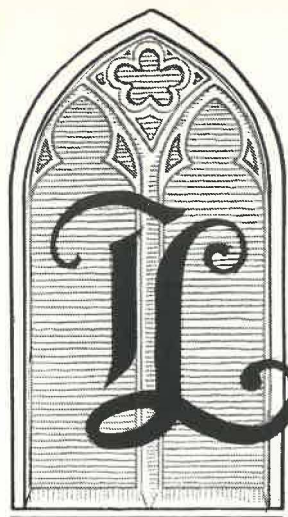
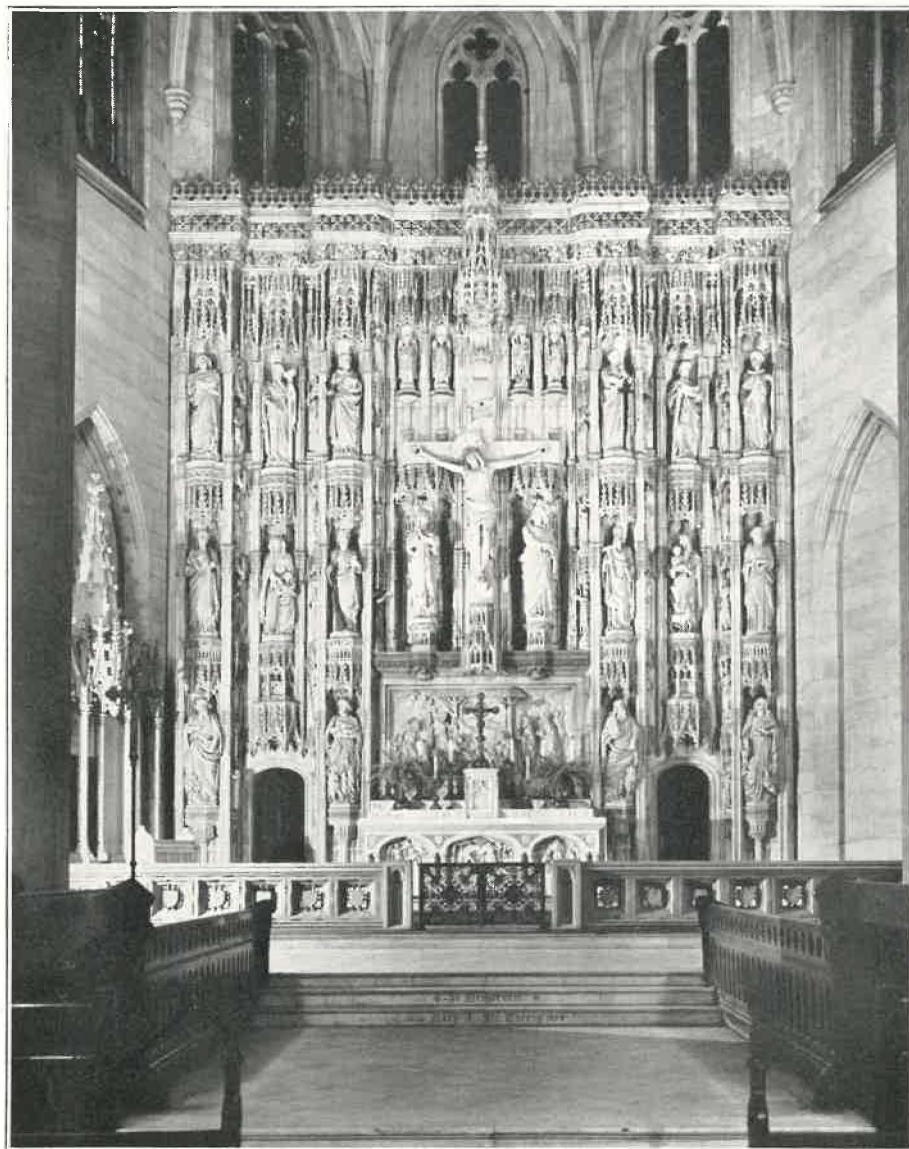


May 4, 1938



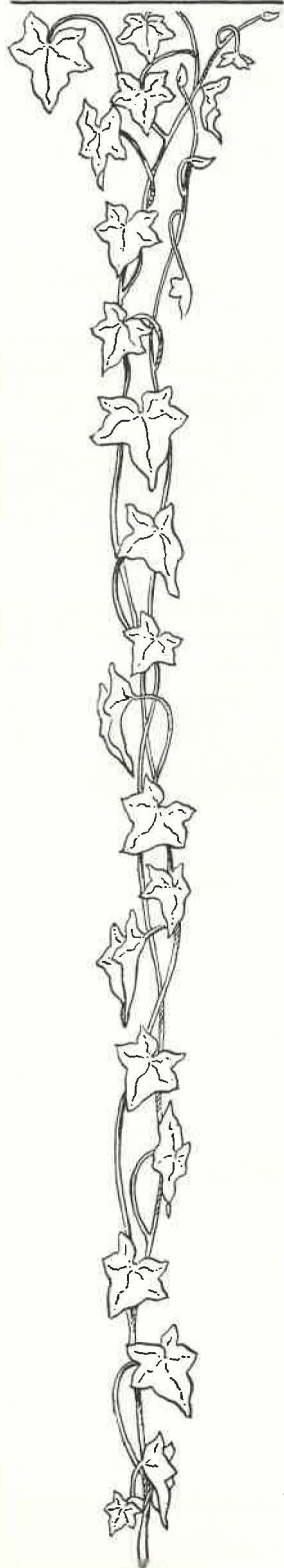
# The Living Church



**CHRIST CHURCH CATHEDRAL, ST. LOUIS, MO.**

This is one of the cathedrals described in an article on some Midwestern cathedrals by Clinton Rogers Woodruff. (Papin Photo.)

*(See page 541)*



# CORRESPONDENCE

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

## The Mothers' Union

**T**O THE EDITOR: In a Chicago news item [L. C., April 6th] I notice that Bishop Keeler, Coadjutor of Minnesota, in speaking to laymen at a recent meeting in Chicago is quoted as saying, "It is a well known fact that seldom do our better known and substantial Church families contribute any candidates for the ministry. As a matter of fact there is a tendency in such families actually to discourage their sons' going into the ministry. . . . The time has come when our laity should take cognizance of the situation. No greater task could be undertaken by a group of laymen than to search out upstanding, promising young men and make a definite effort to interest them in the sacred priesthood. Too often our candidates are from the acolytes' guild."

God forbid that we should disregard any of the men who have given their lives to His service in the ministry of the Church, least of all those who came to love Him and learned to serve Him first at His Altars. "God is no respecter of persons." But with all due respect to Bishop Keeler just why do so few young men from our "better known and substantial" families fail to "enter the Church"? (It sounds as though we, at least, "respected persons," doesn't it?) But can't we rather mean it in the spirit that the Church not only wants but needs the interest and support of all sorts of her young men? If we wait until our boys are young men before we make a definite effort to interest them in the sacred priesthood, I'm afraid it's a bit like "putting the cart before the horse"—by that I mean, if we instill into little boys (and girls too for that matter) the idea and truth that they "come from God, belong to God, and go to God," when the time came to realize a life vocation more often than not our boys would hear the call to the priesthood when it came.

Psychologists tell us that the first four years of life are the formative ones. Too often young mothers are more interested in social activities of a sort than the care of their young children and leave it to nurses. We know that some nurses are fine women and have influenced lives for good but no matter how splendid or high principled a nurse may be she can never take the place of a child's mother in its training. That is a God-given task as well as a joy. If our Church would wholeheartedly support the Mothers' Union which is primarily a spiritual organization of education for mothers, especially young mothers, I am confident that not only more of our young men would hear God's call to labor in His vineyard but that many a mother's life would be more abundant and her joy full in this service of the Lord—"A little child shall lead them." Truly we mothers learn much from our little ones as we seek to guide their hearts, minds, and wills in the right way.

(Mrs.) KATHARINE R. DAVIS,  
President, Pennsylvania Mothers' Union.  
Springhouse, Pa.

## Students and Clergy

**T**O THE EDITOR: I would like to take this opportunity to ask all clergymen to sit down and begin to think of those persons who have gone from their parishes to seek higher education at our American colleges.

Have you done your part in holding these young men and young women to the Church?

I am but a student myself, yet here at college I see before me students of our Church who are not attending their local college church—possibly one of another denomination, but mostly not attending services at all. I write this short note now because I feel that you should begin directly to seek out those who will enter the universities in the fall. During the early summer when pastoral duties do not take up quite so much time, you should establish contact with those rectors who are charged with the students—the list of which is found on pages 107 to 114 of the *Living Church Annual*, 1938. These men can really do an efficient piece of work if you will cooperate with them by offering information concerning the type of character, the work he or she has done, and the interests which have been displayed in the parish and anything else which might be of importance. I don't think we can fail to emphasize too much the fact that if our educated men and women go through college living a healthful spiritual life, we will observe these same ones becoming our leading laymen in the body of Christ's Holy Church when they become established members of a chosen community. . . .

CHRISTIAN K. MADISON, JR.

Lewiston, Me.

## Bishop McDowell

**T**O THE EDITOR: Since I first learned from THE LIVING CHURCH of Bishop McDowell's passing, I desire to send this to you.

I have known the Bishop for about 18 years, and love him more than I know how, or care, to express. It is gratifying to read the tribute by the Rev. C. C. J. Carpenter [L. C., April 20th]. Fr. Carpenter is an artist in words, and has beautifully expressed the thoughts of many hearts. But no artistry can do justice to the man himself.

Human as anyone else, he was, I think, more transparently Christlike—with one or two possible exceptions—than any other man I ever knew. I have been recalling incident after incident in my own experience which bears this out; particularly his manner of sharing some of my personal problems and crises. I had the joy of preparing for the ministry under his direction; and the last time I saw him, last October at Cincinnati, he told me his "heart is with me" in my present work.

One of his greatest gifts was his genius for individual friendships. With all the pressure of his manifold duties, both as priest and later as Bishop, he never was too busy to consider carefully, and fully advise me about, any matters I might feel inclined to bring to him. Since some of these involved my whole life and future, I have particularly good reason to be grateful that I had such a friend to turn to.

He is not dead. I miss him more than I have missed any other friend or relative who was called higher. But his passing is simply an enrichment of the Communion of Saints. The Church Militant has lost a great Bishop; the Church Expectant has gained a great and noble spirit. I have no shadow of doubt that our Lord has found a place and a work for him there as here.

(Rev.) ARCHIBALD B. MOORE.

Williamson, W. Va.

## Intercommunion

**T**O THE EDITOR: The Rev. Anthony Parsley's letter in the Easter number of the *Churchman* interested me greatly. He is too intelligent not to know what he was doing when he affixed his signature to a letter in the last sentence of which he states that certain of his brethren have done a tricky thing and that others are "suckers." As one of those "suckers" and an incorrigible Protestant, I must hereby protest that I knew just what I was doing when I signed the letter which disturbed Canon Parsley and his colleagues. I am an unregenerate and unashamed Broad Churchman. I have often welcomed at and invited to the Altar rail members of "various Christian bodies" other than our own. I expect occasionally again so to do. I signed the letter circulated by Canon Bell and his associates, fully aware of the ambiguity of some of its language, but also fully in sympathy with its statement of conviction that "services of Holy Communion shared by those of other Christian bodies" would be a hindrance rather than a help to Christian unity.

I believe: First, that "such services" at present would be premature.

Second, that they would be an instance of putting "the cart before the horse." Our common sin of schism is not yet sufficiently repented of, nor frankly and humbly acknowledged—we are not yet bold enough to say "the burden of it is intolerable." Until it really hurts our consciences and we are ready to sacrifice it, why hypocritically bring it to the Altar?

Third, that we have a liturgical heritage, the many sided office of the Holy Communion—a Eucharist, a memorial of our Lord's Passion, a sacrifice of ourselves, our souls and bodies, an intercession, a recognition of the

## The Living Church

Established 1878

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### SUBSCRIPTIONS

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mystery of the divine Presence, a family feast on heavenly Bread, a fellowship with the blessed.

All these phases of the Holy Communion we are trying to teach and express in life and in solemn and beautiful worship. We can do this better through the appointments and arrangements of our own chancels and in the forms therein safeguarded. To abandon these conditions for the surroundings of churches where a simpler conception of the Lord's Supper is deemed sufficient, would be turning our own youth into by-lands where the pasturage is leaner than we ought to offer. If we could do this without condescension, humbly, with the situation well in hand, and in full fidelity to our pastoral trust it would be a blessed thing. And it would require much grace.

True, the crusading knight of old made a valid Communion when he pressed a blade of grass to his dying lips. True, the Quaker saints make valid Communion when they partake of the Body of Christ spiritually. But why, like Cromwell's iconoclasts, reject the handiwork of Christian centuries, which is the product not of priestcraft, but of the craft, the consecrated artistry, of priests?

Fourth, that one of our most vital needs is to maintain a sympathetic unity between the groups of our own communion. Its history during the last hundred or more years should have taught us this need. Impulsive movements of any group tending to keep the members of another group on edge are dangerous.

Finally, I cite another scruple which is not so pertinent but is personal to me. This is a dread of the inevitable sensationalism of such services. I may have certain Quaker prejudices. I abhor whatever makes a hippodrome, a show, of holy things. The phrase "such services" in the original letter in question at once suggested to me an epidemic of spectacular celebrations of the Sacrament. I dislike the journalism which turns the pages of the press into a picture-book. I dislike the practice of photographing Church dignitaries at their prayers or on their way to or from their prayers. Every movement is to me objectionable which would serve as one more excuse for the perpetration of these things on the printed page. So far as the Church is responsible for them they seem much more an expression of vanity than a desire to let our light shine before men to glorify God. I visualize an exploitation of "such services" by the camera. And I feel such exploitation would be their chief if not their only result.

It would be captious to see inconsistency between these scruples and those casual courtesies between Christian neighbors which in the first paragraph above I recognize as proper and sometimes practise in my ministry.

(Rev.) CHARLES A. MEADER.

East Greenwich, R. I.

**T**O THE EDITOR: May I humbly object to Fr. Tucker's letter [L. C., April 13th] in which he says: "Our Lord did not require that those who came to this first Holy Communion should have any clear understanding of Faith and Order: He required only that they should love one another, as He had loved them. Only after the Resurrection did He teach them the things pertaining to the kingdom."

It seems to me that the definition of the Church is "the Body of Christ." We all—laymen, priests, everyone—are *members* of His Church, His Body. We are not His Body against which "the gates of hell shall not prevail." Wherever that Body is present, there is the Church. Our Lord, therefore, founded the Church on Maundy Thursday, at the same time that He instituted the Blessed Sacrament. They are one and the same thing. That is why those who believe

that the Sacrament is truly His Body and Blood are so eager that His Church (which is the same thing) should not be profaned.

Our Lord administered the Sacrament only to those whom He had chosen on Maundy Thursday. No one else was admitted. They all believed that He is the Son of God and that the Sacrament which they received was His Body and Blood, as He said. They were not only ready and desirous of being confirmed, but also of being ordained His priests, since they followed Him in response to His call and did not turn back. They had made their promises and taken their vows even though they sometimes failed, as we all do who have made promises. But chiefly they *believed*. If our Lord had meant that anyone at all should receive Him under any conditions at all, He would have given Himself to all the world on Maundy Thursday; but, as the great Priest of His Church, He administered His Body and Blood first, to those alone whom He had set aside to be teachers in His Name. . . .

As long as He was with them, He needed no priests to administer the sacraments of His Church, but when He was ascended, other priests had to carry on His personal touch with men, and had to administer the Sacrament of His Body and Blood to those whom they had instructed, and to *no* others. Very often the period of instruction and probation, if we may believe early Church history, was as long as eight years before one was allowed to receive the Blessed Sacrament. Thus the apostles guarded the Body and Blood of Our Lord, His Church, from unbelievers. And thus also He Himself did not give Himself to the unprepared people of His days on earth, but only to those whom He had carefully prepared, Himself, and of whom He asked many times and in many ways, "Who do ye say that I am?" He knew they believed and were ready to receive Him.

KATHERINE COOPER.

(Mrs. Frederick Cooper).

Burlington, N. J.

**T**O THE EDITOR: Your correspondence on intercommunion recalls an anecdote in the experience of my old friend Dr. Nevius, a pioneer priest of the diocese of Olympia (then Washington territory).

While in charge of a certain parish in this region he was pressed to take part in a "union service." He declined but felt it the part of courtesy to attend as a worshiper. Seeing Dr. Nevius in the congregation, the presiding minister said at the close of the service: "I see Dr. Nevius of the Episcopal Church is present; I will ask him to pronounce the dismissal." On which Dr. Nevius, a little annoyed at having his hand forced, and yet quite unperturbedly, turned to the people and said: "The congregation has my permission to depart."

(Rev.) HERBERT H. GOWEN.

Seattle, Wash.

#### Laity in the Church

**T**O THE EDITOR: The Rev. Carroll E. Simcox [L. C., April 13th] says: "The mind of the Church, as I consider it, is the judgment of the whole body of adult communicants. Moreover, the laity should and must be consulted in any attempt to ascertain the mind of the Church—for *they are* the Church."

I assume that the writer is a priest of the Episcopal Church; but from his letter, one might suppose that he were a Congregationalist. The mind of the Church is not an uncertain thing. It is contained in the Creeds and has been expressed in the Councils of the Church.

Dr. Edward Bouverie Pusey, probably the greatest of all modern theologians, may be quoted:

"I think that one of the great dangers of

the present day is to conceive of matters of faith as if they were matters of opinion, to think all have an equal chance of being right, which involves this—that there is no faith at all. . . .

"It has not been the custom of the Catholic Church to rule by majorities things which affect the faith. . . .

"I look with terror on any admission of laity into *synods*. It at once invests them with an ecclesiastical office which will develop sooner or later, I believe, to the destruction of the Faith. . . .

"The Church meets, not to settle what the Faith shall be, but to declare what it always has been. The bishops primarily, and presbyters as delegated by them, declare this. There cannot be two faiths. Either those who declare it, or those who reject it, are heretics. . . .

"If the Church of the United States has admitted the laity to a voice in deciding on matters of faith, I believe that her bishops have abandoned a trust committed to them, and, sooner or later, they must suffer by it."

Canon Bell has declared the same idea:

"We shall never speak effectively for a Christian social order, we shall never have a Christian social order in the Church itself, until we do away with parliamentarism in fields ecclesiastical; until we give authority to those to whom Christ made delegation of government; until we abolish vestries as controlling bodies in the parishes, turn diocesan conventions into synods, and dispense with lay coercion altogether. . . . The laity must be persuaded; but the laity must not govern, cannot govern, if the Church is to function."

Fr. Simcox makes the common mistake of regarding the Church as a democratic institution, with power and authority emanating from the laity, most of whom are illiterate as far as having any knowledge of the doctrines of the Church. As has been said, this is a time when "every butcher boy is entitled to be his own pope."

ALEXANDER GREENE.

Chicago.

#### Gandhi

**T**O THE EDITOR: I am now happy to be one of the regular readers of THE LIVING CHURCH, which I did not receive my first year as a missionary in India.

Speaking of India, I wonder often at the calm and unruffled way so many of my fellow citizens in America take it for granted that the Hindu politician, Mr. M. K. Gandhi, is not only a Christian saint but almost a 20th century Christ and hold up his life as in inspiration to be followed by the Christians of America.

Laying mere sentiment aside and facing hard facts, is such adulation and admiration for a man who represents a way of life totally at variance with the Christian way of life as set forth in the Bible either a wise policy or a good policy for our Church to adopt? If we call enemies of Christianity "saints," then we might as well include Herr Hitler, Mussolini, and the Japanese war lords in our list of "saints." Some perhaps would extend the title to the devil himself, citing the latter's constancy of purpose and perseverance as marks of character.

But why should I be disturbed over holding Mr. M. K. Gandhi up as a "saint" before Christian young people? Surely he has many good qualities, hasn't he?

I agree his non-violence is a Christian quality just as the devil has some "good qualities." Gandhi preaches non-violence perhaps as Buddha would, but that doesn't make Buddha a "Christian saint," whose way of life should be an example to our American young people.

The Christian way of life is better than that offered by Buddha or Gandhi. So we



must believe if we are true to our profession of Christianity.

But why is Gandhi dangerous for the American Christian youth? To answer, let me recall that Gandhi's method includes threats of suicide to gain a point. Our Bible teaches that Judas whom Christ called the "son of perdition" committed suicide by hanging himself. . . .

Again, Gandhi's method includes non-cooperation, civil disobedience, and boycott, which when used against Britain were, as a recent editorial of yours [L. C., February 23d] pointed out, a war measure, based on unChristian principles, and calculated to do to innocent women and children of Britain what the Japanese bombers do to unprotected cities of China. . . .

Another thing, if Gandhi is followed too closely and admired too much all Christian missionaries will return to their native lands and Christ's great command to preach the Gospel to all nations will be null and void. Gandhi's view is that the Hindu way of life is equal or superior to the Christian way of life. Reasoning this way, Jesus Christ, Paul, and many of the missionaries who died for their faith were "badly mistaken" and should have "kept their religion to themselves." Meanwhile the people of India are "right in accepting M. K. Gandhi as their saviour, their saint, and worshiping his image as a god in their Hindu temples." . . .

BRINKLEY S. SNOWDEN.

Nilgiri, So. India.

#### St. Faith's House

TO THE EDITOR: I am writing to thank you for inserting an article in your editorial columns about St. Faith's house, a work to which I have given myself, as a volunteer worker and organizer, for 18 years—along the lines of rehabilitation in which I so thoroughly believe, as is outlined by the editors of *Life* who visited the house.

I know you would be glad to have me make two corrections which I feel are important. One is that the house is not now spiritually under the Rev. Frank C. Leeming of St. Peter's church, Peekskill, but under the Order of the Holy Cross.

Fr. Huntington, the founder of the Order of the Holy Cross, was here until the time of his death for the spiritual work since the beginning of the house under Miss Lena McGhee (whose successor I became).

I also want to say that the house is not maintained by the Episcopal Church; in fact we have very little support from the Church. Last year we received the sum of \$59.50 from churches.

KATHARINE C. PARSONS.

(Mrs. William Usher Parsons).

Tarrytown, N. Y.

#### Birth Control

TO THE EDITOR: The item [L. C., April 20th] in which Dean Kinsolving is recorded as favoring birth control and counseling birth controllers to avoid recrimination, is very curious and interesting; for as the item proceeds, the dean speaks of "some sincerely religious people" who oppose birth control who also opposed "lightning rods because God had a right to strike any house He chose and no one had a right to stop Him."

If the dean is correctly quoted, he blows hot and he blows cold; he holds up to scorn, pity, and contempt "sincerely religious people" who oppose birth control. The propagandist for birth control is an exceedingly interesting psychological exhibit. The birth controller is absolutely sure of his position and that those who do not subscribe to it fail

to endorse it for one reason only—lack of knowledge. Propagandists of all sorts adopt exactly the same attitude—as for example in Christian Science, the single tax, and spiritualism.

Personally I would like to submit that the dean is wrong; that birth control is shallow, dangerous, and impractical besides being morally and religiously objectionable. With this statement I shall not stand well with the dean; but I really believe I have some qualifications for my opinions on this subject. They are as follows: I am a physician of 50 years' standing; I am a specialist in nervous and mental diseases, I am thoroughly familiar with all the arguments made by birth controllers, I am a communicant of the Episcopal Church; and I really *try* to be sincere.

I refrain from stating my reasons; for to do so would require certain plain words which I would hesitate to offer to THE LIVING CHURCH; and for the further reason that I am perfectly sure that my arguments would not in the slightest degree change the views of Dean Kinsolving who thinks or rather emotes as he does.

(Dr.) THEODORE DILLER.

Pittsburgh.

TO THE EDITOR: THE LIVING CHURCH of April 20th (p. 498) headlines a statement, attributed to a clergyman, in which he describes opposition to the use of contraceptives as "prejudice" based on Biblical injunctions "supposing only two people in the Garden of Eden or scarcely more than a dozen after the flood."

Such an utterance would seem discreditably ill informed even were the speaker not committed, by his position, to the defense of Catholic morals.

It is fairly well known that the use of contraceptives is opposed on scientific and patriotic as well as upon religious grounds and the Biblical texts most adduced by religious opponents are, in the order of their occurrence, Genesis 38:9, 10; the Sixth (literally) and Seventh (as regards its spirit) Commandments of the Decalogue; and the Pauline condemnation in Romans 1:26.

None of these texts "suppose less than a dozen people" and the suggestion thus made that the population, either of the world or of this country, has outrun subsistence, is completely misleading. It is designed to support a *status quo* of iniquitous distribution and to induce well-to-do people to finance the spread of these practices: so that the progeny of the poor need not be so numerous as to constitute a menace to "society," *i.e.*, a state of social morals which facilitates the flaunting of unearned or ill gotten wealth in the face of honest indigence.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

#### New Catechism

TO THE EDITOR: I am writing to you in hope that, through the publicity which you might give these beliefs, some of our more able clergy will be moved to help me.

First of all, I am conscious of our shortcomings. Our Church does not grow very rapidly, as Dr. Loaring-Clark said in a recent letter. It is suffering from lack of children in our Church families. And we are not adding to our membership from the 60% of the population who are not members of any Church. . . .

As I understand the Church's work, it is chiefly the worship of God. That immediately brings up the questions, Who is God? and How do I worship? I might add, Why ought I to worship? Therefore, the Church should by all means be chiefly concerned with giving her people a knowledge of these fundamental facts. The Church should have a complete

and simple system of theology which would be the guide for all religious instruction. This guide ought to be in the form of a catechism. . . . This catechism ought to give very definite teachings about God. Our present catechism neglects God almost entirely. It tells us something about Him in the very short explanation of the Creed, and it tells us something of our duty to Him, but the whole subject is dismissed rather hastily.

This catechism ought to tell us about ourselves. There ought to be included in it the teachings of the Church about man, his nature, the fall, sin. . . .

Then, the Church ought to consider the relation between faith and worship. We ought to begin to study what we should say to God, and how we can say it. This of course would be concerned more with private devotions than public worship.

I believe that it is possible for the Church to grow in numbers and in holiness. I do not believe that any of us is satisfied with her present status. I know that we do not need to add to what our Church teaches. But I do believe that we ought to simplify it. . . .

(Rev.) W. TATE YOUNG.

Hammond, La.

#### St. Patrick

TO THE EDITOR: I have received a copy of THE LIVING CHURCH dated March 16, 1938, containing a marked summary of Dean Ardill's book on St. Patrick, about which I recently corresponded with him. I value this article and congratulate him on the clearness with which the points are set forth. With the dean's conclusions, I am in accord. Incidentally, a mass of evidence in support of his views can be obtained from a study of Bishop Frere's recent book, *Anaphosa*, published by SPCK, which is an attempt at irenic study of the Eucharist—which ought to be of considerable value to American Churchmen at present. . . .

(Very Rev.) JOHN ERIC MACRAE.

Invergowrie, Dundee, Scotland.

#### The Bishops' Letter

TO THE EDITOR: I want to say how heartily I agree with the letter of the Rev. E. J. Mason [L. C., April 13th] relative to the bishops' letter; also permit me to say that I know of one bishop (and I do believe there are others) who signed without reading. Also, how can we honestly call Methodist superintendents "bishops" when we know they are *not*? I believe in charity for all, but some of our clergy in these days are going to such lengths in this direction that they are perjuring themselves.

(Rev.) G. WHARTON McMULLIN.

Kings Park, L. I.

#### We Justify War

TO THE EDITOR: Your editorial recalling your stand on the declaration of war in 1917 is interesting. But perhaps there was an even better reason for our going to war on Good Friday's being appropriate. For we crucified Him afresh by doing so. And we still justify our crucifixion of Him and continue it. "Father forgive us, for we know not what we do."

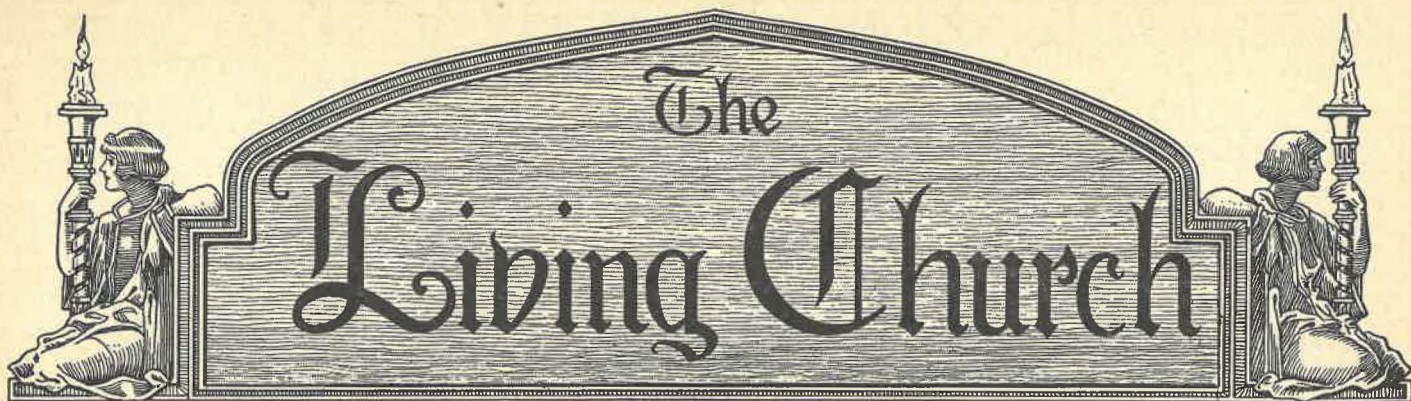
(Rev.) CHARLES GRANVILLE HAMILTON.

Aberdeen, Miss.

IT IS NOT very impressive when some "patriotic" Americans get all "steamed up" about the closing of churches in Russia but never seem to be aware of the fact that the churches of America are open.

—American Lutheran.





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No. 18

## EDITORIALS AND COMMENTS

### The Anglo-Catholic Manifesto

**WE PUBLISH** in this issue the full text of an important document issued in England last week by the Catholic Advisory Council. This Council is a central organization representing the principal Anglo-Catholic societies, in which there is claimed a membership of more than 2,000 priests and 50,000 lay people of the Church of England. Thus it speaks for a fairly large cross-section of the Anglican Church public in England and may be considered representative of Anglo-Catholic thought in that country.

Although the manifesto originates in England and is based largely upon the recently published report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922, it is nevertheless of wide interest in the Episcopal Church in this country. That it also represents a considerable body of American Anglo-Catholic opinion is indicated by the comments of leading American Catholic Churchmen quoted in our news columns this week.

It is only fair to say, however, that there are undoubtedly many Anglo-Catholics both in England and in this country who would not fully endorse every statement made in the Anglo-Catholic manifesto. For our own part we find ourselves perhaps 95% in agreement with the manifesto, which we gladly hail as a timely and important document.

The manifesto of the Catholic Advisory Council begins by deploring "the publication of the report of the Doctrinal Commission before any known consideration of it by the bishops, such as was contemplated in the terms of reference laid down by Archbishop Davidson." It is not our intention to review in this editorial the Doctrinal Commission report itself, since this was amply covered in a series of six articles by leading American Church scholars published in our February and March issues. It is of the greatest importance in any discussion of this report to remember what the report is and what it is not. The Archbishop of York makes it very clear in his introduction to the doctrinal report that the commission's terms of reference "did not include the question what varieties of doctrine or of interpretation are to be regarded as permissible in the Church of England." The report does not claim to be a study of the doctrine of the Church of England; that is contained in the historic creeds and the Book of Common

Prayer. It is rather a realistic study of what doctrine is held by individual theologians in the Church of England and an attempt to find common ground between different schools of thought.

The report of the commission is, on the whole, a conservative, reasonable, and realistic statement of the doctrines held and tolerated in the Church of England. For better or for worse, the Anglican communion is not a rigid ecclesiastical organization in which every point of dogma is defined to the last detail and enforced on penalty of excommunication. The commission report recognizes this fact and sets forth the varying viewpoints in an irenic manner and in a tone that is fair and free from partisanship. If Anglo-Catholics object to certain phases of the report, it is equally true that Modernists and Evangelicals also complain of certain other features to be found in it.

**IT SHOULD** be remembered, as the Anglo-Catholic manifesto well reminds us, that the Doctrinal Commission report is not a definitive statement adopted by Convocation or other ecclesiastical authority, but simply the report of a commission made up of men of divergent points of view, all of whom are Anglicans in good standing. They were appointed as representatives of various viewpoints and it should not be surprising that their report reflects this fact. Indeed, the results are really astonishingly harmonious. In other words, the report reflects what we have known all along—that the Anglican communion embraces different schools of thought which can and do exist side by side in friendly fellowship and in the communion of the Catholic Church under the primacy of the see of Canterbury. That has ever been true in Catholic Christendom when not too rigidly bound by papal rigidity. It was true when Augustinianism came into conflict with earlier Catholic tradition; it was true when Scotists and Thomists raged against each other; it is true to a very considerable extent even in the Roman Catholic Church today.

So let us give the credit that is due to the scholars who in good faith and through the intensive study and conference of 15 years have drawn up a truly valuable report reflecting the actual state of theological opinion in the Church of England



rather than a vision of a perhaps ideal state that does not actually exist.

**N**OW let us turn more directly to the Anglo-Catholic manifesto. We are struck first of all by the dignity and constructive character of the manifesto. It is not at all controversial in spirit but rather is an appeal to honesty and loyalty. It definitely reaffirms the doctrinal principles of the Church of England, which are essentially those of Catholic Christendom. It lays particular emphasis on the historical truth of the Virgin Birth and the Resurrection of our Lord. These are fundamental bases of the Catholic Faith, and the manifesto rightly says that the Church of England in its official formularies "expressly adheres to the faith and order of the Catholic Church; and in matters of controversy has ever appealed to the teaching and practice of the undivided Church. It is on this principle that Anglicans give their allegiance to the Church of England. They cannot therefore recognize any claim on their loyalty which conflicts with that which they owe to the Church Catholic of which the English Church is part." Moreover, the manifesto rightly points out that the Church "has made it plain that those appointed to be teachers are given no liberty to depart from the doctrinal standards set forth in the Book of Common Prayer."

As with the Faith of the Church, so with her order. In common with all of Catholic Christendom, both Eastern and Western, the Anglican communion adheres to the historic three-fold ministry of bishops, priests, and deacons. It is not by accident that she does so, nor is it a matter of indifference. The historic ministry is an effective bulwark of the historic Faith, and the Anglican Church cannot expect to be able to maintain the latter if she jeopardizes the former. The growing laxity in regard to open or joint Communion services, which is far more extensive in this country than in England, is a grave threat to the maintenance of the historic Catholic Faith and order of the Church. The manifesto rightly observes that such practices are "contrary to the express regulations of the Church of England as well as a grave infringement of the primitive order."

The manifesto particularly speaks of the open Communion service recently held at Oxford on the occasion of the World Conference on Life and Work. It is significant that the Archbishop of Canterbury, who sponsored this service, stated at the time that it was an exceptional service and not to be taken as a precedent; notwithstanding which fact it has been followed, particularly in America, by a veritable flood of joint Communion services. Moreover, whereas the Oxford service was an open Communion in which only clergymen of the Anglican communion officiated though all were invited to receive, the services that have taken place in this country (looking to the Oxford one as the precedent that the Archbishop denied it was to be) have ranged all the way from this type of service to the one reported in our news columns last week, in which a priest of this Church and a Unitarian minister together assisted in a service which simply could not on any honest basis have meant the same thing to both of them. It is significant that approximately one-quarter of the clergymen of the Episcopal Church have signed the statement protesting to the House of Bishops against such services.

The third section of the Anglo-Catholic manifesto deals with the growing laxity in maintaining moral standards, particularly in regard to marriage and the sanctity of Christian family life. Certainly this is as timely and important a subject in America, where the divorce racket has long been a national scandal, as in England, where it is rapidly gaining a foothold.

Although the manifesto comes from a definitely Anglo-Catholic source we are confident that it will receive the support of many Churchmen who would not apply this description to themselves. It is a courageous document declaring a firm intention to stand fast for Catholic Faith, order, and morals regardless of any defections from them even in the highest ecclesiastical circles. As such it will commend the admiration of all who love the Faith of the Church and respect her authority, regardless of the name by which they call themselves or the particular school of Churchmanship to which they adhere. It is a call to all Churchmen to recognize that individual opinions are not to be placed on a higher level than the Faith of the Church, and that honesty, loyalty to truth, respect for authority, and personal honor and integrity all demand that extremists of every name discipline their own private opinions by correlating them with the overwhelming experience of nineteen centuries of Catholic Christendom.

### Mexican Oil

**I**N THESE DAYS when brickbats are becoming, with some justice, the daily bouquets of the national administration, it gives us genuine pleasure to give credit to our State Department where credit is certainly due. We refer to the handling of the Mexican oil situation.

President Cardenas of Mexico, exercising a right of every sovereign State that has strength enough to enforce its own decrees, declared the nationalization of the Mexican oil industry, promising fair compensation to the foreign capitalists who had invested in it. It now appears that the compensation will be the original investments of the foreign capitalists less depreciation. Naturally, this settlement was not very pleasing to the investors, who had been drawing profits out of Mexico so long that they had begun to think the process was eternal. In fact, the British lion did a little tentative roaring.

Now, the whole business has not yet reached a final settlement. But the American State Department has "indicated"—that the proposed lines of settlement will not be opposed by the United States—that the sacred Monroe doctrine must not be violated—that it would be very wise for England, and other countries whose nationals have investments in Mexico, to recognize this fact.

Who would ever have thought that the Monroe doctrine would begin to apply on lines of self-determination south of the Rio Grande? Or that the Latin American countries would be permitted to undo the bands of iron that have made them financial colonies of the United States and European lands? Or that the "Good Neighbor policy" would really be applied in a situation where it spelled some financial loss to the country applying it? This, rather than the pomp and circumstance of the Pan-American Peace Conference, may be taken as the opening scene in a new and exciting drama of international justice in the Western Hemisphere.

### Calendar Reform Shelved

**F**ROM THE official *Journal* of the League of Nations, we learn that that organization does not consider it expedient to convene a conference to carry out calendar reform, which in present circumstances would seem to have no chance of being accepted, and that under such conditions, it is unnecessary, until further notice, to retain the question on its agenda, inasmuch as the reform can only be contemplated if it meets with "quasi-unanimous approval." In a series of resolutions preceding this decision, the Assembly of the League felt that



it was needless again to recapitulate the unquestionable advantages from an economic and social point of view, both of a simplification of the Gregorian calendar and a stabilization of movable feasts.

In the course of the examination previously made of this question, the organs of the League of Nations have always deemed it desirable to take account of the views of religious authorities. In this connection, most of the Orthodox and Protestant Churches have stated that they had no objection to the stabilization of movable feasts, though such stabilization, they declare, should be subject to the consent of all the Christian Churches.

It was clear from the information conveyed to the League's committee by several of its members that the Holy See, after having previously stated that it could not consider any change in the date of the movable feasts, has taken up an even more definite attitude during the present year, in that it has approached certain governments stressing more particularly that the stabilization of movable feasts could not be separated from calendar reform, but such stabilization should be conditional on the meeting of the ecumenical council; that as regards the reform of the Gregorian calendar the introduction of blank days would result in breaking the continuity of the weeks and be incompatible with venerable and long established traditions.

For these reasons the League organ reached the conclusion that it would be inexpedient to continue the consideration at the present time—and thus the whole matter is shelved for an indefinite period.

### “The Birth of a Baby”

WE REGRET the action of the motion picture division of the New York state education department in forbidding the public showing of the recently made motion picture, *The Birth of a Baby*. We understand that the law under which action is taken means that this film must have been found in whole or in part to be “obscene, indecent, immoral, inhuman, sacrilegious,” or to be “of such character that its exhibition would tend to corrupt morals or incite to crime.” We understand that an appeal has been made to the state board of regents and a final decision in the matter will probably have been given by the time this issue of *THE LIVING CHURCH* is in the hands of readers.

We have not seen the picture in question. We have, however, seen the extracts from it published in *Life* a few weeks ago. Certainly there was nothing in those extracts that in the least justified the use of any of the adjectives quoted nor the belief that the showing of it would “tend to corrupt morals or incite to crime.” Nor is it likely that the motion picture itself contains any such scenes, for it was made at the instance of the American Committee on Maternal Welfare, which includes representatives of leading medical and health organizations as well as the U. S. Public Health Service.

Every man, woman, and child in the world was born. Is there any reason why they should not know how they were born? The motion picture in question is designed to give this important information in a scientific, objective manner. There is nothing pornographic about the presentation, which is (if the extracts in *Life* are representative) done with entire frankness coupled with exceptional delicacy and good taste.

For our part we wish that this motion picture could be shown in every school in America. It would go far toward presenting a subject that is of interest to everyone and that ought to be a part of everyone's education in a sane and

scientific manner, thus offsetting the influence of the alley and the back-room in disseminating false and lurid misinformation. Moreover, the film has an educational value for adults as well as for children, and we hope that the citizens of the state of New York will not be prevented from benefitting by it by a censorship that seems to be unable to distinguish between decency and indecency—of which a great deal manages to get by the censors with no apparent difficulty.

## Through the Editor's Window

JUST FOR FUN, here are some interesting facts and statistics about the consecration of bishops in the Episcopal Church: There have been 403 bishops consecrated for the American Episcopal Church. Four others were consecrated in the Episcopal Church for service in foreign Churches. Of those four, two brought their dioceses into the American Church and became members of its episcopate, making the total number of bishops of this Church 405.

There are living today 143 of these bishops in good standing, plus one deposed.

The largest number of bishops consecrated in a single year was 12, in 1930.

The last year in which no bishop was consecrated was 1935; before that, 1872. Other years during the past century in which no bishop was consecrated were 1846, 1848, 1855 to 1857 inclusive, 1861, and 1863.

Average number of bishops consecrated since 1784, 2.63 per year. Average for last decade, 1928-1937, 4.70 per year; for decade 1918-1927, 6.50 per year.

Oldest living bishop in point of consecration, Rt. Rev. Frederick Rogers Graves, consecrated June 14, 1893, retired 1937. Oldest bishop having jurisdiction, Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, consecrated November 30, 1895. Oldest diocesan bishop, Rt. Rev. Joseph Marshall Francis, Bishop of Indianapolis, consecrated September 21, 1899. Oldest in actual age, Rt. Rev. Chauncey Brewster, retired Bishop of Connecticut, born September 5, 1848.

“Baby bishop,” youngest in point of consecration, Rt. Rev. Robert F. Wilner, Suffragan Bishop of Philippine Islands, consecrated January 25, 1938. “Baby diocesan bishop,” Rt. Rev. William Payne Roberts, Bishop of Shanghai (or Chinese diocese of Kiangsu), consecrated November 30, 1937. Incidentally, Bishops Roberts and Wilner were the only ones consecrated by the canonical minimum of three bishops since the consecration of Bishops Sturtevant of Fond du Lac and Schmuck of Wyoming in 1929.

“Baby bishop” in actual age is the Rt. Rev. John Boyd Bentley, born February 9, 1896. He was 35 years old at his consecration in 1931. He was the youngest bishop to be consecrated in recent years, but in the early 19th century it was not at all unusual for bishops to be consecrated as young as 32—notably in the cases of Bishops McCoskry, Polk, Hawks, and Southgate. Bishop Hobart was 35 when he became Coadjutor of New York. Perhaps it wouldn't be a bad idea to elect younger bishops today.

Bishop Hulse of Cuba, who died recently, was the only bishop at whose consecration a non-Anglican bishop joined with Anglican ones in the laying-on of hands, though at many recent consecrations Eastern Orthodox and Old Catholic bishops have been present. But our clergy list contains one former Roman Catholic bishop and one consecrated by Eastern Orthodox bishops.

The “most episcopal city” is New York, within which (including Brooklyn) five bishops live, counting the Presiding Bishop who lives there a considerable part of the time. And within New York state there are no less than 11 bishops resident.

Five bishops-elect await consecration—the Rev. Dr. William A. Brown as Bishop of Southern Virginia, the Rev. Dr. Karl Morgan Block as Bishop Coadjutor of California, the Rev. Dr. Edmund P. Dandridge as Bishop Coadjutor of Tennessee, and (if they accept their elections) the two elected last week to the sees of Alabama and Arkansas.



# The Faith and Order of the Church

## *A Statement to the Church of England*

By the Catholic Advisory Council

THE CATHOLIC Advisory Council, consisting of representatives from the undermentioned societies for the defense of the Christian Faith and promotion of Christian devotion within the Anglican communion, issues the following statement on the Faith, order, and morals of the Church.

The Council deplors the publication of the report of the Doctrinal Commission before any known consideration of it by the bishops, such as was contemplated in the terms of reference laid down by Archbishop Davidson. This has increased the serious unsettlement already existing in the Church of England owing to the violations more and more frequent of those principles of Faith, order, and morals which are the sacred inheritance of the whole Anglican communion, and the tokens of its continuity of life within the one, holy, Catholic, and apostolic Church.

It is therefore imperative to reassert those principles as they are presented in the Anglican formularies.

The Church of England in the Book of Common Prayer, the Ordinal, and the Thirty-Nine Articles has expressly adhered to the Faith and order of the Catholic Church, and in matters of controversy has ever appealed to the teaching and practice of the undivided Church.

It is on this principle that Anglicans give their allegiance to the Church of England. They cannot therefore recognize any claim on their loyalty which conflicts with that which they owe to the Catholic Church of which the English Church is part.

### A. FAITH

(1) The Church of England recites the Creeds in that sense in which they have been interpreted by the universal consent of the Church; and, particularly in the 2d and 4th of the Thirty-Nine Articles and in its liturgical forms of worship, deliberately expresses belief in the Virginal Conception and Birth of our Lord, and in the Resurrection of His Body from the tomb.

Consequently to recite the formularies of the Church while publicly denying their historical truth dishonors the worship of Almighty God, grievously hinders the spiritual and evangelistic power of the Church, and must compromise the trustworthiness of its ministers in the eyes of the whole world.

(2) The Church of England has ever professed a profound reverence for the Bible as the written Word of God divinely inspired, and authoritatively recognized as such by the Church. The current easy rejection by some accredited teachers of plain testimonies of Holy Scripture—*e.g.*, to the occurrence of miracles, the existence of an order of spiritual beings, both good and evil, and the eternal punishment of the finally impenitent—is clearly inconsistent with that Scriptural and historic Christianity to which the Church of England is irrevocably committed.

(3) The Church of England by requiring all priests at their ordination to promise that they will be “ready with all faithful diligence to banish and drive away all erroneous and

*REPRESENTATIVES of nine societies and four religious orders in the Church of England have united in issuing this statement deploring recent tendencies within the Church and reaffirming the fundamentals of its historic beliefs, as expressed in the Book of Common Prayer.*

strange doctrines contrary to God's Word”; and by requiring all bishops to renew this vow at their consecration; and by appointing that the Creeds of the Church should be recited at public worship and before baptism; and by praying in the Litany for de-

liverance from “all false doctrine, heresy, and schism”; has made it plain that those appointed to be teachers are given no liberty to depart from the doctrinal standards set forth in the Book of Common Prayer.

### B. ORDER

(4) The admission to Holy Communion of those who, by the fact of their adhering to dissenting bodies, repudiate, at least implicitly, the Faith of the Church; who are not “ready and desirous to be confirmed”; or about whose baptism there is reasonable doubt; is contrary to the express regulations of the Church of England, as well as a grave infringement of primitive order.

(5) The Church of England by strict adherence to Catholic requirements in the consecration of bishops; by the declaration made in the preface to the Ordinal; and by its practice of ordaining ministers of non-episcopal bodies while accepting without reordination those duly ordained by a Catholic bishop; has shown its intention “to continue and reverently use and esteem” the apostolic ministry of the Church.

In consistency with these principles the Church of England can neither recognize non-episcopal ministries as equal in status or validity to its own, nor allow those under its jurisdiction to make use of such ministries for the reception of the sacraments.

Further, no local Church can in consistency with the same principles admit to Holy Order under any conditions whatever those who by the universal judgment of the Church are debarred therefrom by reason of their sex.

### C. MORALS

(6) In the marriage service the Church of England teaches that matrimony is a holy and honorable estate, that it is not to be taken in hand unadvisedly or lightly, that it has a deep spiritual interpretation, “signifying the mystical union that is betwixt Christ and His Church”; and, moreover, requires those who marry to pledge themselves to the strict interpretation of our Lord's teaching about the indissolubility of marriage. Hence the policy adopted by many of our bishops in their dealings with divorced persons who have “remarried” during the lifetime of former partners, and in their toleration of the use of contraceptives, is untrue to this standard, derogatory to the dignity of marriage, and endangers the sanctity of Christian family life.

THESE are not the only points in which the standards of the Church of England in Faith, order, and morals have recently been compromised by some in authority, but they are among the most disconcerting. It is in no spirit of panic nor in any confusion of thought as to the particular significance of

*(Continued on page 543)*



# Rediscovering the Church

*A Sermon Preached at the Washington Cathedral, April 24th*

By the Rev. William Adams Brown, D.D.

Professor, Union Theological Seminary; Honorary Canon, Washington Cathedral

THIS BIBLE of ours is a book of surprises. It is full of passages that now and again startle us by suddenly coming alive. "The things that are seen are temporal, but the things that are not seen are eternal." "If any man be in Christ, he is a new creature." "With man it is impossible, but with God all things are possible." We have read these passages till we knew them by heart, and they have called forth only a perfunctory response. We read them again, and it seems as if a veil had fallen from our eyes. Only a moment ago they were just words. Now they flame with fire. They are swords piercing to the dividing of soul and spirit. Since they have been spoken to us all our world is new.

Sometimes an experience like this comes to people in groups. And when that happens it is more wonderful still.

Such a group experience came to some of us this summer at the World Conferences at Oxford and Edinburgh. That old word of St. Paul about the Church as the Body of Christ came alive for us. We know now what Paul meant when he talked of the Church as one body with many members. The "unity" of which we had talked so often and which had meant to us so little, we now realized was not simply an ideal for the future. It was present fact, in the strength of which we could walk, in the joy of which we could work.

I want if I can to explain what it was that made this experience so memorable. I do not need to remind you what the World Conferences were. It is enough to say that they were gatherings of some 800 official representatives of more than 140 communions from 45 countries who had come together to consider their common interests in the face of a world which is challenging all that they hold most dear. The immediate occasion for calling the Conferences was the rising tide of secularism that in more than one part of the world is undermining the most fundamental presuppositions of our Christian Faith. But the movement of which they are a part is of older date, and goes back in its present form to 1910, when the first Edinburgh Conference on Foreign Missions made Christian unity a living issue for multitudes of Christians. Since then the movement has developed along two lines: one facing outward and concerned with the responsibility of the Church to the world, the movement we know as Life and Work; the other facing inward and concerned with the responsibilities of the Churches to one another, the movement we know as Faith and Order.

These two movements, originally independent, decided, in view of the seriousness of the world crisis, that the time had come when they ought to take counsel together as to their future duty. And the result was the World Conferences of 1937. The first, held at Oxford in July, dealt with the responsibility of the Church to the community and to the State; the second, held at Edinburgh in August, dealt with

*"NOW YE are the body of Christ and members in particular," said St. Paul (I Corinthians 12:27). The tremendous import of these words "came alive" to the members of the Oxford and Edinburgh Conferences last summer, says Dr. Brown in this sermon. ¶ It was delivered to members of the cathedral, of the Washington federation of churches, and of the two World Conferences, at a service patterned after a devotional service at St. Paul's cathedral, London. ¶ Special acts of penitence and intercession, and hymns acceptable to all taking part, were selected with a view toward symbolizing the ideal and program of Christian unity.*

the relation of the Churches to one another.

Many important things were done at the two Conferences of which I have not time to speak. You have read of them, I doubt not, in the secular and in the religious press, and the record is available in the official reports, which are easily accessible. I want to speak to you of the biggest thing that happened at Oxford and at Edinburgh, something that did not find its way into the official reports, and yet, I am sure

you will agree with me, was of transcendent importance.

The most wonderful thing that happened to us this summer was that we rediscovered the Church. And the discovery was all the more wonderful because it was unexpected. We had gone there, knowing that we were divided, in the hope that we might find some way to get together. And we found to our surprise that the unity of which we were in quest was already ours. There we were, a cross-section of humanity, gathered from all parts of the world, a company drawn from many different nations and races, differing not only in our theological beliefs, but, what is even more divisive, in our social philosophy, and yet conscious of something still deeper and more fundamental: a common life.

THIS consciousness of sharing in a common life was realized most vividly in our worship. One of the delegates has told in moving language what the experience of common worship meant to him. In St. Mary's in Oxford and later in St. Giles in Edinburgh where we met daily for intercession, there came to us, he reports, such a sense of spiritual oneness "about the Altar of God as to make all those who partook of the experience mystically aware of the presence of the Church. That Church, one, holy, catholic, appeared then in her beauty to eyes no longer holden; and all responded to the impulse of the same Spirit. There the richness which is in Christ was poured in lavish abundance and in its many forms of beauty into the souls of worshipers. That vision, luminous and sublime, of the one Church of the one God, was vouchsafed to us in our common worship." These were not the words of an Eastern Orthodox or of a High Anglican, but of a Chicago Congregationalist—Douglas Horton.

It was not only in our experiences of worship that we came to feel this sense of unity. It was the background and presupposition of all that we did. It became most apparent when we were most conscious of our differences.

There was a time when the members of the Eastern Orthodox Church felt constrained to set forth the theological differences which separated them from their brethren of the Western Churches. And formidable indeed these differences appeared. But the fact that we were thus divided, they hastened to add, was no reason for breaking our fellowship. On the contrary it was an added reason why we should stay together



until by patient study and prayer our differences should be overcome.

**E**VEN MORE significant was our consciousness of fellowship as we approached the practical issues before the Conference; questions like that of the Churches' economic responsibility or the duty of the Christian in time of war. On a dozen points we seemed hopelessly divided. But there was one point on which we were all agreed, namely that the one hope for Church and world alike was that the fellowship of which we were conscious as members of the one Church of Christ should be expanded until it became the conscious possession of all men everywhere.

The conditions under which we met added poignancy to this experience of unity. At Shanghai and in Manchukuo the armies of China and Japan were locked in deadly conflict. But at Oxford and Edinburgh Chinese and Japanese knelt side by side in common prayer. In Germany, pastors of Evangelical Churches were suffering imprisonment for their faith. But to us they were just as truly a part of our fellowship as if they had been present in the flesh. So when we spoke of the Church as the Body of the Christ we thought of it not as a fellowship granted to us as a group apart for our own private enjoyment, but as a foretaste and prophecy of that wider fellowship which is to be the possession of man as man. In this larger perspective the whole sweep of Christian history became for us but a chapter in the story of God's dealings with man. And the Church as Christ's minister in His redemptive work was seen to be called by God to be His agent in making Christ's will prevail in every aspect of human life. What His human body was to Jesus as He walked and talked and suffered in Galilee and Jerusalem, that we, imperfect, sinful, limited though we were, were to be to Him today: organs through which His word could be spoken, instruments through which His work could be done, hands and feet and lips for Christ, in this world that so sorely needs Him.

That was the vision of the Church that came to us at Oxford and at Edinburgh. And now we have come home, and we try to tell people what happened to us there, and our words seem to them as idle tales. Only last month I was talking to a group of earnest social workers about the central place which the Church had held in our discussion at Oxford, and I found that far from seeing in this a subject of congratulation, it filled them with dismay. To them the word "Church" suggested something very different from that world-wide fellowship of the Spirit which we experienced at Oxford. To some

of them the Church meant an ancient institution, committed by its history of nearly 2,000 years to outworn beliefs and practices, in which no really modern person could take any interest, to others it meant a company of people brought together on some principle of elective affinity. for the sake of doing something that could not so well be done apart—a kind of social club, pleasant, useful, important it might be for those who like that kind of thing and had nothing else that furnished a better substitute, but nothing to be taken very seriously. To look to such a Church for any practical help in the bitter crisis that the world is facing, well, frankly, if we were to be honest, didn't it seem just a little absurd?

How are we to overcome this very natural prejudice? How make the Church mean to our American fellow-Christians the glorious and majestic thing that for a few brief weeks this summer it came to mean to us?

There is only one way to do this, and that is to reproduce in the lives of American Christians the experience of fellowship that made Paul's words about the Church as the Body of Christ come alive to us.

**A**MONG the many meetings held at Oxford, one stands out in my memory with special vividness. It was a meeting of delegates whose home was in or near greater New York. There were some 30 of us in all, and we had come together to consider what we could do to carry into our own city something of the spirit which had made Oxford so unforgettable an experience.

New York, like most great cities, is a world in itself. It reproduces on a small scale many of the conditions which made our task of realizing unity at Oxford so difficult. Here we are, more than seven million of us, crowded together in a space of little more than 300 square miles, men and women of many different interests and occupations, speaking different languages, worshiping in different churches, bound to one another by a hundred interrelationships direct and indirect that we did not make and that we cannot alter. And yet for all practical purposes we are strangers to one another, each going his own way, each living his own life, conscious of our neighbors, if at all, only as we jostle them on the subway or talk to them across the counter where we shop, or have to vote for a candidate for mayor.

What can we do to bring to this motley company the consciousness of a common brotherhood? Little or nothing if we approach the task alone; much if we approach it together. And here is where the Church comes in. For in the Church, in spite of, indeed just because of, its many inadequacies and divisions, we have a cross-section of humanity; but a section which because of its relation to one Lord and Master, Jesus Christ, is already, could we but know it and feel it, in a true sense one. We are one in our history, reaching back across the centuries to the historic figure from whom the Church takes its rise. We are one in our worship, reading the same Bible, praying the same prayers, singing the same hymns. We are one in our experience, conscious alike of our need of repentance, grateful alike for the forgiveness which has come to us through Jesus Christ. We are one in our ideals, looking forward to that day when men shall realize their true destiny as the sons of God and live as the brothers God meant them to be.

Why then should we not realize that we are one in Christ? We knew it at Oxford. We felt it at Edinburgh. Why cannot we do here what we did there? There is no reason why we should not do it except that this splendid possibility has not yet captured our imagination. Man is made for fellowship, and if we do not offer him the kind of comradeship to which our

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#### HILLS

**A**HILL ahead and it seems mountain high,  
Its face so steep, and ah, it is so near!  
The motor still purrs true, but one feels queer  
To contemplate there 'neath a leering sky  
That wracking test to metal, nerve, and eye.  
But look! As on we race nor show our fear  
The hill drops back apace; it doth appear  
To fade away and gradually die.

So too in life, how oft we see them there:  
Great mounds of doubt to check our forward way,  
That disappear, and leave smooth going where  
Was naught but hopeless dread at break of day.  
Something has come from somewhere and our care  
Has vanished quite. "Still lead, dear Lord," we pray.

FRANK WILLIAMS.

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Master invites, we shall find him turning to one or other of the cheap substitutes which the dictators of our time are offering him.

Do not let us be deceived. When Hitler addresses the young men of Germany about the glory of being a German, he is speaking to something very deep in man. The particular form of fellowship which he offers them may seem to those of us who have been trained in our American atmosphere of freedom to be very narrow. But it is fellowship none the less. It is something larger than any life the individual can live alone. "You have been living a little life," Hitler says in effect to these young Germans, "engrossed in your own interests and concerns. I offer you something nobler and better. Your country needs you. Give yourself to her service and you will find a larger life." And who can doubt that in contrast to the aimless, self-centered life he was living a dozen years ago this has proved true to many a young German today?

When the dictators of our time speak their derisive words about the decline of democracy, they are not thinking of democracy as we know it and believe in it. They are attacking an unbridled individualism that makes self-interest its highest law and is content that the devil should take the hindmost. Against this selfish individualism the very existence of the Church is a protest. That society which as the fellowship of Jesus' disciples, exists to carry on the work He has begun—the body with many members, each different, but all indispensable.

When we try to interpret to our neighbors on this side of the water the meaning of the Oxford and Edinburgh Conferences it is with man's need of fellowship that we must begin.

**A**NOTHER help on which we can count in our effort to recover for our American Christianity the Church consciousness which it so sorely needs is the increasing number of American Christians who feel as we do. We must introduce these Churchly minded Christians to one another. They do not all approach the subject from the same angle or see things with the same eyes, but they have the same goal and they draw their inspiration from the same source. They are the raw material out of which the American branch of the one undivided Church must be formed.

One of the most significant things that happened this summer was the proposal that there should be formed in the near future a World Council of Churches, meeting stately, which would bring together for mutual counsel and, when occasion should arise, for united action, representatives of all the larger non-Roman Churches of the world. I say non-Roman—not that we do not wish the Church of Rome to join, but that up to the present time, that Church alone has not been willing to do so. This Council, should it come into existence, would replace, or at least unify, the different world movements which now compete for the attention and support of Christians. It would provide a single center to furnish leadership for the Christian movement as a whole and to serve as the bond of union between the different national Churches.

But such a World Council will prove effective only if it unites bodies of Christians within the different countries who are themselves united. And our task in this Western continent must be to see that such a union comes to pass.

What we shall be trying to accomplish in New York must be done all over the country, in Chicago, in Cleveland, in San Francisco, in Atlanta, in Dallas, in Richmond, in Tulsa, in Washington, wherever Christians face common problems and feel their need of a united front.

It can be done. A year ago, at the suggestion of the Federal Council, a preaching mission was organized in which people from all sections of the country coöperated. A group of missionaries, some 80 in number, men and women, banded themselves together to carry to the people of the country the good news that the Gospel of Jesus Christ is still a living and a life-giving thing. They came from all branches of the Christian Church—those connected with the Federal Council and those who were not. They went from city to city in companies of from two to ten or a dozen. They were free to speak each the message which lay closest to his heart. And they found, to their amazement, as the weeks passed, that the message they brought, whatever its difference in detail, was the same message, the Gospel of a God who in Christ had given to man what the heart of man most desires.

This is what we must be doing in the weeks and years that lie ahead. The Church that is to win America to Jesus Christ must be a bigger and better Church than any of the existing Churches. It must be a Church that preserves all that is best in the heritage of the uniting Churches, but which puts these differing inheritances in a wider setting as their contribution to the larger and finer Church of which they are all alike part.

**O**NE MORE help we have in our effort to make the Church live again for American Christians, and that is the great tradition of which the Church is the custodian and interpreter. One of the most interesting of our meetings at Edinburgh was one which dealt with the relation of the Bible to tradition. At the Reformation, it will be remembered, the two were set in sharp contrast. And this contrast became the mark of division between the two great branches of the Church that we call Catholic and Protestant. The Catholics accepted the tradition principle. They insisted that revelation did not stop with the Bible, but that it was a continuous process going on to this day. The Protestants maintained that the Bible alone is revelation in the strict sense, the only infallible rule of Faith and practice by which all later tradition is to be tested.

We see today that the contrast cannot be so sharply drawn. Long before there was a Bible there was a Church, interpreting the Gospel of Jesus by its life and teaching. And after the Bible had been written and collected the process of interpreting it still went on for Protestant as for Catholic, and we have its record in the Creeds and liturgies, the hymns and prayers of the historic Church.

This living tradition, common to Protestants and Catholics, is our God-given help as we try to make clear to our American fellow-Christians what we mean by the Church. The Church is not simply the sum total of individual Christians, though it is that. It is not any institution or institutions, important as may be the function which these fulfil in its many-sided life. It is the life-giving stream which binds together in one unbroken fellowship all those, whether now living on earth or in the unseen world, who have felt the impress of Jesus and have been transformed by His Spirit. It is the fellowship of those who live by Faith in hope for love. It is the prophecy of what man may become when he learns that big as he may think himself to be he is by no means big enough to realize his destiny alone.

That is what Paul means when he calls the Church "the Body of Christ." For at the heart of this living tradition, giving it unity and inspiration, is the figure of the Man of Galilee and Jerusalem, who yet impressed those who touched Him as being more than man: Jesus, whom men called the Christ, because the Lord of that kingdom which was to conquer not by force but



by love; Jesus, who became to His disciples the window through which they looked in the face of God.

This continuing life it is our privilege to interpret and to share; the gift of a God who did not need to be different from what He had always been in order to find expression in a man who was what man ought always to be, and whose purpose it is, if we will but do our part, to make the whole world a fellowship after the pattern which Christ, our elder Brother, has set.

PRAYER

**O** ALMIGHTY GOD, who hast builded Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone; grant that by the operation of Thy Spirit all Christians may be so joined together in the fellowship of the Spirit and in the bond of peace that they may become living members of Christ's brotherhood, instruments which He may use in His great work of winning the world unto Himself; in His name we ask it. *Amen.*



Pronunciation

**L**ENT has been a busy season and has involved several preaching engagements in neighboring churches. It has included, therefore, hearing several choirs. Out of this experience comes an observation which should be passed on to every rector, who is technically in charge of the music of the service, and to every choirmaster, upon whom the responsibility most generally falls.

The experience has verified a long-held opinion, that one of the greatest drawbacks to good Church music is the careless, even slovenly, pronunciation of words. This carelessness produces two bad results: first, usually a lack of clear enunciation and secondly, flat tones. Not flat in the sense of being out of pitch (although that sometimes happens) but flatness of quality that is objectionable in that it is flabby.

This situation was particularly noticeable in one parish where the Litany hymn, "Saviour, when in dust to Thee" (No. 130), was used. The last verse of five stanzas of this hymn ends with the petition, "Hear our solemn litany." In every instance this particular choir sang, "Hear our sol-um litany." It is true that in everyday speech we are prone to say "sol-um" instead of "sol-em," which is the correct pronunciation of this word.

A very close companion in mispronunciation is the word "enemies" which more often than not is pronounced by choirs, whether in reading or singing, "en-a-mies" rather than "en-emies." It sometimes requires repeated effort to make the choir members change to the correct pronunciation. This also is true of another common word, "evil," which will often be sung "ev-ul."

A simple word which often is given wrong pronunciation by choirs is the article "the." The rule is very simple: before vowels the article is accented and given a long "e," while before consonants it should be unaccented and given the sound "thu."

Now it may seem at first that such criticism is quibbling over niceties which are not of primary importance. Yet if those persons who feel this way will practise singing these

words in the careless manner and then in the correct manner, it is safe to assert that if they have any ear for tone at all they will immediately become conscious that careless pronunciation produces a flat, uninteresting, flabby quality of tone while the correct pronunciation will result in a firm and brilliant quality of tone. This is true of both the speaking and the singing voice. What at first seems trivial immediately becomes important when it is realized how vastly such a detail will add to the effectiveness of what is being sung.

It is along such lines as these that the non-musical parish priest can be of inestimable benefit to his choirmaster. The choirmaster who is earnest should correct such mistakes in the choir room. Often, however, he is so involved in training the choir in the music that it is to sing, that errors of pronunciation, unless they be flagrant, will escape his notice. On Sunday he has his choir to direct and his organ to play and frequently he will not hear the words of the choir.

The priest, however, is usually standing or sitting quietly during a musical portion of the service. He has the opportunity to hear the words as well as the music. The simple expedient of keeping a list of words mispronounced by his choir and giving it to the choirmaster with the correct pronunciation will permit the latter to make the necessary corrections at the next rehearsal. The result cannot be less than an improvement in the articulation of the choir and in tonal quality as well.

It must be admitted that sometimes a singer will change the pronunciation of a word or syllable as a means of producing a better tone. There are those who will argue for words and others will uphold tone. Let it not be forgotten that the ideal is a fine tone with clear enunciation.

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.]

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Bravery

**W**E ARE NOT brave when we refrain from sin because of fear; it is well to fear, but bravery is keeping on fighting after we have failed. There is as much virtue in the struggle as in the victory.  
—Bishop Woodcock.



# American Cathedrals

## *Some Midwestern Cathedrals*

By Clinton Rogers Woodruff

**T**RINITY is the name of the Iowa cathedral in Davenport. It was organized by the Rt. Rev. Henry Washington Lee, the first Bishop of Iowa, in 1887, as a cathedral church. Due to some peculiarity of Churchmanship it was called for the first year "the diocesan church," but in his convention address the year following the Bishop referred to it as the "cathedral." Not organized as a parish, the cathedral building housed a small congregation taken from St. Luke's, the chapel of Griswold college (then in existence, with Lee hall as its theological department). It was originally named Grace cathedral because the greater share of the funds for building

was supplied by friends of the Bishop in Grace church, New York. The name was changed to Trinity in 1909 by the Rt. Rev. Theodore N. Morrison, third Bishop of Iowa.

The second Bishop, the Rt. Rev. William Stevens Perry, erected a full cathedral set-up of dean and chapter and announced it would function as a true cathedral without a communicant list. The records show, however, that the ideal of not having a communicant list was not realized.

Rather than a converted parish, it is a converted cathedral. The original parish in Davenport was Trinity. Its parish church was located three squares from the cathedral. St. Luke's had been absorbed by the cathedral at the time of its erection, and there was one other parish, Christ church, located about a mile and a half from the cathedral in the German section of the city. Bishop Morrison was faced with the financial problems of a dead college; a dead boys' school called Kemper hall; a girls' school, St. Katharine's; two struggling parishes; and the cathedral. In 1909 it was decided to sell the property of Trinity parish and allow the congregation to use the cathedral for its place of worship subject to certain stipulations defining the Bishop's prerogatives and the responsibility of the congregation so occupying the building. To perpetuate the name of the original parish the name of the cathedral was changed to Trinity. The cathedral chapter was never formally abolished, but simply allowed to lapse. It may be restored at any time by action of the Bishop. There are no canons, residentiary or honorary. The chancellor is a layman who has no connection with the cathedral. In the report of the diocese to General Convention the cathedral is listed as an "institution." This

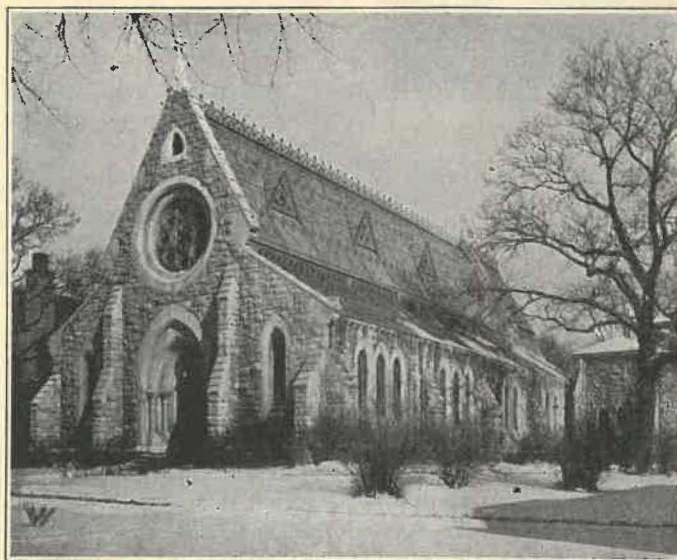
appears to be its only diocesan connection. It would seem to be impossible in this rural diocese with its far-flung area to have a workable cathedral scheme. The diocese as such exercises no control over the cathedral, all control being vested in the Bishop who holds title to the property as a corporation sole.



INTERIOR, KANSAS CATHEDRAL

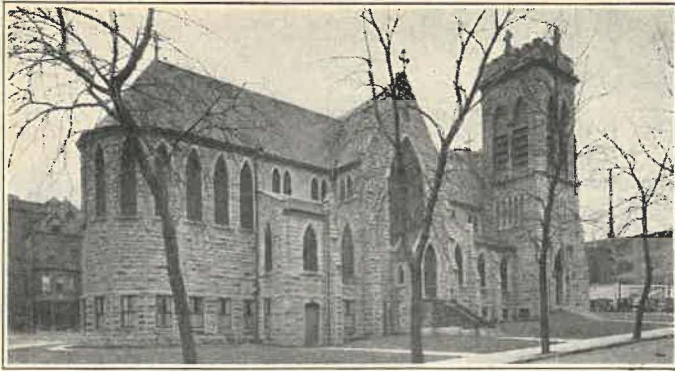
**C**HRISt church cathedral, in St.

Louis, has played an important part in the life of the Church in Missouri, in the Mississippi valley, and the country at large. This is due partly to its strategic position, partly to the ministrations of those in charge of its work, and especially of the Rev. Montgomery Schuyler, who was rector of Christ church and later dean, his period of service covering the period from 1854 to his death in 1896; to the succession of devoted and prominent laymen, and to the consecrated leadership of Bishop Tuttle. Elected Bishop in 1886, two years later he notified the vestry of Christ church of his desire to place his episcopal chair in the sanctuary and to make it his cathedral church. This was accompanied by an offer of \$25,000 for a nucleus as an endowment fund. He offered a further sum of \$12,500 for the same purpose if the vestry would contribute a similar sum. The \$25,000 and the additional \$12,500 were both the gift of a Montana admirer of the Bishop, Charles D. McClure. These terms were promptly and gladly accepted, the parish converted into a cathedral with Dr. Schuyler as dean, and in 1889 the Rev. Carroll M. Davis was made first assis-



EXTERIOR, TRINITY CATHEDRAL, DAVENPORT, IA.





EXTERIOR, TRINITY CATHEDRAL, OMAHA, NEBR.

tant and later dean. For 30 years Dean Davis carried on a constructive work that made the cathedral a great force in the community, in the region, and in the Church at large. The early Gothic cathedral is beautifully decorated and serves as a splendid memorial to all who have served it in one capacity or another. The Very Rev. S. E. Sweet is the present dean.

AS THE LATE Henry Whitefield Yates, the historian of Trinity cathedral parish, Omaha, said in his brochure, the history of a church may not differ greatly from the biography of an individual. To be interesting, any biography must be the record of an extraordinary life and so it is with a church. Trinity, Omaha, had such a record, he added, although it cannot be said to be ancient as history is reckoned, for only little more than a half-century measured its existence. He had reference to the year 1915, the date of the brochure. Yet when it is realized what this half-century meant for all this trans-Mississippi country, that it spans all that we possess of White settlement, of civil and religious government, the wonderful industrial development and marvelous growth in wealth and population, the extent and character of which are not excelled in the world's history during a period so brief, it seems old indeed.



OMAHA CATHEDRAL

In 1885, all of the present diocese was in the jurisdiction of Jackson Kemper, the first missionary bishop of the Church in the United States. The Bishop, we are told in his memoirs, was not willing to send a clergyman there until he had gone over the field himself. He left home early in July, 1856. At Des Moines he was joined by Bishop Lee and at Council Bluffs by the Rev. W. W. Irish, of St. Joseph, Mo. On Sunday, July 13th, services were held in Omaha, in the building erected by the town syndicate for the use of the first territorial legislature, situated on Ninth street, between Farnam and Douglas. In the Bishop's memoirs it is stated that this was the first service of the Church ever held in Nebraska. Under the direction of Bishop Kemper, while he was there, a meeting of the Church-people was held, at which it was decided to organize a parish. No vestry records exist prior to 1862, the year of incorporation. Bishop Joseph C. Talbot was connected with the parish and was succeeded by Bishop Clarkson who settled down in Trinity parish as his own church, not from any power or authority definitely bestowed at the time, but from a mutual attraction on the part of the Bishop and congregation. The tie,

then cemented, continued to the day of his death, and its memory still has great force in the parish. In 1868 the vestry unanimously adopted a resolution as follows: "Resolved, That the vestry hereby tender to the Bishop this church as his church, and that he be requested to submit in writing upon what terms he will accept it." On February 22d the vestry received and considered the Bishop's reply, in which he submitted the terms upon which he would accept the church as his pro-cathedral. The vestry was ready to vote at once upon the propositions submitted. They had that confidence in the Bishop that they would have been willing to accept a much more binding arrangement than this was. Aside from the privilege accorded him of using the church for all episcopal functions and the control of the character of the services, the main feature was the power given him to nominate a rector when a vacancy occurred. No one for a moment believed that this was a privilege which could or would ever be used to embarrass the vestry in reaching a choice when such an occasion arose. All that was contained in his proposition was subsequently embraced in the diocesan canon, relating to the cathedral.

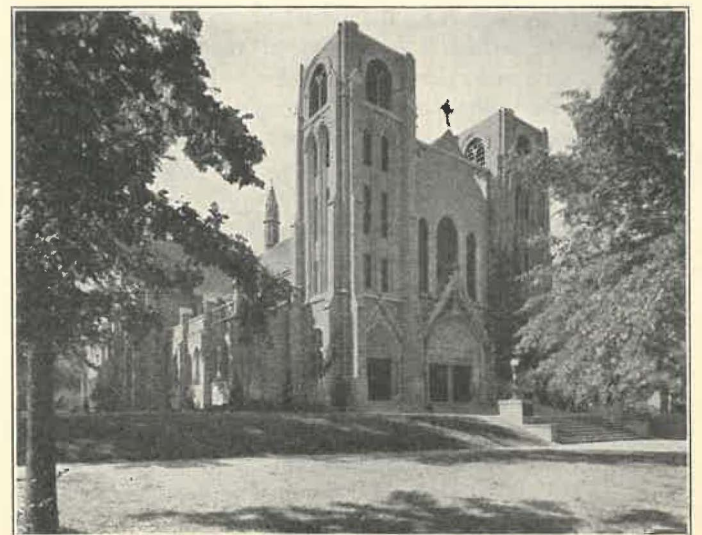


IOWA CATHEDRAL

When the matter of adopting an appropriate canon came up a report was presented which contains some pertinent observations that justify inclusion in these articles. The report pointed out that "the cathedral has never had a place in the organism of the American Church. The proposition to introduce it excites prejudices. This is natural. It is an historical institution and is in many minds associated with abuses which have at different times prevailed in the Church. Such prejudices are entitled to respectful treatment. It is always worth while to be at some trouble to show that they are not well founded and, if possible, dispel them.

"One of these objections against the cathedral is that it is peculiarly a Roman institution. If it is anything more than a prejudice, if it is well founded in fact, the idea of introducing the cathedral into our system must be abandoned.

"This is the Protestant Episcopal Church. It is both Protestant and Episcopal. It is a branch of the Catholic Church, and whatever is peculiar to Rome is alien to it.



EXTERIOR, GRACE CATHEDRAL, TOPEKA, KANS.



"It is an objection which has its origin, with others of the same class, in events which happened long ago. With such a history as that of the Church of England, it is not singular that there should remain, even after so many years, a strong and ineradicable hostility to that system which once held it in subjection, and more than all a system which is a corrupt form of Christianity.

"The very apprehension of any assimilation to it should revive into renewed activity the same deep-seated sentiment. For these reasons, if no others, this objection is entitled to especial attention, at the very outset of the consideration of the proposition before us.

"There are cathedrals in the Church of England as well as in the Church of Rome. This fact shows that they are not peculiar to the latter. But it may be said they are of ante-Reformation origin. Very true, but the destructive spirit of those intensely Protestant times did not wipe them out. They remained and have ever since remained a substantive part of the organism of the English Church."

**G**RACE CATHEDRAL, Topeka, Kans., was organized as a parish September 9, 1860, and was offered to the Kansas diocesan convention June 4, 1879, as the cathedral and accepted as such. The reason for conversion to a cathedral status was set forth in the canon in these words:

"The convention of the diocese, acknowledging primitive usage, admitting the see city to be a necessary element in diocesan episcopacy, and believing the cathedral therein to be an essential organ of the Bishop, for the reality of his office and the discharge of his duties, hereby recognizes the idea and the fact of the cathedral in the see city, as a proper prerogative of the Bishop, and establishes 'the cathedral chapter of the diocese of Kansas.'"

The cathedral, largest parish in the diocese, is administered entirely by the dean and the vestry as a parish. The Bishop in practice treats it as he would any other parish except when he wants to use it for some diocesan function. It receives absolutely no support whatsoever from any diocesan funds. As a matter of fact instead of the diocese's being of any help to the cathedral, the cathedral is always looked to as the parish which does most for the diocese. This is not only true in a financial sense, but the dean performs many diocesan functions in the capacity of chairman or member of diocesan boards and committees. The Very Rev. S. E. McGinley is the dean.

At the 46th annual convention of the diocese of West Missouri, held in May, 1935, Grace and Holy Trinity church in Kansas City was made the cathedral of the diocese, with the Very Rev. C. W. Sprouse as dean.

### Getting Used to Tragedy

**I**T IS TRAGIC to have to get used to tragedy. Some years ago I passed a cold drizzly January in Shanghai. The first thing that struck me as I got into the city was the coughing of the rickshaw men—the men who pull a passenger in a two-wheeled carriage a distance of a mile for 5 cts. in our money.

The drawer of the rickshaw moves along at a trot which keeps him in a perspiration. At the close of the trip he sits down on the side of the road to cool off—with continuous colds leading often to pneumonia or tuberculosis as the result.

When I first heard the dreadful coughing I asked myself if I ever could get used to it.

How long did it take me to get used to it?

To my deep shame, I confess that I got used to it in about two weeks, and after that I did not notice it any more than other people did.

—Bishop McConnell.

## The Faith and Order of the Church

(Continued from page 536)

the doctrinal report that this statement is issued. The authorized formularies of the Church of England remain intact; but the report itself witnesses to the serious errors prevalent among us, and bears unconscious testimony to the gravity of the present situation by the complacency with which it regards them. Where this attitude is shared by those who are in positions of high authority and responsibility, complacency verges upon complicity. Further, the report reflects the present trend of opinion by its general lack of reference to the authority and judgment of the Church as a whole, and by its constant appeal to speculative thought rather than to revelation as the criterion in matters of Faith. In close alliance with this neglect of Catholic authority in doctrine stand the proposals for union in India and elsewhere, to which so many bishops are giving public support; and the regulations concerning deaconesses, which have obtained the approval of the Upper Houses of the two Convocations. These things, together with such accomplished facts as the open Communion service recently held at Oxford, show how serious the departure is from the teaching and practice of the Church of England as authorized in her formularies.

Our gravest concern is with the liberty claimed by some accredited teachers to treat as open questions articles of Faith universally received by the Church, a liberty carried to such a degree of license as to amount in certain cases to a virtual denial of the Godhead of our Lord.

These innovations standing as they do in clear opposition both to fundamental principles of Faith, order, and morals of the whole Church, and also to the formularies and established practice of the Anglican communion, are creating a situation of increasing strain. If the doctrinal standards of the Church of England and its established order in regard to the ministry continue to be set aside, the bishops will eventually force upon many loyal and devoted Churchmen a most painful conflict between their attachment to the Church of England and the allegiance they owe to that one, holy, Catholic, and apostolic Church in which they daily profess their belief.

The Council is determined to resist to the utmost this threatened disintegration of the Church of England. It therefore calls upon all faithful Churchmen for constant prayer and vigorous support for its efforts toward the maintenance of the integrity of those Catholic principles, which are now more seriously endangered than at any time in the last three centuries. On faithfulness to these principles depends the cohesion of the Anglican communion, the spiritual welfare of Christ's flock, and any hope of a permanent contribution on the part of the Church of England to a reunited Christendom.

*Societies represented:* The Church Union; the Confraternity of the Blessed Sacrament; the Federation of Catholic Priests; the Society of the Holy Cross; the Guild of All Souls; the Catholic league; the Society for Promoting Catholic Unity; the Society for Catholic Reunion; the Society of Mary.

The statement has also been endorsed by the superiors of the following communities for men which have representatives on the Council: St. John the Evangelist, Oxford; the Community of the Resurrection, Mirfield; the Society of the Sacred Mission, Kelham; the Order of St. Benedict, Nashdom Abbey.

A MAN's religion does not end in what it has done for him; it begins in what he can do for God and his fellowmen.

—Bishop Woodcock.



# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## Mrs. Underhill's New Book

THE MYSTERY OF SACRIFICE. By Evelyn Underhill. Longmans. \$1.00.

THE QUESTION is often being asked nowadays, "Just what is the Liturgical movement?" To this question this latest little book by Mrs. Underhill—with the subtitle *A Meditation on the Liturgy*—supplies the ideal answer. Loss of liturgical sense in Western Catholicism has tended "to isolate the moment of consecration from all that has gone before. . . . A miracle is accomplished; apparently unrelated to the total movement of the Liturgy, and to that movement of the Church's soul which the Liturgy is intended to express. Yet Christian thought, and the ritual action in which it is crystallized, should never separate the two movements of oblation and consecration; the Christian family, and within that family each Christian soul, drawing near with its little offering, to be met and transformed by the unmeasured self-giving of God" (pp. 41-42). Or, to put it a little differently, attendance at the Church's supreme service is caricatured when it is described as "hearing Mass." Such attendance demands activity just as truly from the humblest layman as from the priest.

Mrs. Underhill assumes the historical and theological aspects of the question and writes exclusively of the devotional aspect. The Liturgy is explained as a devotional whole and then each part is considered separately; at the end of each chapter appropriate short prayers are given. Since, as she says, "in all our Western rites [the Liturgy] is mangled and incomplete"—we should be devoutly grateful that our own American rite is free from this reproach!—only two of these are from Latin sources and all the rest from the various Eastern uses. These prayers will come as a revelation to many, as will the penetrating beauty of the meditations.

BURTON SCOTT EASTON.

## A Mine of Information About Latin America

LATIN AMERICA: ITS PLACE IN WORLD LIFE. By Samuel Guy Inman. Willett, Clark. \$3.75.

SOUTH AMERICA is very much in the public eye and frequently gets first page or near-first page notice, and this is saying much in these days when there is so great interest in European and Asiatic affairs. Perhaps the explanation is that the world is upset and every part is making news that demands the attention of intelligent and thoughtful people everywhere.

This volume by Professor Inman, who has a well deserved reputation as an expert in Latin American affairs, is well worth reading and having near at hand when reading the newspaper and magazine articles. It is not written to prove a thesis, but to give information and this it gives in abundance. In the blurb the publishers ask: "How much do you know about our vast neighbor to the south? Test yourself with a few questions. What is the Apra? The Crom? What was accomplished at the inter-American peace conference at Buenos Aires in 1936, called by President Roosevelt? Is Mexico going Socialistic? Is Latin America Communist? Democratic? Fascist? Is the Latin American White or Indian? Why has South America had more than its share of revolution? Are the days of revolution over? What is the role of the United States in Latin American affairs? What has South America contributed to world culture in the past? What may it contribute in the future?"

These questions give one some idea of the extent and character of information which this volume gives in its 450 pages from the pen of a student who has written nine other books on various problems of these countries. There are innumerable quotable sentences and paragraphs, but the two that made the most profound impression on me are these: "But as the citizen of the North enjoys this praise, he remembers again the likeness between the boulevards of Buenos Aires and those of Paris. For the great crowds on Plaza Mayo, breaking through police lines in their world enthusiasm to see Franklin Roosevelt, one sees substituted the ovations in the Place de la Concorde for another

great representative of American democracy, Woodrow Wilson. And suddenly, remembering the tragic finale of that scene, one is chilled."

"The strange case of Dr. Jekyll and Mr. Hyde is simplicity itself when compared with the mystery regarding the circulation of North American books in the South. In every sizable city in Latin America there are great German, French, and Italian bookstores and sometimes magnificent British book displays. But to buy an 'American' book is as difficult as for a rich man to enter heaven. A university professor in Buenos Aires says that after years of effort to buy through local dealers or order direct from the publishers (who often do not even acknowledge receipt of the order) he now gets all his requests filled satisfactorily through a Berlin house. There is no question quite so fundamental in the promotion of North American cultural understanding with Latin America as is that of making available to the Latin American public our publications, both books and periodicals."

What is the answer? CLINTON ROGERS WOODRUFF.

## An Orphan Asylum for Exiled Words

A DICTIONARY OF SLANG AND UNCONVENTIONAL ENGLISH FROM THE FIFTEENTH CENTURY TO THE PRESENT DAY. By Eric Partridge. Macmillan. \$12.50.

"SWELL" as an adjective in the sense of "stylish" or "very distinguished" made its appearance as "low slang" around 1811. Somewhat later it worked its way upward from "low slang" into "slang" and after the middle of the century took on the sense of "excellent" in general. A generation later still its upward progress passed from "slang" to "colloquial"; i.e., it became a word whose existence could be recognized by academic lexicographers. After the end of the century it became "obsolescent" in England but is still "colloquial" in the United States; we are, however, not left without hope that a similar "obsolescence" may eventually take place in this country also—and may the time be hastened!

This is an example of the care with which Mr. Partridge has worked and of the seriousness of his method. And it illustrates the importance of his book. To him a word is an "English word" when it is a word used by those who speak English; and this definition makes his massive volume an orphan asylum for the words exiled from even the incredible completeness of the *Oxford Dictionary*. There are duplications, of course. "Miching mallecho"—a "slang" phrase if ever there was one—is in all the standard works because Shakespeare put it into Hamlet's mouth but it is essentially Mr. Partridge's property. (Unfortunately, though, neither he nor anyone else has the least idea what it means.) And Mr. Partridge has done his best to bring his book up to date, working as conscientiously through Edgar Wallace and Mr. P. G. Wodehouse as the late J. O. F. Murray worked through Coleridge.

E.

## The Byzantine Liturgy in French

LA PRIERE DES EGLISES DE RITE BYZANTIN. F. Mercenier and F. Paris. Priory of Amay-sur-Meuse (Belgium). 25 francs.

THE FIRST volume of this work, which is planned to give a French translation of the Byzantine liturgy as a whole, contains the Divine Office, the Liturgy proper, and the occasional services (including the ordinal) with copious notes and illustrations. Different sizes of type are used for the portions said aloud and those said secretly, so the book can be used to follow the services; the variations between the Greek and Slavic service-books are also included. The price is very low, being only 25 Belgian francs (about \$1.00 at the current rate), and the book is to be unreservedly recommended to those who read French.

A curious feature of the Orthodox Church is that the marriage service is considerably longer than the form for consecrating a bishop!

B. S. E.



# NEWS OF THE CHURCH

## Rev. C. J. Carpenter Elected by Alabama

Rector of Advent, Birmingham,  
Chosen Unanimously as Bishop  
in Diocesan Convention

**B**IRMINGHAM, ALA.—After 11 ballots by the clergy and seven by the laity, the Rev. Charles C. J. Carpenter, rector of the Church of the Advent, Birmingham, was unanimously elected Bishop of Alabama, April 27th, at the diocesan convention.

Others nominated were the Rev. Dr. R. Bland Mitchell, the Rev. R. A. Kirchhofer, the Rev. J. M. Stoney, the Very Rev. Noble C. Powell, the Rev. Dr. A. R. McKinstry, the Rev. Willis G. Clark, and the Rev. V. C. McMaster.

The Rev. Charles C. J. Carpenter was born September 5, 1899, in Augusta, Ga., the son of the Rev. Samuel Barstow Carpenter and Ruth Berrien Jones Carpenter. He was graduated from the Lawrenceville school in 1917, Kingston university in 1921, and the Virginia Theological seminary in 1926. On December 20, 1925, he was ordained deacon and advanced to the priesthood June 24, 1926, by Bishop Reese.

From 1926 to 1928 he was rector of Grace church, Waycross, Ga., and during 1929 he was archdeacon of Georgia. He was rector of St. John's church, Savannah, from 1929 to 1936, becoming rector of the Church of the Advent here in June, 1936. In 1928 he married Alexandria Morrison and to them have been born four children, Charles C. J. Carpenter, Jr., Douglas Morrison, Ruth, and Alexandria. He has been a member of the House of Deputies of General Convention three times, 1931, 1934, and 1937.

The Rev. Mr. Carpenter succeeds the Rt. Rev. Dr. William G. McDowell.

If Mr. Carpenter accepts his election and consent is given by the bishops and standing committees, upon his consecration, he will be, at 38, the youngest Bishop in the American Church.

### Indianapolis Approves Request for Coadjutor

INDIANAPOLIS, IND.—At the convention of the diocese of Indianapolis on April 20th, consent was given to the request of Bishop Francis for the election of a Bishop Coadjutor.

The Coadjutor is to be elected at a special convention of the diocese early this fall, if the required canonical consents are received by that time.

In asking for a Coadjutor, Bishop Francis gave ill health and advanced age as the reasons for his needing assistance.

Bishop Francis is the senior diocesan Bishop of the American Church.



REV. C. C. J. CARPENTER

## Impressive Unity Service is Held in Washington

WASHINGTON—One of the most impressive services ever held in the cathedral here took place the afternoon of April 24th, when Dr. William Adams Brown of Union Theological seminary delivered the sermon. The service was an interdenominational one in the interest of Christian unity. He spoke from the massive new pulpit in the great crossing. The exhortation and Acts

### Arkansas Elects Dean Sprouse

HELENA, ARK.—Dean Sprouse of Kansas City was elected Bishop of Arkansas on the fifth ballot, April 28, at the convention of the diocese of Arkansas here.

of Worship used in the great service at St. Paul's cathedral, London, between the two conferences last summer were included in a special ritual in the interest of Christian unity.

Eight ministers from Washington churches, in addition to Dean Noble C. Powell, Dr. Brown, and Bishop Freeman, took part in the service. They were, in the order of their taking part: the Rev. Benjamin Elijah Mays, dean of the school of religion of Howard university; the Rev. William Shattuck Abernethy, pastor of Calvary Baptist church; the Rev. Frederick Brown Harris, pastor of the Foundry Methodist Episcopal church; the Rev. Albert Joseph McCartney, pastor of the Covenant-First Presbyterian church; the Rev. Carl C. Rasmussen, pastor of Luther Place Memorial church; the Rev. Horace E. Cromer, pastor of Emory Methodist Episcopal church, South; the Rev. Russell James Clinchy, pastor of Mount Pleasant Congregational church; and the Rev. Henry H. Ranck, pastor of the Grace Reformed church.

## Americans Support Catholic Statement

Full Faith and Order of the Church  
Must Be Maintained, Advisory  
Council Insists

**L**EADING Anglo-Catholics in the American Episcopal Church have enthusiastically associated themselves with the statement by the Church of England Catholic Advisory council insisting upon the maintenance of the full Catholic Faith, order, and morals of the Church.

The various English societies and religious orders comprising the council have a combined membership of more than 2,000 priests and 50,000 lay people. It is believed that those who would associate themselves with the position upheld by the statement, which appears on page 536 of this issue of *THE LIVING CHURCH*, form a far greater number.

Concern over recent tendencies in the Anglican Church has been brought to a head in England by the report of the Doctrinal Commission, and in this country by a series of open Communion services. Other recent tendencies, such as attempts in both England and the United States to facilitate divorce and to promote reunion schemes of doubtful doctrinal basis, are also challenged by the statement and by American Anglo-Catholic clergy who, in response to a request from *THE LIVING CHURCH*, have written brief comments on the statement.

Representative comments follow:

### "CLEARS THE AIR"

Rev. Canon Bernard Iddings Bell, Providence, R. I.—"The British statement is a simple, charitable, vigorous, and necessary statement of the essence of the Anglican position, as that position was brought into being in the 16th century and intellectually formulated in the 17th century, and since

### To Consecrate Dr. Brown Southern Virginia Bishop

NEW YORK—The Presiding Bishop has taken order for the consecration of the Rev. Dr. William Ambrose Brown, Bishop-elect of the diocese of Southern Virginia. The event is to take place May 3d at St. John's church, Portsmouth, Va. The co-consecrators are to be Bishops Jett of Southwestern Virginia and Darst of East Carolina.

Bishops Strider and Goodwin, Coadjutors, respectively, of West Virginia and Virginia, are the presenters. The Presiding Bishop is to preach the sermon. The Rev. Dudley Boogher and the Rev. Edward P. Miner are the attending presbyters, Bishop Goodwin is the reader of the litany, and the deputy registrar is the Rev. Dr. E. Ruffin Jones.



by the best Anglican scholars. Other than on that basis, the Anglican communion has no reason for being save perhaps as a dreadfully respectable and Erastian form of Protestantism, with all the spiritual vigor squeezed out—than which no basis could be less reputable or attractive for religious people. What the British manifesto advocates is the position of the canons and of the Prayer Book. For a long time the Anglican communion, including the American Episcopal Church, has been drifting from its moorings, thanks to too many leaders who insist on misrepresenting it by word and act, and has become more than a little ridiculous in the eyes alike of Roman Catholics, Protestants, and the heathen. Words like these from England will make the innovators who are responsible for all this realize they can have their way only past the determined resistance of Post-Modernist Catholic and Evangelical Churchmen. The statement clears the air."

*Rev. Spence Burton, Cambridge, Mass.*—"Please allow me to endorse enthusiastically the manifesto of the Catholic Advisory council in the Church of England.

"Although the report of the Doctrinal Commission concerns directly only the Church of England, it should distress all orthodox members of the Anglican communion. Here in our own Episcopal Church are painfully prevalent the same denial of Catholic Faith, the same disregard of apostolic order, and the same departure from the holy morals of the one Church that are deplored in this manifesto.

"May I, please, have the honor of adding my name to those of the signatories of this manifesto, and more particularly to the signature of the Father Superior General of the Society of St. John the Evangelist, Cowley, Oxford?"

*Rev. Dr. Don Frank Fenn, Baltimore, Md.*—"The various views expressed in the report on the doctrine in the Church of England have existed for many years in the Church and all of us have known of it. We have been completely aware of the fact that a considerable percentage of both clergy and laity have held and taught what we believe to be heretical doctrine. That it has been expressed in a report, even with the imprimatur of so important a person as the Archbishop of York, ought not to be unduly alarming, since the report has not been adopted, as I understand it, by any official body in the Church of England.

"The Prayer Book still stands as the authoritative source for doctrine and worship, and that Book of Common Prayer is quite definitely a Catholic document.

"While it is the duty of those of us who see quite clearly the Catholic nature of the Anglican communion to protest vigorously against unfaithfulness to the Church in places high and low, yet we must remember that it is also our duty to preserve the unity of the Church and by our humble and winsome efforts strive to bring to an understanding of the Catholic Faith those who at the present time lack it, both within and without the Church. It is my conviction that tolerance and understanding will go much further in winning people to an understanding of their own Church than intolerance and violent expression of disapproval of those things which do not completely exemplify the Faith."

"DESERVES MORE THAN CASUAL THOUGHT"

*Rev. Vivian A. Peterson, Cleveland Heights, Ohio*—"The manifesto of the Catholic Advisory council is a document deserving of more than casual thought on the part of American Churchmen. The violations of Church order in doctrine and discipline have not been limited to the provinces of Canterbury and York. We of the American Church have reason to be concerned over like trends.

### 1,406 Signatures Obtained for Statement on Reunion

PROVIDENCE, R. I.—A total of 1,406 priests of the Episcopal Church had signed the statement on reunion sent out by 14 leading clergy up to the end of April, it was announced recently by the original signers. This is approximately one-quarter of the entire clergy list of the Church.

The statement has been sent to the Presiding Bishop, Bishop Tucker of Virginia, with notice of this fact, and with the request that it be presented by him to the House of Bishops at its October meeting, for the information of the House.

The text of the statement follows:

"Because the Episcopal Church is being invited to cooperate in a number of enterprises looking toward the reunion of an unhappily divided Christian Church, we, the undersigned, being priests in the Episcopal Church, do state that:

"(1) We earnestly pray for the visible unity of the Church of Christ.

"(2) We believe that the Episcopal Church cannot with integrity enter upon or encourage efforts toward Christian reunion except such as are based upon the terms presented in the Lambeth Quadrilateral, *viz.*, the Apostles' and Nicene Creeds, the sacraments of Holy Baptism and Holy Communion, the Bible as rule of Faith, and the historic episcopate.

"(3) Eventual intercommunion is the goal at which we aim and for which we pray; but we deem services of Holy Communion shared by those of various Christian bodies a hindrance rather than a help to that end, if such services be held before such time as the Churches shall have come to agreement and unity in respect to Faith and order.

"(4) In order that we of the Episcopal Church may have something more spiritually valuable than at present we possess, which we may contribute to an eventually reunited Church, we are impelled straightforwardly to devote our immediate attention to a deepening of the devotional and moral life within our own communion."

The breaches of order in the admission of all sorts and conditions of persons to the Blessed Sacrament of the Altar, or such episodes as that reported from Maine last week, reflect a widespread disregard of authority and of the judgment of the Church as expressed in her formularies, the Book of Common Prayer, the Ordinal, and in the Canon Law. One has reason to suspect that the Church of England is not the only part of the Anglican communion where 'suave politeness, temp'ring bigot Zeal, corrected "I believe" to "one does feel."'"

#### CRITICIZES REPORT

*Rev. Harry S. Ruth, Burlington, N. J.*—"Splendid and reassuring. Another growing evidence of the strong body of theology and moral thought uniting an increasing number of clergy in the Church of England. It is definite and clear cut, in contrast with the report on doctrine, which latter may be likened to the man who at sunrise stands on his head and thinks he sees the sunset. Without fearing a panic, but admitting the strain, the manifesto signers reinforce confidence in the stability of the Church of England."

*Rev. Dr. William Brewster Stoskopf, Chicago*—"I am grateful for an additional oppor-

tunity in exercising my sworn duty as a priest in the Church of God 'to banish and drive away from the Church all erroneous and strange doctrines,' to associate myself enthusiastically with the manifesto criticizing the lamentable 'Report on Doctrine in the Church of England,' which tells what various dons believe as a matter of private opinion rather than what the one, holy, Catholic, and apostolic Church teaches by the authority of God.

"All Catholics know that the Faith is revealed, supernatural, and miraculous. The Church is God's accredited and Spirit-guided witness to the truths of doctrine and morals. The Catholic religion proclaims the supernatural facts of the Virgin Conception and Virgin Birth of Jesus Christ; therefore God is Incarnate. It asserts the triumphant doctrine of Christ's Resurrection but unites it to the simple and revealed fact of the empty tomb."

*Rev. Dr. Franklin Joiner, Philadelphia*—"Those of us who believe the Church of England to be a part of the one, holy, Catholic, and apostolic Church will console ourselves with the unofficial character of this report, and the fact that its subject matter is 'faith in' and not 'faith of' the Church of England.

"The report puts the 'spot light' on our unhappy divisions, and will be a great hindrance to the cause of reunion. Nonconformists will not be attracted to a 'take it or leave it' doctrinal statement, while the Eastern and Roman communions will be confirmed in their doubts as to the English Church's holding the Catholic Faith."

#### SEES VALUE IN REPORT

*Rev. Wallace E. Conkling, Philadelphia*—"Though the report of the Commission on Doctrine in the Church of England expressed grave differences within the Church that all of us already in part recognized and would wish to eliminate one way or another, yet the spirit of the report in stating them gives hope that our generation may have advanced somewhat on the way to their ultimate solution.

"The more recent manifesto of the Catholic Advisory council, whatever the merits of the particular statements, certainly touches the vital point, when it calls the adherents to more courageous and faithful loyalty to the truth as they know it.

"We in America need this same call, for there is abundant evidence that many think to arrive at unity, within and without the Church, by making the grave error of thinking that unity can exist apart from truth and that charity requires the sacrifice or abandonment of conviction!"

### Vatican May Start Own Agency for Distributing Papal News

LONDON (RNS)—Dissatisfaction is reported in Vatican circles over the way Vatican news is being handled by the Italian Stefani news agency, to which it is entrusted. The hope has been expressed in Rome that the Holy See will start its own news agency.

Trouble has been brewing for some months, and has been accentuated by the recent Austrian crisis.

Because of what is described by the *Catholic Herald* here as the "distortion of Vatican news by Stefani" it is hoped the Holy See will also set up an information bureau so that correspondents in Rome may get accurate information and at the same time newspapers the world over receive Vatican news directly, and not through an Italian agency.



## Object to Fascist "Holy War" Claim

14 Clergymen Issue Statement in Answer to Sermon of Archbishop Delivered on Easter Sunday

CINCINNATI—Decrying what they deemed Fascist propaganda to make the war in Spain appear as a holy crusade in which Franco and the Fascists are on the side of God and religion, 14 Cincinnati clergymen on April 22d issued a formal statement. It was apparently an answer to an Easter sermon by Archbishop John T. McNicholas of the Roman Catholic archdiocese of Cincinnati.

The prelate had been quoted in the daily press as having said that the issue in Spain is "either God or anti-God," and that modern religious leaders generally, outside the Roman Catholic Church, do not believe in the Resurrection of Christ. Declaring that "evidence of the un-Christian mentality of the religious bodies and press of our country" is found in their attitude toward the war in Spain, Archbishop McNicholas said:

"Their sympathies from the first have been with a government that illegally seized power in order to sovietize Spain and to banish from it every vestige of Christianity. The silence of religious bodies in our country in the face of the horrible massacres of bishops, priests, and laymen and lay women is shameful beyond the power of words to describe. . . .

"We cannot find perfection in everything that has been done on the side by those who are fighting as Nationalists for God and country in Spain. But we can approve of their struggle for the things of God, of His divine and natural law."

### FIVE CHURCHMEN SIGNERS

Five Episcopal clergymen were among those signing the statement given to the press in reply to the Archbishop. The statement follows:

"We, the undersigned, feel it is our duty to make public our emphatic denial of recent attempts to turn the war in Spain into a holy crusade, because religion has no partisan interest. Nothing could be further from the way of true religion. Any effort to give a religious sanction to General Franco and his Italian and German allies, in their violent effort to destroy the republican government of Spain, is false and betrays the spiritual character of religion.

"Indeed, the revolutionary and violent methods employed by the Fascists, both Spanish and alien, coupled with the open partisanship of some Church authorities, has done much to make the Loyal Spaniards unfriendly to organized religion. The result is that all religious faiths will suffer and for this reason we protest against the claim of Godliness for those who are bombing open cities and non-combatant women and children. Even the Pope, who has given his approval to the Fascist adventure, was constrained in February, and again on March 21st, to protest against the slaughter of the defenseless populations in Loyalist cities. Far from ceasing, these barbarous attacks by Franco have increased.

"We also flatly deny that all Spanish republicans are a Godless and atheistic people. This is an absurd and falsifying accusation.



### HEADS PROMOTIONAL WORK

The Rev. Dr. Charles W. Sheerin, rector of St. Paul's church, Chattanooga, Tenn., and editor of the "Southern Churchman," was elected April 27th as second vice-president of the National Council, in charge of the Field Department.

True religious understanding reveals the sinfulness and irreligion which exists on both sides, and it will not be deceived by attempts to turn the conflict into a holy war."

Heading the list of signers to this statement was the Rev. Joseph F. Fletcher, director of the Episcopal Graduate School of Applied Religion. Other Episcopal clergy signing were the Rev. John L. Langhorne, rector of St. Philip's church; the Rev. W. H. Melish, assistant rector of Christ church; the Rev. Albert C. Tebeau of All Saints' chapel; and the Rev. K. Brent Woodruff, rector of Grace church, College Hill.

### TWO RABBIS IN GROUP

Methodist, Presbyterian, and Universalist ministers were among the 14 who signed the statement, as well as two Jewish rabbis.

In a separate statement issued with the signed letter Fr. Fletcher, an associate editor of THE LIVING CHURCH, said:

"Our reason for issuing our statement on the religious aspect of the war in Spain is very simple. We are too much concerned for the true place of religious faith to see it employed as a partisan cry in a conflict where it has nothing to do with the basic issue."

### Rev. George Myers Named Acting Dean of Sewanee

SEWANEE, TENN.—Dr. B. F. Finney, vice-chancellor of the University of the South, announced on April 19th that the Rev. George B. Myers would be chairman of the faculty of the theological school and would act as dean during the vacancy caused by the death of Dean Wells.

Mr. Myers has been professor of the philosophy of religion at Sewanee since 1922, coming here from Holy Trinity cathedral in Havana, Cuba, where he had been dean for eight years. From 1912 to 1914, Mr. Myers was dean of Trinity cathedral, Little Rock, Ark.

## Contribution Asked of All Communicants

Chicago Hopes to Increase Pledge to National Council and to Hold to Diocesan Institution Program

CHICAGO—Seeking to bolster the missionary givings of the diocese of Chicago and to encourage the idea that "every communicant make a missionary pledge," a committee of laymen headed by Angus Hibbard is sending out an appeal to 10,000 men and women of the diocese.

One of the objectives of the committee is to increase Chicago's pledge to the National Council. The diocese pledged \$54,000 against a suggested amount of \$62,000.

"The recent diocesan convention appointed a laymen's committee to acquaint you with the work of our Church, locally and nationally," declares the groups' communication. "The convention was unanimous in the opinion that the Church's program must go on in our diocesan mission churches, hospitals, jails, sanitariums, and other institutions, and in rural districts. Likewise we must not slacken our efforts nationally.

"The convention asks that every recorded member of the Church respond to this request. Let us unite and by this token give evidence of our right to participate in the privileges and services of the Church."

The committee suggests that communicants pledge and contribute in units of \$5.00.

## Bishop Juhan Returns to Service After Accident

JACKSONVILLE, FLA.—Easter Day marked the return of Bishop Juhan of Florida to active service. Since February 27th, when he was in a serious automobile accident, he had been under doctor's orders to participate in no public activities; and consequently the parishioners felt it a happy circumstance that permitted him to make his first public appearance and preach his first sermon in St. Andrew's parish on the day marking the centennial celebration of the organization of the parish.

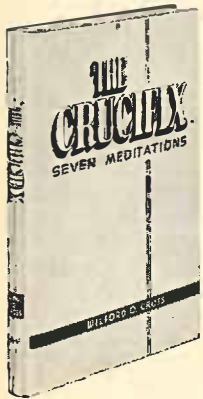
Two days later laymen of the diocese of Florida, under the chairmanship of Judge Ben A. Meginniss of Tallahassee, gave the Bishop a thanksgiving service and dinner in Worsham hall, Church of the Good Shepherd. The participators were more than 250 in number.

The Rev. Ben A. Meginniss, Jr., priest in charge of St. Paul's-by-the-Sea, Jacksonville Beach, the youngest member of the clergy in Florida, and the son of Judge Meginniss, conducted the thanksgiving service.

Talks expressing appreciation of the Bishop's work in Florida were made by Judge Criswell, John P. Ingle, Frank P. Dearing, and Raymond D. Knight, all of Jacksonville. The Rev. Valentine G. Lowery, rector of St. Luke's church, Marianna, made an appeal to the gathering for support of Bishop Juhan in his diocesan program.



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## Dr. Block Accepts California Election

Announces His Decision to Accept  
Coadjutorship After Conference  
With Bishop Parsons

**S**AN FRANCISCO—The Rev. Dr. Karl M. Block announced, April 27th, his acceptance of his election to be Bishop Coadjutor of California, subject to the canonical consents of the bishops and standing committees of the Church.

Dr. Block had been elected a week before at a convention of the diocese of California which chose him in one ballot. Last year he had declined an election to the episcopate, and he reserved judgment upon accepting this one until after conference with Bishop Parsons of California.

A fact finding committee of 20, appointed by the deans of convocation, and representing all parts of the diocese, for over two months had been accumulating data upon all candidates outside the diocese who were brought to their attention. A thorough investigation of some 30 names brought three presbyters to the front: the Rev. Dr. Karl M. Block; the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York; and the Rev. Dr. Beverley D. Tucker, Jr., rector of St. Paul's, Richmond, Va. Dr. Aldrich and Dr. Tucker having made it known that neither would be able to accept the election, their names were not presented.

Other candidates nominated were the Very Rev. Henry H. Shires, dean of the Church Divinity School of the Pacific, Berkeley, Calif.; the Rev. Mark Rifenbark, rector of Trinity church, San Jose, and president of the standing committee; the Rev. George Davidson, rector of St. John's church, Los Angeles; and the Rev. Charles P. Deems, rector of St. Mark's, Minneapolis, Minn., and former rector of Trinity church, San Francisco.

The votes on the one ballot were as follows:

	Clerical	Lay
Ballots cast	71	205
Necessary to choose	36	103
Rev. Karl M. Block	42	128
Rev. George Davidson	7	14
Rev. Charles P. Deems	4	2
Rev. Mark Rifenbark	11	42
Rev. Henry H. Shires	7	19

Upon motion of Dr. Rifenbark, seconded by Dr. Shires, the vote for Dr. Block was made unanimous.

The Coadjutor Bishop is to have jurisdiction over all parishes, missions, and institutions of the diocese.

### Memorial Fund Reaches \$12,500

**N**EW YORK—Half of the \$25,000 sought in a drive to raise funds for a window memorial to the Rt. Rev. Herbert Shipman, who was Suffragan Bishop of New York and, for 15 years previous to his consecration, rector of the Church of the Heavenly Rest, has been secured, it was recently announced by Mrs. William Warner Hoppin, chairman of the committee raising the fund.

## Old Catholic Conference to Meet in Switzerland

**N**EW YORK—The Congress of Old Catholic and Related Churches, Dr. U. Kury, secretary, has announced, is to be held in Zurich, Switzerland, August 25th to 29th.

Dr. Kury's announcement continues:

"It would give us much joy if very many Anglican Churchmen—especially those who are members of the Society of St. Willibrord—would find it possible to join with us in strengthening the bond of Sacramental Communion between our Churches.

"Even if it is not possible for many of you to come to Switzerland especially for our congress, we yet venture to hope that those who are spending holidays in Switzerland, or who intend visiting other congresses here, will give us the very real pleasure of welcoming them at our congress in Zurich."

The theological studies of the congress will follow three main divisions: Tradition and the Word of God, The Revival of Old Catholic Piety in the Roman Catholic and in the Protestant Churches, and Our Attitude Toward Allied Churches and the Ecumenical Movement.

### Rev. Luther Tucker Talks With St. Andrew Officials in Japan

**T**OKYO—The Rev. Luther Tucker, New York, secretary of the World's Christian Student federation, and former assistant at Christ church, Cambridge, Mass., was a visitor in Japan from March 30th to April 10th. He spoke at two sectional conferences of the YMCA and YWCA and on April 2d conferred with the Brotherhood of St. Andrew officials in Japan.

One hundred missionaries and leaders of Japanese Church youth met with him on April 2d at St. Paul's university campus.

### Bishop Visits Isolated Workers

**L**ONDON—Both the Bishop and the Archdeacon of Gibraltar, after having made arrangements with the two factions in Spain, have recently visited isolated groups of English civilian workers and provided them with the ministrations of the Church.

The Bishop recently completed his visit to Madrid and the Loyalist territory, and the Archdeacon returned from the British communities in Nationalist Spain. The persons ministered to were, by and large, engineers, shippers, representatives of manufacturers, nurses, and relief workers. None was in any way involved in the political situation.

### "Godless" Again Published

**P**ARIS (RNS)—The *Godless*, one of the organs of the Godless league in Soviet Russia, has resumed publication after a lapse of three years. It will be published three times a month, and will appear in addition to the monthly magazine, which has maintained publication without interruption.

The resumption of publication has been hailed by the organ of Communist youth, the *Komsomolskaya Pravda*, which devotes space to a favorable review of its latest issue.



**Suffer \$6,000 Loss When School Infirmary Burns**

ARDEN, N. C.—The infirmary of Christ school here burned to the ground on Easter morning, causing a loss of \$6,000 to the school. The fire was caused by a defect in electric wiring. Since there was no wind, none of the other buildings was endangered. The one patient and the three other persons in the building escaped the flames without injury. Of the \$10,000 loss caused by the fire, \$4,000 is covered by insurance.

**Mrs. Woodward, Official of Mothers' Union, Entertained by Branch in Philadelphia**

PHILADELPHIA—The Mothers' Union of the diocese of Pennsylvania entertained Mrs. M. G. Woodward, editor of the *Mothers' Union Journal* and an official of Sumner house, London, in St. James' church here on April 29th. This event was one of three stops which Mrs. Woodward planned to make in the interest of the newly forming American branch of the Mothers' Union, her other two being in New York and Chicago.

At the present time the Mothers' Union lists 600,000 members. It is fully organized in almost all parts of the British possessions and is actively operating in many of the missionary dioceses of the Anglican Church.

A movement to get the Mothers' Union organized in the United States was actively begun in Philadelphia early in 1938. It received full commendation by Bishop Taft. A diocesan committee was organized, and so far has accomplished the organization of active branches at St. John's Free church, Kensington, and at St. Clement's. A parochial branch is active in Baltimore.

**Wind Sweeps Roof From Barn at Mission in Virginia Mountains**

FERRUM, VA.—On April 8th the wind blew so hard here in Ferrum that it took the roof off the barn at St. John's-in-the-Mountains. So far as Miss Ora Harrison and Miss Maude Beheler, the two missionaries in charge, remember, this is the first instance of damage by wind to church properties in the diocese.

The missionaries are already making provisions for a new roof, since they keep two cows in the barn. This is the only mission in the diocese with its own milk and butter supply, and it is reported that the missionaries are excellent milkmaids.

**Pittsburgh Lent Offering Presented**

PITTSBURGH—Trinity cathedral was crowded, April 24th, for the presentation of the mite box offering of the church schools of the diocese of Pittsburgh. Forty-four schools were represented with choirs and scholars and the offering will approximate that of last year when all has been received.

**Missionaries Aided by Emergency Fund**

**Bishop Roberts Cables Regarding Relief Being Provided Chinese Christians and Other Refugees**

NEW YORK—Bishop Roberts of Shanghai has cabled the Department of Foreign Missions that the money provided through the China Emergency Fund has been of the greatest help to bishops and missionaries in all three of the Chinese dioceses in extending relief to Chinese Christians and other refugees. Dangerous conditions make this relief work difficult, but nevertheless it is being carried on in the cities and the countryside and in some of the remote mountain sections to which refugees have fled.

There are 250 Christian refugees on the St. John's university property besides 1,200 or more on the land purchased for a new general hospital. Members of the staff are working not only among these refugees but also in some of the 75 camps established in the city of Shanghai and its immediate vicinity. Thousands of persons in these camps are receiving Christian instruction.

Bishop Roberts emphasizes what he calls "the tremendous need for emergency fund relief now." This ministry to human suffering he considers to be of the first importance. Rehabilitation can come later.

**Plan May Dance to Raise Funds**

CHICAGO—The 13th annual endeavor of the young people of the diocese of Chicago to create a large cathedral fund will be the May ball on May 13th at the Drake hotel. Proceeds are placed in the hands of the Bishop and left to accumulate.

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## Choir Festival Will Be Held in Albany

Choruses Representing 47 Churches  
to Join Cathedral Choristers in  
Seventh Annual Gathering

ALBANY, N. Y.—A huge chorus, combining 47 church choirs, representative of every section of the diocese, will join the cathedral choir and the Cathedral Choral society for the seventh annual diocesan choir festival at the Cathedral of All Saints in this city, May 28th. J. William Jones, organist and choirmaster of the cathedral, will conduct the chorus.

Assisting organists will be Dr. T. F. H. Candlyn, St. Paul's, Albany; David J. Woolcock, Christ church, Schenectady; and Earl Kempton, St. Andrew's, Albany. Dr. Russell Carter, supervisor of music for the state of New York, will conduct the congregational singing.

The festival, sponsored by the diocesan choirmasters' association, is rehearsed in six districts by deputy conductors. There are also this year eight district festivals during the month preceding the diocesan gathering. They will be held at Oneonta, Troy, Herkimer, Schenectady, Ilion, Ogdensburg, Cobleskill, and Little Falls.

Conductors and members of the choirmasters' association come together on the day preceding the festival. In the afternoon they will be guests of Mr. and Mrs. William Gorham Rice. In the evening there will be an organ recital in the cathedral by George Faxon, organist and choirmaster of St. Stephen's church, Cohasset, Mass. Following the corporate Communion in the cathedral the next morning, the association has various sessions and meetings throughout the day.

The Cathedral of All Saints is always crowded with the music lovers of the capitol district and surrounding points for the choir festival, which is held at 4:30 P.M. It opens with a great outdoor procession. The choirs enter the west door of the cathedral to a trumpet fanfare. After the hymns, Bishop Oldham gives his customary greeting. Evening Prayer, this year, will be sung by the massed choirs, with three anthems.

The *Magnificat* and *Nunc Dimittis* will be chanted in unison to Anglican chants, as well as Psalm 100. The Very Rev. Edward R. Welles, dean of the cathedral, will sing the service.

TO USE WELL KNOWN HYMNS

To encourage the addition, to the repertoire of choir and congregation, of hymns that deserve to become well known, it is the policy of the festival directors to select such as have come down through the ages. The new list includes a fine Whitsunday hymn little known and rarely used, Nassau, No. 561, which is on the last page of the New Hymnal.

Preceded by six annual festivals of uncommon success, and with eight district festivals immediately preceding this year, the seventh annual diocesan choir festival in the diocese of Albany, it is felt, will be enthusiastically received.



REV. DR. E. P. DANDRIDGE

### Dr. Dandrige Leaves Council After Election as Coadjutor

NEW YORK—Because the Rev. Dr. Edmund P. Dandrige was, on April 20th, elected Bishop Coadjutor of Tennessee, it will be necessary for him to withdraw from the National Council. Council membership requires two priests and two bishops in each class.

Dr. Dandrige, who is a distant cousin of the Presiding Bishop and a brother-in-law of Dr. Lewis B. Franklin, treasurer of the National Council, was appointed a member of the Council in December, 1936. He filled the vacancy left by the Rev. Dr. William H. Milton's resignation. In 1937, Dr. Dandrige was elected by General Convention to serve until 1940.

### Rev. E. F. Kloman Accepts Call to Historic Philadelphia Church

PHILADELPHIA—The Rev. Edward Felix Kloman has accepted a call to the rectorship of Old Christ church in this city. For 10 years Mr. Kloman has been assistant to Dr. Bowie at Grace church, New York City. He is 38 years old; and after being graduated from Virginia Theological seminary, he served a term as missionary in Liberia. He succeeds the Rev. Dr. Louis C. Washburn, now rector emeritus.

Old Christ church is one of the two parishes remaining out of the three over which Bishop White, the first Bishop of Pennsylvania, was rector. The second is old St. Peter's. The original St. James', the third of the group, was torn down and its parish relocated. Though Old Christ stands in the wholesale merchandising district, it has a large congregation.

### \$50,000 Improvement Begun

HIGHLAND PARK, ILL.—Now under way in the diocese of Chicago is the first sizable church improvement project here since the depression. Trinity church in Highland Park has broken ground for a \$50,000 addition to its parish house and the building of a new chapel.

The new chapel will be a unit in itself.



## Church Editors Talk Over Mutual Problems

Confer with Senator LaFollette on Civil Liberties; Hear Jay Allen Speak on Loyalists in Spain

WASHINGTON—The annual meeting of the Associated Church press, formerly the editorial council of the religious press, was held here April 19th and 20th, with Dr. John Van Schaick, editor of the *Christian Leader*, presiding. The editors held conference with Senator Nye and discussed with him the bigger navy bill now before Congress.

They then adjourned and had a half hour conference with Senator La Follette, with special reference to civil liberties, although several other matters were discussed freely. Adjourning to the State department, the group had a half hour audience with assistant Secretary of State Sayre, in the absence of Secretary of State Cordell Hull.

Later in the day, following a luncheon at the Cosmos club, a conference was held at the White House, where President Roosevelt, "off the record," discussed frankly half a dozen or more questions addressed to him by Dr. Van Schaick and other members of the conference.

The conference passed resolutions bearing on reexamination of the neutrality act, opposition to federal grants to Church controlled schools and advocating more funds for the Civil Liberties Senate committee, which is investigating alleged breaches of civil liberty in various parts of the nation.

Advocating, by a divided vote, the lifting of the neutrality law as applying to Spain, the conference heard a stirring address—certainly a very graphic discussion of conditions in Spain. Jay Allen, formerly Spanish war correspondent for a Chicago daily paper, which position he gave up when admonished to curtail news reference to religious hierarchical atrocity, spoke for an hour on the inside news of Spain.

He felt that the Loyalist forces in Spain are fighting what may be democracy's last stand in Europe for years to come—a fight which, if lost, would probably be the end of modern European attempts at government by democracy.

Prof. Clyde R. Miller, Columbia university, secretary of the institute for propaganda analysis, spoke on Propaganda and Democracy. He said that three courses now lie open to the world: more humanitarianism, growing authoritarianism, and chaos. He held that propaganda is a legitimate and proper thing, but insisted that in a democracy it is necessary always properly to weigh propagandas of all sorts and to appraise them in the light of all possible information.

Dr. J. R. Steelman, director of conciliation, U. S. Department of Labor, made a revealing address on Peace and Democracy. Other speakers were Dr. Robert A. Ashworth of the National Conference of Jews and Christians, who spoke on The Future of Religious Journalism, and Dr. L. O. Hartman, editor of *Zion's Herald*, whose theme was Techniques in the Church Press.

## Cathedral Welcomes Greek Congregation After Fire

KANSAS CITY, MO.—Due to a fire which totally destroyed the Greek Church of the Annunciation here in the week of April 17th, the congregation was cordially welcomed to Grace and Holy Trinity cathedral for its Holy Week and Easter services. The invitation to use the cathedral was extended by Bishop Spencer and Dean Sprouse to the Rev. John Vassiliades, priest of the Hellenic Church.

Every four years the Greek Easter falls on the same date as the Western Easter, but in the intervening three years it is a week later. This is one of the intervening years.

Good Friday service was held in the evening of April 22d, from 8 to 11 o'clock. Easter service began at 11 o'clock Saturday night and ended at 2 o'clock Sunday morning.

This is the second time the Greek Orthodox church has used the cathedral for its services. About 10 years ago it had another fire, which badly damaged the building.

A few years ago Bishop Spencer officiated at the Epiphany service of the Hellenic church here.

### To Hold First YPF Convention

MARQUETTE, MICH.—The first annual convention of representatives from young people's societies of the diocese of Northern Michigan will convene in the cathedral in Marquette on the evening of May 20th. The Rev. George Weiser, chairman of the committee on young people's work, has announced a full day's program which will include plans to organize a diocesan fellowship association.

Bishop Ablewhite will be the main speaker of the convention.

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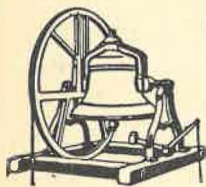
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## Church Must Attain Unity Within Itself

This is First Step Toward Union  
With Free Churches, Declares  
Lord Cecil in Interview

LONDON—A strong section within the Church of England is convinced that the first step toward reunion with the Free Churches must be the achievement of a greater measure of unity within the Church of England itself. This is a movement parallel to that within the Free Churches that looks first toward a United Free Church of England.

Lord Hugh Cecil is one who holds this view. In an interview with a representative of the *Church Times* he gave an affirmative answer to the question, "Would you agree that to secure unity within the Church of England, is, at the moment, the most important task to which Churchpeople can set themselves?"

Lord Hugh found reason for believing that real unity within the Church of England can be attained in the growing sympathy and understanding between Evangelicals and Anglo-Catholics. He agreed that the laity might play a large part in securing this unity but felt that unity would be hastened if it had an immediate practical objective.

"The world," he said, "has largely lost the Faith. What is wanted is a well thought out effort to reconvert the nation. Evangelization should be regarded as the insistent duty imposed on all Christians, and a round table conference between lay representatives of different opinions in the Church might well be the prelude to a successful evangelizing campaign. High Churchmen should have no difficulty in close coöperation with Low Churchmen."

Lord Hugh does not believe useful coöperation with Modernists within the Church of England is possible.

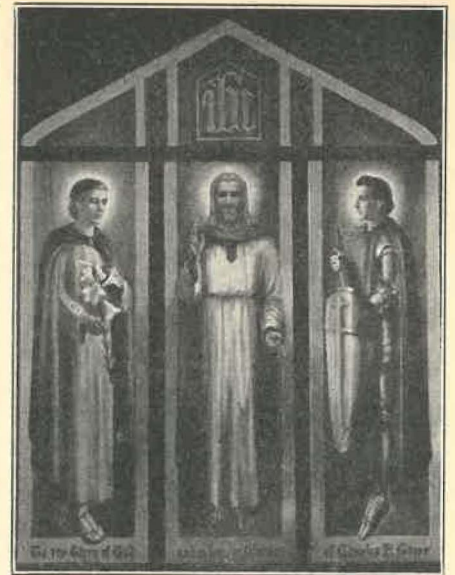
### Detroit Mission Crowded During Negro Go-to-Church Observance

DETROIT—There was no post-Easter slump in St. Cyprian's mission in this city on Low Sunday. The church was crowded to capacity for the annual Go-to-Church Sunday of Alpha Phi Alpha, oldest Negro college fraternity in the United States.

The fraternity chooses a church each year in which to observe this Sunday, and St. Cyprian's has acted as host for the past two years. Headed by the president, Dr. William Postles, and corporation counsel Julian H. Rodgers, 200 members of the local undergraduate and graduate chapters of the fraternity attended the service.

### Erie Changes Convention Date

BRADFORD, PA.—The date of the annual convention of the diocese of Erie has been changed to May 24th and 25th, according to an announcement by Bishop Ward. The convention will meet in the Church of the Ascension here.



NEW MURAL IN L. I. CHURCH

This painting of Christ with the Archangels Gabriel and Michael has recently been completed for Christ church, Stewart Manor, L. I., N. Y., by John Ward, Philadelphia artist. Dedicated last month in memory of Charles P. Greer, the three panels are in window niches behind the Altar.

### Bethlehem Conference for Young People Meets June 26th-July 1st

MT. POCONO, PA.—The Bethlehem summer conference for the young people of the Church, a bulletin states, is to be held June 26th to July 1st at Hawthorne Inn. The conference executive staff includes Bishop Sterrett, president of the conference; the Very Rev. Dr. Howard W. Diller, vice-president; the Rev. George McKinley, chairman in charge; and Mrs. Donald W. Denniston, registrar.

The faculty this year is to include Miss Jane Welte, teacher at Penn Charter school; Miss Marian Brown, parish worker at All Saints' in Philadelphia; the Rev. Gardiner M. Day, rector of St. Stephen's in Wilkes-Barre; and the Rev. Philip H. Steinmetz, rector of St. Paul's in Montrose.

The subjects to be studied include Primary Methods and Materials; An Analysis of the Prayer Book; History of the Church in America; The Girl and Her Church; Planning Young People's Work; Altar Guild, Servers, and Crucifers; and Building a Christian World.

### Concord Conference to Begin

Its 17th Session on June 27th

BOSTON—The 17th session of the Concord conference at St. Paul's school is scheduled to begin June 27th and to continue until July 6th. This conference, organized in 1922 by the province of New England, is the first of the Church conferences for youth. Its success has had much to do with the organization of other youth conferences.

The conference is planned for young people of late high school or of college age, although usually a number of older delegates attend. The minimum age is 17; and the total number of persons attending, including leaders, is limited to 250. The delegates have free use of the recreational facilities at St. Paul's school, as well as the use of its dormitories and chapel.



## Sixth Orthodox-Anglican Meeting to Stress Unity

LONDON—The sixth annual conference of the fellowship of St. Alban and St. Sergius is to be held, a recent announcement states, from July 4th to July 7th at High Leigh, Hoddesdon, Herts. Its subject will be The Vision of Unity.

"The ecumenical conferences at Oxford and Edinburgh last summer have reemphasized the need and the difficulties of Christian unity. On the one hand," the announcement reads, "they made clearer those incentives in the search for unity which derive from our Christian Faith itself. On the other hand they showed that the political and social situation in the modern world must raise the same issue for all sensitive Christian minds. The Lambeth Conference of 1940 will inevitably have to face very important issues."

Progress in this direction is impossible, it is felt, without a much larger number of people who are informed on the questions involved. Hence, the importance of this conference, which will be devoted to a study of the relations between the Anglican and Eastern Orthodox Churches. Its main task will be to seek light on the next steps in bringing these two communions closer together.

Chairman of the conference is the Rev. Eric Fenn. Miss I. Westmacott is the secretary. The address of both is Annandale, North End road, London, N. W. 11.

## Churchmen Gather to Consider

### Diocesan Social Welfare Work

WASHINGTON—At a luncheon meeting on April 22d a group of Churchmen assembled at the College of Preachers for a luncheon meeting in the interest of active social welfare work in the diocese. Presiding was Canon Anson Phelps Stokes, chairman of the social welfare department. He made a brief address.

The Rev. A. R. Pepper, head of the national Department of Social Service, was the chief speaker. Many of the local clergy were present, as well as a number of Colored and White lay persons. Canon Stokes outlined a tentative program of social action by the diocesan department, and then Mr. Pepper summarized social work done in the general Church.

There are now, he mentioned, 83 homes for children and 60 homes for the aged in the United States that are operated by the Church.

## Forward Movement Group Urges

### Use of Bishop Ludlow's Book

PHOENIX, ARIZ.—The Arizona Forward Movement committee has urged the clergy of this missionary district to conduct Forward Movement meetings with their vestries and committees "with the idea of making the members conscious of the spiritual and moral duties, as well as the financial and material duties, which are entrusted to them."

The Forward Movement committee has recommended the use of Bishop Ludlow's book, *I Am a Vestryman*, as a basis for discussions.

## \$13,000 Bequeathed by Widow of Rector to Church Institutions

RALEIGH, N. C.—Mrs. Amanda D. Ingle of this city, who died here recently, left approximately \$13,000 to Church institutions, the filing of her will has revealed. Mrs. Ingle is the widow of the Rev. Julian E. Ingle.

Her bequests are as follows: Thompson Orphanage, Charlotte, \$3,000; diocese of North Carolina, \$2,000; DuBose Church Training School of Tennessee, \$3,000; Bishop Payne Divinity School of Virginia,

\$2,000; and the Rev. Robert Smith Memorial Scholarship, Cuttington, Liberia, \$3,000.

## Dedicate Memorial to Hannah Fox

FOXBURG, PA.—The Church of Our Father here has a new memorial tablet. The tablet, which was dedicated to the memory of Hannah Fox on June 20th by her nephew and nieces, is made of Italian marble.

It is set flush with the interior stone wall of the church.

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**CHARLES L. BILKEY, PRIEST**

HOLLYWOOD, CALIF.—The Rev. Charles Llewellyn Bilkey, former rector of Grace church, Defiance, Ohio, died here April 20th from a cerebral hemorrhage. He was 61 years old, and a son of the late Rev. Robert Bilkey, a clergyman stationed in Bermuda for many years.

Mr. Bilkey was educated at College institute, Bowmanville, Canada, and the University of Toronto, getting his Master of Arts degree from the latter. He was ordained deacon in 1906. In 1907 the late Bishop Mills ordained him priest.

Survivors are Mrs. Lida Bilkey, the former rector's widow; a son, Donald; and Miss Charlotte Bilkey, a daughter, who lives in Akron, Ohio.

**MRS. IDA V. J. GUENTHER**

SWARTHMORE, PA.—Mrs. Ida V. Jarden Guenther, mother of the Rev. J. Jarden Guenther, rector of Trinity church, Swarthmore, died at the rectory on April 12th. The funeral service was held in Trinity church on April 16th and was conducted by her son, assisted by the Rev. Dr. Aquila Webb, pastor of the Central-North Broad Street Presbyterian church of Philadelphia. The prayers were read and the benediction pronounced by Bishop Taitt of Pennsylvania.

In addition to her son, Mrs. Guenther is survived by two grandchildren, J. Jarden Guenther, Jr., a student at Haverford college, and Dorothy Henderson Guenther, a senior at St. Catherine's school, Richmond, Va.

**CHURCH CALENDAR**

MAY

- 8. Third Sunday after Easter.
- 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.)

**CALENDAR OF COMING EVENTS**

MAY

- 3. Conventions of Albany, Easton, Pennsylvania, South Florida; Consecration of Rev. W. A. Brown to be Bishop of Southern Virginia.
- 3-4. Convention of New Jersey.
- 4. Convention of Massachusetts.
- 4-5. Conventions of Virginia, Washington.
- 6. Convention of Northern Indiana.
- 8. Convention of Iowa.
- 8-9. Convention of Montana.
- 9. Convention of Rochester.
- 10. Conventions of Bethlehem, Central New York, Fond du Lac, Southern Virginia; Convocation of New Mexico.
- 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.
- 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. Convention of 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.

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**CARTY**, Rev. **DENZIL A.**, formerly curate of All Souls' Church, New York City, and vicar of St. Augustine's Mission, Yonkers, N. Y.; is curate of St. Philip's Church, New York City. Address, 215 W. 133d St.

**CRUSOE**, Rev. **CHARLES E.**, is acting rector of St. Matthew's Church, Houma, La., until June 15th and should be addressed at that place.

**FOREMAN**, Rev. Dr. **HARRISON W.**, formerly archdeacon of Erie; is supplying at St. John's Church, Erie, and St. Peter's Church, Waterford, Pa. (Er.). Address, 2673 Chestnut St., Erie, Pa.

**KLOMAN**, Rev. **EDWARD FELIX**, formerly curate of Grace Church, New York City; to be rector of Old Christ Church, Philadelphia, Pa., effective June 1st.

**LEATHERMAN**, Rev. **JOHN S.**, formerly curate of St. Luke's, Germantown, Philadelphia, Pa.; is vicar of St. Augustine's, Rhinelander, and in charge of St. Ignatius' Church, Eagle River, Wis. (F. L.). Address, Rhinelander, Wis.

**MANLEY**, Rev. **H. WALDO**, formerly rector of Congress Heights Parish, Washington, D. C. (W.); is rector of St. Paul's Church, Bantam, Conn. Address, The Rectory.

**POLLOCK**, Rev. **WILLIAM DUNNE**, formerly rector of Holy Trinity Church, Raton, New Mexico; to be rector of Nelson Parish, Nelson Co., Va., effective July 1st. Address, The Rectory, Arrington, Va.

### NEW ADDRESSES

**ANDREWS**, Rev. Dr. **ROBERT W.**, formerly 992 Cliff Dr.; 205 High Dr., Laguna Beach, Calif.

**MASON**, Rev. **JOSEPH C.**, formerly 560 Walnut St.; 7 Vine St., Lockport, N. Y.

### RESIGNATION

**LYNCH**, Rev. Dr. **J. HOLLISTER**, as rector for 28 years of the Church of Our Saviour, Mount Auburn, Cincinnati, Ohio; to retire on the 50th anniversary of his ordination. Effective May 31st.

### ORDINATIONS

#### PRIEST

**WESTERN MASSACHUSETTS**—The Rev. **ROBERT GIFFORD METTERS** was ordained to the priesthood by Bishop Taft of Pennsylvania, acting for Bishop Lawrence of Western Massachusetts, in St. Paul's Church, Chestnut Hill, Philadelphia, Pa., April 14th. The ordinand was presented by the Rev. Malcolm E. Peabody who also preached the sermon. The Rev. Mr. Metters is curate at St. Paul's Church, with address at 22 E. Chestnut Ave.

#### DEACONS

**Eau Claire**—**JOHN MEREDITH HENNESSY** was ordained to the diaconate on April 19th, by Bishop Wilson of Eau Claire, in Christ Church Cathedral, Eau Claire, Wis. The candidate was presented by the Very Rev. Victor Hoag, and the Bishop preached the sermon.

**NORTH DAKOTA**—**WINSLOW ROBERT CHILTON POWELL** was ordained deacon in the Church of the Advent, Devil's Lake, April 20th, by Bishop Atwill of North Dakota. The candidate was presented by the Rev. E. L. Williams, and in June will take charge of the churches in Grafton, Waltham, Walshville, and Park River, with address at Grafton, N. Dak. The Bishop preached the sermon.

**SOUTH DAKOTA**—**CURTIS WILLIAM VALENTINE JUNKER** was ordained to the diaconate by Bishop Roberts of South Dakota in Trinity Church, Watertown, April 19th. He was presented by his father, the Rev. Valentine Junker, and the Bishop preached the sermon.

## AMERICAN CHURCH UNION CYCLE OF PRAYER

### MAY

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**ASHEVILLE, N. C.**—At a Lenten service in St. Matthias' Negro parish there was represented every step in the organization of the women of the Church. Miss Elizabeth Matthews of the National Council was the speaker. The National Board was represented by Mrs. F. W. Thomas, member from the fourth province; and

the provincial Auxiliary by Mrs. Sheldon Leavitt, Auxiliary representative on the field department of the fourth province.

The diocese of Western North Carolina was represented by Mrs. T. J. Woolbridge, diocesan president; the fifth district in the diocese by Mrs. W. F. Hennessee, vice-president; and the parish branch by Mrs. Alice Maxwell, president.

Bishop Gribbin of Western North Carolina gave the benediction.

# CHURCH SERVICES

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10:30 A.M.

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### NEW YORK—Continued

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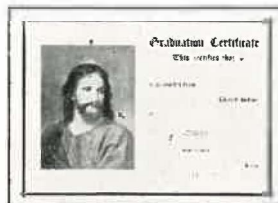
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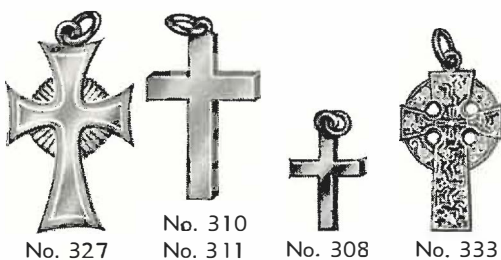


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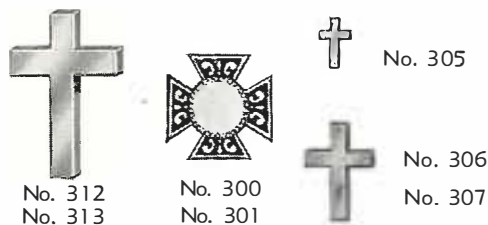
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