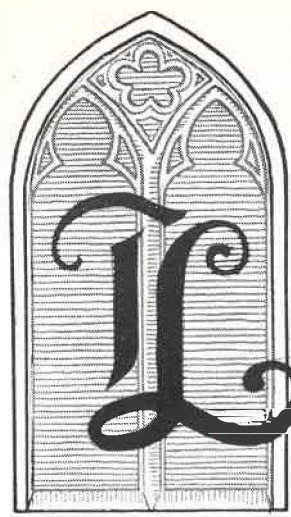
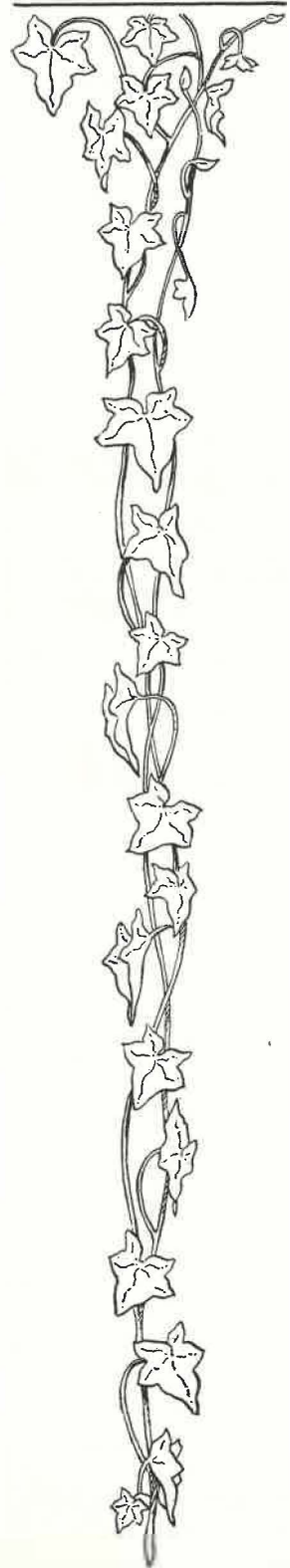


May 11, 1938



The Living Church



RT. REV. WILLIAM AMBROSE BROWN, D.D.
Dr. Brown was consecrated Bishop of Southern Virginia last week.

(See page 573)

Vol. XCVIII, No. 19

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

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Correction

TO THE EDITOR: In the April 27th issue of THE LIVING CHURCH appears an item stating that a rector in the diocese of Maine joined in a union Communion service which was participated in by various Protestant ministers, including the minister of the Unitarian church.

I have the express denial now of the rector concerned that he took any part in such a service. Also the regular diocesan correspondent of THE LIVING CHURCH has given his assurance that he never sent in such a news item. It has been noted before this that an item was printed in THE LIVING CHURCH which was not sent in by the regular correspondent and which tended to distort the emphasis of certain facts.

But this time the unauthorized correspondent, whoever he is, has sent in a direct misstatement. I beg you to confine your news items hereafter to the communications sent in by the regular correspondent of this diocese. (Rt. Rev.) BENJAMIN BREWSTER, Bishop of Maine.

Portland, Me.

TO THE EDITOR: On page 519 of THE LIVING CHURCH dated April 27th there is an article stating that I "took part in the annual union Communion service held in connection with the Holy Week services at the Methodist Episcopal church in this city" with the Baptist, Congregational, Universalist, Unitarian, and Methodist ministers.

On page 507 of the same issue in your editorial entitled Roman Fever I am held up "as an example of how Roman fever works," no doubt because of this article.

Inasmuch as I did not attend the service mentioned and thus could not take part in it, I request that this letter be printed prominently at your earliest opportunity. In fairness to your Maine correspondent, may I say that he informs me that he did not send this misinformation to you nor did he know of it until he read it in your paper.

One tries not to be too critical of editors, but because of the far-reaching influence of the printed word it would seem wiser that on a matter of major importance such as this the truth should first be found out, and then, too, we would have been spared your editorial comment.

(Rev.) HERBERT E. P. PRESSEY.

Augusta, Me.

WE DEEPLY REGRET our publication of the erroneous news report and editorial comment to which Bishop Brewster and Fr. Pressey call our attention. We refer to this matter further in an editorial note on page 562.

—THE EDITOR.

Consents for a Coadjutor

TO THE EDITOR: In the May 4th number of THE LIVING CHURCH, it is stated that the election of a Bishop Coadjutor for Indianapolis will be held "at a special convention of the diocese early this fall, if the required canonical consents are received by that time." Canon 13, II (i), does not require canonical consents when the request for a Coadjutor is based on age and physical infirmity. (Rt. Rev.) JOSEPH M. FRANCIS.

Indianapolis, Ind.

"Roman Fever"

TO THE EDITOR: A warning against Roman fever is always timely; but your editorial in THE LIVING CHURCH of April 27th reveals the fact that you have utterly failed to grasp the true state of affairs or to carry through your argument to its inevitable conclusion. Why not place the blame where it belongs? There is no more prolific source of the virus of Roman fever than the neo-Catholicism of the latest crop of self-styled Anglo-Catholics. Of course, the term neo-Catholicism is self-contradictory: that which is new is not Catholic and that which is Catholic is not new.

We used to think that when we said "from Fond du Lac to Virginia" we had expressed the complete comprehensiveness of this beloved Church. It now appears, however, that this roomiest Church in Christendom admits the ultra-violet as well as the infra-red. Let me say that I am a Catholic Churchman, and that I have never been nor could I ever be any other type of Churchman. As such I could never see any cause for alarm in anything that the great Bishop Grafton held or practised. At the same time I gratefully realize the Catholicity of the Virginia Churchman and respect and love him for his uncompromising and unexcelled loyalty. Beyond both of these extremes lies danger; but I am inclined to think that while the infra-red may cause, and do cause, regrettable scandal in the Church, it is the ultra-violet who cause the greatest havoc and confusion. . . .

THE LIVING CHURCH in recent years has not been blameless in this matter. When in your editorial you speak of "the order and discipline and the uncompromising Catholicity of the Roman Catholic Church," you are exalting that which we ought to despise for the sham that it is. Out of a wide experience and close association with people and clergy of the Roman persuasion, including a bishop,

an archbishop, and dozens of nuns, I can say that Rome fairly bristles with contradictions; she has regimentation aplenty, but neither order nor discipline. Rome has her own definition of Catholicity: that is Catholic doctrine which the Pope promulgates, and he is Catholic who is in Communion with the Pope. But judged by the Vincentian rule of true Catholics and on the basis of our own Quadrilateral, Rome is anything but Catholic. And judged by "that most excellent gift of charity," she is not even Christian. What, for instance, could be more un-Christian than the pride, the arrogance, the utter contempt manifested in Cardinal Hayes' comment on the petition of Episcopal and Methodist bishops addressed to the Roman hierarchy?

To return to my original thesis: When our misguided clergy have succeeded in leading their people to accept and admire that which this Church most decidedly has not received, it takes but the impetus of an ill-advised, unlawful act to cause some soft-brained creature to jump from the frying pan into the fire. As an antidote I know of nothing better than the wholehearted teaching and practice of the Catholic religion as this Church has received the same. As a guide I would suggest the prayerful reading of the works of a real Catholic such as Bishop Grafton. It would do the editor of THE LIVING CHURCH no harm to read what the Bishop, himself a monk, says about enforced celibacy of the clergy, or about the Roman mutilation of the Sacrament. Bishop Grafton, not content with the Prayer Book statement that Rome hath erred, says that Rome has deliberately deceived. He even goes so far as to say that reunion with Rome is impossible and even if it were possible, undesirable!

ALAN HADLEY GARRISON.

Minneapolis, Minn.

TO THE EDITOR: I should like to make a few comments and observations on your recent editorial, Roman Fever [L. C., April 27th]. The theory of Roman regimentation will not satisfactorily explain the remarkable unity of Faith and morals, and the essentials of Catholic worship and discipline, found in the Roman Church from its center to circumference. This simply cannot be accounted for on natural grounds, and there is nothing else quite like it in the field of thought and human endeavor.

It is untrue to say that the Roman Church has crystallized into a rigid system which discourages natural growth. On the contrary, there are movements constantly arising within it in the fields of devotion, education, social, and other action, for the betterment of the Church's individual and corporate life, and which give it an ever-expanding influence in the affairs and development of society. Two or three might be given as examples: the liturgical movement, Catholic social action, and the work of the Catholic Evidence league. There is room for this same kind of activity in the Episcopal Church.

Anglo-Catholics should not criticize too hastily the Roman communion, when in spite of improved conditions in the Anglican bodies, large sections of the clergy and laity are not in sympathy with the Catholic movement; when many bishops and other leaders are indefinite and vague as to the Faith; when the great majority of Anglican parishes throughout the world still have Morning Prayer as the chief Sunday service; and

The Living Church

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when joint Communion services are tolerated and given sanction in high places.

J. L. HOBART.

Elizabethtown, Pa.

A Different Light

TO THE EDITOR: May one who is close to the nightmare that is central Europe, and bound to it by many ties of acquaintance and affection, try to show a different light on recent events from that seen by your readers who differ with your editorial position?

One mentions the previous efforts for the union of Germany and Austria, which were frustrated by "the powerful framers of the Treaty of Versailles." This earlier *Anschluss* was much desired in Austria, but it must be remembered that it would have been with a different Germany.

Since the rise of Naziism, feeling in Austria veered strongly in the other direction, and the tragedy in the situation today is that the majority of Austrians have been crushed by the noisy and ruthless minority. True, 99% voted for the union, but a vote taken in conditions of hysteria and fear is hardly representative of opinion. No reasonable person objects to Hitler on purely political grounds, any more than one objects to Communism as a political idea. We may have our doubts as to its workability, but politically, there is no reason why it should not be tried. What so many people fail to realize is that the two rival "isms" are evil spiritual forces, and as such, should be resisted by every legitimate means. When one sees quiet, serious, kindly people turned into brutes, the beast in man let loose, and hysteria and panic disturbing every relationship in life, one realizes something of the thing with which one has to deal. It is very easy to look at it dispassionately in Boston: it is not, in Vienna, or even Berne where one is not apt to find alarmists.

Grant that everything that has been said against the Treaty of Versailles be true. It is not the first time that defeated nations have had to submit to unjust terms of peace. In Holy Week the Church has put before us the supreme example of how to deal with injustice, of how to turn failure and defeat into victory. Germany is a Christian nation, and knows that way. Under Stresemann she followed that way and was rapidly regaining her place in the estimation of other nations. It was a hard way and a slow one, but when is the way of the Cross otherwise? Who knows what great spiritual gift Germany would have given the world, if she had gone on in that way to the ultimate victory? There is the pity of it, the tragedy, that she threw all this away to follow one who has perhaps led her to worldly advantages, but at what a price! "Blessed are the meek, for they shall inherit the earth," and it applies to the groups of individuals called nations as well as to separate individuals. A nation has free will, and unfortunately can misuse it, just as much as an individual can, and the penalty is equally sure.

HELENA PAUL JONES.

Buckinghamshire, England.

Religion and the Fair

TO THE EDITOR: You are correct in what you say about arrangements for religious exhibits at the World's Fair and in your evaluation of Mr. Whalen's reply, as printed in your issue of April 27th. But I do not think that the Church gains anything by participation in such exhibitions on a "three faiths" basis, as this expression seems to be employed in New York. I think it stands to lose.

As regards this particular fair, however, we can have our own outstanding exhibit in the completed sanctuary and nave of the

Cathedral of St. John. It is well known that the Bishop of New York hopes to synchronize the completion of these units and the opening of the fair and that, in this, he has the backing of New York's colorful mayor.

This may serve the Church better than the assignment of a cubbyhole in a section (itself misrepresentative of the Christian Faith), to be, in turn, subdivided among the Anglo-Catholic, Evangelical, and more or less agnostic "schools of thought," or, alternatively, to suggest an amalgam, without form and void. (Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

Clerical Unemployment

TO THE EDITOR: Your numerous correspondents who have complained about the sad condition of numerous unemployed clergymen fail to give due weight to two vital facts.

It is unfortunately true that many young men who enter the ministry prove to be mistaken in their calling and turn out to be failures. This is characteristic of all the professions. Of my classmates at law school, 25 years after graduation, less than one-half of those then living were practising law. The percentage of failures is high in all other professions, such as medicine, engineering, architecture, and the like.

It is unfortunate that there are many failures and derelicts among the clergy. Many parishes and congregations deteriorate steadily under the ministrations of unfit clergymen.

The result is that there are many men that no vestry will call.

Many laymen are so hard-hearted and un-Christian that they are not enthusiastic about contributing to the support of clergymen who should be selling bonds or dry goods, or driving taxis.

Another error of many of your correspondents is that they blame the bishops because they do not locate these unfortunate misfits. These correspondents do not realize the limited powers which the bishops have. Doubtless there is great variety in the powers which the bishops possess in the different dioceses and states so that I cannot speak for all of them. I do know, however, from many years' experience what the conditions are in the three dioceses which include the state of Maryland and the District of Columbia. In these three dioceses the vestries call their own rectors. In Washington a diocesan canon (in addition to the general canon) provides that the vestry must give the bishop notice of their intention to call a certain minister, but the bishop's power is limited to advice except in the rare case where a minister is called from another diocese where he is liable to presentment for trial for some canonical offense, which I have never known to have occurred.

The only appointments which the bishops have are of missionaries in mission chapels and in connection with their cathedrals, subject to the ratification of the chapter. Vacancies occur at rare intervals.

Instead of blaming the bishops for what they cannot do, they should praise them for what they do do.

When the diocese in Washington was created in 1895, I tried to persuade Bishop Paret to choose Washington instead of Maryland as his see. He told me that during his ministry he had never been able to make any savings excepting while he was rector of the Church of Epiphany in Washington, but that those savings had long since disappeared in giving assistance to stranded clergymen. He said with his advancing years he might require an assistant and Maryland could afford one while Washington at that time could not without decreasing the salary of the bishop.

I believe that Bishop Paret was typical of the self-sacrificing generosity of his peers.

Finally, some correspondents express the

view that ordination puts a man into an irrevocable caste which must forever demand respect. So far as this being the case 35 pages of the canons of the General Convention are concerned with ousting clergymen altogether. Many of the offenses which may result in deposition involve no moral turpitude and may be less harmful to the Church than incompetence. ARTHUR S. BROWNE.
Washington.

TO THE EDITOR: Call it coincidence if you will, but Mr. Rhomer's letter appearing in your same issue [L. C., April 6th] as the remarks attributed to Bishop Keeler was more than appropriate.

"The idea that, because a man is ordained to the sacred ministry, the Church owes him a living, is all wrong," strikes me as open denial of the validity of Anglican Orders!

In my opinion the Church is bound to provide properly—I don't mean wealth—for every ordained priest in the country who is in good standing, if she believes in her own Orders, and hardly less as an element of ordinary Christian practice. To act or talk otherwise—as has been pointed out before—is a repudiation of Anglican Orders, and also a failure to practise what is preached as Christianity. If Bishop Keeler wishes to align himself with such denials, that is his privilege; there seem to be other bishops of like mind. His second quoted statement I would change to read: "Every bishop knows that he can still find capable men for existing vacancies, if he is willing to use the unemployed clergy." As for his claim that parents discourage the right type of man from entering the ministry, I would say that if I had a dozen sons of "the right type," I would do all in my power to prevent even one from entering the ministry, until the Church recognizes in her practice that she ordains them *for life*—which I believe to be her real teaching—and is bound to provide properly for them to carry on that life work to the glory of God, rather than see their ordination made a mockery of.

These thoughts would deal with Mr. Hahn's letter [L. C., April 13th] also, save in this respect. If the Church were so poverty stricken as to need such methods, all right. But the man to undertake a combination of secular and mission work then would be the young man; not the experienced man who has given years of service to the Church, and who would find it mighty difficult in his later years to make the combination a success; his experience is needed full time, and he has a right to expect the *means of support* to exercise that experience properly.

Nobody can cavil at Mr. Still's argument [L. C., April 13th] who believes in the practice, as well as in the preaching, of Christianity.

NORMAN ANDERSON.

Los Angeles.

Tribute to Dr. Gavin

TO THE EDITOR: The following quotations from a letter received from Greece recently may be of interest to your readers, as showing the wide circle of individuals affected by the winning personality of the late Dr. Gavin. My correspondent is at present a student at the University of Athens and is preparing for the priesthood of the Greek Orthodox Church. Before going home to Greece, he completed the three-year term at the General Theological seminary, where he was a favorite with instructors and students. His attendance at the seminary was made possible by Dr. Gavin, and during his residence at the seminary he came to love and revere that great man in a marked degree. "Your letter of March 23d brings bad news indeed. The death of Dr. Gavin is a great personal loss to me. You know how



MAY READING

May is Our Lady's month, so we start off with Father Martindale's **OUR BLESSED LADY** (\$2.50), a book valuable from many points of view—devotional, inspirational and historical. But many will find the most enchanting part of it the much-traveled author's descriptions of Our Lady's shrines all over the world, from Walsingham to Egypt and Ceylon.

Violet Conolly, trained reporter and fluent Russian speaker, has been traveling in a country where Our Lady is not allowed—Russia. Her object was to find out "what meaning and possibilities life holds for the average Russian." If her findings are not very gay, her book, **SOVIET TEMPO** (\$2.50), remains light-hearted and informal—totally unlike the usual reports written by travelers who do NOT speak Russian. What is to happen to that country and the rest of Europe is discussed by Douglas Jerrold in **THE FUTURE OF FREEDOM** (\$2.50) which we publish this week. He makes it clear that to save Christianity is much, but not enough—we must also save the free civilization Christianity gave us. His suggestions as to how this is to be done are both practical and startling. We think he may be called a brother-in-arms of Christopher Dawson, whose **RELIGION AND THE MODERN STATE** (\$2.00) is the key book in all discussions of the new problems Christianity faces in the modern world.

COLOSSEUM

All the writers mentioned above, with the exception of Miss Conolly, have contributed to **COLOSSEUM**, a quarterly review published by us in both America and Europe. **COLOSSEUM'S** aim is to put the best current Catholic thought before the English-speaking world, particularly translations of articles by European writers of international reputation, such as Maritain and Claudel. Annual subscriptions (payable in advance) are \$2.50, single copies 75c.

SHEED & WARD

63 Fifth Avenue,
New York.

much he has done for me and how much I loved him. I have lost a great benefactor and a dear friend.

"Why should great and fine men like Frank Gavin die so young? Who can take his place in the seminary, in the Church, and in the hearts of countless friends? He was one of those rare gifts of God to man—probably too good to remain with us longer. His memory will remain with us as that of an ideal man, a true priest of Christ, and a great scholar.

"Before leaving New York, a year ago, I went to bid Fr. Gavin goodbye. We talked for half an hour, and then I knelt down to receive his blessing. My heart beat fast, and when I arose I was unable to speak. He remained silent a few moments, and there was an expression in his eyes which I shall never forget. It was a radiation of his beautiful and saintly soul . . . something which seemed strange then but which I perfectly understand now.

"I announced the bad news to the faculty of the theological school. Professor Alevizatos remarked that 'the death of Dr. Gavin creates an unfillable gap in Church circles.' May God bless and rest his soul. We are all praying for him, but I think his prayers before the throne of God will be more helpful to us sinners.

"Faithfully yours,
"JOHN ANDREW BITAS."

I believe that this is a most touching tribute to the great man, beloved of all who knew him, mourned and prayed for by all.

THEODORE C. VERMILYE, III.
New York.

Autocracy of Undertakers

TO THE EDITOR: How many clergy suffer from the autocracy of the undertaker.

I finally had the courage to write as follows to a local funeral director: "My inability to take care of Mrs. Dinsmore's funeral caused me a great deal of mental suffering. This same thing happens to many clergy because morticians will go ahead and make all arrangements for a burial without consulting the clergyman desired by the family and then inform him of the hour set.

"Nine times out of ten, in order to cooperate with the mortician and the family of the deceased, the clergyman sets aside previous engagements to meet the call. Then comes the tenth one, as in this case, where it is impossible.

"If the mortician would first learn the name of the clergyman desired and then, before making any arrangements or accepting any suggestions of the family as to the day or hour of the service, would consult with the clergyman things like this could not happen. As you are well aware, in times like this, people take your recommendations without question. You also know that only under exceptional circumstances would an hour or a day, one way or the other, make any difference.

"You would make yourself tremendously highly thought of by all the clergy of this community if you would follow my suggestion which I am sure you cannot help but admit is a proper one."

(Rev.) J. WARREN ALBINSON.
Elkton, Md.

Christian Giving

BEFORE the word *afford* means to *spare*, it really signifies to produce or yield. The Christian does not give God merely what he can spare, but rather what he can and gladly desires to share.

—Bishop Jenkins.

BOOKS RECEIVED

(All books listed here may be obtained from the publishers or from Morehouse-Gorham Co., 14 East 41st street, New York City.)

RELIGIOUS EDUCATION

Adult Education. By Dorothy Hewitt and Kirtley F. Mather. D. Appleton Century, New York. Pp. 193. \$1.75.

¶ An authoritative treatise on tested modern methods and techniques in the field of adult education. Every teacher in this field should have the book, though it does not touch on religious education as such.

Horace Bushnell and Religious Education. By A. J. William Myers. Manthorne & Burack, Boston. Pp. 183. \$2.00.

¶ An analysis of Bushnell's celebrated book, *Views of Christian Nurture*, with an account of its reception and influence.

Home and the Children. By Dwight Edwards Marvin. Fleming Revell, New York. Pp. 88. \$1.00.

¶ A useful book for the guidance of parents in the religious education of their children.

Kings, Donkeys, and Dreams. By V. T. Pomeroy. Beacon press, Boston. Pp. 94. \$1.00.

¶ Twenty five-minute stories for children, with a spiritual lesson in each story.

The Laughing Valley. By Virginia Green Millikin. Abingdon press, New York. Pp. 202. \$1.50.

¶ Stories and fables for use in the church school, the theme of each being a text.

Personality Development in Children. By Ernest J. Chave. University of Chicago press. Pp. 354. \$2.50.

¶ A comprehensive treatment of education as personality development. The author is associate professor of religious education in the divinity school of the University of Chicago.

The Use of the Bible with Children. By Ethel L. Smither. Abingdon press, New York. Pp. 135. 75 cts.

¶ A textbook in the standard course in leadership training of the Methodist Episcopal Church.

The Way of the Epistles. By H. E. Sheen. Mowbray. Imported by Morehouse-Gorham, New York. Pp. 240. \$1.40.

¶ A course of lessons for a year for the middle or senior church school classes, based on the Sunday Epistles.

SOCIOLOGY

The Choice Before Us. By E. Stanley Jones. Abingdon press, New York. Pp. 235. \$1.50.

¶ In this, his new book, Dr. Jones develops the thesis that only a democracy with a Kingdom of God behind it and a Kingdom of God goal before it can save the present world from destruction.

Creative Revolution. By J. F. T. Prince. Bruce, Milwaukee. Pp. 106. \$1.50.

¶ A fine book on Christian social reform. The book is a volume in the Science and Culture series.

Ends and Means. By Aldous Huxley. Harpers, New York. Pp. 386. \$3.50.

¶ An inquiry into the nature of ideals and into the methods employed for their realization, by the brilliant author of many valuable and searching books.

The Kingdom of God in America. By H. Richard Niebuhr. Willett Clark, Chicago. Pp. 215. \$2.00.

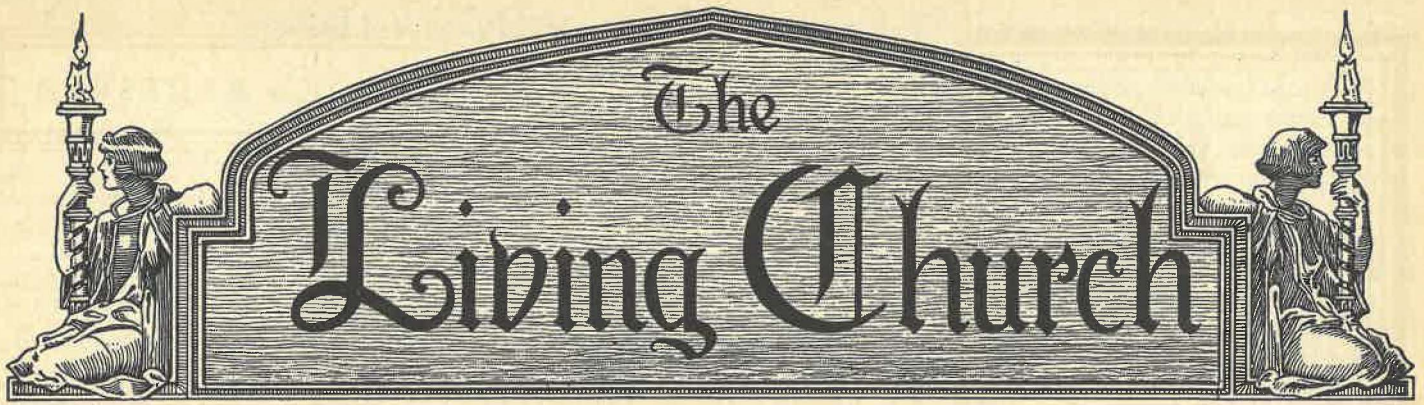
¶ A discussion of American Christianity in its social aspects.

The Pendulum Swings Back. By Marvin M. Black. Cokesbury press, Nashville, Tenn. Pp. 229. \$2.00.

¶ A study of social science in the light of the new knowledge in other fields of science.

Social Work as Cause and Function. By Porter R. Lee. Columbia University press, New York. Pp. 270. \$2.50.

¶ Essays on social work by the director of the New York School of Social Work.



VOL. XCVIII

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No. 19

EDITORIALS AND COMMENTS

The National Council Meeting

WE REJOICE that the National Council has at last succeeded in finding a head for its Field Department. For more than two years, ever since Bishop Reinheimer resigned as executive secretary of that Department to become Bishop Coadjutor of Rochester, the Field Department has been without an executive. Moreover, the staff of field secretaries has been abandoned and consequently the promotional work of the Department has been brought almost to a standstill. Mr. William L. Richards, the general secretary of the Department, has carried on the work as well as possible under the circumstances and is to be highly commended for keeping the crippled organization intact, but it has been impossible for him to do much more than that.

Now with the election of Dr. Charles W. Sheerin as second vice-president in charge of the Field Department and promotion, the way seems to be opened for new vigor in this important sphere of the National Council's activity. Dr. Sheerin has a splendid record both in parochial work and as the editor of a Church paper. The latter experience must inevitably have sharpened his wits and toughened his hide, since only with such qualities can a man succeed in the onerous field of religious journalism. The same qualities ought to stand him in good stead in his task of stimulating the contributions of Churchpeople—though the editors of the religious press have not been notably successful in making their own publications self-supporting.

We have a great deal of sympathy with the viewpoint set forth by Bishop Hobson of Southern Ohio in his speech at the council meeting calling for a frank facing now of the problem of financing for 1939 and a genuine effort to reach the thousands of Churchpeople who are either not giving to missions at all or doing so most inadequately. The Episcopal Church has the highest per capita wealth of any communion in this country. That is perhaps not a matter for self-congratulation, but taken in conjunction with the fact that we have almost the lowest per capita record for contributions to missions it should make us thoroughly ashamed of our record and determine to do something about it.

One of the factors in our failure in this regard in recent years has been the lack of an adequate promotional depart-

ment, and it is to be hoped that the appointment of Dr. Sheerin will mark the beginning of improvement in this respect. Another factor has been the lack of adequate planning on the part of the National Council itself with a resulting lack of confidence on the part of many Churchmen. Bishop Stewart has called attention to this matter in season and out and it is due to his insistence that the Council finally appointed a committee on policy. However, after reading the report of the recent Council meeting we wonder to what extent this committee is actually functioning. After a lengthy consideration of the advisability of appointing as a member of the Department of Domestic Missions the Negro executive secretary who may be appointed by and for the Commission on Negro Work, Dr. Fleming said: "We see from this discussion the need for more consideration of the questions of strategy and policy." It seems to us that Dr. Fleming has expressed in a sentence the chief cause of the uncertainty and indecision that has characterized the general missionary work of the Church in recent years.

WE BELIEVE that if the National Council, in conjunction with the Commission on Strategy and Policy, would work out a long-time, carefully thought out plan for the promotion of the Church's activity throughout the world and would base that plan on the effective carrying out of our Lord's commission to bring the Catholic Faith to all nations, it would receive hearty and spontaneous support from the Church.

Such a plan should also take into account the constructive use of undesignated legacies for work of a permanent character if the Church expects ever to receive any more such legacies. During the past four years the undesignated legacies have dropped almost to the vanishing point—a fact that is not surprising when the use of them for years past to pay debts and balance budgets is taken into account. Nobody wants to leave the savings of a lifetime to pay a debt or balance a budget, even for the Church. It is simply contrary to human nature to expect anyone to do so.

Bishop Hobson's plea for personalizing and humanizing missions also strikes us as important and timely. We have urged this policy many times in our editorial columns and we believe that it has tremendous possibilities in arousing the

interest and support of Churchpeople. The recent visit of Prof. Paul Rusch of Tokyo to this country shows what can be done when missions are personalized. In the face of a widespread hostile attitude toward Japan because of the war in the Orient, Professor Rusch succeeded in raising substantial funds for a leadership training camp and other worthwhile Christian projects in that country. Moreover, he did a tremendously valuable piece of genuine missionary work in getting people to understand that their support of the Church's mission in Japan, so far from being an endorsement of the barbarous policies of the Japanese war lords, is actually the best way of building a better Orient and a better world in the next generation. The best antidote to Fascism, Communism, militarism, and all the other divisive isms that are fostered by hate and fear is more and better Christianity. For Christianity is the religion of truth and love which cast out both hate and fear.

We think that the National Council is well aware of these things and is anxious to build a more constructive policy for the future work of the Church. The appointment of a vigorous head to the Field Department is a step in that direction, as is the growing consciousness of the need for a constructive and far-seeing policy and the humanizing of the missionary cause. We bespeak the hearty support of the entire Church for its Presiding Bishop and National Council in their plans for rehabilitating and extending the missionary work of the Church throughout the world.

We Apologize

IN OUR ISSUE of April 27th we published a news item stating that the Rev. Herbert E. P. Pressey of St. Mark's church, Augusta, Me., assisted the pastor of the Methodist church in that city, together with a Unitarian and other Protestant ministers, in the celebration of a joint Communion service. A reference to this service with an implied criticism of the Rev. Mr. Pressey was contained in our leading editorial in the same issue, and a further passing reference was made to the incident in the leading editorial in our issue of May 4th.

The original item in our news columns was not received from our regular Maine correspondent, but came from a local source that we believed to be reliable. However, we now learn that the report was entirely without foundation and that the Rev. Mr. Pressey did not assist in the service in question nor even attend it.

We publish in our correspondence columns in this issue a letter from the Bishop of Maine and one from Mr. Pressey himself specifically denying any participation in this service. Accordingly we hereby retract our news item and the editorial comments based on it. Moreover, we apologize to Mr. Pressey for the inconvenience that we have caused him and we hereby express our very deep regret that we have been the means of putting his name before the Church in a false and unfavorable light. We make this retraction and apology voluntarily and without reservation.

The first rule of good journalism, whether religious or secular, is accuracy. The only way to obtain it is to verify references and check all reports not received from regular correspondents. In actual practice it is impossible to do this in every case without so delaying the publication of news as to make it untimely, since news is a perishable product. However, in a matter of such importance as this, speed should have been sacrificed to accuracy. We make no effort to excuse ourselves for this blunder, but we assure our readers that we shall be even more careful in future than we have heretofore.

Bishops and Rumors of Bishops

WHAT do diocesan conventions have against THE LIVING CHURCH? When this paper went to press on Mondays conventions seemed invariably to hold episcopal elections on a Monday or Tuesday. When we changed our press day to each Wednesday we thought it would be much easier for us to report episcopal elections. Now, however, these seem invariably to be held on a Wednesday or a Thursday. The result is that while we have generally been able to get in brief news reports of the elections we have not been able to accompany them with editorial comments in the same issue.

Thus our congratulations to the four newest bishops-elect are somewhat belated but none the less sincere. We wish long and successful episcopates to each of them—the Rev. Charles C. J. Carpenter, Bishop-elect of Alabama, the Very Rev. Claude W. Sprouse, Bishop-elect of Arkansas, the Rev. Dr. Karl Block, Bishop Coadjutor-elect of California, and the Rev. Dr. Edmund P. Dandridge, Bishop Coadjutor-elect of Tennessee.

We confess, however, that we are somewhat alarmed at the rapid increase that the House of Bishops is undergoing. Some time ago we deplored the fact that the Episcopal Church has a higher per capita ratio of bishops than any other Christian communion. We are somewhat in danger of becoming like the Latin American army that had more officers than enlisted men.

We are moved to these thoughts particularly by the request of the Bishop of Indianapolis for a coadjutor. We do not in the least question Bishop Francis' request. He has given longer service to the Church than any living diocesan, and he fully deserves the help of a coadjutor. But the diocese of Indianapolis lists only 5,306 communicants served by 35 clergymen. The diocese of Northern Indiana, comprising the other half of the state, lists 5,475 communicants served by 27 clergymen. Indiana has good roads and is a far more compact area than many existing dioceses as, for example, Colorado with 11,208 communicants or Tennessee with 14,080 communicants. Would it not be an appropriate time to combine the two dioceses of Indianapolis and Northern Indiana into one diocese with one diocesan bishop and a bishop coadjutor rather than two dioceses with three bishops?

Our experience last time we mentioned the possibility that there might be too many bishops in the Episcopal Church has prepared us adequately for the torrent of criticism that we expect to receive as a result of this innocent suggestion.

A Word From Our Publishers

OUR NEWS COLUMNS this week contain an announcement of the removal of the headquarters of our publishers, Morehouse-Gorham Co., from Milwaukee to New York. The publishing headquarters and book store in Milwaukee will be closed and the change will be completed by July 15th. However, the publication office of THE LIVING CHURCH and the *Living Church Annual* will remain in Milwaukee.

There is much that we could say about this business removal but little that we want to say at this time. The Editor is vice-president of the Morehouse-Gorham Co. and he and his cousin, Linden H. Morehouse, president of the company, represent the third generation in this business. Founded in Milwaukee by our grandfather in 1870, the Young Churchman Co., later the Morehouse Publishing Co., and now the Morehouse-Gorham Co., has been associated with Milwaukee for so long that it is difficult for us to think of it in another

locale—even though our friends in the East have already made us feel very much at home there.

The removal to New York means the breaking of many old ties of friendship and of work. Some of those who have been in our employ for many years will no longer be with us and our hearts are very full as we part from them. Others we shall be glad to have with us in New York.

The Editor himself will remain in Milwaukee as will the managing editor of *THE LIVING CHURCH*, the managing editor of the *Annual*, and three other employes making up our staff.

The removal of our publishers is one caused by the necessity of the times. For better or for worse, the Episcopal Church is heavily concentrated in the East and it is there that the bulk of the business of this firm has been for many years. The establishment of a New York branch three years ago by the Morehouse Publishing Co. and its combination last January with Edwin S. Gorham, Inc., have resulted in great improvement in the service that the company has been able to render to the Church. However, it is not possible longer to maintain two publishing and bookselling centers and the Milwaukee one is naturally the one that has to be abandoned.

With this consolidation of its efforts, the company hopes to be able to go forward in renewed service to the Episcopal Church. Although the Morehouse-Gorham Co. is a commercial enterprise, it is one wholly devoted to the interests of the Episcopal Church and so we venture to hope that it has a claim upon the loyalty of Churchpeople that a purely commercial venture would not. In that hope we have ventured to use this editorial space not to advertise the company to customers, actual or potential, but to explain to our friends something of the significance of the change we are making.

Another Church School Closed

ANOTHER Church school, St. Alban's, Sycamore, Ill., has gone under. The reason is the usual one—lack of support by Churchpeople. The neglect of Church schools and colleges is one of the most amazing phenomena of the Episcopal Church. It is also one of the major causes of the heavy losses that the Church sustains annually among her teen-age children.

When will the Church awake to the importance of giving her children a Christian education? Perhaps not until the State, taking its cue from the indifference of Churchpeople, forbids all religious education, as has already been done in Russia and other European countries. But by that time it may be too late.

Meanwhile perhaps the Benedictines, who are looking for a site to begin their American work, might be able to preserve the property at St. Alban's and put it to constructive Church use.

Two Budgets

ACCORDING to the news bureau of the National Lutheran council, the 1938 budget of the Godless organization in Russia amounts to 65 million rubles. Of this sum 42 millions are contributed by members and 23 millions derived from the sale of anti-religious literature. During the year 14 millions will be allocated to subsidize activities of the International Godless committee, and the remainder will be utilized for propaganda purposes within the country. It is expected also that a contribution will be sent to aid in financing the International Free Thinkers' congress to be held in London next autumn.

At the rate of 20 cts. to the ruble, this amounts to a total

of \$13,000,000, of which \$2,800,000 is designated for "foreign missions" in the United States and other more or less Christian nations.

Churchmen who view with alarm the Soviet millions budgeted for the spread of atheism might well reflect on the fact that the missionary budget of the Episcopal Church, set by General Convention at \$2,450,000, has now been reduced to \$2,326,350.

The Chicago Laymen's Campaign

THE DIOCESE of Chicago is making an intensive effort to secure a missionary pledge from every communicant. In order to do this a committee of laymen headed by Angus Hibbard, who was the originator of the Bishop's pence plan, is sending out a direct appeal to 10,000 men and women of the diocese.

The Chicago laymen are greatly concerned over the fact that in many parishes less than 50% of the communicants make any missionary pledge at all, while others dismiss the red side of the envelope with a nominal amount which by no means represents their ability to give. They are concerned also over the "family pledge," which they feel is a wrong approach to the problem of Church support. The committee's chairman points out that Churchmen are baptized individually, confirmed individually, and make their Communions individually. For that reason they also ought to make individual pledges representing their individual ability rather than merge their responsibility in that of the family. He also feels that the Church makes a mistake in not stressing the matter of proper Church support in confirmation instruction and expecting the newly confirmed communicant to assume his share of responsibility by making an immediate and continuing pledge.

The rest of the Church will watch the experiment of the Chicago laymen with interest. If it succeeds in materially broadening the base of missionary support it will be an invaluable contribution to the economy of the Church.

Through the Editor's Window

HERE are some more notes about bishops, to add to those published last week:

The consecration on May 3d of the Rt. Rev. William Ambrose Brown, Bishop of Southern Virginia, makes him the "baby bishop" and "baby diocesan," and brings the total number of living bishops to 145. Four bishops-elect now await consecration. Others are to be elected in the near future: coadjutors for Central New York, Indianapolis, and Ohio, and a missionary Bishop of Cuba.

A study of Episcopal birthplaces is interesting. New York state has a big lead for the title of "Mother of Bishops," being the birth state of 78 bishops and one bishop-elect. Next comes Virginia, with 42 bishops, followed by Pennsylvania with 32, Massachusetts with 25, Connecticut with 24, South Carolina with 18, Ohio with 16, New Jersey with 13, Maryland and Rhode Island with 12 each.

Of foreign countries, England has given us 16 bishops, Ireland 9, Canada 9, Scotland 2, and (rather surprisingly) India 2. One each have come from Germany, Lithuania, China, Liberia, Spain, Mexico, and the Isle of Man.

States that have not yet "mothered" a bishop are Arizona, Arkansas, California, Idaho, Kansas, Louisiana, Montana, Nevada, New Mexico, North Dakota, Oklahoma, Oregon, Utah, Washington, and Wyoming.

No territory of the United States has yet contributed a bishop, but the District of Columbia is the birthplace of one of the bishops-elect.

Education and Religion

By Thomas S. Gates

President of the University of Pennsylvania

UPON THE shoulders of the modern university rest many responsibilities and opportunities. Some are obvious and receive liberal consideration in centers of higher learning. I think especially of the concern shown for the intellectual, the physical, and the social welfare of the student. But there is another vital area of human experience which is not always allowed such generous attention but is nonetheless vital in any well rounded educational process. I refer to religion.

What was the initial impulse which led to the founding of many institutions of higher learning? In 1636 these words were penned in New England:

"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the Civil Government: One of the next things we longed for, and looked after was to advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust."

Such was the initial impulse of Harvard university. Many other institutions stand in this noble tradition, among them the University of Pennsylvania.

In America, we place great faith in higher education. It is a light which may illumine mankind. But it is not a panacea. Education will be "the light that failed" unless it works hand in hand with religion. Education alone does not integrate the knowledge it gives. Education alone does not furnish adequate goals for living. Education alone cannot rid a generation of the haunting feeling of insecurity, fear, and unrest. Education alone cannot inculcate true philosophies. Noble secularity will not do. Something more is needed.

During the formative college years, it is especially imperative that religion be kept before the student mind. Bishop Lawrence puts the case forcefully:

"Do we not often assume that a boy may go to college, pass four years without thought or act of religion, and then come home, and pick up again the threads of his religious associations and show no permanent loss? . . . Is this reasonable? . . ."

It is possible, without being either sectarian or dogmatic, to hold and to teach a spiritual philosophy of life, one that is in accord with the experience of the world throughout the ages, that furnishes an inspiring ideal, a scientific basis for ethics, and a sound standard of values; that illumines and explains the events of life and is in harmony with truth and reason.

At the University of Pennsylvania, we are striving toward these ends, both officially and unofficially. There is the work of the chaplain, the Christian association, the Newman club for Catholic students, and the Louis Marshall society for Jewish students. But this phase of the university's responsibility cannot be delegated to the religious leaders alone. Their arms must be strengthened. The university must provide a suitable environment in which the fruits of their labors may be reaped. In short, we must realize that this sphere of activity constitutes a coöperative enterprise.

The general attitude which the members of the administration and of the faculties adopt will go far toward de-

termining whether this enterprise will succeed. To show a personal interest in the total religious program on the campus can help immeasurably. It is not difficult for the experienced, older debater to demolish a boy's ideas — no matter how true those ideas may be — particularly if the boy is unused to philosophical discussion. The student is often permanently the poorer for the loss of what his intuition told him was true. Many students speak bitterly of this phase of their college course. The bitterness shows itself later in diminished loyalty to the college, for men give loyalty to what enriches, not to what impoverishes.

ONE FINAL matter to which we must lend our minds is adequate education in the field of religion. Illiteracy in this field is astounding. And modern colleges and universities must do their bit in correcting this situation. A recent report to the chaplain's religious council points the way:

"To develop a fuller understanding of religion and its significance is an integral part of the university's educational responsibility. . . . It is necessary at the outset to draw a clear distinction between the study of religion and the practice of it. In a university there is room and need for both. . . ."

"The study of religion is the chief concern of this report. The religious forces in history are distinct with their own essence, developments, and effects. Consequently the study of them is a study in itself and not a by product of the study of other phenomena. . . . It is a fact that many courses in the university already deal in some manner or other with religion. . . . But it is an equal and contemporary fact that the confusion of the student mind with regard to what religion actually is, falls little short of a phenomenon in itself. It is a confusion typically modern and hardly confined to the students. The remedy for it here and at large is surely to give some focus to this variety of notions and to place that focus in the study of religion itself."

A course in religious orientation has recently been approved and it is hoped that others may be added to our curriculum.

Let me stress again the tremendous privilege and opportunity which is ours. Colleges and universities have always been the birthplaces of European religious revivals which have contributed immeasurably to the welfare of mankind. The same may be true in the colleges and universities of America where the leaders of tomorrow are being trained to bring the American dream to its highest fulfillment.

The Greatest Joy

THE GREATEST JOY in the world is the joy of bringing another soul to see the truth as it is in Christ Jesus. It is the greatest joy because it is the greatest accomplishment. Other works that we do may last for a time, but to be the agent in the rebirth of a soul to spiritual truths is to have accomplished something which will last forever. When we stand before God in judgment, we should be there having brought in the sheaves. We should cover up our own shortcomings because we have helped to claim others for righteousness.

—Bishop Whittemore.

Christianity in China

By Madame Chiang Kai Shek

IT GIVES ME great pleasure to be here with you this afternoon. Among you are many of my old friends and many whom I am meeting now for the first time. Whether new or old, I bring you all the greetings of the Generalissimo.

Bishop Roots has just now said something which has moved me deeply, not because he thinks that either my husband or I would be able to revolutionize Christianity, but because I see, as he portrays it, a vision of the Chinese Christian Church which can really enrich Christianity all over the world.

I wish also to take this opportunity to thank all the well-wishers of China, all of you who have prayed for our country and our people in their distress. In passing I might mention that every month since the beginning of this war the Generalissimo and I have received hundreds of letters from Christians all over the world telling us that they are praying for us. I want to express our appreciation.

I am speaking to you this afternoon personally; I want to bring you a message from the Generalissimo. You may take it to be a personal tribute to your courage, your undaunted valor, and your self-sacrificing spirit in helping our people in this war. You all know what has happened in Shanghai, in Nanking, in Hangchow, in Wuhu, and in other places in the fighting area. And you know how missionaries have succored the wounded, have helped our refugees, and have faced the bayonets, cannons, and bombs, and the unbridled lust of the Japanese troops on our soil, and how they have stood their ground.

The Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees.

You may remember a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison, and Young Allen. Is the missionary spirit dead?

If we are really impartial and look around us at what has happened in the last nine months, I would say their successors were right here. Every one of the missionaries possesses the same valor and the same undaunted spirit that the missionaries of old had. I would go a step further. When we picture old Dr. Morrison in a sampan with his Chinese teacher working under the heat of the tropic sun on the translation of the Bible into Chinese, while edicts had been issued by the Emperor for his arrest, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months, I would say that these missionaries have not been one whit less heroic.

You have asked me to come to tell you how you can cooperate to help us in this national crisis. My answer is, "Con-

THE REMOVAL of restrictions on the teaching of religion in Chinese schools was announced at a historic meeting in Hankow, April 6th, by Madame Chiang Kai Shek, wife of China's Generalissimo. ¶ A great wave of popular gratitude for the courage and helpfulness of Christian missionaries during the most severe war conditions was given by Madame Chiang as the reason for the new decree. ¶ Her dramatic announcement was made at the regular monthly conference and prayer meeting of missionaries of the Anglican and other Churches.

tinue your efforts in the same direction in which you have been working." What do I mean by this? One day one of the cabinet ministers in the government, a man who is a non-Christian, remarked that he was studying the Bible. Someone asked him, "Are you a Christian?" "No," he replied, "but I see that the people in the country who are most self-sacrificing are the Christians; therefore, there must be some-

thing of value in the Christian religion."

There was another high official who said that the spirit to defend our soil, to defend our fellow men, and to defend our women is exactly the same spirit which actuated Jesus Christ when He went to face the Cross in the Garden of Gethsemane. These are non-Christians, yet they feel that way. When I was last week at the front with the Generalissimo, I heard the story of a woman missionary at her station 30 miles away, alone in a village in a bandit-infested region. She was the only foreigner in the district. Fifty miles from the place where I was there was another woman carrying on alone in her station. Another story told of two women going up the Yellow river in a sampan. When they arrived at a certain place, they found the Chinese soldiers destroying all the available boats so that the Japanese could not cross the river. These missionaries willingly gave up their sampan to be demolished, one of them remaining to work with the people in that village. I could go on giving one after another of such instances.

ONE COULD make a long list of what missionaries have done in the past along educational, medical, social, and agricultural lines. The best fruits we get in China are the Chefoo apples and grapes—the result of missionary efforts. Shantung peanuts, which run into millions of dollars worth of trade in China, are also the result of missionary effort. What do you call it?—cross-stitch?—yes, and filet lace, Swatow drawn work, hair nets—who started all these industries? Missionaries. They have brought us both material and spiritual help.

Coming back to the war, it was the missionaries who foresaw the need of refugee zones which have saved hundreds of thousands of people, men, women, and children. Here in Hankow you have started refugee camps, and your International Red Cross committee has organized help for our wounded soldiers. In Kaifeng they have well-organized plans for establishing a refugee zone whenever the need arises. From all over China come reports of work like this.

It may be said—as Bishop Roots and Bishop Gilman have said this afternoon—that Christians, because they have not been faithful enough to the spirit and teachings of Christ, are responsible for the present war. But there is also this other side of the question. Those of you who are here now have done much for our people. We do appreciate it.

But, noteworthy as your work has been, I want to add one thing. The most effective and worthwhile contribution you have made to my country is not so much in the work itself

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They Call It Peace!

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

THOSE READERS of THE LIVING CHURCH who pay any attention to the development of British politics may well wonder at the strange situation now reached, when a Conservative Prime Minister, heir of all the imperialist policies of the past century, and darling of all the retired major-generals in the West End clubs, is regarded as the guarantor of peace, while all the government spokesmen on the platform and in the press are warning us that the Labor party (dogmatically pledged to a peaceful diplomacy) are fire-eaters, war-mongers, and reckless militarist adventurers. The peculiarity of the position is that there is a certain simulacrum of truth in this extraordinary portraiture, and it arises from the whole immoral situation in which Europe, and indeed the world, is now involved. For the simple fact is that owing to the nature of the power that is now in control of certain nations, owing to the wide decline of political freedom and the accompanying abrogation of the intellectual principle, public criticism of tyranny anywhere has become dangerous. Any defense of humanity may now produce bloodshed. Truthfulness is a misdemeanor, likely to provoke international strife; and the cause of peace is now to be supported only by a respectful attitude toward the blustering, boasting dictators who, having crushed the liberties of their own countries, are constantly threatening the existence of their neighbors.

But filthy and abominable as war is, there is yet a greater danger. I do not speak of pacifism, for whether right or wrong, genuine pacifism must always be heroic. I refer to the sneaking cowardice of those who now fear to defend by voice and pen the cause of justice and liberty, for dread of the political reprisals which may come from the ruthless forces which hate liberty and have made a travesty of justice. This comfort-seeking moral selfishness is now disguising itself as the angel of peace. But the disguise is not remarkably successful. When one observes that the diehard Tories, the great financiers, the country-house aristocracy, and the phalanxes of the economically "successful" are all for the new idea of peace—getting to "understand" Mussolini, and "sympathize" with Hitler, and see the Japanese "point of view"; while it is noticeable that the real peace-lovers, the working people of Britain and America, have made up their minds about Mussolini and Hitler and the Japanese, and don't mind saying so—when all this becomes apparent, one may know that the present praise of peace is dishonest. Peace, indeed, is a good thing; but it is being praised for wrong reasons and from shameful motives.

I believe that the present British policy is ill-conceived, because I believe that it is always unwise to pay money to a blackmailer. He who sups with the devil should use a long spoon; and the notion that we can secure peace by offering terms to the Fascist States is mistaken, because, by the nature of their ideology they will continue to raise their terms. We shall not destroy that ideology by giving it its head. Fascist nationalism does not believe in peace as an end, but only as an instrument. It does not believe in the universal element in man, but declares as fundamental some myth which is based upon a particularism—the German blood, or the new Roman empire. This means war; and the achievement of true peace necessitates the constant denunciation and exposure of these hypnoses. For the moment, there is in England a sense of relief: Mr. Chamberlain is not opposing himself to the Fascist States—he is all for "understanding." But we shall see.

Meanwhile, observe the price that we are asked to pay. Lord Halifax, our new Foreign Secretary, has been telling us of the harm which is done when we venture to criticize the actions of the Nazi government in Germany or the Fascist government in Italy. What they do is apparently not our concern, until they hurt us! What happens in Central Europe is of no interest to Englishmen; but when British interests are threatened, then, says Mr. Chamberlain, we shall, of course, be prepared to fight. This means, in clearer language, that while we shall be quite ready to send our youth to the slaughter in defense of our money, we are to be completely silent about such remote questions as eternal justice, human liberty, oppression, cruelty, and the collapse of the critical intelligence. And this British attitude is but one more sign of the general collapse of the "universal" and the decline of the intellect in Europe. If we cannot have a human interest, but only a racial and largely material interest, in what occurs anywhere in the world, then we are already suffering the worst loss of freedom—the freedom of mental and moral judgment.

I NOTICED in a recent issue of THE LIVING CHURCH (March 16th) that a correspondent was attacking the editor on the ground that an editorial criticism of Hitler was especially out of place in Lent; and I suppose the writer meant that the criticism was un-Christian. But in his wonderful innocence, he proceeds to throw overboard all Christian theology and morals. For the real reason he propounds as to why the editor should not criticize Hitler is that Hitler "has not caused any native-born American citizen to suffer unduly, either in a physical or financial way." And he adds, "When that time comes, it will be soon enough to frame the indictment."

In the course of an interesting life, I have never come across a more complete giving away of a case than is contained in this correspondent's letter. Unlike the editor, he is not interested in what Hitler does to men as men. No hard words must be spoken until something unpleasant happens to an American. But this is precisely the racial idolatry which is turning Europe into a madhouse. This is the precise, deplorable heresy which is now over-riding the high intellectual tradition of the West, and indeed all Christian philosophy. I maintain that the editor was right: that the denunciation of the Nazi aims and methods was in the true defense of peace, because it was in the true defense of the Christian doctrine of man.

I wonder if the letter-writer is aware of the real nature of Naziism, in relation to Christian theology. Hitler and Goering have been telling the world how the Almighty has used them. But their "Almighty" is a tribal God, without metaphysical reality. The only God of Naziism is Germania, and the only Nazi theology is a mass of false biology and anthropology. The only Nazi metaphysics is derived from political purpose, and it has given rise to the crowning insanity of erecting as a "fourth universal" the half-witted concept of "friend and foe." This, as readers of Huizinga's book, *In the Shadow of Tomorrow*, will know, declares that alongside of goodness, truth, and beauty, and their opposites, stands the "fourth universal," friend and foe: the friend being the German, and the foe everyone else. That is the renunciation of human reason; and it is upon the renunciation of reason that

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Family Religion

By the Very Rev. Elwood L. Haines

Dean of Christ Church Cathedral, Louisville, Ky.

A SERIOUS CRISIS confronts the American family. Those of us who have read the *Jalna* novels will recognize how exceptional is the profound family integrity which they so ably present. The family as a unit, as a composite of all individualities in one prevailing purpose, is fast disappearing. It is becoming a collection of separate unrelated lives, held together mainly by their common origin and by economic considerations.

Loyalty to oneself, so vastly encouraged by the spirit of the age, is supplanting that altruistic sense of obligation on which family security depends. An extreme illustration of this old type of family loyalty is provided in literary history. Charles and Mary Lamb are names which are coupled together. What it must have cost Charles Lamb to establish that combination in people's minds! For when he was 21 years old, and facing life with hopefulness and promise, he came home one day to discover that his demented sister had murdered their mother. He secured her release from the courts by agreeing to make himself personally responsible for her safekeeping; and he braced himself for the lifelong ordeal of sheltering her through her many relapses.

The crisis confronting the family may be realized if we ask whether it can retain its unity, by eliciting the sacrifice and devotion of the persons who compose it; whether it can continue to exert a major influence on the forming of character when it has to relinquish so many of its interests and activities to agencies outside the home; whether it can continue to permeate the life of society, or whether it will lose the values for which it has stood by giving in to the materialism which, more and more, is controlling public opinion. In brief, can the home survive?

Perhaps the most natural approach to this problem is to consider the two things without which no house can ever be a home, and ask ourselves what is happening to them. The home depends for its very life on mutual respect and mutual responsibility. Every member of a family is bound, in the very nature of things, to have respect for the rights and privileges of all other members of the group. Every member of a family is entitled to receive respect. At the same time, a certain amount of "give and take" are necessary, whereby individual rights must be subordinated to group rights.

Intimate examples will occur to us at once, where the family tranquillity has been destroyed by one person's insistence upon having his own way, even to the point of emotional storm. Such a situation is the family's opportunity to appeal to a larger loyalty, to make its claim for the surrender of personal plans in the interests of what is best for the family as a whole. The tendency, all too often, is to yield to individual selfishness in order to restore the peace. The stormiest, most self-centered personality is allowed to dominate, and irreparable damage is done, both to the person who is thus pampered, as well as to the happiness of the family as a whole.

On the other hand, there are times when family pride and group desire should give way to that which is best for the development of the individual. Sympathy and understanding are needed, for example, in dealing with the matter of a troublesome pet, an inconveniencing hobby, or an unpopular vocation. Unless there is this mutuality of respect, the home will fail to contribute to the upbuilding of a Christian character.

And closely related to this is the matter of mutual responsibility. The home is a joint undertaking in which all must participate. It is not a place for underprivilege on the part of some and overprivilege on the part of others. If one or two bear all the burdens in order that the rest may be spared it is definitely unfitting people for life. Children who are given everything and deprived of nothing, children who are ministered unto and never called upon to minister, are being systematically prepared for lives of tragic weakness. You cannot expect such children to grow up to fit into a pattern of struggle which demands some previous schooling in responsibility. Undoubtedly, parents who are not giving their children a just share in the operation of the home are robbing them of a joy which belongs to them, and training them to be burdens in later life.

Now, what are the prevailing facts concerning these two things? We know how modern conditions are encouraging the loss of both of them. The philosophy of "everyone for himself" has entered the life of the family. Competition is supplanting community of interest, and respect for the rights of others is lost in the general scramble for gains which seems to be the present policy of the world. Part of our trouble is that there are so few interests held in common. Members of a family know so little about each other. They so seldom eat together, play together, work together—but each looks to the outside world for his separate duties and satisfactions. The family language has become a confusion of tongues. Parents are finding themselves incapable of keeping up with the present-day activities of childhood because their children's lives have outdistanced their own backgrounds.

THE CRISIS in the situation is nowhere more clearly seen than in the vanishing of a sense of mutual responsibility for the preserving of family life. Loyalty to family traditions has become so uncertain that we have to organize societies which honor our ancestry in order to keep it in mind. We look upon the dismembering of some of the old homes in a changing community with some sense of sadness; as we see them replaced by modern apartment-houses, we cannot help but feel that more has been torn down than the failing stones and beams; something of the integrity of the family ideal has gone, something of this feeling of a mutual responsibility to keep the family up to the measure of what it has been, to carry its glory to higher heights of accomplishment. This sense of the divine mission of the home in which each member has an essential function is gradually passing out of existence. Is it not because man has lost contact with a God whose purpose is to bind all people together, who sets the solitary in families in order that they may share their burdens and their joys in fellowship one with another?

As we face this danger of the breakdown of the family, we are forced back to an ancient conclusion: "Except the Lord build the house, they labor in vain that build it." I wonder whether we are not on the verge of reaping the fruits of building our homes on faith in man instead of faith in God. Respect for the rights of others, responsibility for this very human venture of the home, are not possible without religion—especially in these times when our lives are so deeply involved in a system which has no use for such things. We cannot

witness what is happening today all over the world without wondering whether the home is not the last stand of idealism. War, and industry which has been made more aggressive by being made more self-conscious, are no respecters of persons. Governments are proving themselves temporarily effective by the persecution of minorities, by compelling loyalty rather than by winning it. The American Legion proceeds to raid the treasury and burden the taxpayers, without bothering about responsibility for the longtime welfare of the nation. It is a sorry picture of human ambition and greed, which would never have been possible if so-called Christian homes throughout the world had been built under the spirit of God.

NO PROBLEM is more serious for us as Christians than this one: How can we recover for our homes the power to make the most Christian use of present conditions, the power to save ourselves from being destroyed by them? "Except the Lord build our house, our labor is but vain." Let us admit the tremendous difficulty of praying regularly as a family—but let us go on to admit the tremendous importance of doing so, of finding a way of bringing our separate interests together in the light of the divine Presence. And some way can be found. Let us admit that it is next to impossible for the family to free itself of its various entanglements long enough to go to church together on Sunday. But then, let us see that to do so is to be rewarded with a spiritual intimacy and a common detachment from the race of living which will enable each to see with a better perspective what his family really is. Let us admit that it is hard to remember at all times the rights of others when our own affairs are so uppermost in our consciousness; that it is very taxing on the temper to be considerate, too much of a strain to shoulder a share of the family load when affectionate hands are overwilling to relieve us. But then, let us admit that any loving relationship relies upon free-will offerings of self, given and received, if it is to remain unbroken.

Evelyn Underhill well expresses the genius of family religion: "Family life, with its reasonable and bracing discipline, is given at the price of mutual accommodation and sacrifice—place made for the aged, the childish, the dull, and the slow, a toning-down of the somewhat imperious demands of the entirely efficient and clear-minded, a tolerance of imperfection—a perpetual opportunity of humility, self-effacement, gentle acceptance, love." Bring religion into your home. Let God, through your agency, build your house on such qualities as these. Inasmuch as the religion of Christ began in a family, surely the world can only be saved from its folly as home life is penetrated by the Spirit of Him whose victory was achieved when He willingly became the Servant of all.

They Call It Peace!

(Continued from page 566)

Naziism is built. In place of intellectual discrimination and true moral judgment, it places a vitalism fortified by a myth. And this is its real and basic opposition to Christianity.

It cannot logically admit a Christian Faith standing upon foundations independent of the Nazi cohesion and authority. It no longer even pretends to do so. Herr Kerrl, Hitler's Minister for Church Affairs, finally proved this when, on February 15, 1937, he uttered the following words:

"The primacy of the State over the Church must be recognized. The primary assumptions of the State as we have it today, expressed in race, blood, and soil, must be inviolable for

the Church too. . . . 'Neighbor' means blood-brother. . . . The question of the divinity of Christ is ridiculous and inessential. . . . A new authority has arisen as to what Christ and Christianity really are—Adolf Hitler."

This blasphemy may not assault me as an Englishman. I don't really care a cent about that! It assaults me as a Christian. And Naziism assaults me as a man born into the heritage of the Western tradition. If the cause of peace and the cause of charity now demand that I shall offer no objection, then I do not know what peace and charity are. But at least I know the difference between the dignity of man and the safety of my own skin. I know that in the long run peace is more surely built on justice and freedom than upon pounds and dollars.

Christianity in China

(Continued from page 565)

as in the spirit in which you have worked. Why do I say this? A few years ago our own Chinese people were very much against Christianity, and the government promulgated a law whereby religion was forbidden to be made a compulsory study in any school. Many of you felt that policy to be unfair, and contrary to the principles of missionary effort. Many of your colleagues wrote to me and asked to have that law rescinded. Even if I could have had it rescinded, which I could not, I did not think it was wise to make a move in that direction, because unless a rule has the general consent of those ruled, that rule will only be obeyed in the letter and not in the spirit.

I sympathized with your point of view. My sister, Madame Kung, went one step further, and I agreed with her. We said not only should this law be amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means, and also what other religions mean. There should be study of comparative religions in our schools. We can let Christianity stand on its own feet. We feel that Christianity has something to offer which no other religion has. Let it speak for itself.

I am very glad to tell you that those who criticized you and criticized Christianity in years past are the ones who are—what shall I say?—vociferous?—articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it. When the missionaries wrote to me, I said God works in mysterious and inscrutable ways, and let us pray that God's will may be made known to the government and that action may be taken in God's good time.

It gives me great pleasure to tell you that because our people and the government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense.

ACKNOWLEDGMENTS

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

RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
M. L. W.	\$5.00
CHINA EMERGENCY FUND	
Alice G. Kendig	\$5.00

Are Nuns Human?*

By One of Them

A Member of the Poor Clares of Reparation and Adoration, Mount Sinai, L. I.

IN THE YEAR 1616 a little French peasant girl approached St. Jane Frances de Chantal and asked to be admitted into her community as a lay sister. She could neither read nor write, and because she was so naïve the nuns laughingly named her Sister Simplicienne. "My uncle sent me here," she told them. "He says I am not smart enough to live in the world in the fear of God because I believe and do everything that is told me." Among other things she had been told that the Religious life was a heavenly one, and she

took the words literally. Imagine her amazement when she saw the Sisters eating in the refectory. "I didn't know nuns had to eat like people," she gasped, "I was told they lived like angels."

We may well laugh at Sister Simplicienne. Of course none of us would be so gullible. But do you realize that there are Episcopalians today who have never heard of monks and nuns in the Episcopal Church? Even many otherwise well informed Church members have surprisingly hazy notions as to what the Religious life is all about. Until our people have more understanding and sympathy for the Religious life, our Religious communities cannot grow the way they ought, neither can they accomplish to the full their work for God and the Church which is His mystical Body.

Monks and nuns are not essentially different from other people, nor is the Religious life something apart from the Christian life. It is the Christian life lived on an intensive plane. If we wish to be technical we may say that a Religious is a person who has made certain vows to God and who lives in a community under obedience to a rule and a superior. But all Christians have made certain vows to God. We call them baptismal vows. The three Religious vows of poverty, chastity, and obedience are really an intensification of the three vows which every Christian makes at the font.

The Christian life is normally a family life. The Religious, too, has her family—her community. One may say that in this respect her life is human only more so; for she has, as it were, to marry the whole community. She must learn to live with and to love all her sisters whether they are congenial or not. There are many opportunities for the give and take of human relationships in the life of a nun.

Why does a woman enter a convent anyway? Certainly not because her heart is broken, or because she can't hold a job, or because she is a misfit in the world. Not at all. Such a person would not thrive long under monastic discipline. No, there is only one reason, the same reason that is back of every human action. She does it because she wants to. It is this feeling of attraction which God puts

into the heart of the aspirant that we call vocation. But the attraction alone is not enough. There must be a fitness for the life and this is determined only after a period of actual testing and training which we call the novitiate. To eat well, to sleep well, and to laugh often, these are three signs of a true vocation. But after all, aren't these the signs of a good adjustment in any happy, healthy human life?

Occasionally well-meaning people feel sorry for us Religious. They conceive of our life as something very stupid and monotonous and they ask dolefully, "What do you do all day long?" The answer is obvious. We do exactly the same kind of things that human beings are doing the world over. We get up in the morning and say our prayers. We cook and wash dishes and sweep floors. We read and study and write letters. We wash and iron and sew and mend. We work in the garden. We entertain guests. We instruct people in the Faith, and we comfort souls in distress. In between times we say more prayers. At our daily recreation we have a jolly visit together over a cup of tea. And when evening

comes we are ready for a good night's sleep. The nun's life is well rounded. Worship and work, play and rest, all have their part in her day. And aren't these characteristic of any balanced human life?

Sometimes we Religious get weary of our human burdens just as human beings are apt to do. Sometimes we wish we were more like the angels. We go to the pantry shelves and find them bare. We go to the alms box and find it empty. We begin to think that it would be very, very pleasant if Sister Simplicienne had been right.

But after all, it is a thrilling thing to be a human being, isn't it?

A Prayer for Vocations

Who can find a virtuous woman? for her price is far above rubies.

V. They shall be mine, saith the Lord of hosts.

R. In that day when I make up my jewels.

Let us pray:

O GOD who in thy Holy Word hast commended the perfection of womanly strength: grant us, we beseech thee, many vocations of valiant souls; and by thy Spirit of Might endue them with such courage and diligence, such prudence and kindness, that the Sacred Heart of Jesus, our Lord and Spouse, may safely trust in them. Through the same Christ our Lord. Amen.

—St. Clare's Monstrance.



*From St. Clare's Monstrance.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

Valuable Essâys on Religious Psychology

ETUDES CARMÉLITAINES MYSTIQUES ET MISSIONNAIRES. *Desclée de Brouwer et Cie, Paris, Congrès de Psychologie religieuse: Illuminations et Sécheresses.* Pp. 301. 20 francs.

THE CURRENT NUMBER of *Etudes Carmélitaines* is entirely devoted to the publication of the papers read at the third annual congress of religious psychology, held at the convent of the French Carmelites in Avon-Fontainebleau, last July. The general subject allotted for discussion was the phenomena of spiritual aridity, viewed in connection with the three signs given by St. John of the Cross as characteristic of the night of the senses, when the soul is passing from the practice of discursive meditation to that of contemplative prayer. The three signs are briefly: (1) the impossibility of meditating, (2) the impossibility of fixing the mind or imagination on any object, (3) desire of solitude for the sake of a loving attention to God, without any particular mental consideration.

The general subject of aridities is treated by writers of creative literature, by doctors and psychologists, including a psychoanalyst and a psychiatrist, by philosophers and theologians. The scientific men are, of course, practising Catholics, and therefore they recognize with one accord that, in the case of the mystics, behind the facts they can observe and record lies the action of God. They distinguish between pathological and true mystical phenomena. It is acknowledged by one and another, that God acts upon souls according to the laws of the nature He has created, that similar surface phenomena may come from widely diverse underlying causes, that each case must be judged by its relation to the whole personality.

This collection of 20 papers contains much valuable matter for students of religious psychology and for directors of souls. It can be purchased separately by non-subscribers to the periodical (at present rate of exchange, for less than \$1.00), and should be acquired for the department of ascetic and mystical theology in every reference library. MOTHER MARY MAUDE, CSM.

The Story of Business

A HISTORY OF THE BUSINESS MAN. By Miriam Beard. Macmillan. \$5.00.

HERE is a new sort of biography by one of the versatile Beards. There have been frequent references in these columns to Charles A. Beard and Mary R. Beard, and their sundry books, large and small, controversial and informing, and now the daughter comes along with a graphic account of the business man in all ages and in all countries. It is truly a monumental volume and represents a vast amount of research, covering the recorded history of mankind from Ur, one is tempted to say to Uruguay—certainly from the earliest times to the present—779 pages in all. It is practically impossible to summarize so substantial a volume, but one is justified in saying this is a book that will well repay reading and reading carefully.

As the publishers put it, the story is carried from the Homeric Age, when shipwrecked Ulysses was mistaken for a "tired business man," through the medieval era of independent merchant-rulers secure behind city walls until they sold cannon to their knightly foes; it continues into the age of Renaissance festivals, celebrating the great boom of the 1550's with unparalleled frank exuberance, and into the dark years after the ensuing financial crash, when the business man was subjected to the Baroque kings. Then he is shown learning how to win wealth through royal privilege and at last freeing himself from the strong State through revolutions, from Newport to Paris, Canton, and Tokyo. And finally the postwar business man is confronted with a new dilemma, a new role in the State—in a time of business bigness and mass-democracy.

Miss Beard (she is really Mrs. Albert Vagts, the wife of a well-known German writer) does not start out to write a thesis, or defend a theory, or to gossip about individuals. What she seeks to do, and does extremely well, is to tell the story of

business as such. It is neither an economic nor a political story, but a remarkably successful effort to tell the story of a type.

CLINTON ROGERS WOODRUFF.

For All Who Teach Religion

A SYLLABUS OF RELIGIOUS INSTRUCTION. Institute of Christian Education, London. Paper. 1s.

THE INSTITUTE of Christian Education is the largest, and probably the most competent and intelligent, organization dealing with the place of religion in schools, public and private, that is to be found in the English-speaking world. For some unexplainable reason, it has few members in the United States. In response to demands from both the Church of England and the Free Churches, and after exhaustive study, this booklet has been prepared, not to give a ready-made syllabus of "divinity" studies applicable to every sort of school, but to offer pertinent suggestions for the making of an individual syllabus to schoolmasters and schoolmistresses who have oversight of children from 5 to 18 years of age. No such person, and no rector planning his parochial religious education program, can afford to overlook it. It is entirely practical and realistic and pedagogically sound, and ought to be particularly helpful to those who teach religion by "weekday instruction," either in the schools or in the churches.

Incidentally, a sidelight is thrown in one place on the difference between an English "public school," for those preparing to enter the universities, and a similar school in America. It is calmly assumed by these English pedagogues that, in the last year before pupils are graduated from such a school, they are ready for a study of St. Thomas Aquinas, followed by Gore's *Reconstruction of Belief*. By that time in England, the intellectually incompetent have been weeded out of formal education. Not so with us.

BERNARD IDDIGS BELL.

A Radically Reconditioned Christianity

NO CASUAL CREED. By J. C. Hardwick. Macmillan. Pp. x-187. \$2.50.

THE AUTHOR of this little book has already written on religion and science, a biography of Bishop Wilberforce, some novels, and an introduction to Christian faith called *What to Believe*. He is an incisive thinker, perhaps a bit too mordant in style; but stimulating and informing.

The present sketch is intended to awaken interest in Christianity as the only sensible answer to the problem of human life in the real world of today. Yet it is no conventional Christianity which is indicated, but a radically (in some places, one may venture to think, too radically) reconstructed Christianity. On the other hand, Mr. Hardwick is never far from the fundamental position of historic Christian faith, although sometimes he thinks he is much farther away than actually he is.

The book will make people think—and it will certainly make them realize that the Christian religion is not an unimportant old fossil totally out of relation to contemporary life. For that reason, it should be read; although it needs correction and supplementing at many points. W. NORMAN PITENGER.

A New Edition of a Well-tried Manual

THE CHRISTIAN'S CLAIM ABOUT JESUS OF NAZARETH. By Clement F. Rogers. Macmillan. 75 cts.

A NEW edition of a well-tried manual of popular apologetics first published in 1916. It has been "entirely rewritten" and a new chapter has been added on Non-Christian Alternatives to the Christian Belief About Christ. Dr. Rogers has gone a little further than he should have here; certainly Dr. Schweitzer is anything but "non-Christian" and considerably less than justice is done Harnack by classing him similarly. Nonetheless, the chapter is useful. B. S. E.

NEWS OF THE CHURCH

French Protestants Form United Church

Four Denominations Comprising 600 Congregations Join to Bring End to 66-Year-Old Division

PARIS (RNS)—A unified Protestant Church in France was achieved April 28th as the result of the meeting at Lyon of the Constituent Assembly of the Protestant Churches. Called to create a union of the Reformed Churches, the assembly brought together over 600 congregations of four denominations to heal a breach in French Protestantism that goes back to 1872 when liberals among the Evangelical Reformed Church declined to subscribe to a new declaration of faith and established the Reformed Church.

The two other groups now joining in the unification are approximately 50 congregations of the Free Evangelical Church and about 25 Methodist congregations in France. The union is based upon a new declaration of faith which is a moderate restatement of the historic Calvinism of the Reformed Churches.

This movement for Church unity, which has been reinforced by the growing development of the world ecumenical movement, began to take actual form in 1932.

NEARLY ALL NON-CATHOLIC FRANCE UNITED

Except for the Lutherans of Alsace-Lorraine and a scattering of Baptists throughout France, the unification of the French Reformed Churches brings together under one Church the entire non-Catholic Christianity of France. The old Evangelical Reformed Church, the Church of Calvin, will be the predominant group in the merger, with almost 400 congregations. The Reformed Church, the group that seceded in 1872, has a membership of over 150 congregations.

The action of the French Protestants is the fourth major move toward unification taken among the Western Protestant Churches. Previously there was the creation of the Church of Scotland from the many Presbyterian sects in that country, the formation of the United Church of Canada which has developed a working agreement with the Church of England in Canada, and the almost complete move toward Methodist unification in the United States.

The unification movement is also assuming definite status in England.

Dean to Broadcast Over WGN

CHICAGO—The Very Rev. Frederick C. Grant, dean of Seabury-Western Theological seminary, will broadcast on Building the World Commonwealth from Chicago station WGN on May 12th, at 12:35 P.M.

Morehouse-Gorham Will Close Milwaukee Office

MILWAUKEE—Announcement of the impending close of its Milwaukee book store and transfer of headquarters to New York has been made by the Morehouse-Gorham Co., Church publishers and booksellers. All sales formerly in the Milwaukee territory were changed to New York on May 2d, and it is planned to complete the removal by July 15th.

THE LIVING CHURCH, published by Morehouse-Gorham Co., will continue to have its editorial and publication office in Milwaukee, as will the *Living Church Annual*.

Vote, Ruling Clear Way to Reunion of Methodists

BIRMINGHAM, ALA.—The judicial council of the Methodist Episcopal Church, South, unanimously ruled, May 4th, that the union of the Church with the two other large Methodist bodies is legal.

The Quadrennial Conference of the Southern Methodists had voted overwhelmingly in favor of union with the Methodist Episcopal Church, North, and the Methodist Protestant Church, on April 29th.

A group of Southern laymen who have actively opposed the merger intends to carry the fight to the civil courts.

Alleged inclusion of Negroes on a basis of equality and loss of valuable property to the combined Church are cited as reasons against the union plan.

The Northern Methodists and Methodist Protestants have already given their assent to the merger proposal. Final action is to be taken at a great Uniting Conference of the three Churches, which comprise the great majority of American Methodists.

Armenian Catholics Dies

JERUSALEM—His Holiness Khoren I, Supreme Catholicos (Primate) of the Armenian Church, died April 10th in his see city of Etchmiadzin, Soviet Armenia, according to word received here. The late Catholicos was not unknown in America, where he was sent in 1920 as apostolic delegate. Upon the death of Kevork V in 1930, Bishop Khoren became locum tenens of the primatial see, and was elected Catholicos November 12, 1932.

New York Catholic Laymen Meet

NEW YORK—The Catholic laymen's club of New York held its annual corporate Communion on May 1st at St. Ignatius' church. The Rev. Jerome Harris of the parish staff was the celebrant. A Communion breakfast and the annual meeting followed.

The officers were all reelected unanimously for the coming year.

"Personalize Giving," Bishop Hobson's Plea

National Council Hears Address by Southern Ohio Diocesan Asking New Strategy in Raising Funds

BY ELIZABETH McCracken

NEW YORK—The need of personalizing missions—making concrete to Churchpeople the value and needs of missionary efforts—was stressed by Bishop Hobson of Southern Ohio in an address to the National Council on April 28th, the last day of its session here.

Bishop Hobson pointed out that the Episcopal Church is at the bottom of the list of larger communions in the United States in respect to its missionary giving. But he expressed the confident belief that this condition could be remedied.

"At the close of our meeting," he said, "we ought to face the situation as to funds. Bishop Bartlett has said that, if we have to cut the budget for 1939, we should indicate early just where the cuts will fall. This would give those in the field time to make their plans. A number of Council members have said that they felt depressed at the outlook for 1939, when we shall not have the Fiske legacy and may be \$150,000 short of what we have for 1938. We must face reality, but not with blind eyes as defeatists.

"Granted that there may be a decrease in funds. Granted that conditions in the country are perilous. Granted that fear is prevalent in all parts of the land. I know all this; I am a realist. But I am a realist about the fact that half a million of our Churchpeople are not giving a red cent to missions. I am a realist in knowing that these people can be reached. I am a realist in seeing that many people in dioceses are giving less than \$1.00 a year to missions. These are not weak dioceses but dioceses that *can* give. I am also a realist in believing that personalization of missions will bring added support.

CITES EXAMPLE

"Archdeacon Spurr of West Virginia supported his work through what he used to raise by graphic descriptions of his work. He came for several years to my parish in Worcester, Mass., and got \$6,000 a year. I was delighted to have him do it; it stimulated the people to still more giving. Many others have raised large sums of money simply by telling about their work. None of these thousands of dollars was taken from money that might have been given to other missionary work. It was over and above that.

"There is plenty of money in this country, and part of our job is to take a realistic attitude and not to be content to receive a paltry \$1.00 a year per communicant. This Church of ours is at the very bottom of the list of missionary giving in this country. And it is a disgrace. How long are we going to be content to sit back and take what we now get? Here we sit at the very bottom of the list. We must get up and away from this defeatist attitude. We can raise \$150,000. We can even raise the full amount voted for the budget by General Convention in 1937,

which is another \$100,000. If we get right at it, we can do it for the 1939 budget."

BUDGET DISCUSSED

In earlier sessions of the Council meeting, which began on April 26th, the final cut of \$18,730 in the Church's missionary budget for 1938 was discussed. After the report on the budget had been presented, Bishop Hobson asked for details, saying:

"We discussed cuts in February and some National Council members have raised some money, but not enough to prevent all the cuts. I should like to know if real harm has been

Youth Department Planned

The final action taken by the National Council at its April meeting was the appointment of a committee to report to the October meeting on the possible organization of a Youth Department of the National Council. The committee was appointed on motion of Miss Eva D. Corey of Massachusetts and consists of the following members: Bishop Quin of Texas, Bishop Davis of Western New York, the Rev. Malcolm Peabody of Pennsylvania, and Miss Corey.

done by the cuts, and where. Unless the Church gets the details, it can't feel sorry cuts must be made. We can't feel really sorry, just by sitting here listening to a list of figures."

Miss Elizabeth Matthews of Southern Ohio added:

"Had the Fiske legacy of \$100,000 and other special funds not been available and had money not been raised to bring down that deficit of \$47,554, serious damage would have been done."

DESCRIBES EFFECT OF CUTS

Dr. Lewis B. Franklin, treasurer of the National Council, replied to Bishop Hobson, saying:

"There is indeed reason to feel sorry. We have made the reductions with as little slaughter of our work as possible, but they will cause hardship to persons and damage to property as well as limitations to work. The reductions in the foreign field mean salary cuts which are working great hardships to our missionaries; these cuts also operate in other ways. Buildings are falling down for lack of repairs. Travel money is so curtailed that missionaries cannot go out to the people as they should. It would be more spectacular if we should recall some missionaries, but the situation is just exactly as bad, because it cripples the work."

CHANGE TRUST FUND RULE

An important action concerning the Department of Finance was taken on Wednesday, April 28th, when the following amendment to Article II of the by-laws of the Domestic and Foreign Missionary Society was adopted, with reference to the committee on trust funds:

"Whenever the committee shall dispose of securities or property which at the time of such sale did not meet the investment requirements of these by-laws as contained in this Article II, then the committee, in its sole judgment, may reinvest the proceeds of such sale in stocks, bonds, or other securities as they may select, although the same may not be investments that comply with the require-

ments contained in the prior subsections of this article. Provided, however, that the total value of such nonconforming securities shall not exceed 15% of the aggregate value of the securities included in our trust funds."

The total trust funds amount to \$12,000,000.

DISCUSS BUDGET CLASSIFICATION

The new method of classifying the budget, recommended by the Joint Committee on Budget and Program and adopted at the General Convention of 1937 [L. C., October 23, 1937], gave rise to some discussion when copies of the budget had been distributed. Bishop Stewart of Chicago led it, saying:

"The average person looks at this and says: 'What! Spending only \$14,250 on religious education!' Then he looks farther down here and says: 'Oh, here is \$21,165 more for religious education!' He looks along down the second column and says: 'Here is *more* for religious education—\$8,354!' Intelligent people can add it up and work out why it isn't all in one lump sum; but everybody isn't intelligent in this Church."

Miss Matthews of Southern Ohio brought out a point, saying:

"This classification is educational. It shows under how many different categories our work falls."

Miss Eva D. Corey of Massachusetts found other items to add to those cited by Bishop Stewart and mentioned that some of the activities listed as "miscellaneous" were of the nature of religious education.

Bishop Davis of Western New York said that he thought it would be a help to

26 at Council Meeting

On the first and second days of the April meeting of the National Council there were 26 members present. On the third day, 24 were in attendance.

laymen to understand what the heading "Administrative Expense" meant in detail.

Bishop Hobson suggested that the new system of classification be used for educational purposes, with such other details of the allocation of the budget as might be available.

Unveil Memorial to Dr. Mansfield

NEW YORK—A bas-relief portrait of the Rev. Dr. Archibald R. Mansfield, superintendent of the Seamen's Church Institute of New York from 1896 to his death in 1934, was unveiled in the chapel of the institute on April 28th. A large congregation of seamen, staff members, representatives of the board of managers, and many other interested persons was present.

The Rev. Harold H. Kelley, the successor of Dr. Mansfield as superintendent, and the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, officiated.

Little Anne Myles Mansfield, the six-year-old granddaughter of Dr. Mansfield, released the cord which held the veil in place.

The portrait is of bronze. It was made by Earl N. Thorpe, who designed the new reredos in the Church of the Heavenly Rest.

Debate Shows Need for Strategy Study

Negro Secretary Discussion Offers Example of Value of Commission and Committee on Policy

BY ELIZABETH MCCrackEN

NEW YORK—The necessity for more consideration of questions of strategy and policy was pointed out to the National Council by the Rev. Dr. Frederic S. Fleming of New York, after debate on the question of appointing a Negro executive secretary of the Joint Commission on Negro Work, and making him a member of the Domestic Missions Department.

A Commission of General Convention and a committee of the Council are charged with the study of such problems.

The question was opened by Bishop Stewart of Chicago, chairman of the Commission, when he reminded the Council that General Convention adopted a resolution providing that "serious consideration be given to the appointment of a Negro executive secretary" of the Commission, preferably a priest. He said:

"We must have something definite to say when the Joint Commission meets on May 27th. General Convention voted that a Negro executive secretary might be appointed. We cannot go back of that. What we can propose is that if and when the Commission does appoint a Negro executive secretary, he shall be a member of the Department of Domestic Missions of the National Council."

SEES "DANGERS" IN PLAN

Bishop Bartlett of Idaho, executive secretary of the Department of Domestic Missions, said:

"I have canvassed this matter with a number of Negro clergy and laity and with all the Southern bishops. There was not a single Southern bishop who was not opposed to a Negro executive secretary. We tried a Negro here once, and the plan did not work. There are dangers in it."

Bishop Page of Michigan said:

"This subject was mentioned to me when it was impossible to get the members of the Department of Domestic Missions together. But it is our unanimous opinion that action had better be deferred until the affairs of the Department are less unsettled."

Bishop Stewart reiterated the necessity for definite action, saying:

"Negro work is important. The Negro executive secretary should be associated with the National Council. This is the first time a Negro will ever have been appointed executive secretary of a Commission of General Convention. We have over 50,000 Negro communicants. It is no use saying that the Southern bishops don't want what General Convention adopts. If and when a Negro executive secretary is appointed, he should be in the Department of Domestic Missions in this house."

The Presiding Bishop said here:

"It might be well if the Department of Domestic Missions should choose a Negro
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Consecrate Bishop of Southern Virginia

Dr. William A. Brown Advanced to Episcopate in Ceremony at St. John's Church, Portsmouth

PORTSMOUTH, VA.—The Rev. Dr. William Ambrose Brown, Bishop-elect of the diocese of Southern Virginia, was consecrated in St. John's church in this city on May 3d by the Presiding Bishop and the Bishops of Southwestern Virginia and East Carolina. He was presented by Bishops Goodwin and Strider.

The testimonials were read as follows: certificate of election by the Rev. Norman E. Taylor; canonical testimonial by Col. James Mann, chancellor; evidence of ordinations by the Rev. Dr. E. R. Carter; consents of standing committees by the Rev. J. Keith M. Lee; consents of the bishops by the Bishop of Southwestern Virginia; and the constitutional declaration by the Bishop-elect.

The Bishop Coadjutor of Virginia conducted the litany, which was followed by the consecration and the offertory anthem, Schuetky's "Send out Thy Spirit." The offering, it was announced, is to be used for the Bishop's discretionary fund.

The Rev. Edward Patton Miner and the Rev. Dudley Boogher were the attending presbyters. Masters of ceremonies were the Rev. Charles H. Holmead and the Rev. Norvell E. Wicker.

The sermon was delivered by the Presiding Bishop.

Announce Opening of Wyoming Church Camps at St. Michael's

LARAMIE, WYO.—The Wyoming Church camps for boys and girls, it has been announced, are to open again this year at St. Michael's mission, Ethete, and Yellowstone Park. Mrs. Emily B. McNeil, director of the girls' camp, states that the season will begin July 7th, continuing until July 18th, when the boys' camp will open. The latter lasts until July 29th.

The camps, which are limited to an enrolment of 60, provide the young people with the opportunity of learning more about the Church while enjoying a program of recreation and sport and making the acquaintance of other young people about the state.

This year the study courses include *The Faith of the Church* and *After Confirmation What?* There will also be discussion groups for both girl and boy interests, and there will be Indian ponies for horseback riding.

\$1,139 Donated to Jewish Fund

NEW YORK—The Church of the Incarnation in Dallas, Tex., has donated \$1,139 to the American Jewish Joint Distribution committee, Rabbi J. B. Wise, national campaign chairman, announced recently. The fund is being raised for the aid of oppressed and destitute Jewish populations overseas.

Students of China and Japan Have Prayer Day

NEW YORK—Christian students in Japan and in China, and other groups in touch with them elsewhere in the world, kept April 28th as a day of common prayer "for the ending of warfare, seeking God's forgiveness, and preparing for Christian fellowship." The day was planned by the World Christian Student federation, which thus continues to function in spite of war conditions in some of its constituent countries.

The Rev. Luther Tucker, one of the Episcopal Church clergy and a traveling secretary of the federation, was in Japan in February, meeting with student groups, and went on from there to China where he met many Chinese students in company with the Chinese YMCA student secretary. He will go again to Japan, trying to interpret conditions to each student association.

Changes in List of General Convention Commissions and Committees Are Made Public

NEW YORK—A number of changes in Commissions and Committees of General Convention have taken place since the list of members was originally announced. These include:

Clerical Unemployment, Bishop Gribbin of Western North Carolina, in place of Bishop Cross of Spokane.

Strategy and Policy, Dr. W. A. Eddy of Rochester, in place of T. S. Gates of Pennsylvania.

Budget and Program, Bishop Dagwell of Oregon, in place of the late Bishop Cook of Delaware.

Quotas and Appropriations, Bishop Keeler, Coadjutor of Minnesota, in place of Bishop Cook.

Brotherhood of St. Andrew, Bishop Ablewhite of Northern Michigan, in place of Bishop Cook.

Presiding Bishop's See, Bishop Wing of South Florida, in place of the late Bishop McDowell of Alabama.

Church Music, the Rev. John W. Norris added; Bishop McDowell's name removed.

Hymnal Revision, Prof. H. R. Fairclough's name removed.

Theological Education, Bishop McDowell's name removed.

Faith and Order and Unity, the Rev. Dr. Frank Gavin's name removed on account of death.

Methodists Will Withdraw Money Invested in Armament Factories

CONCORD, N. H. (RNS)—Responding to a plea made at the opening of the session to "avoid investing Church funds in securities of unethical enterprises," the 109th annual New Hampshire Methodist Episcopal conference requested its trustees to withdraw any money invested in Bethlehem and United States Steel corporation issues.

The resolution, introduced by the Rev. J. Tremayne Copplestone of Suncook, was adopted by a vote of two to one, it was learned, after a give-and-take debate in which the firms mentioned were scored for their direct and indirect contributions to rearmament in this country and possibly abroad.

The conference adopted the report of its world relations committee condemning the Roosevelt administration's big navy bill, now pending in Congress.

Chicago School Will Close Doors in June

St. Alban's Made Desperate Effort to Keep Going for Past 8 Years; Committee Recommends Closing

CHICAGO—Another casualty must be added to the list of Church schools which have been closed for lack of funds and students. Bishop Stewart announced this week that St. Alban's School for Boys, Sycamore, will close its doors in June and not be reopened in the fall.

"For the past eight years," said Bishop Stewart, "the board of trustees of St. Alban's has made a desperate effort to keep the school open, hoping each year that an adequate number of boys could be secured.

"But each year, without endowment, we have had to battle not only with accumulated debt but with an operating deficit, despite the gallant sacrifices made by the headmaster and the faculty, and despite our appeals to friends of the school for help.

"Finally, in January of this year, Dr. Charles L. Street, the headmaster, announced that unless a campaign could be put on at once to insure the stability of the school and a progressive program, he would resign. A strong committee was appointed to canvass the situation. That committee recently reported to the board.

HEADMASTER RESIGNS

"It could not recommend a campaign at this time nor could it recommend a continuance of the school with the present inadequate income. The board after careful consideration unanimously agreed to close the school at the end of this year in June. The headmaster has tendered his resignation as of that date.

"The board is of one mind that in the Rev. Dr. Street, St. Alban's has had a headmaster of outstanding ability and of most extraordinary devotion. In the maintenance and life of the school, he and Mrs. Street have given themselves and their substance unstintedly. We can never repay them the debt we owe."

A committee has been appointed to effect the plans involving disposition of the St. Alban's property, according to the Bishop.

St. Alban's was founded at Knoxville, and moved to Sycamore some years ago to occupy the Waterman foundation, which had been a diocesan girls' school. Dr. Street has been the headmaster for 10 years.

GFS Makes Plans for Triennial National Convention in 1939

NEW YORK—At the semi-annual meeting of the Girls' Friendly society April 20th preliminary plans were made for the triennial national convention of the society, to be held in 1939; and How the Department of Religious Education May Work More Closely Together was discussed by a panel, led by Dr. Adelaide T. Case, professor of religious education, Columbia university, and a member of the GFS board.

Dr. Margaret C. Richey of Chang-shu and St. Elizabeth's hospital, Shanghai, China, was the guest of honor and principal speaker at the dinner meeting of the board of directors at the Parkside hotel.

Rev. C. J. Carpenter Accepts His Election

Decision to Undertake Episcopal Duties in Alabama Made Public by Birmingham Rector

BIRMINGHAM, ALA.—The Rev. C. C. J. Carpenter, rector of the Church of the Advent in this city, on April 28th announced his acceptance of election to the bishopric of Alabama, subject to the consent of the bishops and the standing committees.

The Rev. Mr. Carpenter was elected unanimously on April 27th at the 107th diocesan convention of Alabama.

Mr. Carpenter's election on the 11th and 7th ballots came as a gradual weeding out of the less strongly supported candidates. On the 1st clerical ballot he received only 9 votes to Dr. Mitchell's 12; and the latter continued ahead of him until the 5th ballot, when both received 18, the same number. With the 7th clerical ballot, the gradual slide to Mr. Carpenter's side began.

It was similar with the lay ballots. On the 1st, Dr. Mitchell led with 9 2/3 votes to Mr. Carpenter's 7. On the 6th ballot, he was yet behind, though the difference between the two was but 1/3 of a vote; and the Rev. J. M. Stoney had nearly as many votes as either.

W. R. Gignilliat was elected to the standing committee, succeeding Jesse F. Yeates. The registrar, chancellor, historiographer, and treasurer were all reelected.

The following were elected delegates to the provincial synod: the Rev. R. S. Watson, the Rev. William B. Lee, the Rev. Gardiner Tucker, the Rev. R. A. Kirchhoffer; Edward F. Wright, R. E. Noble, O. M. Kilby, and L. M. Porter. As alternates, the following were selected: the Rev. P. M. McDonald, the Rev. John C. Turner; Inge Selden, and D. E. Wilson.



VERY REV. CLAUDE W. SPROUSE

Outing for Children Financed by Mothering Sunday Offering

NEW YORK—The offering at the special Mothering Sunday service at St. Luke's chapel, Trinity parish, this year was especially generous. The vicar, the Rev. Edward H. Schlueter, had asked that the offering be made for railroad fares for 50 of the children of the chapel whose school vacation occurred during the week following Easter.

On Monday in Easter week, these boys and girls went to Fr. Schlueter's farm in West Cornwall, Conn., the offering having been large enough to cover their tickets there and back. Getting these children out of the city for a week of country air and country food was regarded as "mothering" of an excellent type.

Dean Sprouse Was Compromise Choice

Arkansas Convention Elected Him After Deadlock; New Diocesan Harmony Expected as Result

HELENA, ARK.—At its 66th annual convention, the diocese of Arkansas put aside its old rivalries to elect the Very Rev. Claude W. Sprouse.

The first four ballots with the preliminary skirmishing brought out the old contention along its customary lines. The Rev. Dr. Arthur McKinstry and the Very Rev. John Williamson were deadlocked between the two orders of voters.

The Rev. Bradner J. Moore, editor of the *Arkansas Churchman*, who has carried on through that paper a campaign for diocesan harmony, insisting on a large measure of agreement or no election, nominated two others, and held, with his single vote, the balance of power throughout the deadlock. After the fourth ballot had failed of election, the convention adjourned for a conference, the clergy meeting in one group and the laity in another. In conference, the clerical factional leaders agreed to support Dean Sprouse. When the convention was called to order again, the laity accepted the agreement of the clergy, and Dean Sprouse received every vote in both orders.

The outcome is considered on all sides a triumph of reconciliation, and the convention brought its business to a close on a note of harmony that promises much for the future.

New members of the standing committee are the Rev. J. D. Maurer and F. N. Burke, Jr., succeeding the Rev. H. B. Bullock and C. L. Polk, Jr.

F. D. Pape was elected diocesan treasurer, in the place of S. A. Pernot, who has served in that capacity for many years and had asked to be relieved on account of advancing age.

CLAUDE WILLARD SPROUSE

KANSAS CITY, Mo.—Claude Willard Sprouse was born December 19, 1888, at Luray, Mo., the son of John Fremont Sprouse and Sharlott Townsend Sprouse.

He attended Northwestern university and the University of Chicago, where he later obtained the degree of Doctor of Philosophy. He was graduated from the divinity school of that university with the degree of Bachelor of Sacred Theology.

Dean Sprouse was ordained deacon in 1917 and was advanced to the priesthood in the same year by Bishop Johnson of Colorado.

He was married to the former Miss Beryl Varnell in 1915. They have a son and a daughter.

He served as rector of St. Mary's church, St. Paul, Minn., from 1919 to 1924, when he accepted a call to Trinity church in Houston, Tex. From Houston he was called to Grace and Holy Trinity church in Kansas City in 1931. When this church was made the cathedral of the diocese in 1935, Mr. Sprouse automatically became its dean.

Dean Sprouse has served for a number of years on the National Council as national representative of the province of the Southwest.

11th and 7th Ballots End Alabama Election

CLERICAL VOTE BALLOTS

	1st	2d	3d	4th	5th	6th	7th	8th	9th	10th	11th
1. R. B. Mitchell	12	15	16	18	18	18	16	14	13	15	16
2. J. M. Stoney	2	1	..	..	..	1	2	1	1	..	..
3. C. C. J. Carpenter	9	11	15	17	18	18	18	17	17	19	20
4. R. A. Kirchhoffer	8	6	5	3	3	2	3	6	6	5	3
5. V. C. McMaster	..	..	..	..	..	..	..	..	..	..	..
6. A. R. McKinstry	3	2	..	..	..	..	..	..	..	..	..
7. Willis G. Clark	1	..	..	..	..	..	..	..	..	..	..
8. Noble C. Powell	3	3	3	1	..	..	..	..	..	..	..
9. P. N. McDonald	..	..	..	..	..	..	..	..	..	..	..

After the 11th ballot, giving a majority to the Rev. C. C. J. Carpenter, on motion of Dr. Mitchell, it was voted to make it unanimous for Mr. Carpenter.

LAY VOTE BALLOTS

	1st	2d	3d	4th	5th	6th	7th
1. R. B. Mitchell	9 2/3	11	12	11	11 2/3	11 2/3	11 1/3
2. J. M. Stoney	8 1/3	8 1/3	9 2/3	10 2/3	11 2/3	11	..
3. C. C. J. Carpenter	7	9 1/3	10 1/3	10 1/3	10 2/3	11 1/3	22 1/3
4. R. A. Kirchhoffer	5 2/3	4 2/3	1 2/3	1 2/3	1 2/3	1 2/3	..
5. V. C. McMaster	2	2	2	2	..	..	..
6. A. R. McKinstry	1	..	..	..	..	..	..
7. Willis G. Clark	..	..	..	..	..	..	..
8. Noble C. Powell	2	1/3	..	..	..	..	..

After the 7th ballot, giving a majority to the Rev. C. C. J. Carpenter, it was voted to make it unanimous for Mr. Carpenter.

Bishop Tucker Talks on Missionary Motive

Stresses Inadequacy of Proselyting or Imperialistic or Humanitarian Spirit in Speech to W. A.

NEW YORK—At the spring meeting of the national Executive Board of the Woman's Auxiliary, held April 22d to 25th in this city, the Presiding Bishop spoke on the missionary motive, stressing the inadequacy of imperialistic or proselyting or humanitarian motives.

The motive, he told the members of the board, must come from above, from a divine source, as the love of Christ, constraining the Christian, enters his heart and kindles divine love there; more direct and real contact with Christ is what is needed.

"We cannot," he said, "create this divine motive in ourselves or in others. Like St. Andrew, we can only take people to Him and be with Him ourselves."

Miss Margaret I. Marston, supply secretary of the board, spoke of two pamphlets for the study of Church unity. One, which is to be issued this month by the Auxiliary, is called *Toward Unity*. It is an introduction to the subject, following up the Oxford and Edinburgh Conferences, and including a reading list. The other, called *Getting Together*, comes from the Forward Movement. It is a course of study for six or 12 sessions.

UTO SALARIES VIEWED

Dr. Adelaide Case read a report on salaries of United Thank Offering workers. The study has revealed that 27 workers are now receiving room and board and \$600 a year, 25 are receiving room and \$900 a year, and 32 are receiving \$1,200 a year—all less 10%. The 10% cut amounts to \$7,000 a year. This, as one member of the Executive Board pointed out, is really a contribution made by missionaries whose salaries, even without it, would not be large.

A representative of the Daughters of the King attended the meetings. Her organization, she announced, wished to make a formal request that a representative of her order be added to the membership of the Executive Board. The request will be referred to the triennial meeting of 1940.

Mrs. James Keeley, who represents the Church Periodical club, spoke of that society. When all pledges and other undertakings are completed, she pointed out, the club's immediate goal of \$50,000 for an endowment fund will have been reached. However, the fund will continue to be enlarged.

Mrs. Harold Woodward, representing the Girls' Friendly society, spoke of a panel discussion which had just been held between some of the GFS officers and the staff of the National Council's Religious Education Department.

Other speakers at the meetings were Dr. Lewis B. Franklin, National Council treasurer, who explained the present financial situation and urged the need for the China Emergency fund; the Rev. Elmore

Religious Arrests Made on Russian Easter Day

MOSCOW—The Russian Easter Day, April 24th, was the occasion for the arrest of large numbers of religious persons, including an archbishop, for various charges ranging from quackery to treason.

Confessions are alleged by the Russian press to have been secured from clergy and lay people, admitting espionage, plotting with enemies of the State, performance of "fake miracles," and many other offenses. In addition to the archbishop, a bishop, a former nobleman, six priests, six monks, two nuns, and numbers of laymen are being held.

Easter services were conducted as usual in the 20 or so churches remaining from Moscow's pre-Bolshevik 434.

McKee, rector of St. George's church in this city, who talked on peace; and Miss Caroline Gillespie, who narrated stories of mission work in the mountainous "ultra-rural" area.

The Executive Board made appropriations from its Emery fund for gifts to missionaries on furlough; from the expense fund for dues to such agencies as the Council of Women for Home Missions; from legacies at the disposal of the Board, and from the United Thank Offering, for scholarships and loans. A few missionary appointments were approved and referred to the National Council.

Rectory and Three Churches Built in Wyoming in Six Months

LARAMIE, WYO.—Under Bishop Ziegler's leadership, during the past six months, Wyoming has obtained three new churches and one new rectory. Christ church, Glenrock, was consecrated in February; the Garden Church of Eden, an Oregon Train memorial, at Eden, is finished except for the furnishing; and St. Andrew's-in-the-Pines, at Pinedale, is now in process of construction.

All three are of log construction, built almost entirely by contributed labor, and all three are in isolated parts of the country serving large ranch areas.

The new rectory at Hanna is just ready for the occupancy of the Rev. Harry M. Kellam and family. Fr. Kellam, vicar at Hanna, also has charge of Saratoga, Encampment, and Medicine Bow, 61, 81, and 40 miles respectively from the home base.

Southern Methodists to File Claim Against Japan

NASHVILLE, TENN. (RNS)—The Southern Methodist Church has filed claims against the Japanese government for damage and use of its mission properties in China, as a result of action taken at the 92d annual meeting of the mission board.

No official estimate of the loss sustained was given out, but it is understood that the lowest estimate would be approximately \$500,000.

Asks That Parishes Be Made of Missions

Westchester Archdeaconry Wants Full-Time Archdeacon to Build Up and Supervise Churches

By ELIZABETH McCracken

NEW YORK—The archdeaconry of Westchester, of which Bishop Gilbert, Suffragan of New York, is the archdeacon, entered upon another chapter in its recent history on April 27th, when the archdeaconry met at the Church of St. James the Less in Scarsdale. A resolution, petitioning Bishop Manning of New York to allow certain missions of the archdeaconry to become parishes was adopted.

The resolution provided further that the archdeaconry should nominate and elect a full-time archdeacon who would reorganize, build up, and supervise the missions of the archdeaconry. This archdeacon would work under Bishop Manning but would have broad powers in the management of local affairs. His nomination could be vetoed by Bishop Manning.

ACTION WRONGLY INTERPRETED

The secular press seized upon this resolution and interpreted it as a criticism of Bishop Manning and Bishop Gilbert. The fact was forgotten that on November 11, 1937, at a meeting of the archdeaconry of Westchester, held at Bronxville, the first steps toward reorganizing the work of the archdeaconry were taken [L. C., November 27, 1937].

At that meeting it was stated that the marked increase in the number of Church-people living in Westchester, owing to the growing custom of living out of town and commuting to offices in New York City, had resulted in a corresponding increase in the number of communicants in Westchester who were accustomed to and able to support their parishes.

SUGGEST MISSIONS BECOME PARISHES

It was suggested at that time that various missions of the archdeaconry should become independent parishes. Bishop Manning requested that further study be made of the situation. This additional study resulted in the adoption of the present resolution.

The Rev. Frank Dean Gifford, rector of St. Thomas' church, Mamaroneck, and chairman of the archdeaconry council of Westchester, issued a statement on April 28th, making it clear that the resolution was in no way intended to reflect unfavorably upon anyone concerned. Fr. Gifford's statement was as follows:

"The proposal to have a resident archdeacon was in no sense intended to be a reflection on the present administration of Bishop Manning as diocesan, or of Bishop Gilbert as archdeacon of Westchester.

"The resolution was not opposed because it chiefly provided for a committee of three to consult with Bishop Manning. Many of us felt that such consultation would bring out the difficulties inherent in this plan. We did not anticipate such misleading and unfavor-

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W. A. Worker Asked by Grace Lindley

Personnel Secretary is Needed to Study Mission Field Work, She Tells National Council

NEW YORK—The need for a personnel secretary was brought before the National Council meeting on the first day, April 26th, by Miss Grace Lindley, executive secretary of the Woman's Auxiliary. Since the budget of the Auxiliary provides for four field secretaries and only two are now appointed, the personnel secretary would not require an additional appropriation.

When asked what this new secretary would do, Miss Lindley said:

"She would make a general study of present work and workers in the mission fields. She would drop in on missionaries and encourage them. She would study the needs of specific fields and she would recruit workers. She would keep in close touch with training centers. She would study the work of personnel departments in the mission boards of other communions."

Miss Eva D. Corey of Massachusetts asked a question:

"What is she to say to a bishop about why and from whom she has come? Why should she be under the Woman's Auxiliary when her job would be under the Department of Missions? I am in favor of the work she would undertake but not satisfied with the arrangements."

BISHOP POINTS TO SERIOUSNESS

Bishop Bartlett then spoke with great earnestness, saying:

"This is a serious question. Under whom would this personnel secretary be? If she is going to run about from the Woman's Auxiliary, that might lead to problems. If she were to go from the National Council or a department, that would make it regular."

Miss Lindley spoke to Bishop Bartlett's point, saying:

"Bishop Bartlett is recommending the abolition of the Woman's Auxiliary when he says that the personnel secretary should be under the National Council. Why not place all Woman's Auxiliary secretaries under the National Council or under departments? The personnel secretary would be, as the whole Woman's Auxiliary is, auxiliary to the National Council."

The hour of adjournment put an end to the discussion. The matter was finally decided in an executive session, held during the final half hour of Wednesday, April 27th. The National Council voted that it approved the principle of a personnel secretary, but deferred action as to appointing one until administrative details could be fully worked out. The vote was divided, some members of the National Council opposing even the principle of the appointment of such a secretary; but the motion was carried.

UTO SALARIES

At the February meeting of the National Council a resolution passed by the Execu-

Expenses and Salary of India Worker Guaranteed by Coadjutor of Rochester

NEW YORK—In connection with the National Council's appointment of Miss Marion E. Latz as a missionary to India, there was a short discussion. Dr. John W. Wood, executive secretary of the Department of Foreign Missions, in recommending the appointment, announced that Bishop Azariah of Dornakal had expressed in writing a desire for the appointment and that Bishop Reinheimer, Bishop Coadjutor of Rochester, to which diocese Miss Latz belongs, had guaranteed her salary for a year, with all expenses of travel, equipment, etc.

When the motion to this effect had been seconded, Bishop Lawrence of Western Massachusetts said:

"Does this represent a policy whereby dioceses support what work they are interested in, and thus throw out of balance our missionary schedule? It seems to me to be a return to the old method of support, when people, in response to spellbinding addresses by visiting missionaries, supported what they liked."

Miss Eva D. Corey of Massachusetts asked: "Suppose someone offered to do this in China or Japan, what then?" The Presiding Bishop replied: "India is special; it is not on our schedule." Miss Corey suggested another possibility: "Someone might use it as a precedent, to support a missionary somewhere else besides India."

Dr. Wood reminded the meeting that similar appointments have been made, saying:

"We have several such appointments, supported by specially interested groups. Massachusetts has been generous in this way. St. Paul's school, Concord, N. H., gives such support. It is not a new thing."

tive Board of the Woman's Auxiliary was submitted for the approval of the National Council. This resolution provided that five years from January, 1938—January, 1943—the salaries should begin at \$1,200, be raised to \$1,350 at the end of five years, and advanced to \$1,500 at the end of 10 years of service.

Through an oversight this resolution was passed at the February meeting without being referred to the Department of Finance, the treasurer being out of the Council room at the moment. After some discussion, it was voted at the April meeting to rescind this action and refer the matter to the Department of Finance, to report at the October meeting of the National Council.

TREASURER OBJECTS

Dr. Lewis B. Franklin, treasurer of the National Council, opened the discussion, saying:

"This resolution would give United Thank Offering workers in the domestic field higher salaries than those received by married priests with families.

"This would go into effect in 1943. I see no difficulty in facing such a situation at that time. The salaries of the clergy may go up by 1943."

Miss Corey said:

"I have never been able to see why domes-

tic missionaries are treated on a different basis from foreign missionaries."

Dr. Franklin replied, saying:

"In the foreign field, all workers are under the same field, both men and women, their salaries being paid by the National Council. In the domestic field, the United Thank Offering workers are under our schedule; but the clergy are under the bishop of a district, who fixes their salaries. In some cases, the people of a mission raise part of it. Just because this would not go into effect until 1943 does not make it safe. We might not be able to keep a promise made now, and we should not make promises involving appropriations unless we are sure we shall have the money to keep them."

Bishop Bartlett took the floor to say:

"I don't like the 'UTO' after the names of women missionaries in the domestic field, as if they were special. All our workers, both foreign and domestic, both men and women, should be on the same basis."

The Presiding Bishop at this point asked for a vote on the motion to rescind the action taken in February and to reconsider the resolution at the October meeting of the National Council, after reference to the Department of Finance.

DR. WEDEL IN INTERFAITH COUNCIL

The Rev. Dr. Theodore O. Wedel, secretary for college work of the Department of Religious Education of the National Council, reported to the Council on its second day of meeting, April 27th, that he had been invited to be chairman of the committee of the Universal Commission of the Interdenominational Council of Church Boards which is making arrangements for a large student conference in December, 1938.

Dr. Wedel asked permission of the National Council to accept this invitation and further requested that \$250 be given by the National Council to the Council of Church Boards. Dr. Wedel announced also that he had been invited to take part in the University Preaching Mission, to be held in the coming academic year. Consent to this also was voted, together with \$250.

ADOPTS MINUTES

Two minutes were adopted by the National Council as tributes to Churchmen recently dead. In one the Council members expressed their deep appreciation of the services of the late Bishop Hulse of Cuba. In the other the Council recorded its sense of heavy loss in the death of Dr. Frank Gavin, counsellor of the Advisory Commission on Ecclesiastical Relations.

Print Church Building Booklets

NEW YORK—The Interdenominational Bureau of Architecture has printed two six-page booklets, *Requirements of Drama and Pageantry in the Church*, by Walter A. Taylor; and *Requirements of the Modern Religious Educational Program in Building and Equipment* by Dr. Paul H. Vieth. They have been issued in an effort to stimulate the construction of better church buildings.

Either or both booklets may be obtained free by priests or Church workers upon request to E. M. Conover, director, 297 Fourth avenue, New York City.

Council Sends Woman to Mission in Brazil

Deaconess Cartwright Will Be Head of Pelotas Girls' School; Church Army Sister Sent to Philippines

NEW YORK—In addition to the appointing of the Rev. Dr. Charles W. Sheerin to the office of second vice-president of the National Council, a number of other appointments were made at the Council's April meeting. Among them is Deaconess Cartwright, who goes to be head of St. Margaret's School for Girls in Pelotas, Brazil. She is the first woman the Council has appointed to a mission staff in Brazil, although the former Board of Missions appointed two.

Miss Ada Clarke, mission sister of the Church Army, was appointed for the Philippine Islands. She was born in England, but her present parish is Trinity church, Bristol, Conn. She attended the Church Army training center here and has been working for nearly two years in the Church Army field at Scottsboro, Ala.

The Rev. John R. Ramsey, Jr., goes to the Philippines. A graduate of Princeton, 1927, he studied two years at Harvard law school, and later was graduated from General Theological seminary. He is an assistant at St. Andrew's church, Baltimore, Md.

Miss Marian E. Latz of St. Andrew's church, Rochester, now a student at St. Faith's house, New York, was appointed for work in the diocese of Dornakal, India. She will be sent out and supported by special funds from the diocese of Rochester.

TWO STUDENTS APPOINTED

Two student workers were appointed, Miss Caroline Hines for Winthrop college, Rock Hill, S. C.; and Miss Emma Louise Benignus for the University of Wisconsin, Madison. Miss Hines, of Bowling Green, Ky., a graduate of the Western Kentucky teachers' college, is completing work for a master's degree in Columbia and living at Windham house. Miss Benignus has been working in biology in a St. Louis hospital. Her home is in Belleville, Ill., and she was graduated from Illinois college. She is now a member of Trinity church, St. Louis.

Miss Edith M. Anderson, a nurse, now at St. Agnes' hospital, Raleigh, N. C., is appointed to serve at the new Good Shepherd hospital at New Bern, N. C.

A few other appointments for which arrangements were incomplete were left to an interim committee.

NO FIRST VICE-PRESIDENT APPOINTED

Appointment of a first vice-president was postponed as it was felt this would be premature until his duties could be more definitely defined, the financial provision for the office more clearly seen, and the right man found for the place.

Dr. Sheerin, who is rector of St. Paul's church in Chattanooga, Tenn., announced to his congregation on the Sunday after his appointment the fact that he was to be second vice-president of the Council. He



SISTER ADA CLARKE

will be the officer charged with unifying all the Council's promotional work, field publicity, and missionary education. He will also be executive secretary of the Field Department.

Dr. Sheerin was born in Pittsburgh in 1897; he was graduated from Columbia university in 1921 and from the Virginia Theological seminary in 1924. He was ordained deacon and priest in 1924. His previous service has been: assistant at St. Thomas' church, New York, for the six months of his diaconate; rector, Trinity church, Fredericksburg, Va., 1925 to 1928; St. Paul's, Waco, Tex., 1928 to 1929; Grace and Holy Trinity, Richmond, Va., 1929 to 1935, and since then in Chattanooga.

For five years Dr. Sheerin was chairman of the Negro Welfare council of Richmond, Va. The council had charge of all social service problems affecting the Negroes in that city, and is said to be the only organization of its kind in the United States. Two years ago, he resigned as trustee of St. Paul's Normal and Industrial school, and during the past year he has been a regent of the University of the South.

He has been editor of the *Southern Churchman* since 1932. He was formerly head of the Virginia diocesan field department. It is expected that he will take office in July.

Must Choose Between God or State

CHICAGO—Loyalty to God or to the State—that question must be decided by American Christians in due time, just as by Germans and Russians, Dr. Frank Nelson, rector of Christ church, Cincinnati, told laymen of Chicago assembled for the 48th annual meeting of the Church club on April 25th.

The club elected these officers: chairman, John D. Allen; president, Henry Fowler; vice-president, George E. Frazer; secretary, Edward K. Welles; treasurer, G. Franklin Richards.

W. A. Committee to Interrogate Women

Plan to Learn What They Think and Believe Concerning Marriage and Divorce, to Report in 1940

NEW YORK—A referendum to the women of the Episcopal Church, to learn what they think and believe concerning marriage and divorce, is announced as part of the future plans of the women's committee to study marriage and divorce, the committee which was asked for by General Convention and appointed by the Woman's Auxiliary national Executive Board.

The committee held its first meeting on April 21st, in New York, electing Mrs. Robert G. Happ of South Bend, Ind., chairman, and Mrs. Henry Hill Pierce of New York, secretary. The committee makes a formal report in 1940. The statement as to a referendum was part of a brief preliminary announcement made to the Executive Board at its April meeting.

Meanwhile, each committee member is charged with a responsibility for special study on one of several phases of the subject, such as the legal and theological aspects, family standards, training for marriage as a career, and the relation of economic backgrounds to marriage.

Debate Shows Need for Strategy Study

Continued from page 572

worker and the Joint Commission on Negro Work elect him."

Bishop Stewart objected to this proposal, saying:

"I should prefer that the Commission should nominate its own Negro executive secretary. Then the Department of Domestic Missions can choose him."

"WOULD LIKE" NEGRO MEMBER

The Presiding Bishop replied with another suggestion, saying:

"If Bishop Stewart should say to the Commission that the National Council would like to have a Negro in the Department of Domestic Missions who might also be the Commission's executive secretary, that might cover everyone's desires."

Bishop Stewart then offered a resolution to this effect, which was adopted.

At the conclusion of this discussion, Dr. Fleming said:

"We see from this discussion the need for more consideration of the questions of strategy and policy. We should give more responsibility to the Departments, as they meet, to decide such matters as these."

Bishop Davis of Western New York added:

"Dr. Fleming has taken the words out of my own mouth. The Foreign Missions report took up two hours of our time here, wholly needlessly."

World Christianity Conferences Held

Studies Discuss Mission of World
Christianity at Assemblies Mod-
eled on One at Rochester in 1937

By FREDERICK C. GRANT

EVANSTON, ILL.—The Movement for World Christianity has held two regional conferences, or institutes, this spring, one in Nashville, Tenn., and more recently (April 26th and 27th) one in Evanston. The central theme of the Evanston institute was What is the Mission of World Christianity Now? These conferences have been modeled upon the one held at Rochester last year. A number of future conferences are planned.

The Evanston conference was limited to 100 participants, who came by invitation. Each session began with a paper, followed by open discussion, and the consensus of the institute was summed up in a final session which is to report back to the movement. Among those present were representative leaders of the churches in Chicago, Milwaukee, Minneapolis, St. Paul, and elsewhere in the Midwest.

The institute began with a paper by Dean Grant of Seabury-Western Theological seminary on What is Our Basic

Faith? This attempted to set forth in positive terms the common Christian faith as the body of Christian convictions which still lie at the heart of the Christian missionary movement.

The paper was summed up under 10 heads stating briefly our belief in God, in human freedom, in Revelation, in the Incarnation and the reconciliation of the world to God in Christ, in the Church as the Body of Christ, in forgiveness of sins, in the reconciliation of individuals, classes, and nations through appropriation or sharing in Christ's spirit, in eternal life, and in Christian ethics.

GIVES IMPLICATIONS OF FAITH

Prof. H. Franklin Rall of Garrett Biblical institute read a paper on What are the Practical Implications of Our Faith? Here the questions considered were the goal to which Christianity is committed; the lawfulness of coercion or pressure; how to practise fellowship in spite of differences; how to state Christian beliefs so as to secure action. The practical implications of faith were described in concrete terms such as the abolition of war and of poverty; a more equitable distribution of wealth; equality of opportunity (for example, opportunity to work); social security, which was viewed not as a safe and easy life for ourselves but as freedom for others; and as the indispensable means to the adequate realization of the good life.

The conclusion was that the ultimate goal of Christian teaching is men of Christlike character and a world in which men may be led to faith in God and to the Christlike way of living. We look forward to the Rule of God, that is, of righteousness in the whole life of man and his associations as well as in the life of the individual. There must be an opportunity for all men to achieve the fullest measure of life. Hence the Christian objective must include social life, for example industrial relations—in fact all relations in which men stand to one another.

At 5 o'clock the institute attended choral Evensong at Seabury-Western Theological seminary, the preacher being the Rev. Rollin W. Schloerb, of the Hyde Park Baptist church, Chicago, on the subject What Can Save Civilization?

DISCUSSES EDUCATIONAL PROCEDURES

In the evening Prof. Norman E. Richardson of the Presbyterian seminary, Chicago, led a discussion on the subject What Educational Procedures are Essential? Dr. Richardson pointed out that education has altered considerably during the past generation. Christianity is no longer competing merely with various ancient religions such as Buddhism and Mohammedanism; it is really one of the four great movements which are now competing for the allegiance of mankind, and adjustability is the price of survival of the Christian missionary movement of today.

Its program must apply both at home and abroad and it must foster spiritual vitality at low levels. Unfortunately religious education in many parishes reflects a too great confidence in the efficacy of the spoken word, perhaps too little attention to the content of the religious teaching,

and is conducted in too "sprightly" a manner—no one would suspect that religious education sets forth anything worth dying for.

Prof. Archibald G. Baker of the University of Chicago divinity school dealt with the question: What Associations Give Power to Our Common Task? For example, is cooperating Christianity to be another pressure group? If the Church must stand against the world can it cooperate with secular agencies? What do we mean when we say World Chaos or World Christianity?

Dr. Baker pointed out that the four competing world movements are Communism, which is based on the theory of economic determinism; Naziism, based upon the theory of biological determinism; Mikadism, based upon a sense of racial or national mission; and Christianity. The first two are materialistic; the latter two are spiritual in their outlook. The struggle of the present is for the victory of one of these four.

PLENARY SESSION CLOSES INSTITUTE

At the plenary session which concluded the institute, Dr. Charles H. Heimsath, chairman of the Chicago committee, summed up the features characteristic of this movement from its beginning. It has stressed the unity of the Churches, the ecumenical outlook which is indispensable for successful missionary work: it has looked forward to the growth of an indigenous Church, in the foreign field, not just a transplantation or projection of Western Christianity into the Orient; it has stood for an appreciation of the cultures already achieved by other peoples; it has been deeply concerned for the social conditions of the people throughout the world; it has stood for the thorough training and effectiveness of the missionary himself.

Perhaps the institute did not get very far in the direction of formulating a program for the world mission of Christianity today, but at least it enabled those who were present to realize somewhat more clearly the factors which must go into that formulation.

These institutes stand midway between Oxford and Madras not only geographically and chronologically, but in the order of thinking. If we are really to get anywhere at the Madras Conference, all of us who are interested in the missionary work of the Church should be thinking more about the subject of the proper strategy in missions.

International Conference to Meet in Holland on July 28th

NEW YORK—An international conference of the Fellowship of Reconciliation, an announcement states, is to be held in Lunteren, Holland, July 28th to August 3d. The theme of the conference will be Christian Reconstruction Today, the Vocation of the Pacifist in a World of Violence.

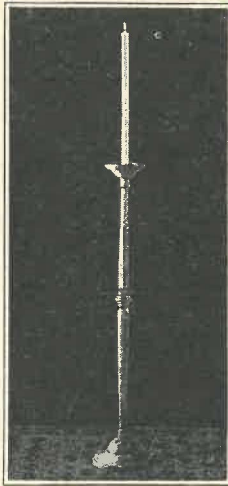
George Lansbury will review The Present Political Situation; André Philip will discuss The Search for Peace in the Economic Order; and other speakers will be John Nevin Sayre and Henri Roser.

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Bishop Mikell Appoints Five Hymnal Committees

BERNARDSVILLE, N. J.—Bishop Mikell of Atlanta appointed five standing committees recently at the meeting at St. Martin's retreat house of the Joint Commission on the Revision of the Hymnal. The committees were on tunes, on processions, on translations, on litany hymns, and on office hymns.

In September the Commission will meet again to review the work done at this meeting and to consider new hymns to be added to the official Hymnal of the Church.

Committee members are:

On tunes, Rev. Canon Winfred Douglas, Ray F. Brown, Rev. John W. Norris, Rev. Frank Damosch, Jr., and Harold W. Gilbert. On processions—Bishop Van Dyck, the Very Rev. P. F. Sturges, the Rev. Dr. Howard C. Robbins, the Rev. F. Bland Tucker, and Ray F. Brown. On translations—the Rev. C. W. Douglas, the Very Rev. Frederick Grant, the Rev. Arthur W. Farlander, and the Rev. Edward Hardy. On litany hymns—Bishop Spencer, Bishop Morris, Dr. Grant, the Rev. Harvey B. Marks, and the Rev. John Henry Hopkins. On office hymns—the Rev. C. W. Douglas, Dr. Charles Gompf, the Rev. Frank Damosch, Jr., and Bishop Washburn.

Hold Meeting of Church and Lay College Leaders in Los Angeles

LOS ANGELES—The department of religious education of the province of the Pacific held a conference of Church and lay leaders in the junior colleges of Southern California at St. Paul's cathedral in this city on May 7th. Bishop Stevens is chairman of the college work committee of the department; the Rev. Henry Clark Smith of Riverside is the chairman of the conference, and Miss Ellen Gammack, provincial student secretary, arranged the program.

The conference opened with a celebration of Holy Communion, Bishop Stevens acting as celebrant and Bishop Gooden assisting. Mrs. Louise Pfueteze of Whittier college spoke on The Religious Needs of the Junior College Student. Thaddeus Brenton of Los Angeles junior college read a paper on Securing the Loyalty of the Group, and the Rev. Henry Scott Rubel, rector of Grace church, Glendora, addressed the conference on Community and Inter-Church Coöperation. Among the other clergy who participated in the discussions were the Rev. Herbert V. Harris of Los Angeles and the Rev. Stephen C. Clark, Jr., of Pasadena.

Ninth Annual Weaving Institute Set for July by Penland School

PENLAND, N. C.—Work on the interior of the Edward F. Worst Craft house is being completed in preparation for the ninth annual weaving institute, which is to be held here July 11th to August 20th under the auspices of the Penland School of Handicrafts.

The institute draws students from all parts of the United States to take courses in allied crafts, as well as in weaving. Inquiries regarding the institute's program should be sent to Miss Lucy Morgan, director of the Penland School of Handicrafts, Penland.

Enrolments Begin in Rural Work Courses

Madison Meeting of Social Service and Domestic Missions Group Will Supplement School Studies

NEW YORK—Enrolments for this year's national rural work conference to take place in Madison, Wis., June 27th to July 8th, are already piling up. This conference is held jointly by the Social Service and Domestic Missions Departments of the National Council, at the same time as the University of Wisconsin's Town-Country Leadership school. The Church conference supplements the university courses by giving the Church's approach to its town and country work.

Bishop Davenport of Easton is director and chaplain of the Church conference. He will preach at its annual service in St. Andrew's church on July 3d. He also plans to lead three sessions on the pastoral ministry in rural Church work.

Prof. Roy J. Colbert of the University of Wisconsin, Dr. Mark A. Dawber, executive secretary of the Home Missions council, the Rev. Francis J. Bloodgood, rector of St. Andrew's church, Madison, and the Rev. John W. Irwin of the National Council's publicity department, are among the conference leaders. Representatives of various national Church organizations will lead discussions of common problems and programs.

Information as to cost, possible scholarship aid for clergy, and other details may be obtained from the Rev. Almon R. Pepper, executive secretary of the National Council's social service department, at 281 Fourth avenue, New York City.

Church Burns Mortgage

MAPLE SHADE, N. J.—Burning a mortgage of over \$1,800 on St. John's church in this city made the church's 50th anniversary celebration one to remember. The rector, the Rev. Charles Stuart Straw, missed the ceremony because of illness.

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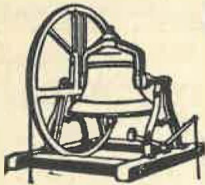
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LONDON—Reports from all parts of Great Britain indicate there were more persons in church during Holy Week and more Easter communicants than in many former years. Fair weather helped churchgoers attend to their religious duties. But there may have been other and deeper reasons, one being the universal human instinct to take religion more seriously in times of perplexity and fear.

There is no doubt that the tide of post-war cynicism is on the ebb in England. The Three Hour service on Good Friday has grown in popularity, and has even been adopted by some Nonconformists. Great store is set in many places by open-air processions of clergy and lay persons, headed by the Cross. They halt at street corners and in marketplaces for hymns, prayers, and a brief address.

PASSION PLAY INCREASINGLY FAVORED

The parish Passion play, too, however homely and simple, grows steadily in favor, and the religious film is ousting the magic lantern.

Liturgical services traditionally associated with Holy Week are most dignified and instinct with the spirit of worship in those churches which do not anticipate Easter Mass on Holy Saturday, thereby robbing both days of their peculiar glory.

In one famous London church the ancient ceremonies of Easter Even—the blessing of the New Fire and the kindling of the Paschal candle at night—were per-

formed in the presence of the Bishop of Southwark, who subsequently confirmed a young man directly after his baptism.

Contrasted with these ancient and beautiful rites is the conduct of services in the Birmingham parish of Harborne, in which the modernist, Bishop Barnes, resides. The modernist vicar, Canon Richardson, has rewritten the *Gloria*, has invented two creeds more to his satisfaction than the Nicene and the Apostles', and has made a variety of interpolations in, and abstractions from, the Communion service.

His Communion service was celebrated in his church on Maundy Thursday evening, the chalice being administered by a Methodist minister, and the sermon preached by a Salvation Army lass—a member of a body which condemns Holy Communion and all other sacraments.

The *Church Times* insists that this is a flagrant act of fantastic lawlessness which calls for interference on the part of the Archbishop of the province.

THE ANGLO-CATHOLIC STATEMENT

Commenting, also, on the recent statement issued by the Catholic Advisory council—the statement which criticizes the action of certain bishops for repeated violation of the Church's principles of Faith and order, and deprecates the report of the Doctrinal Commission—the *Church Times* deprecates its unnecessarily "alarmist" tone, but admits that there are grounds for complaint.

It points out, however, that the report of the Doctrinal Commission has as yet no authority whatsoever to override canon law or any other due ecclesiastical authority, and that it does not even "purport to say what ought to be believed in the Church of England, or what the formularies of the Church of England teach, but simply what, in fact, a number of people, some of them most unrepresentative, do believe or disbelieve."

Asks That Parishes Be Made of Missions

—Continued from page 575—

able publicity as the action has received in some quarters."

The committee met with Bishop Manning and Bishop Gilbert on April 30th and discussed the whole question. At the end of the meeting, the following statement was issued from Bishop Manning's office in the synod house:

"Bishop Manning and Bishop Gilbert met with the committee appointed by the archdeaconry of Westchester in the Bishop's office on April 30th. The committee made it quite clear that the action taken at the archdeaconry meeting was not in any sense a criticism of the administration of the missionary work, either by Bishop Gilbert, who is the archdeacon, or by Bishop Manning.

"After a full discussion of the questions involved, Bishop Manning suggested that a resolution should be offered by Bishop Gilbert at the coming diocesan convention, asking for the appointment of a committee to consider the whole question of the present archdeaconry system of the diocese and to report at the next convention. This suggestion was unanimously accepted and such a resolution will be offered at the convention by Bishop Gilbert."

ANNOUNCEMENT OF CLOSING MILWAUKEE OFFICE

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EDWARD HENRY FORD, PRIEST

WILMINGTON, DEL.—The Rev. Edward Henry Ford, honorary canon of the Cathedral Church of St. John, died at his home here on April 23d after a brief illness.

Canon Ford had been attached to the cathedral for the last three years. His entire priesthood was spent in the diocese of Delaware, although he was born 73 years ago in "The Precincts," Westminster abbey, London, where his father was on the legal staff of the then Archbishop of Canterbury.

Canon Ford came to America and entered the employ of various American powder companies in California. He eventually became the director of the black powder division of the E. I. du Pont de Nemours Co., where he continued until his retirement in 1931.

Always an active Churchman, and a vestryman at St. Andrew's for many years, he took Holy Orders in 1919, when he was ordained deacon by Bishop Gravatt of West Virginia. He was advanced to the priesthood by Bishop Cook in 1921. He spent his active ministry in the diocese of Delaware, both at St. Andrew's and at Calvary chapel, Hillcrest, Wilmington, as well as occupying his canonry at the cathedral. Having been a successful business man, Canon Ford never received any remuneration from the Church during his ministry.

He is survived by his widow, formerly Miss Jennie Lea; and two daughters, Mrs. Gordon E. Strickand of San Francisco, and Miss Florence M. Ford of Wilmington, both children of a former marriage.

The burial office was said privately, with a Requiem Eucharist at the cathedral.

MISS HELEN G. MAGILL

PASADENA, CALIF.—Miss Helen Griffith Magill, former member of the national Executive Board of the Woman's Auxiliary, died at her home in this city on April 22d, following complications resulting from a heart attack on April 11th. Funeral services were held at All Saints' church on April 24th, with Dr. Leslie E. Learned, Dr. John F. Scott, and Bishop Gooden officiating. Interment will be in Cincinnati.

Miss Magill was born in Cincinnati on September 18, 1860. Coming to live in Pasadena in 1900, she was for 38 years an active member of All Saints' parish and of the Los Angeles diocesan branch of the Woman's Auxiliary, holding the offices of diocesan educational secretary, diocesan vice-president, and diocesan president. From 1922 to 1928 she was provincial representative on the national Executive Board of the Woman's Auxiliary.

Surviving her are her brother, Mathew Ellicott Magill of Pasadena; and two nephews, Henry E. Magill, Pasadena, and Mervin Magill, Shanghai, China.

CLARENCE W. ROBINSON

BROOKLYN, N. Y.—On April 12th, while on a visit to Bermuda, death suddenly came to Clarence William Robinson, senior Colored layreader of the diocese of New York. He was 69 years of age. For more than 50 years he was an active communicant of the Church.

Mr. Robinson conducted services and gave religious instruction to the children of the Colored orphan asylum at Riverdale-on-Hudson, New York, for 17 years. He was the organizer of the Coloras club, a group of people interested in the children at the orphan asylum, and he was the founder of the Bermuda Benevolent association, an organization which renders benevolent and social welfare service to

Bermudians resident in the city of New York.

In 1894 he married Elizabeth B. Johnson, who died September 27, 1937. Two sons, Clarence John E., a senior examiner for the New York state insurance department, and Norman W., connected with the real estate firm of Brown, Wheelock, Harris, Stevens, Inc., survive Mr. Robinson.

The funeral took place at the Church of St. Martin, Lenox avenue at 122d street, in New York on Easter Monday. A Requiem Mass was said at 9 A.M. and the burial office followed at 1 P.M. There were 15 clergymen in attendance. The prayers and blessing were said by Bishop Gilbert, Suffragan of New York.

The interment took place in the family plot at Cypress Hills cemetery here.



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Observes 15th Anniversary

NEW YORK—The Rev. Dr. Randolph Ray on April 24th observed his 15th anniversary as rector of the famous Little Church Around the Corner, which is described in the words of an old song as "the shrine of holy charity and love." A founder of the Episcopal Actors' guild and an active member of the Players and the Lambs, Dr. Ray has continued the Little Church's tradition of enduring marriages and friendliness toward the theatrical profession.

CHURCH CALENDAR

MAY

15. Fourth Sunday after Easter.
22. Fifth (Rogation) Sunday after Easter.
- 23, 24, 25. Rogation Days.
26. Ascension Day. (Thursday.)
29. Sunday after Ascension.
31. (Tuesday.)

Urges Youth to Come to Aid of "Impotent, Conservative Church"

PROVIDENCE, R. I.—Young people were urged to "bring their radiant and enthusiastic lives to bear upon the impotent, conservative Church." May 1st, at the annual diocesan meeting of the Young People's fellowship of the diocese of Rhode Island, by the Rev. Edwin C. Grilley of St. Peter's church, Manton. It was held at the Cathedral of St. John, under the auspices of the fellowships of St. James', North Providence, and Grace church, Providence.

In the afternoon, the Rev. Richard Lief of Church house, Providence, was the speaker. He urged the youth to go forward into service for the Church. Discussion groups were held on worship, study, service, and fellowship.

Walter Barden of Grace church, Providence, was elected president.

Appoint Dean GFS Chaplain

ALBANY, N. Y.—The Very Rev. Edward R. Welles, dean of the Cathedral of All Saints, has been appointed chaplain of the diocesan branch of the Girls' Friendly society.

Among the dean's first activities as chaplain to the society will be a series of addresses and meditations at the Silver Bay assembly this spring. He will have Being a Christian Today as his subject.

AMERICAN CHURCH UNION
CYCLE OF PRAYER

MAY

16. Trinity, Whitehall, N. Y.
17. Sisterhood of St. Margaret, Trinity Mission House, New York City.
18. St. Paul's, Washington.
19. St. Andrew's, Denver, Colo.
20. St. George's, Bridgeport, Conn.
21. Order of the Holy Cross, West Park, N. Y.



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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARR, REV. GEORGE DUDLEY, formerly rector of Grace Church, Carthage, and in charge of Trinity Chapel, Great Bend, N. Y. (C. N. Y.); is rector of Christ Church, Manlius, N. Y., and chaplain of the Manlius School (C. N. Y.). Address, Christ Church Rectory, Manlius, N. Y.

CRANE, REV. FREDERICK M., formerly assistant at St. Thomas' Church, Los Angeles, Calif. (L.A.); is vicar of St. Stephen's Mission, Beaumont-Banning, Calif. (L.A.).

ELLIOTT, REV. MORRIS F., formerly assistant at Trinity Church, Galveston, Texas; is rector of the Church of the Good Shepherd, Houston, Texas. Address, 117 Parkview.

GAYLORD, REV. ARTHUR L., formerly in charge of Trinity Church, Washington, Pa. (P.); to be rector of Emmanuel Church, Pittsburgh, Pa. (P.), effective June 1st. Address, 955 West North Ave.

HAIGHT, REV. J. McVICKAR, formerly rector of St. Andrew's Church, Harlem, New York City; has accepted an appointment to St. Luke's, Tuckahoe, and St. Martha's Mission, North White Plains, N. Y. Address for the present, 1118 Clay Ave., Pelham Manor, N. Y.

HARDY, REV. JOHN W., formerly rector of St. David's, Creswell, and St. Andrew's, Columbia, N. C. (E.C.); is rector of Advent Church, Williamston, and St. Martin's, Hamilton, N. C. (E.C.). Address, 101 Houghton St., Williamston, N. C.

NEW ADDRESSES

BOISSIER, REV. HERBERT C., formerly 1557 Princeton Ave.; 125 South 9th East St., Salt Lake City, Utah.

KUES, REV. CHARLES H., formerly 599 Ridge-way Ave., White Plains, N. Y.; 276 Read Ave., Crestwood, Tuckahoe, N. Y.

MCALLISTER, VERY REV. CHARLES E., formerly E. 417 11th Ave.; 221 Sumner Ave., Spokane, Wash.

WOODARD, REV. FRANCIS C., formerly 51 Bellevue, Dr.; 509 Mt. Hope Ave., Rochester, N. Y.

ORDINATION

PRIEST

ARKANSAS—The Rev. GEORGE CHRISTIAN MERKEL was advanced to the priesthood at the annual convention of the diocese of Arkansas in St. John's Church, Helena, by Bishop Spencer of West Missouri, April 28th. The ordinand was presented by the Rev. Hanson A. Stowell, and will continue serving the missions at Stuttgart and Tollville, with address at P. O. Box 36, Pine Bluff, Ark. Bishop Spencer preached the sermon.

CALENDAR OF COMING EVENTS

MAY

- 10-11. Conventions of Delaware, East Carolina, Eau Claire, Newark, New York, North Carolina, Ohio, Quincy.
- 11. Conventions of New Hampshire, South Carolina, West Virginia.
- 11-12. Pacific Synod, Las Vegas, Nev.
- 15-17. Convention of Montana.
- 16-17. Convention of Western New York.
- 17. Conventions of Connecticut, Long Island.
- 17-18. Conventions of Erie, Kansas, Southwestern Virginia.
- 18. Conventions of Maine, Western Massachusetts.
- 18-19. Conventions of Lexington, Western North Carolina.
- 23-24. Convention of Northern Michigan.
- 24. Conventions of Harrisburg, Rhode Island.
- 24-25. Convention of Minnesota.
- 31-June 2. Forward Movement Commission meeting, Chattanooga, Tenn.

Dr. Taylor to Teach Courses in Religious History at Princeton

PRINCETON, N. J. (RNS)—The Rev. Dr. Charles L. Taylor, Jr., professor of the literature and interpretation of the Old Testament at the Episcopal Theological school in Cambridge, Mass., is to conduct courses as visiting professor of religious history at Princeton university.

The courses will deal with the Development of Religious Thought of the Hebrews and Religious Thought in the Gospels.

The two courses were incorporated into the undergraduate curriculum of the university at the spring meeting of the board of trustees. To begin next fall, the courses are the only ones in the school devoted entirely to religion.

CHURCH SERVICES

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

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Church of St. John the Evangelist, Boston

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NEW YORK

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11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

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

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9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.
Wednesdays and Holy Days, Holy Communion 10 A.M. Fridays, Holy Communion 12:15 P.M.

NEW YORK—Continued

St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
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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. Noontday Service: 12:05 to 12:35. Thursdays: 11 A.M., Holy Communion.

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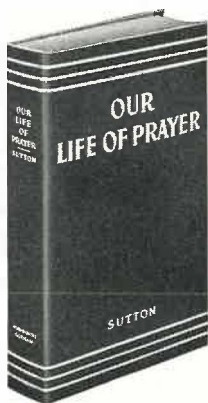
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