

continuing struggle to improve their economic and social conditions. The modern drift from country life to the cities, the development of the factory system and of mass production, has placed a majority of wage-earners in a new environment. . . . The labor problem has become more than an individual question. It is a social problem, requiring social legislation. . . .

"The present significant advance in our labor laws, which some call evolution and others call revolution, has on the whole been accepted in good spirit by American business—partly for desirable uniformity in business competition, partly for technological, and partly for psychological reasons. It is well to remember that the fundamental difference between evolution and revolution is the rate of change. . . .

ENCOURAGING SIGNS

"We have been encouraged this year by an upswing from the depths of a prolonged industrial depression. We have been stirred by public opinion freely expressed in a republic that encourages open debate of the most vital issues. In this we have all had leadership that does not falter. We have had a Secretary of Labor in the cabinet at Washington whose indefatigable devotion to her daily duties has never dimmed a broad social vision."

It was noted that many young people were present at both the services in the cathedral. Their close attention was evident.

Young People of Upper South Carolina Meet at Kanuga Lake

COLUMBIA, S. C.—Choosing the theme Facing the Challenge of Christianity, the 14th annual convention of the Young People's Service League of the diocese of Upper South Carolina was held September 3d, 4th, and 5th at Kanuga Lake, near Hendersonville, N. C.

The convention opened with a banquet at which the Rev. Frank Allen of Graniteville was toastmaster.

Following the early celebration of Holy Communion on September 4th the day was given over to discussion groups, business sessions, and the election of officers for the diocesan league. The Rev. John Pinckney of Tryon addressed the group at the evening session.

Hold Diocesan Conference for Ohio Leaders of Young People

CLEVELAND—The annual conference for leaders of young people of the diocese of Ohio was held at Camp Plymouth Shores, Marblehead, during the weekend of August 27th to 29th, under the general direction of the Rev. G. Russel Hargate, rector of St. Thomas' Church, Port Clinton, chairman of young people's work.

The leader of the conference was the Rev. Lane W. Barton, rector of St. Paul's Church, Flint, Mich., who was assisted by the Rev. Glenn F. Lewis of Toledo and Miss Mary Goff of Cleveland. The Rev. Paul R. Savanack, executive secretary of the department of religious education of the diocese, acted as chaplain.

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PI ALPHA FRATERNITY

The first National Greek Letter Christian Society in the Episcopal Church will establish headquarters during the General Convention at the Netherland Plaza Hotel, Cincinnati, Ohio, and cordially invites the clerical and lay delegates, and visitors to the Convention interested in a youth organization, which is Christian and Churchly, and desiring information thereon as well as to view its exhibit to communicate with the Reverend Arthur G. W. Pfaffko, National President, Netherland Plaza Hotel.

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Noted Speakers to Address Annual Mahopac Conference September 29th and 30th

NEW YORK—Bishop Manning of New York has sent out invitations to all the clergy of the diocese to attend the 10th annual conference of clergy at Lake Mahopac September 29th and 30th. This conference is one of the great events of the year in the diocese.

The clergy are the guests of Bishop Manning, and for the two days remain at the Hotel Mahopac, where meetings are held. An unusual opportunity is thus given for fellowship and prayer, as well as for discussion. The speakers are as follows:

The Rev. Cyril E. Hudson, Canon of St. Alban's Cathedral, England, whose subject will be the Meaning of the Pastoral Office; the Rev. Alan G. Whittemore, superior of the Order of the Holy Cross, who will speak on What Our Corporate Communion Means to Us; the Rev. Angus Dun of the Episcopal Theological School at Cambridge, whose subject will be The Edinburgh Conference and Christian Unity; Prof. Howard D. Roelofs, of the department of philosophy in the University of Cincinnati, who will speak on The Present State of Christian Teaching; Dr. Henry C. Link, author of *The Return to Religion*, whose subject will be The Situation as to Religion; Bishop Quin of Texas, who will speak on What About the Forward Movement?; Bishop Fiske, retired, whose subject will be Christian Apologetics Today; and Bishop Manning, who will speak on What Does Our Ministry Mean to Us?

The arrangements as to registration and hours are in charge of Frank H. Merrill, secretary of the committee on arrangements for the conference. Mr. Merrill will send full information to all the clergy of the diocese. The Lake Mahopac conference is a little earlier than usual, owing to the date of the opening of the General Convention.

Save the Children Conference to be Held in New York City

NEW YORK—The Save the Children Fund of America, Inc., will hold a Southern mountain child service conference at the McAlpin hotel, New York, October 5th and 6th. The distressed condition of thousands of children of impoverished families living in Southern mountain and mining regions will be discussed and plans made to help them on the basis of five years' experience of the Save the Children Fund in that field.

Mark Priest's 10th Anniversary

BLUE RIDGE SUMMIT, PA.—In honor of his 10th anniversary as rector of the Church of the Transfiguration, the Rev. Arthur G. W. Pfaffko was given a reception on August 27th by Bishop Brown, the senior and junior wardens, and vestrymen of the church. Two hundred communicants and friends assembled, and a substantial purse was presented to the rector.

Suggests Clinics on Marriage Problems

Course on Philosophy of Marriage
to be Given by Rev. W. K. Morley
at Church College This Winter

CHICAGO—Establishment of sex clinics by the state, probably in connection with the public school system, and of marriage consultive agencies by the Church—the two on a coöperative basis—was suggested as a way out of the present divorce predicament by the Rev. Walter K. Morley, diocesan director of social service, speaking before the annual young people's conference of the diocese.

A definite interest on the part of the young people was shown in the history of marriage and the Church's attitude toward it, and out of this interest came a request from the youth for a course in the philosophy of marriage. Fr. Morley announced that he would give such a course in connection with the Church college which the young people will operate at diocesan headquarters again this winter.

"Two out of every three divorces could be prevented by pre-marital instruction and family counseling," said Fr. Morley. "The mounting numbers of divorces call for speedy action on the part of the Church and the State in safeguarding marriage. This can be done by providing clinical facilities and consultation services equipped by experienced leaders.

"The Church should train some of her clergy in the art of marriage counseling and pre-marital instruction. The State must provide medical and psychiatric treatment which can be directly related to and coordinated with the Church's continuing contact with couples and families needing help.

"Child guidance and parent education are the two broad fields through which the Church can assist in laying sound foundations for marriage and the home. Sex education, which has been on a most informal and individual basis, must be presented through the channels of established educational institutions.

"Young people must have available sources of help and advice of which they feel a part as they develop from childhood to maturity.

DISCUSSES REMARRIAGE

"The Church cannot give God's blessing upon a second marriage," said Fr. Morley, discussing the divorce situation, "though she may act as an agent for the State as far as the civil contract is concerned. In connection with the Church's attitude toward divorced persons, there is need for following the tenets, 'Judge not that ye be not judged,' and 'by their fruits ye shall know them.' The Church must be charitable and understanding in her relationship with families apart from whether or not they have been divorced and remarried. Home is the first and primary source of the child's acquisition of security.

"Young people today can prepare for Christian marriage by continuing their active interest in their Church; by seeking to understand their parents; by a plan for work or volunteer service which will enable them to serve others, and by a complete knowledge of their own health, both physical and mental."

Graduate School at Sewanee to Continue

Offers Clergy First Opportunity to Pursue Theological Studies During Summer Months

SEWANEE, TENN.—Announcement has been made by Dr. Benjamin F. Finney, vice-chancellor of the University of the South, that the graduate school in theology will definitely be continued next year. This announcement was made at the closing session of the school, which opened this year, and was received enthusiastically by those in attendance.

The graduate school in theology, a new activity of the University of the South, offers for the first time in the history of the American Church an opportunity for the clergy to pursue graduate studies during the summer months. The school owes its existence to the vice-chancellor of the University, who is endeavoring to make the University of the South an educational center during the full year, rather than just during the nine-month period of the regular sessions.

COURSES TOWARD THREE DEGREES

It is planned by the authorities of the graduate school to offer courses leading to the degrees of Bachelor of Divinity, Master of Sacred Theology, and Doctor of Theol-

"Forward" Weekly Message Published in Ohio Papers

CINCINNATI—The diocese of Southern Ohio, through its department of publicity, is furnishing weekly Forward Movement messages to the city and country press of Southern Ohio.

These messages, summaries of the daily meditations in the Forward Movement manual, *Forward—day by day*, are prepared in mat form to save the papers the cost of typesetting.

In this way the diocese of Southern Ohio is seeking to impress on a large number of people, at present untouched by the Episcopal Church, the importance of daily Bible reading and meditation.

ogy. The faculty, which is appointed by the vice-chancellor of the University for a term of one year, included this year, the Very Rev. Charles L. Wells, Dean of the theological department of the University of the South; the Rev. Dr. Burton Scott Easton, professor of New Testament interpretation, of the General Theological Seminary; the Rev. Dr. James Alan Montgomery, professor of Semitic languages of the University of Pennsylvania, and the Rev. Dr. Royden Keith Yerkes, professor of theology in the University of the South. Dean Wells was also appointed by Dr. Finney to act as the first director of the graduate school.

Four courses of study were offered at the first session of the school: The Old

Testament as history and literature by Dr. Montgomery; the Gospel according to St. John: an appreciation of its practical and spiritual value in the light of the conclusions of present-day research, by Dr. Easton; English Church history from Wycliffe to Cranmer, by Dean Wells; and the Thomist approach to theology: an historical and philosophical introduction to the study of the contribution of St. Thomas Aquinas to theology, by the Rev. Dr. Royden Keith Yerkes.

CLERGY FROM EIGHT DIOCESES

The graduate school opened its sessions this summer with a representative enrollment of clergy from the dioceses of Florida, South Florida, South Carolina, Western North Carolina, Texas, Tennessee, Harrisburg, and Virginia. It was the consensus of the student body that the school was offering a need to the clergy of the Church that has long been felt, namely, an opportunity to pursue graduate and systematic study at a time when they are free to take such courses. The life of the school centered around St. Luke's Chapel where daily Morning Prayer was read and the Holy Communion celebrated at 7:00 A.M., and daily Evening Prayer was said at 6:00 P.M.

The sessions of the graduate school lasted for a period of five weeks and consisted of lectures by the professors and research work with reports by the students.

An announcement is expected in the near future in regard to the faculty and courses of the school for the 1938 session.

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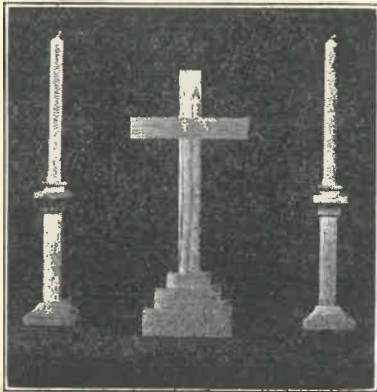
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Orthodox Win Fight on Papal Concordat

Government of Yugoslavia Promises
That Agreement With Vatican
Will Never be Ratified

BELGRADE, JUGOSLAVIA—According to latest indications, the Orthodox Church of Yugoslavia has completely won its fight with the government to prevent ratification of the concordat with the Roman Catholic Church.

It is said by reliable observers that the concordat, which was ratified by the lower house of the Yugoslav parliament, will never be presented to the upper house. The government has also promised to punish police responsible for using violent means to quell religious demonstrations and for attacking priests during the controversy, which flared up in several riots. Still more significant, it is said that the government has relinquished its right to participate in the election of a patriarch.

In return for these concessions, the Church is said to have promised to bring an end to steps to excommunicate cabinet members and deputies who supported the bill to ratify the agreement with the Vatican. It will also cease attacking the régime of Premier Stoyadinovitch.

The concordat, supposedly designed to placate the Croatian minority which has been at odds with the Serbian majority since the foundation of the country, gave unprecedented privileges to the Roman Catholic Church.

Among these we're the benefit of clergy for trial in ecclesiastical courts, instead of civil courts; the use of civil authority to enforce the pledges given by Roman Catholics and their mates in mixed marriages, even if both parties renounce the Roman Catholic obedience; the return of all property ever held by the Roman Catholic Church, even if the population using it joins another Church (a similar guarantee having been denied to the Orthodox); and special privileges in education.

Many sincere Yugoslav Roman Catholics believed that the concordat, by the resentment aroused through its unfairness, would do more harm than good to the Roman Church.

200 Young People Attend 12th Annual WNC Diocesan Meeting

ASHEVILLE, N. C.—Delegates and visitors from distant parishes and missions, uniting with those from the Asheville and Biltmore churches, made up a group of 200 young people attending the 12th annual meeting of the Western North Carolina service league, held at Trinity Church from August 27th to 29th.

On the 28th Bishop Gribbin gave an address on The Church, the Body of Christ; a pageant followed. Later the delegates and others divided into discussion groups, subjects chosen being vital to young people's interest in the Church. A corporate Communion also took place on the 28th.

Pacifists Ask President to Apply Neutrality Law in Chinese Hostilities

NEW YORK (NCJC)—A letter declaring that the neutrality law will become a dead letter unless it is applied in the Far Eastern war has been addressed to President Roosevelt by the Fellowship of Reconciliation, a society of religious pacifists having headquarters here.

After stating its belief that "a state of war unquestionably exists," the letter says:

"If under such circumstances technicalities such as the absence of a formal declaration of war are used as reason or excuse for non-invocation of the Neutrality Act, that act becomes a dead letter and the clearly expressed will of Congress and the people is thwarted."

The letter "insists that American business in the war zone trade at its own risk," and protests against sending American marines to China for its protection.

"If American business interests are demanding protection of their property in China," the letter states, "it is your undoubted duty to inform them that they must trade in that country at their own risk. We earnestly call upon you to make a declaration to that effect, to invoke the neutrality law at once, and instead of sending more troops to the zones of conflict to recall the troops and war vessels already there."

The message was signed on behalf of the Fellowship of Reconciliation by John Nevin Sayre of New York, chairman, and A. J. Muste and Harold E. Fey, secretaries.

Evacuation of China Hospital Described

Continued from page 344

is opening in the manager's house on Bubblingwell road for withdrawals of cash only. The whole life of the settlement has been completely paralyzed in a manner which, I imagine, has never happened before. Certainly both 1927 and 1932 were mere child's play compared with this.

On the evening of the 14th Chinese planes, presumably by accident, dropped bombs in the settlement which fell, one on the roof of the Palace hotel, one on Nanking road right between the Pace and Cathay hotels (both of which are now closed) and another on the corner of Avenue Edward VII and Thibet road. The streets were crowded with refugees and the loss of life was tremendous.

Since August 14th no bombs have actually fallen into the settlement, but stray shells, bullets, and pieces of shrapnel have fallen in innumerable places, including one shell right in front of Schereschewsky Hall, where the hospital is located at St. John's University.

The Rev. Mr. Sung from the native city, the Rev. Mr. Tai of Woosung and the Rev. T. Y. Zak from Taitsang are all safely in the settlement, but I have not seen or heard of the others from the Shanghai outstations and it is no longer possible to get into Shanghai, either by rail or boat.

Announce Program of Training Institute

Visitors Offered Opportunity to Make Intensive Study of Various Phases of Church Work

NEW YORK—Once again by means of the Church Training Institute, visitors at General Convention will be offered opportunity to make a brief, intensive study of almost any phase of the Church's work which may interest them.

On four mornings, Tuesday to Friday, October 12th to 15th, 15 general courses will be given in addition to the special seminars on social service and religious education which have already been announced. The first institute period is from 9:00 to 9:50; the second from 10:00 to 10:50.

The subjects are:

FIRST PERIOD

- (1) Youth Movements—Spencer Miller, Jr., consultant on industrial relations, Department of Social Service, National Council.
- (2) Moslem World—Rev. Dr. Arthur M. Sherman, secretary, Forward Movement Commission.
- (3) Forward in Rural America—Miss Margaret Teague, secretary for rural education, diocese of Maine.
- (4) Missionary Motive—Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, Philadelphia.
- (5) Developing a Program of Action for the Women of the Parish—Edna B. Beardsley, assistant executive, Woman's Auxiliary.
- (6) College Work—Rev. Dr. Theodore O. Wedel, secretary for college work, Department of Religious Education, National Council.
- (7) The Issues of the Oxford Conference for Life and Work and the Edinburgh Conference on Faith and Order—Rev. Anson Phelps Stokes, Jr., rector, Trinity Church, Columbus, Ohio.
- (8) The Meaning of Worship—Sister Elspeth, All Saints' Sisterhood.
- (9) The Conduct of Discussion Groups—Mrs. Harrison Elliott.
- (10) The Work of the Diocesan Treasurer—J. E. Whitney, assistant treasurer, National Council.

SECOND PERIOD

- (11) Methods in Teaching—Rev. Dr. Vernon C. McMaster, secretary for Church school work, Department of Religious Education, National Council.
- (12) A Course for Leaders of Young People—Mrs. Stephen K. Mahon.
- (13) Principles and Methods of Missionary Work Overseas—Dr. John W. Wood, executive secretary, Department of Foreign Missions, National Council.
- (14) Child Welfare and Children's Institutions—Miss Sibyl Foster, field secretary, Child Welfare League of America.
- (15) Church Music—Rev. John W. Norris, rector, Church of St. Luke the Beloved Physician, Bustleton, Philadelphia, and music editor of THE LIVING CHURCH.
- (16) Problems of Youth—Rev. Almon R. Pepper, executive secretary, Department of Social Service, National Council.
- (17) Altar Guild Work—Miss Harriet P. Bronson, chairman, National Committee of Diocesan Altar Guilds.
- (18) Why Be a Christian?—Rev. Gardiner M. Day, rector of St. Stephen's Church, Wilkes-Barre, Pa.

No advance registration is needed for these general courses. Facilities for registration will be provided at Convention Hall in Cincinnati during the week preceding the institute.

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CONTENTS OF THE OCTOBER-NOVEMBER-DECEMBER ISSUE

Interpretation of Cover Picture, "Christ among the Lowly"

- October 1-9
The Christian and His Home
- October 10-20
The Christian and His God
- October 21-27
The Christian and the Christ
- October 28-31
The Christian and the Holy Spirit
- November 1-6
The Christian and Social Responsibility
- November 7-13
Foundations for a Stable and Peaceful Society
- November 14-20
The Kingdom of God and the Social Order
- November 21-27
The Spirit of Thanksgiving and the Social Order
- November 28-30
Working Together with God
- December 1-11
The Christian and His Attitudes
- December 12-18
The Christian and His Daily Walk
- December 19-25
"Unto Us a Saviour Is Born"
- December 26-31
The Christian and His Victories

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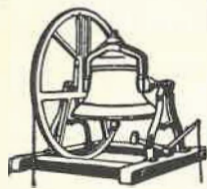
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Propose Convention Assessment Change

Province of Pacific Endorses New
Principle for Meeting General
Convention Expenses

SAN FRANCISCO—The province of the Pacific has unanimously approved and endorsed the principle of a percentage basis of current expenses of each diocese as the basis for levying the assessments for both General Convention expenses and the salary and expenses of the Presiding Bishop.

The committee hopes that General Convention will adopt this method and discard the present poll tax assessment at so many dollars per head of clergy in each diocese, discarding what is characterized as "an antiquated device which is unfair, inequitable, and unjust, since it is burdensome to the small dioceses."

The committee which prepared the report gave the following illustration: According to the present method, the triennial assessment for 400 New York clergy, at \$11 per head, is \$4,400; for 30 Sacramento clergy, at \$11 per head, the assessment is \$330. By the proposed method the New York average current expenses, \$1,938,573, at .003269, amount to \$6,320; the Sacramento average current expenses, \$51,894, at .003269, amount to \$169 (\$60,000 is estimated as the amount required. Total average expenses of all dioceses is \$18,386,103, with a percentage of .003269).

The committee declares that by the present method New York is under-assessed 50%, and Sacramento is over-assessed 100%.

The secretary of General Convention, Franklin B. Clark, has been requested to place the report in the hands of the committee on expenses for consideration and presentation to the General Convention, also in the hands of the committee on canons for the amendment of sections VI and VIII of Canon 49.

Annual Fall Clergy Conference of Erie to be Held This Month

TITUSVILLE, PA.—The annual fall conference for the clergy of the diocese of Erie, with Bishop Ward presiding, will be held on September 20th in the parish house of St. James' Church, of which the Rev. Albert Broadhurst is rector.

The leader will be the Rev. Robert W. Patton, director of the American Church Institute for Negroes.

Lay conferences will be held in the four districts from September 21st to 24th.

Service Conducted for Teachers

SAN ANTONIO, TEX.—September 5th, the clergy of St. Mark's Church conducted a service in St. Mark's for the teachers of the public schools in the city. This service is attended annually by teachers of all religious faiths. To this service also come college students who are about to leave for institutions of learning throughout the country.

NECROLOGY



May they rest
in peace.



JULES LOUIS PREVOST, PRIEST

PHILADELPHIA—Jules Louis Prevost, retired priest of the diocese of Pennsylvania, died on September 4th.

He was born in New York in 1883, and came into the Episcopal Church from the Roman Catholic obedience. He was a graduate of the Philadelphia Divinity School, and received the degree of Doctor of Medicine from Temple University. He was ordained deacon in 1890, and advanced to the priesthood in 1891 by Bishop Whitaker.

Dr. Prevost served as chaplain of the Indian Home, Philadelphia, from 1890 to 1891; as a missionary in Alaska from 1891 to 1906; as minister in charge of St. Ambrose's Church, Philadelphia, from 1906 to 1910; as rector of St. Paul's and St. Peter's Church, Chester county, from 1910 to 1925. For four years following he was stationed at the Buck County Mission, Langhorne; then becoming priest in charge of St. Andrew's Mission, Panama City, Fla., from 1929 to 1933. That same year he returned to St. Peter's-in-the-Great-Valley, Pa. He retired two months later because of ill health and was elected rector emeritus.

From 1910 to 1929 Dr. Prevost was lecturer on the History of Medicine at Temple University. He was a member of the district council of advice while serving as missionary in Alaska.

HOWARD R. WEIR, PRIEST

NEW HAVEN, CONN.—The Rev. Howard Robert Weir, 52, rector of the Church of the Holy Trinity, Philadelphia, died on September 1st in a New Haven hospital following an operation.

Born in Warren, Ohio, on May 29, 1885, the Rev. Mr. Weir was graduated from Hiram College in Ohio in 1907, receiving the degree of Bachelor of Arts, and from the Union Theological Seminary, New York, in 1914. He was ordained deacon that same year, and advanced to the priesthood in 1915 by Bishop Greer. He served as assistant at Grace Church, New York; as rector of Grace Church, Salem, Mass., from 1917 to 1928, and as rector of St. Paul's Church, New Haven, from 1928 to 1933. He was then called as rector of the Church of the Holy Trinity, Philadelphia, a post which he served until his death.

Surviving the Rev. Mr. Weir are his widow, the former Margaret Bronson; a sister, Mrs. Eugene B. Bartlett of Philadelphia; two nieces, Miss Gretchen Wilhelm and Miss Helen Dietz, and a nephew, Robert Wilhelm of Philadelphia.

FRANCIS BLOODGOOD, JR.

MILWAUKEE—Francis Bloodgood, Jr., 74, a practicing lawyer in Milwaukee for

51 years, and director of several real estate and manufacturing firms, died September 9th at the Waukesha municipal hospital.

Mr. Bloodgood, who was born March 3, 1853, was the son of the late Francis and Josephine Colt Bloodgood. After attending public schools, he studied law in his father's office. Admitted to practice in 1886, he established a law partnership with his father. Interested in education, Mr. Bloodgood was one of the founders of St. John's Military academy at Delafield, Wis., and he was an active member of St. John's Church, Milwaukee.

Mr. Bloodgood is survived by his wife, Mrs. Helen Hawley Bloodgood, and two sisters, Mrs. Frank G. Turner, Milwaukee, and Miss Margaret Bloodgood, Hollywood, Calif.

Funeral services were held on September 11th at Nashotah House. The Rev. Holmes Whitmore, rector of St. Paul's Church, officiated. Burial took place in Nashotah cemetery.

MRS. JENNIE P. DAVENPORT

EASTON, Md.—Mrs. Jennie Platt Davenport, wife of Bishop Davenport of Easton, died at her home on August 27th after an illness of several months. She was a native of Brandon, Vt.

Funeral services were held on August

29th in Trinity Cathedral, the Rev. Messrs. W. D. Gould and Robert W. Lewis officiating. On the following day the body was taken to Brandon for burial there on the 31st.

Besides her husband, Mrs. Davenport is survived by two sons, Willard, of Chicago, and George W. Davenport, Jr., of Los Angeles; one daughter, Mrs. Earl Wood of Boston; five grandchildren, and two sisters, the Misses Katherine and Florence Briggs of Montpelier, Vt.

MRS. CAROLINE F. GORHAM

VINEYARD HAVEN, MASS.—In her 86th year, Mrs. Caroline F. Gorham, widow of Edwin S. Gorham, widely known publisher and bookseller of New York who died in 1934, died here on August 20th. Mrs. Gorham was the mother of the late Fr. James H. Gorham, OHC.

The funeral service was held at the monastery chapel of the Order of St. Francis at Mount Sinai, L. I., with interment at Port Jefferson.

Mrs. Gorham is survived by two children, Edwin S. Gorham, Jr., and Miss May A. K. Gorham.

JOSEPHINE B. KROGER

BROOKLYN, N. Y.—Miss Josephine B. Kroger, a life-long member of Christ Church, died September 7th, in her 88th

year. She did notable work in the diocese of Long Island as diocesan director of the Little Helpers of the Woman's Auxiliary. For 30 years she sponsored this work.

The funeral took place in Christ Church on September 9th. Officiating at the services were the Rev. Dr. A. Edward Saunders, present rector, the Rev. Dr. A. B. Kinsolving, Baltimore, former rector, and Bishop Larned, suffragan of Long Island. Interment was in Green-Wood cemetery, Brooklyn.

LEONARD MOORHEAD THOMAS

NEWPORT, R. I.—Funeral services were held at Trinity Church for Leonard Moorhead Thomas, who died suddenly at Newport on August 31st of a heart attack.

Mr. Thomas was the son of the late George C. and Ada E. Moorhead Thomas of Philadelphia.

He is survived by his widow and two sons, of New York City, and a sister, Mrs. Schuyler Volkmar of Philadelphia.

Interment took place in Philadelphia.

Correction

CHICAGO—St. Anne's School for Girls, Chicago, is located at 6038 Sheridan road, instead of 6032 Sheridan road, as incorrectly given in THE LIVING CHURCH of September 4th.



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Convention Program Policy is Explained

Continued from page 345

is on record as having officially endorsed the principles of labor organization and collective bargaining. The CIO has already accomplished more in this direction in one year than any other labor group heretofore known, and actually with less violence in proportion to the results attained. This seems to be reason enough to allow all sincere sympathizers with labor to hear Homer Mar-

tin as a representative of one of the largest CIO units, and certainly does not by any stretch of a normal imagination commit the Church to 'taking sides' with or against any existing political or economic group.

"It should be remembered that regardless of individual opinions held by many of its members, the Episcopal Church has never officially endorsed Capitalism any more than Communism or any other economic creed. Its function is to endorse Christian principles and actions wherever they may be found, and the Church has never declared it a heresy to criticize the *status quo*. On the contrary, in the pastoral letter of the House of Bishops in 1933, the unChristian practices of our

present competitive system were expressly condemned, and a new order called for more consistent with the teachings of Christ.

"Many members of the Episcopal Church both in and out of the CLID are inclined to agree with their bishops in this regard, and, wishing to be kept up to date on what is being done throughout the country toward accomplishing this end, will welcome the opportunity offered by these meetings during the Convention; and since the Episcopal Church is a democratic organization with a government closely patterned after that of the United States itself, the curtailment of free speech should be as foreign to its principles as to those of our national Congress."



C L A S S I F I E D



ANNOUNCEMENTS

Caution

BAKER—For information about HARRY BAKER, otherwise known as CHARLES BACHER, see the correspondence columns of this week's LIVING CHURCH.

Died

HEWITT, MRS. ADA HARSH, died August 25, 1937, at Burlington, Iowa, aged 75. Wife of Robert W. Hewitt.

She is survived by her husband, one daughter, Mrs. A. D. Kolkebeck, widow of the Rev. Alfred Diuet Kolkebeck, one sister, Miss Stella J. Harsh, one grand-daughter, Louise J. Kolkebeck.

The Burial Office was read at Christ Church, on August 27th, and interment was in Aspen Grove Cemetery, Burlington, Iowa.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BELDEN, Rev. **FREDERICK H.**, formerly rector of Christ Church, Duaneburg, N. Y. (A.); is rector of Christ Church, Walton, N. Y. (A.). Address, 41 Gardiner Place.

HICKS, Rev. **FREDERICK G.**, formerly vicar of St. Mark's Church, King City, Calif.; to be rector of Trinity Church, Canton, Mass., effective September 20th. Address, 9 Chapel St.

JACKSON, Rev. **WILLIAM H. R.**, formerly rector of the Church of the Holy Cross, Aurora, and of St. John's, Bonæerton, N. C. (E. C.); has accepted a call to St. James' Church, Ayden, St. Barnabas' Church, Snow Hill, and St. Luke's, Winterville, N. C. (E. C.). Address, Ayden, N. C.

KNIGHT, Rev. **JOHN T.**, formerly missionary in the diocese of Nebraska, is vicar at Christ Church, Pioche, and St. Matthias' Church, Caliente, Nev. Address, Pioche, Nev.

MUELLER, Rev. **HOWARD J. T.**, is in charge of St. Agnes' Parish, Washington, D. C. Address, 26 S St., N. W.

MURPHY, Rev. **DuBOSE**, formerly rector of Christ Church, Tyler, Texas; is rector of St. Clement's Church, El Paso, Tex. (N. Mex.). Address, 810 N. Campbell St.

PACKARD, Rev. **A. APPLETON, JR.**, formerly curate and choirmaster at St. John's Church, Northampton, Mass. (W. Ma.); to be in charge of St. George's Church, Utica, N. Y. (C. N. Y.), for ten months during the absence abroad of the rector, the Rev. **DONALD C. STUART**. Address, 1108 State St. Effective September 22d.

PAWLA, Rev. **ALEXANDER E.**, formerly in charge of Christ Church, Cody, Wyo.; is in charge of St. John's Church, and of St. John's Hospital, Jackson, Wyo.

ROUNTREE, Rev. **JACK R.**, in addition to his work at Emmanuel, Farmville, will serve St. John's, Griffon, and Holy Innocents', Seven Springs, N. C. (E. C.). Address, P. O. Box 328, Kinston, N. C.

WYATT, Rev. **GEORGE C., JR.**, formerly in charge of the Church of the Holy Nativity, Kinsley, Kans. (Sa.); is rector of St. Luke's Church, Brockport, N. Y. (Roch.). Address, 109 Main St.

YOUNG, Rev. **LESLIE K.**, formerly curate at Christ Church Cathedral, New Orleans, La.; is rector of Christ Church, Bastrop, La. Address, 204 Locust St.

NEW ADDRESSES

BELL, Rev. Dr. **BERNARD I.**, formerly 130 Hope St.; 12 Blackstone Blvd., Providence, R. I.

MAY, Rev. O. **WORTH**, formerly Wiltwyck, West Park, N. Y.; Grasslands Hospital, Valhalla, N. Y.

RESIGNATIONS

FOULKES, Rev. **E. W.**, as vicar of the Church of the Nativity, Newport, Pa.; to retire from the active ministry, effective October 20th. Address, 315 S. Lindberg Ave., York, Pa.

WALKER, Rev. **JOSEPH R.**, as rector of Trinity Church, Apalachicola, in charge of St. James', Port St. Joe, and Ascension, Carrabelle, Fla.; to retire because of ill health. Address, Beaufort, S. C.

DEPOSITION

BOWDISH, **PALMER ROMAINE, M.D.**, Presbyter, by the Bishop of Duluth, August 25, 1937. Deposed at his own request.

ORDINATIONS

DEACONS

NORTH TOKYO—**SHINICHI HARADA** and **TAMEI MATSUMURA** were ordained deacons by Bishop Reifsnider of North Tokyo in St. Luke's Church, Matsuyama, Japan, August 1st. The Rev. Mr. Harada was presented by the Rev. Takeshi Sakurai, SSJE, and will be deacon at St. Thomas' Church, Kiriya. The Rev. Mr. Matsumura was presented by the Rev. Makoto Okumura, and will be deacon

at St. Luke's Church, Matsuyama. The Rev. Dr. Yaichiro Inagaki preached the sermon.

TOHOKU—**STEPHEN TOSHIHIKO MIYAGI** and **KEN IMAI** were ordained deacons by Bishop Binsted of Tohoku in Christ Church, Sendai, Japan, July 28th. The Rev. Mr. Miyagi was presented by the Rev. A. I. Aoki, and is deacon at St. Saviour's Church, Akita. The Rev. Mr. Imai was presented by the Rev. Dr. L. S. Maekawa, and is assistant at Christ Church, Sendai. The Rev. Dr. P. O. Yamagata preached the sermon.

CALENDAR OF COMING EVENTS

SEPTEMBER

- 26-27. Convocation of Idaho.
- 28-29. Conference of Negro Church Workers.
- 29. Consecration of the Rev. Goodrich R. Fenner to be Coadjutor of Kansas.

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 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.

The Church of the Ascension

Fifth Avenue at Tenth Street
New York City
 Rev. **DONALD B. ALDRICH, D. D.**, Rector
 Sundays
 8 A.M., Holy Communion
 11 A.M., Morning Prayer and Sermon.
 Week-Days
 8 A.M. Holy Communion
 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
 8:00 P.M., Evening Prayer and Sermon
 Holy Communion, Thursdays and Holy Days,
 12 Noon.

CHURCH KALENDAR

SEPTEMBER

- 19. Seventeenth Sunday after Trinity.
- 21. St. Matthew. (Tuesday.)
- 26. Eighteenth Sunday after Trinity.
- 29. St. Michael and All Angels. (Wednesday.)
- 30. (Thursday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

- 27. Advocate, Bronx, New York.
- 28. St. James', Old Town, Me.
- 29. St. Mark's, Des Moines, Ia.
- 30. St. Andrew's, Madison, Wis.

OCTOBER

- 1. Calvary, Philadelphia.
- 2. Grace Church, Sheboygan, Wis.

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.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)
 Rev. **GRANVILLE M. WILLIAMS, S.S.J.E.**, Rector
 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.

STANDARD BOOKS

THAT SHOULD BE IN THE PUBLIC
LIBRARY OF YOUR CITY

The "Living Church" of September 4, 1937, printed a story of an interested Churchwoman who recently visited the public library of one of our large cities for the express purpose of discovering what books she could find on the shelves regarding the Episcopal Church. The result was startling and discouraging. She told her experience to a small group of friends, who became interested, and as a consequence a dozen or more books on the Church have been given to that library.

The suggestion has been made that an investigation of public libraries of other cities would probably reveal a similar lack of Church literature. Here is an opportunity for Churchmen and women, or groups, to perform a fine piece of missionary work for the Church.

A HISTORY OF THE AMERICAN EPISCOPAL CHURCH

By the Rev. William W. Manross, M. A.

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THEOLOGICAL OUTLINES

By the Rev. F. J. Hall, S.T.D.

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