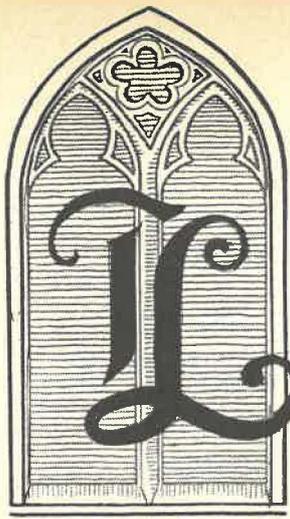
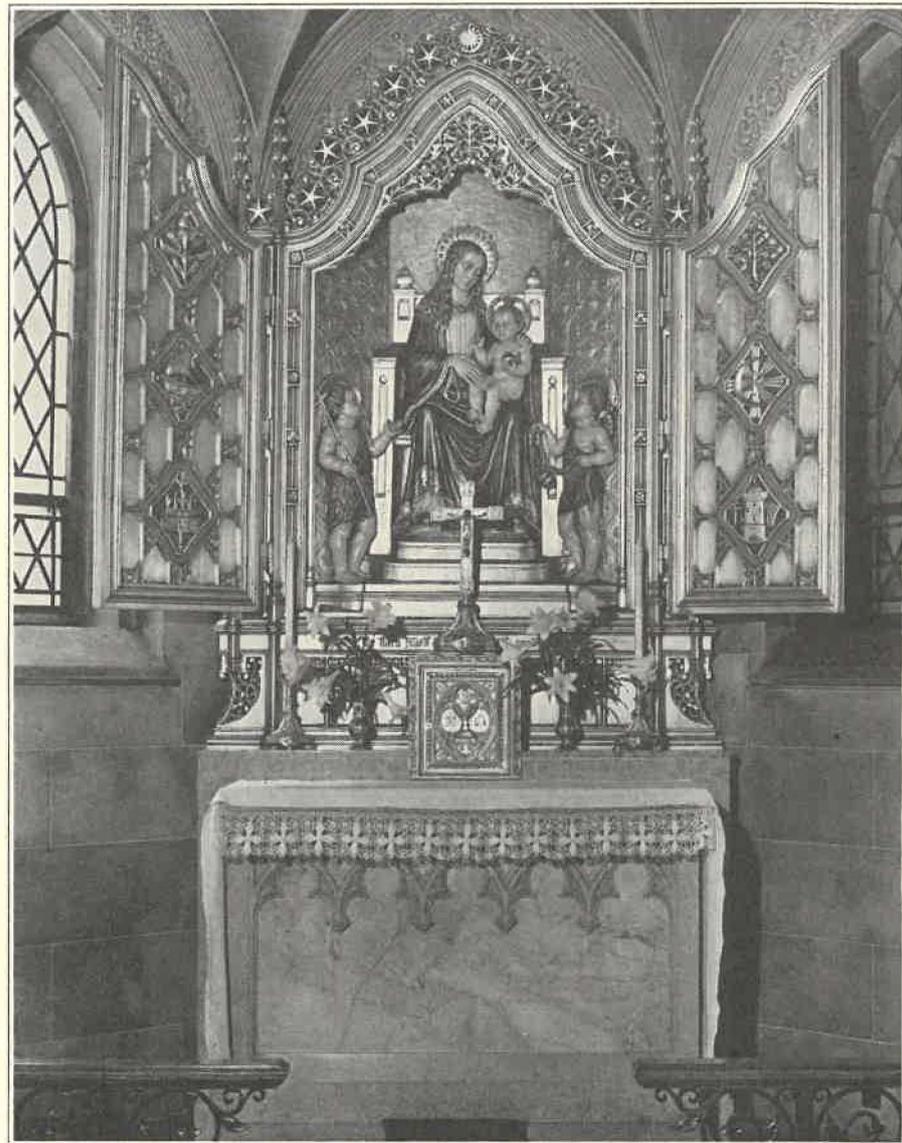
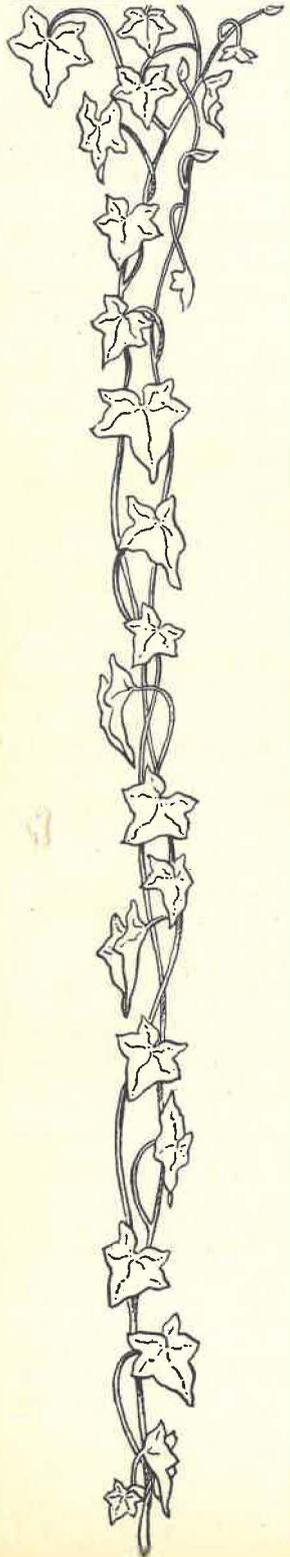


June 15, 1938



The Living Church



NEW TRIPTYCH IN UTICA CHURCH

In the Lady chapel of Grace church, Utica, N. Y., Bishop Coley dedicated this triptych on May 21st in connection with the parish's 100th anniversary. It was designed by Cram and Ferguson, Boston architects, and paid for by contributions from members of the parish.

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.

Water for Refugees

TO THE EDITOR: Summer is coming and the ghastly condition of thousands of helpless women and children in these refugee camps haunts me. Some refugee camps are in places with open ground—as the one at St. John's. But there are 142 camps in Shanghai, and most of them are like prisons.

Buddhist temples and other old buildings are used. Scores are herded into rooms with windows on one side only. Each family has its little patch of space marked out by the bedding on the floor. There is no space for the children to move about, and the pathetic little undernourished faces of the children and the bowed heads of the women as they sit on the floor sewing make heavy your heart. Many of these buildings have no water. It would cost the whole sum of perhaps \$50 to lay water to one of these buildings, and the Red Cross has barely enough money for food. Pails of water are brought in and carefully divided among hundreds! Scores are bound to die in the heat of July and August under such conditions, even if they had water! Without it—!

(Miss) ALICE GREGG.

Shanghai.

Protest Against Evangelicals

TO THE EDITOR: Observing the inclination of the Liberal Evangelicals to make of the movement for Church unity a whitened sepulchre wherein Churchmen, convinced of the futility of being such, may bask in the approval of "guests" whose liberality shall be the moving spirit and end point of the communion, we protest!

It appears that the Liberal Evangelicals are suffering from the illusion that we are living in the medieval period. They seem to favor the revival of a vulgar superstition current in the middle ages which suggested that the Sacrament of the Altar was possessed of some magical power irrespective of the faith of the communicant. Of course we should hate to deprive them of any blissful hopes they may entertain in this regard, but we feel it might be helpful in us to remind our friends that, even when popularly practised, this ideal was admittedly heretical. Surely the Liberal Evangelicals would not desire their suggestions to be construed in such wise; yet if they would not accredit some similar power to the Sacrament, similarly apart from the communicant, it is difficult for us to imagine their meaning.

Having at once mystified us by the vague nature of their liberalism and by the undefined character of their attitude toward the Sacrament of the Altar, the Evangelicals surprise us yet further in their dissection of the rubric. We do not, to be sure, take it as too revolutionary of our friends to maintain that this rubric is a disciplinary rule, for we would be at some pains to discover a form of the Church of dissimilar kind, but we are amazed that they feel the necessity of starting us with the statement that a rule of the Church applies to Churchmen. But as to the actual interpretation of the rubric, we cannot find reason how the Liberals could so misconstrue its intention. The rubric could not conceivably apply solely to the members of the Anglican communion, for the members

of the communion have, by definition, been confirmed in the Church, and the statement of the rubric is to the effect that the "unconfirmed" must not be admitted to the Sacrament. Would a rubric have been set down to refuse the confirmed the Sacrament of the confirmed? We are cynical enough to doubt this, the more so since the rubric runs to the effect that "there shall none be admitted to the Holy Communion until such time as he be confirmed."

To follow the resolution as it was printed in the *New York Times*, the incongruity of the insistence upon the liberal tradition in the Church is the more striking when we remember that it is generally the cry of these same Evangelicals that the Church is not liberal. Further, we did not suspect that even these Liberals would so overestimate the value of public opinion as to infer that the desire of "the overwhelming majority" should decide the issue. The Church, at least, has rarely been guided by mobs. Also, it has not, to our knowledge, been satisfactorily demonstrated that the liberal movement is favored by this majority.

At first glance it might appear that the Liberals have some reason for fearing the reduction of the Church's catholicity by an adherence to the rubric, but upon examination we fear in turn that the Liberals err in thinking that catholicity is obtained in the invitation of "guests" to the Altar. Perhaps the mistake of the Liberals consists in mistaking catholicity for unity of action. We conceive it to be unity of persuasion, and surely if this definition be regarded, none can suppose that the casual concurrence of "guests" in an act achieves catholicity, their faith being withheld.

The Liberal Evangelicals call finally upon the spirit of Christ. The Liberal Evangelicals call frequently upon the spirit of things, mainly because the substance escapes them; but even admitting their motivation we can

do no less than to call upon Christ in our turn, upon Him who said, "Who is not with us is against us!" and again, "Straight is the gate and narrow the way, and few they be that find it."—and finally, "Cast not that which is holy before dogs, nor pearls before swine!"

PAUL DE WITT URBANO,
EDWARD H. WILLIAMS, IV,
JOHN M. YORK, JR.

New York.

Intercommunion

TO THE EDITOR: (1) I am a Catholic Churchman.

(2) I believe implicitly in the doctrines of the apostolic succession and the sacramental life.

(3) I believe that the Methodists, Congregationalists, Presbyterians, Baptists, etc., are my Christian brothers and are trying to spread Christ's Gospel as they see the light.

(4) I could not happily be a Methodist, Congregationalist, Presbyterian, Baptist, etc.

(5) I believe fervently in Church unity and hope and pray that the day will come when all Christendom will be united into one great spiritual body.

HOWEVER—

(1) I know that I shall not live to see that day.

(2) I know that great movements start from small beginnings.

(3) I know that my beloved Episcopal Church can do a great deal to aid in this Church unity movement and can extend a hand of friendship to those of the Protestant persuasion.

(4) I know that we can join happily and profitably in religious services to worship our common Godhead.

(5) I know we should do this. I am sure it is God's will.

BUT—

(1) I believe that there should never be intercommunion services until such time as we Christians are much more united than at the present time.

(2) I believe that we confuse and at times actually embarrass those of the Protestant Church whenever we invite them to participate in the service of the Holy Communion.

(3) I believe the same whenever we accept their friendly invitation to participate in their communion service.

(4) I believe that Church unity is hindered rather than advanced in these intended friendly gestures.

(5) I believe that this question of intercommunion should be the last and not the first step in Christian Church unity.

THEREFORE—

(1) Let us cease in our participation in all services of intercommunion.

(2) Let us unite with all our Christian brothers whenever possible and expedient for teaching and preaching, for prayer and praise.

(3) Let us work with all Christian bodies for peace and justice and the spread of Christ's kingdom, based upon the many Christian doctrines and principles and practices accepted by us all.

(4) Let us celebrate the great Sacrament of the Holy Communion quietly and rever-

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the Thought of the Episcopal Church*

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ently and unostentatiously by ourselves and let the others commune with their Creator as they think best.

(5) Let us cease the everlasting argument about this matter. We of this generation are not Christlike enough to solve this problem. Yet there are many problems that we can solve if we leave this question of intercommunion out of the situation.

LEWIS T. GREGORY.

Urbana, Ill.

Oldest Church

TO THE EDITOR: In Mr. Woodruff's article, *American Cathedrals* [L. C., May 18th], appears this statement: "St. Paul's was not only the first Episcopal church in Detroit, but in the whole Northwest territory of the United States. . . . The charter for St. Paul's was granted on March 8, 1825."

The state of Ohio was part of the Northwest territory. St. John's church, Worthington, Ohio, was organized by articles of agreement entered into and signed February 6, 1804 (see official records).

The society was incorporated by special act of the legislature January 27, 1807 (see *Laws of Ohio*, Vol. 5, pp. 56-60).

The Rev. Philander Case (later Bishop) was the first rector of St. John's, from June, 1817. He was elected first Bishop of Ohio in 1818, consecrated February 11, 1819, but continued as rector of St. John's till 1822 (see marble tablet in the church; also marble tablet to his first wife, Mary Chase, whose mortal remains were buried beneath the chancel).

So it would seem that St. John's, Worthington, antedates St. Paul's, Detroit, by 21 years, and its claim to be the "oldest Episcopal church west of the Allegheny mountains" as yet remains uncontroverted.

(Rev.) E. V. GRISWOLD.

Chicago.

Clerical Unemployment

TO THE EDITOR: I am interested in the juxtaposition of two letters which you published in your issue of May 11th, one by Arthur S. Browne, and the other by Norman Anderson, who took absolutely opposite sides on the question of the employment of clergymen. The only reason for my adding another letter to this correspondence is the hope that I may bring together some of the values in both letters, and present a viewpoint which is practical and at the same time worthy of our Church.

Mr. Browne rejects the idea that "ordination puts a man into an irrevocable caste which must forever demand respect." On the other hand, Mr. Anderson contends that the Church really teaches that ordination is "for life," and that, therefore, the Church is bound to provide properly for its clergy "to carry on that life work to the glory of God, rather than see their ordination made a mockery of."

Nobody, and least of all the clergy, wishes the ministry to represent an irrevocable caste which must forever demand respect. I have never yet known a clergyman who demanded respect for his person solely by virtue of his having achieved ordination. The clergy do demand respect for their sacred office, but only in connection with and depending upon their faithfulness in fulfilling that office. Nobody wants the Church to be encumbered with leaders who are not suited to their work. But the fact remains that there are clergy for whose services there is no demand, and whom bishops are justly reluctant to place or to recommend.

In my mind, the whole problem reverts to the time of ordination. During the seminary course, there is ample opportunity for pro-

fessors, standing committees, and bishops to become personally acquainted with candidates for the ministry . . . and to make a careful decision. Then, once they are admitted into the sacred ministry, it should indeed be for life. . . .

The ministry is not to be reduced to the level of "the other professions," where casualties are expected to occur, according to the survival of the fittest. The Church does not "owe a living" to its clergy. But it does owe them honor, even as it honors itself; and the opportunity to fulfil the ministry which they have received in the Lord. The term "unemployed clergy" is inherently anomalous. . . .

In view of the wide differences existing among individuals, it would seem that a more realistic attitude should be adopted towards finding, within the ministry, the right man for the right place, especially at the start. To do so would measurably strengthen the Church by eliminating much wastage of resources, secret unhappiness, and perhaps the ultimate failure of misplaced men who at their ordination seemed, to their bishops' best knowledge, to give every promise of a useful and consecrated ministry.

Let the Church guard jealously its sacred office. Then let it stand loyally by the men who are so solemnly admitted to it.

(Rev.) CORNELIUS DU BOIS.

Elizabethtown, N. Y.

TO THE EDITOR: The following resolution was introduced by the undersigned at the last convention of the diocese of New York:

"Whereas, other Christian bodies have used to their advantage a system of rotating their clergy; and

"Whereas, unhappy relationships through no fault of either priest or parish often exist in our own communion, and since, under the existing canon of the general Church, no solution is offered other than the resignation of the clergyman;

"Therefore, be it resolved, that the diocese of New York in convention assembled do recommend the adoption of the following at the next General Convention:

"All vestries shall call their rectors for a definite period of time, not less than two nor more than four years, and at the end of such period there shall remain no obligation upon the priest to remain in the parish, nor upon the vestries to reelect the rector."

The resolution was referred to the committee on miscellaneous business. When the chairman gave the report the following day, he stated that the subject was so great that it should receive more study than the committee was able to give and he moved that it be laid on the table.

It is indeed a subject that merits the attention of all thoughtful members of the Church in America. From Maine to California, and the Great Lakes to the Gulf, those familiar with the workings of the Church realize that the conditions mentioned in the resolution do exist. Nothing is contained therein which in any way affects the doctrine or the quadrilateral.

The sole purpose of introducing this was to remove malice and hatred, replacing it with peace and love. By so doing "the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life."

In closing, may I add that the idea was not original, but was derived from a resolution passed at a conference held in the diocese of Georgia.

THOMAS J. POWERS, JR.

Peekskill, N. Y.

Catholicity and Liberalism

TO THE EDITOR: I thank you for the publicity given my letter about the revision of the Church Catechism. I realize that I am requesting the Church to attempt a great work, but why not? One of the difficulties with the present offices of instruction is that they begin with the assumption that the person is already baptized. And for any successful missionary work, at home or abroad, there must be given the reason why a person ought to be baptized. And then, of course, a great deal of instruction about the Church, grace, etc.

I feel that our Church ought to face the question of what we mean by Catholicity and liberalism. Too many of our people interpret liberalism as indifference to things that would bind them. They are so liberal that they do not believe that it is necessary to say their prayers, to worship God in His Church, much less to give with any degree of generosity.

This can only be overcome when we realize that our vocation, the work to which God has called us, is growth in holiness. The four Church of England examining chaplains have pointed out our loss of vocation, in their book, *An Introduction to Pastoral Theology*. And we can only call our people to holiness by a real statement of our Church's Faith.

Now for Catholic teaching and true liberalism, we must be very careful to see the real issues at stake. At the present time the Roman Catholic Church is making a very intensive drive to make America Roman. And it is accomplishing a great deal. It is successful because it is presenting the Church's Faith in an understandable way.

But we must be very careful not to be imitators of them. Too many of those who have been leaders in the Anglo-Catholic movement in this country have merely reproduced some of the ills of the Roman Church, and have left out the strength of Rome.

What is the difference between the Episcopal Church and the Church of Rome? There are many differences, all of which, I believe, arise because of the differing theories of the relation of Church and State. Notice I do not say the Anglican communion, I say the Episcopal Church. And I believe that the Episcopal Church does believe in the complete separation of the two. The Church of Rome teaches her people to believe in the temporal power of the pope. And it sets no limit on how far his authority shall extend. This sounds good in theory, but in practice it can only lead to tyranny. . . .

Let us do our work, let us preach, teach, heal, seek out the lost sheep, give the Sacraments, stand for, and on, the faith once delivered to the saints, but let us prepare ourselves for more fruitful work than we have done in the past, by a careful, simple, clear, and logical statement of the faith of our part of the Catholic Church in America.

(Rev.) W. TATE YOUNG.

Hammond, La.

The Bishops and the Methodists

TO THE EDITOR: Pardon me, if I take exception to one statement in your editorial of May 25th. You state:

"Bishop Seabury never answered Dr. Coke's letter, and while Bishop White replied in courteous manner he showed no desire to follow the matter through. Bishop Madison of Virginia was the only one who saw any real possibilities in the scheme, and he was not able to convince his fellow bishops of its importance" (italics mine).

If any blame attaches to this matter, it does not rest with the bishops. It rests with the clerical and lay deputies of the General

Convention of 1792. For a full discussion of this episode, see a long footnote in connection with my article on The Letters of Abraham Beach in *Historical Magazine*, Vol. V, pp. 139-140 (June, 1936). The House of Bishops, consisting of Seabury, White, Provoost, and Madison, passed a large-minded resolution (too long to quote here) recommending "to the state conventions to adopt such measures or propose such conferences with Christians of other denominations, as to themselves may be thought most prudent, and report accordingly to the ensuing General Convention."

And how did the House of Clerical and Lay Deputies receive this communication? Bishop White in his *Memoirs* (De Costa edition, 1880, p. 196) states:

"On the reading of this in the House of Deputies, they were astonished, and considered it altogether preposterous; tending to produce distrust of the stability of the system of the Episcopal Church, without the least prospect of embracing any other religious body. The members generally mentioned, as a matter of indulgence, that they would permit the withdrawing of the paper; no notice to be taken of it. . . . The bishops silently withdrew it, agreeably to leave taken."

For all of the polite language used by the deputies, their attitude to this resolution was virtually a demand that the bishops withdraw it; and the latter complied, because to pursue the subject further would do more harm than good. I doubt that the history of General Convention will show any other instance of such rough treatment by the House of Deputies of a resolution of the House of Bishops. Their demand explains why the resolution does not appear in the *Journal of General Convention*. (Rev.) WALTER H. STOWE.

New Brunswick, N. J.

Gambling and Evangelism

TO THE EDITOR: Two items worthy of comment, I think, have appeared recently in the public press, as follows: A bishop has placed a ban on gambling (!) in the churches of his diocese, and a clergyman in a Southern diocese laments the lack of evangelism in his state. Surely the former condition is the result of the latter. In 20 years' experience as an Episcopal organist I can name at least five churches which were partially supported by dances and bridge parties, or, at any rate, at which such entertainments were given, perhaps, for the purpose of attracting young people to the Church!

One wonders, indeed, why it is, in our Church, that, outside of church services, or the Sunday school, the name of Christ is never mentioned; never at a church dinner is there anything but secular entertainment—perhaps a speaker on civic affairs—and the inevitable dance. Does anyone suppose, seriously, that people—young people particularly—can be brought to Christ in this manner? Since the Church cannot hope to compete successfully with the world on its own ground, why does it not try preaching the Gospel for a change? We boast of our Prayer Book and our Bible (in the order named) but we do little in the way of prayer or Bible study.

Is not the present state of the world and our country the growth of atheism, and of immorality, a challenge to the Church? But in 10 years I have heard but one short address, by an Episcopal clergyman in a Western city, which was a protest against these conditions!

A prominent Episcopalian said to me not long ago, "You know we do not believe in conversion in our Church!" How very evident that is! But Christ believed in it; and if our young people were taught that, when prepared for Confirmation, our members

would not have to go to other denominations to be converted. I have heard of such cases!

The question to be determined is this: Do we really believe in salvation through the Blood of Christ? If so, we should be imbued with the spirit of the early Church and convert others to that belief. But so long as we hear, in our churches, a divided allegiance preached—the Church and Christ—we must continue to fail, for the Church is emphasized more than Christ, and we are thus free to do as we please; our young people are encouraged to go in for questionable amusements, and know nothing of prayer or the Bible. Surely the time has come for a revival, as in the time of the Wesleys? REGINALD WESLEY MARTIN.

Siloam Springs, Ark.

War and Conscience

TO THE EDITOR: I note the article in your issue of May 25th, entitled War and the Christian Conscience. There is no desire on my part to sling opprobrious epithets. But I do desire to point out what I consider the error of the statement.

The author of the statement seems to be in the following dilemma: "As a Christian I feel bound to refuse to fight for my country in an unjust war, but as an American citizen I might be required to fight whether the war were just or unjust. My higher duty is to my religion but I want very much to become a citizen. What is the solution?"

The reverend gentleman's solution is that he should serve two masters—his religion very well but his country very poorly. For he is to be the sole judge as to the righteousness of the war. This I don't think very fair to his country.

What nation could exist on such a basis? Even in a democracy there must be authority—the rule of the majority. And when an individual seeks to put his single judgment in veto of rule we have anarchism, no rule at all.

I am sure the writer of the statement is no anarchist. He has merely misconceived his duty and so his solution is faulty. My solution would be this: either admit that to be a good citizen we must obey even when we may not approve or (and probably this may better fit the present case) continue to obey the voice of conscience in religion but (if such a thing be possible) remain free of all political ties such as citizenship.

Certainly the Rev. Mr. Bell should not feel that he is a martyr. And I feel Judge Jorgensen should not have expressed sympathy with his position. As for J. B. S. Haldane, when he says, "The members of a state should have freedom to do what appears to them as right," he merely proves that as a writer on political subjects he may be a good biologist.

(Rev.) A. L. JONES.

Green River, Wyo.

Romanism

TO THE EDITOR: Referring to the letter appearing in your correspondence columns of June 1st, under the heading Romanism, I challenge the writer's two statements in response to an earlier letter of mine. I still maintain that the liturgical movement is essentially a Roman activity. Happily its spirit is pervading a number of the other Churches and manifesting itself in a closer approach to genuine Catholic liturgy, art, and music.

However, I do not know of anything in the Episcopal Church which corresponds to the Liturgical Arts society and its quarterly magazine devoted to ecclesiastical art: nor to the Liturgical press and its splendid magazine, *Orate Fratres*; nor the Society of St.

Gregory devoted to Catholic Church music, and its magazine, the *Catholic Chormaster*; also the St. Cecilia monthly.

As to Social Action, I would refer the writer to the encyclical of Leo XIII issued nearly 50 years ago on The Condition of the Working Classes, and ask him if this was not taking the initiative in this field? At the time, the principles enunciated in this famous document were considered quite radical in many quarters. . . .

J. L. HOBART.

Elizabethtown, Pa.

Reference Magazines

TO THE EDITOR: In going over my library, I find I have a good many periodicals that might be of use to persons making a collection of these, or binding them for future reference.

I have some complete volumes of the *American Church Monthly*, some odd numbers ranging from Volume 6 to the present. I have some complete years of the *Wisconsin Historical Quarterly*; the *Green Quarterly* is represented by some stray numbers; and quite a collection of *Pax*, the English Benedictine magazine of the times before their departure to our Universal Aunt.

These might be of use in a library of reference, and I will be glad to present them to anyone who will pay for their carriage.

(Rev.) A. PARKER CURTISS.

Sheboygan, Wis.

For a Summer Holiday

TO THE EDITOR: Churchpeople who wish to spend a summer holiday where they may have Church privileges may be glad to know of the summer chapel now maintained at Elkhart Lake, Wis. The Sheboygan clergy started it last summer and found it so successful that it will be continued.

A building on Sharp's resort has been donated for the purpose. A low Mass with hymns and five minute sermon is offered every Sunday during July and August at ten thirty. The chapel is not seen from the main road, but motorists will find it readily if they will use the free parking space provided by Sharp's hotel.

(Rev.) WILLIAM ELWELL.

Sheboygan, Wis.

Correction

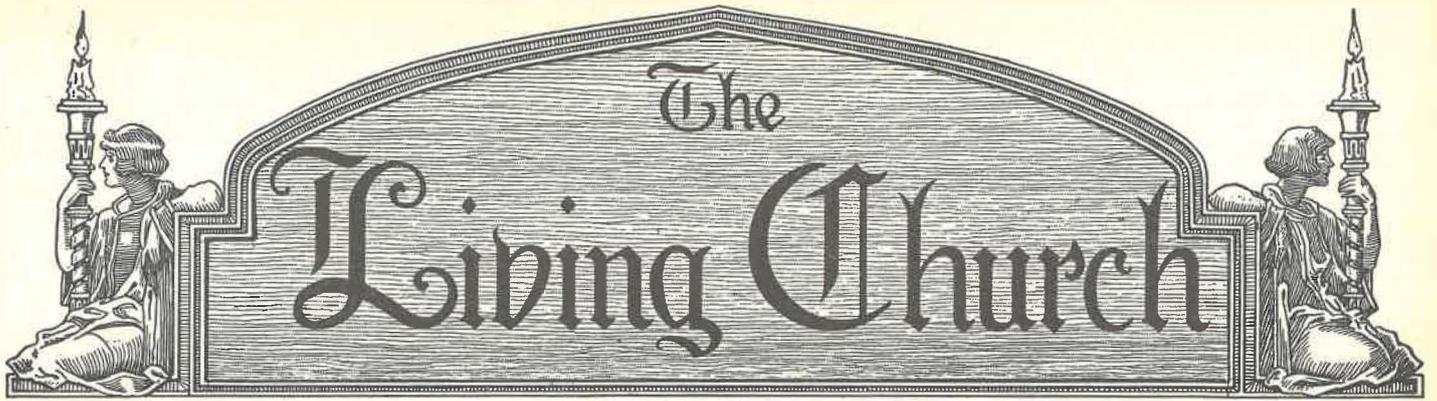
TO THE EDITOR: In your editorial for May 25th entitled The Methodists Move Forward occurs the sentence, "As the daughter of the same mother Church of England, the American Episcopal Church ought to rejoice with the American Methodist Church in the latter's unification, and so we do." The grammar is somewhat obscure but the casual reader gets the impression that you imply a certain equality in the descent of the American Episcopal Church and the American Methodist Church from the Church of England. Your phraseology is intended to be complimentary but without further explanation the implication of what you say is, of course, incorrect and therefore capable of doing more harm than good. In view of the persistent attempts these days of the lawless few to minimize or forget all questions of principle in the interest of Church unity, THE LIVING CHURCH should be especially careful to keep these principles in mind in its editorial statements.

(Rev.) W. D. F. HUGHES.

New York.

SIMILAR letters have been received from a number of other readers. We stand corrected.

—THE EDITOR.



VOL. XCVIII

NEW YORK AND MILWAUKEE, JUNE 15, 1938

No. 24

EDITORIALS AND COMMENTS

A Converted World

LAST WEEK we considered the need of a converted Church made up of men and women whose lives are oriented toward God. Such a Church would be a powerful factor in the conversion of the world which is the task of the Church. This is the most stupendous task that has ever been entrusted to human beings. Our Lord gave the assignment to His Church in very simple but powerful words: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (St. Matthew 28:20).

Incidentally, if Christ was not the Son of God but merely a good man, as some modern preachers would have us believe, how could He venture to give such a command or His disciples receive it? He knew that no such commission could be accepted by the band of His followers unless they believed Him to be divine and understood the significance of His preceding words: "All power is given unto Me in heaven and in earth." That is the significance of the word "therefore" in the divine commission.

Where today can we find a truly Christian nation? Russia has abandoned and persecuted Christianity. In Germany Christ must play second fiddle to Hitler and in Italy He must come to terms with Mussolini. In Spain He is being crucified anew. In Britain and in America He is also being crucified anew but in a different way—not by open hatred but by the equally effective method of neglect and indifference on the part of nominally Christian people.

Meanwhile, new and powerful rival religions have arisen to challenge Christianity. The old religious systems of Buddhism, Confucianism, and Mohammedanism were not as great a threat to Christianity as are the modern ones of Communism, Fascism, and unrestricted Capitalism. These modernisms are not mere political or economic philosophies; they are religions that demand the whole of their followers' allegiance.

Two of the most insistent questions today are these: Has human history a meaning? and What is the purpose of man? Communism and Fascism have answers to these questions which consciously or unconsciously are troubling the whole world. Their answers are material ones and they are false answers. Nevertheless, they are realistic attempts to reply to

basic questions that affect every man, woman, and child in the whole world.

Christianity has the right answer to these questions. Human history has a meaning—a meaning that is so significant that God Himself took human form and dwelt among us to reveal that meaning to us. It is no less than that the sons of man have within themselves the power aided by divine grace to become the sons of God.

SO TOO Christianity has the answer to the question of the purpose of man. It is quaintly phrased in the old Presbyterian Catechism wherein it is set forth that "the chief end of man is to worship God." Without God man has no real significance. He is nothing more than a species of anthropoid ape; indeed, it is by no means certain that he is the most intelligent member of the animal kingdom. He has developed the means of destroying his own civilization and culture and has not yet succeeded in devising a means of constructively controlling his future. The dog and the horse have adapted themselves to a changing universe and have a fair chance of surviving, but left to his own devices man may well follow the dinosaur and other prehistoric monsters whose brains were not adequate to cope with a changing universe, into oblivion. This pessimistic view of man is not so fantastic as it may seem. It is envisaged as a very real possibility by many scholarly thinkers if what Berdyaev called the process of dehumanization of man is permitted to continue.

Here is the true modern motive for Christian missions. It is not to bring the benighted heathen the benefit of Western civilization nor to teach the South Sea islanders to wear clothes and go to Sunday school. It is to establish firmly in all parts of the world the true religion, which alone teaches an adequate doctrine of man. Christianity is the religion of salvation—not simply the individualistic gaining of heaven by good people, which was stressed by American Protestantism in the past century, but a very real salvation from powerful forces that are actively at work today dehumanizing and destroying the civilization that has been so painfully built up through the centuries.

So too in the matter of international relations. Does Chris-

tianity have a message for the world in this most worldly sphere? Has the Christian Church anything to say about such pressing international problems as war and the deadly armaments race that leads to war? As to persecution of Jews and other racial and religious groups? As to the conquest of weaker nations by stronger ones? Has Christianity nothing to say about such things as the immoral conference between Hitler and Mussolini in which the two dictators are supposed to have laid plans for the partitioning of Czechoslovakia and other territories that belong to neither of them?

If Christianity does not exercise a constructive influence on history, then civilization is doomed. Unfortunately, the divided state of Christendom, the wounds that mar the body of Christ, weaken our message here almost to the point of impotence. As Bishop Brent has said, the world is too strong for a divided Christendom. Orthodoxy cannot speak with a united voice because its largest unit, the Church of Russia, is disrupted. Roman Catholicism in its fear of Communism has failed to recognize the Marxian doctrine as but one aspect of modern secularism and has allied itself with Italian Fascism even while it has suffered under the German variety of the same philosophy. Anglicanism is so closely bound up with the English-speaking nations that it finds it difficult to achieve a world view. Protestantism is so divided and so uncertain of its own doctrines that its trumpet gives forth a feeble and uncertain sound.

The Conference on Life and Work at Oxford last summer attempted to remedy this situation and provide an effective Christian voice to set forth the Christian teaching as against the voice of worldly materialism. The World Council of Churches is a further attempt at the same thing and provides at least a common forum in which the voices of Orthodoxy, Anglicanism, and Protestantism can be heard.

In domestic relations too the voice of the Church is sadly needed. Liberty and democracy are basically Christian concepts derived as they are from the Christian doctrine of the dignity and individual worth of man. These are the principles on which our American republic is founded. They have been the watchword of every political party that has flourished in this country. They are the lifeblood of our American Constitution.

Yet today our American heritage of liberty and democracy is in danger. Communist and Fascist groups alike have taken advantage of American tolerance to foster strange doctrines that would overthrow the rights and liberties for which our forefathers fought and died. Here and there local dictators have sprung up to suppress freedom of speech and freedom of assembly as guaranteed to every American citizen by our Constitution. Huey Long was such a dictator in Louisiana; Mayor Hague of Jersey City is no less a menace to democratic government. The kind of personal authoritarian rule personified by a Huey Long or a Frank Hague is no different in essence from that of George III against whom our ancestors rebelled.

Has the Church nothing to say about these matters? If the Church does speak out, at once the cry will be raised that she is meddling in affairs that are not her concern. Cardinal Newman answered that complaint a century ago when he said: "The Church was framed for the express purpose of interfering (or, as irreligious men will say, meddling) with the world." It has always been so and will always be so. It is the job of the Church to meddle with the world.

Finally, if the Church is ever to achieve a converted world it must build a Christian social order. What do we mean by a Christian social order? Our House of Bishops answered that question in ringing words in their 1933 Pastoral Letter when

they said: "Christ demands a new [economic] order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain. Christians should face the fact that this new order can succeed only as the followers of Christ sacrifice and suffer greatly. It is not enough for us to 'do our part.' The Master calls for us to consecrate our all. For us the Cross stands as the symbol of a world recovery act. It demands that we become world recovery agents who dare to carry the Cross. It demands that through loyalty to our King we serve as leaders in bringing to pass a national and world recovery and redemption."

It is not so much a new "system" that is needed but a new orientation—a turning to God on the part of society as well as the individual. As Canon Hudson says: "Society must get back to its natural environment, which is God, before it can act rightly, that is, naturally."

It is not charity but justice that the world needs. Our present order has broken down at this point as the recurring depression, the millions of unemployed, and many other signs too obvious to mention, bear witness.

What can the Church do about it?

Two things the Church cannot do. It cannot lay down a detailed program of economic reform, nor can it endorse a particular party or program. These are the functions of other organizations and groups of men, but not of the Church of Christ.

What the Church can and must do is hold before men the great ethical requirements of Christ and to insist that whatever policy, platform, or economic experiment is offered by other groups shall be in harmony with these requirements. "It is our conviction," say the bishops, "that Christians must assert without compromise that no experiment which falls short of the demands of Christ can permanently advance the welfare of all mankind. No standards short of the Christian standards can lead us out of our darkness into light. No ideal save that of the kingdom of God can satisfy the minds and hearts of Christian people."

Our task as Churchmen is to shape our lives in terms of the challenge of a converted Church and a converted world. All of our aspirations and ideals in this regard are summed up in the great service of the Holy Communion, which is the translation into time and space of God's eternal purpose. "The Liturgy is not designed to express our personal feelings but the aspirations of the Church," says Canon Hudson.

So too with the Lord's Prayer. If we would make that majestic prayer effective we must not only say it but live it, especially that far-reaching phrase: "Thy kingdom come, Thy will be done."

Rome the "Center of Unity"?

THE PRIMARY argument advanced in support of the Roman claims is that the Papacy is the "center of unity" for the Church. Papal decisions furnish, it is said, a handy rule of thumb for orthodoxy. The existence of a visible head of the Church supplies a stable rallying-point, especially valuable in these days of inflated nationalism.

But how has this principle worked out in practice? In just the opposite way. The Roman claims have, since the great schism, been the very basis of division in the Church. The Papacy has been the center of disunity. As Al Smith used to say, Let's look at the record:

First the Orthodox were forced to repudiate the inflated

claims of the Bishop of Rome, which led to the breaking off of relations between the Patriarchates of the East and the West. Second, Luther cried out in vain against abuses which commended themselves to the Latin mind but were repugnant to the German; and was offered the choice between shutting up and getting out. Third, the papal authority assumed monstrous proportions in England, and led to the breaking off of relations between the Church of England and the Church of Rome. Fourth, the Old Catholic Church of Utrecht (which still acknowledges the Roman primacy, and regularly notifies Rome when a new Bishop is consecrated) was driven into dissidence by a Jesuit-controlled Pope. Fifth, the other Old Catholic Churches were separated from communion with Rome by the decision of the Vatican council which, carrying the ruinous tendency to a new reach, declared that the Pope was infallible.

If it be true that "*Securus judicat orbis terrarum*," here are some interesting approximate figures: out of 692,400,000 Christians in the world, 522,596,000 are Catholics, believing in the traditional doctrines of the Church, Orders, and Sacraments; and of those 692,400,000 Christians, 331,500,000 submit to the papal obedience while 360,900,000 reject it. In other words, approximately three-sevenths of Christendom is Roman Catholic, two-sevenths Catholic but non-Roman, and two-sevenths Protestant. What sort of center of unity is this, which possesses the assent of less than half of Christendom?

It is only by political maneuvering that the Roman see has been able to support its claims in defiance of the majority of Christians. The Church as a whole judges against those variations and innovations, such as indulgences and papal infallibility and temporal authority, which have gradually led the majority of Christians to prefer schism to assent on terms dictated by Rome. Many of the beliefs peculiar to Rome are acceptable as "pious opinions." The thing which is intolerable is that these opinions are elevated to the position of dogmas. The witness of Rome is indeed to be respected and weighed with that of the rest of Christendom. But as long as Rome persists in ignoring the witness of the rest of Christendom, it will be subject, like all the rest of us, to Protestant wanderings up its own peculiar path of heresy.

Civilians and War

"WAR is hell," said General Sherman, whose famous march through civilian Georgia certainly ought to make him an authority on the subject. But even he could scarcely have foreseen the modern improvements of hell now being demonstrated in widely separated parts of the earth.

Thousands in Canton, hundreds in Loyalist Spain were added last week to the total of civilian dead and wounded as the result of terroristic bombings by enemy warplanes. This new technique for the destruction of morale was experimentally initiated during the first world war, but the Japanese and the Insurgent Spaniards have developed it to an integral part of their military operations.

At such times as this, the cry is frequently raised that war ought to be "humanized"—that airplane bombings, etc., ought to be confined to purely military objectives. But every Chinese citizen, every Loyalist Spaniard is a military objective, according to the undeniably correct logic of their opponents. When a military force undertakes to subdue a whole populace, it is simply impossible to distinguish between soldier and non-combatant.

Let not this be considered a justification of the destruction and slaughter in China and Spain. Bombing civilian popula-

tions is inhuman and savage. It is final and horrible proof of the great swing away from Christianity which has brought the world to the verge of a new age of barbarism. But the only way in which this kind of war may be eliminated is by the elimination of all war. Once the slaughter has begun, no clear line can be drawn to separate one weapon or one use of weapons from another. Christians must learn to abjure war utterly, and must labor to bring other men to Christianity, and through Christianity to the cause of peace. Otherwise they are likely to find themselves, in the name of "liberty," "democracy," and "patriotism," engaged in similar barbaric tactics to terrify their enemies into submission.

Summer Services

By the Rev. George F. White

Rector of Trinity Church, Wauwatosa, Wis.

WHY SHOULD the services of the Church in the summer be any fewer or at any other hours than at any other time of the year? It is true that in many parishes, particularly city and suburban ones, there is a general exodus of parishioners to lake cottages or to the country; that many families are absent from their normal habitat every weekend during the summer; that many children are away all the summer months at camps and vacation homes. Granting all this, I still insist that in most parishes there is no reason for any variation in the normal schedule during the summer.

In the first place it is very poor psychology and an exceedingly sad reflection on the depth of our convictions to make any such drastic change in our schedule of services as would lead anyone, parishioner or outsider, to gather the impression that the Church or the Christian religion is less active at one time in the year than at any other. If the Church has a mission in any community it has that mission throughout the year, and year after year, without any slackening or letting up. It is not any less our business to preach the Gospel of Christ in the summer than it is in the winter, and any scheme or schedule which seems to indicate that it is, is a sad commentary on the sincerity of our faith, and a poor approach to our people on the part of us priests. If because of the exigencies of hot weather or the demands of vacations our people are given what appears to be approval in their lessened attentions to the Church, then there is no logical reason why such lessened interest should not be the accepted rule at any other time of the year.

Secondly, most summer schedules substitute one service, at a new hour, for the two or three that are held on Sundays during the winter months. This, I insist, is also poor psychology. During the fall and winter months the habit of attending services at certain hours has been built up, only to be destroyed in the summer. In every parish there are enough people who stay at home through the summer to make this particular point one worth considerable attention, not to mention the many visitors in city parishes who usually come to church at 11 o'clock or thereabouts. There may be some reason for changing the nature of the services, due to the inability of securing a choir or something of the sort, but I cannot see any good reason for changing the hour or lessening the number of services. No one would deny to our people, least of all myself, the right to enjoy the pleasures of the summer in any legitimate manner that suits them best. However, if the enjoyment of vacations and weekends during the summer is going to lessen the amount of time available for church attendance,

(Continued on next page)



CHURCH MUSIC

Rev. John W. Norris, Editor



The Priest's Singing

ONE OF THE greatest difficulties encountered in the effort to improve the music of the Church is illustrated by the important parish which should be setting an example for the smaller parishes in the diocese, but which actually is doing the wrong things. The position and leadership of the large parish causes it to be endowed with a degree of authority which implies that its services are correct and its example to be followed.

This was borne out in a friendly discussion recently. One of the arguments presented for singing the Comfortable Words in the Communion service was the fact that this was done in a parish church which holds the status of pro-cathedral. It was hard to convince the other person that this was incorrect, despite the weight of authority cited.

It is really rather remarkable, the small amount of singing a priest actually should do in a choral Eucharist. Many persons assume that in a sung service every word of the priest's part of the service should be sung. This is incorrect. Nearly half of the priest's part is spoken.

In the beginning there should be nothing sung until the priest gives the salutation before the collect for the day. Such a statement immediately raises the question as to whether the Decalogue should be sung if the responses are sung, or whether the Summary of the Law should be sung if the *Kyrie* is to be sung.

At the risk of being charged with inconsistency, I suggest that there is no objection to a sung response to a spoken Decalogue or Lord's Prayer. If the Decalogue is omitted and the Summary used in its place, as required by rubric, then it would seem permissible for the sung portion to begin with the *Kyrie*, which, prior to the Reformation, was a distinctive part of the service and not a response to the Summary of the Law.

It seems to this writer that it may still be so treated. What has gone before—the Lord's Prayer, the Collect for Purity, and the Summary—is preparatory and penitential in character and should be said. The *Kyrie*, the salutation, the collect, Epistle, and Gospel, and of course the gradual, if one is used, should be sung. The Creed should preferably be sung to its ancient melody rather than to an elaborate setting. It is permissible to monotone it.

The Offertory, as a musical portion of the service, but not the Offertory Sentence, may be sung. The Prayer for the Whole State of Christ's Church, the Invitation, Confession, Absolution, and Comfortable Words should all be said. Again we have returned to portions of the service which are penitential in character.

We then come to music in the *Sursum Corda*, which seems naturally to sing itself, the Preface, and *Sanctus*. The Canon is never sung, although provision is made for singing the closing phrase if the Lord's Prayer which follows is to be sung. The Prayer of Humble Access should not be sung. In the post-Communion the Thanksgiving may be sung, if the Blessing is to be given on the musical tone. If collects are to be used in the post-Communion, they should be sung. If, however, they are said, the Blessing also should be spoken.

Thus we find that virtually half of the priest's part of the service is said, even when the service is a full choral Eucharist. One point cannot be stressed too much: that is, if the priest's

part is spoken then the Amen which follows any given portion should be said. If it comes at the close of a sung portion, then it should be sung and preferably in plainsong.

For the priest who wishes to study the musical settings of those parts of the service, there is no better handbook than *The Choral Service*, published by the Joint Commission on Church Music. It gives complete and explicit instructions for singing all parts of the service and sets them forth in musical notation. A different form, varying but slightly from that set forth by our Commission, will be found in the little book, *Priest's Music*, by J. H. Arnold.

The Church Music column is being published in alternate issues during the summer months because of the necessary reduction in size of THE LIVING CHURCH during that season. —THE EDITOR.

Summer Services

(Continued from preceding page)

It seems to me that the logical thing is not to reduce the opportunities for church attendance but to increase them, or at least keep them normal in number.

While not claiming it to be perfect, nor yet offering it as a solution in every parish, I have worked out a summer schedule which for my parish overcomes most of the objections enumerated above and which has certainly resulted in an increased attendance during the summer months. In the fall and winter months we have a Sunday schedule as follows: Holy Communion at 7:30, Sunday school at 9:30, and Holy Communion and sermon or Morning Prayer and sermon at 11. During the summer months we excuse the choir, retaining the organist, and dismiss the Sunday school, but we set up a summer schedule which maintains the same hours, as follows: Holy Communion at 7:30, Holy Communion (with hymns and a short sermon) at 9:30, Morning Prayer (with hymns and a short sermon) at 11. Sunday school children are urged to attend any one of the services each Sunday and when they do they sign their names and are given an attendance credit. Most of them come at the 9:30 service, which is the hour at which they have been accustomed to come to Sunday school. The hymns at the 9:30 and 11 services are usually the same, and the sermon is usually a short instruction or a short exposition of the Gospel for the day. The hymns are played by the organist and sung without a choir by the congregation. This schedule provides some sort of service each Sunday at the hours customarily set for services throughout the year. It has resulted in increased attendance at services during the summer and can easily be maintained by either the rector or a locum tenens.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 West Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

Part of Easter offering from St. Mary's school, Sewanee, Tenn.	\$13.46
Kentucky	6.93
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J. P. D.	\$5.00
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CHURCH ARMY

M. M.	\$2.50
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Why Have Any Funeral at All?

By the Rev. William M. Hay

I SUPPOSE I ought to begin this with a learned discussion of the burial habits of the Dhopes of Siam or the Fattedes of New Zealand. But instead I will begin with my little goat, Honey.

She is so called because of her color. As you probably know nothing about goats, I will tell you they are the most amusing and affectionate and gentlest little creatures in the world. They are very sensitive and erratic, however. Our word caprice comes from the Latin word for goat, and capricious is the word for them.

Honey is not very valuable. I keep her really for purposes of comparison—"as fickle as a goat," "no more moral character, or political sense, or economic knowledge, or feeling for beauty, than my goat." But the great comparison—and the more I observe Honey and people, the truer I find it—is "no more religion than a goat."

For in truth I do not like to use now (I mean, of course, within the walls of my own mind) the comparison that I used to hear—"no more religion than a horse." It is not that a horse has less religion than a goat—they have the same amount in fact. But many people know about horses, while few know much about goats—indeed a good many seem to confuse them with emus; so if you were to murmur "as much religion as a goat" they would have a vague feeling that you were paying them a compliment. Perhaps they would be right at that. You are thinking, of course, of those who neither pray nor pay nor go to church, but are contented with good shelter and good food, and face the end when it comes with little regret and no hope—like Honey.

Now Honey, following no long-considered plan of her own, but blindly obeying nature, produced a kid whom we called Money. It was an unfortunate name, for Money, after growing well past his dam's care or even interest, himself lost interest in life and died in his youth, I don't know why.

Not having very fixed opinions about the future life of any animal, I buried this gentle, harmless little goat without any religious service. If God pays attention to the fall of sparrows, how much more to so much intelligence and affection as resides dimly in a goat. Well, I can't go into that. Money lived without religion, died without religion, and was buried likewise.

Our Prayer Book, till the last revision, included no prayer at all for a dead person, and only one or two phrases that could be twisted into an admission that they were not dead. But now the whole atmosphere is changed, and will change yet more. We are learning once more, after four centuries, to think of our dead not as left behind but as gone before us. The old Puritan view that excised even the sober prayers of our ancient liturgy, left room for the steady growth of disbelief in any resurrection, of anybody, ever, even of our Lord—

"Far hence He lies,
In some lone Syrian town;
And on His grave with tranquil eyes
The Syrian stars look down"—

till now I believe there is scarcely any subject about which there is more ignorance, superstition, and incredulity than this.

It is not only true that we are working our way out of the false and one-sided ideas that have for so long misguided us; but also we feel justified a deep anger, as of men betrayed,

when we realize how far we have been misled, and how painfully and slowly we have to retrace our steps in order to regain the ancient faith of our race.

One of the most revolting of the Reformation ideas was this of burial. Consider the Directory of Worship of the Westminster Assembly of Divines, 1645:

"When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for publick burial, and there immediately interred, without any ceremony.

"And because the custom of kneeling down, and praying by or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore let all such things be laid aside.

"Howbeit, we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for publick burial, do apply themselves to meditations and conferences suitable to the occasion; and that the minister, as upon other occasions, so at this time, *if he be present*, may put them in remembrance of their duty.

"That this shall not extend to deny any civil respects or deferences at the burial, suitable to the rank and condition of the party deceased, while he was living."

That is the complete treatment of the subject in the document that was intended as a basis for unity and uniformity in religion for both England and Scotland.

IN CONTRAST with that cool casualness, which would be entirely suitable for my goat's burial (for I "applied myself" to "meditations," but no "conferences," on that occasion) there are some thoughts which have made men feel that nothing less than the Mass* could meet the mysterious challenge of death. I mention three.

(1) The dignity of the human corpus. Christians have a reason—here dwelt the Holy Ghost. But almost all people and tribes have had some dim ideas about the mystery that surrounds life, mystery that deepens as they consider what truly seems, so far as sight can tell, the end thereof. The ancient Egyptians embalmed not only kings but cats, for both had lived, would live again. The Aztecs buried utensils of all sorts with their dead, for they would need them in that unknown land. It was a brave faith, in the face of almost indubitable evidence.

But we have been forced to accustom ourselves to the general attitude of indignity toward physical life. Carnalism always ends that way. The prevalent heresies about life while it is yet unborn, non-sacramental marriage, cruelty to children, contempt for the working classes, especially if they become crippled or worn out—these and other ideas and practices are as common as cats. No wonder we read almost daily of the most frightful and atrocious crimes against the person.

It is the soul that gives significance to the body, and it is God who imparts the life of the soul. The body has dignity while it is the residence and instrument of the soul, and even when the soul has departed, the body still merits respect because

*This word Mass is not a beautiful word, and its ancestry is in doubt. But its value consists in its very flavorlessness. All the other words, Sacrament, Sacrifice, Communion, Eucharist, Mystery, have tremendous meanings. Mass, to me, means all the meanings rolled into one small parcel.

of the mysterious intimacy of the soul with it through the years, and because, for Christians, there is the even more mysterious promise of a future fulfilment of the personality, in which completion the body, in some sense, will still have a part to play.

(2) The strange ponderings bound up with "the resurrection of the body" in the Creed, and with the resurrection of our Lord, "in another form," yet the same, recognizable, with the Five Wounds, with the former authority and tenderness, with a different relation to space and matter. One solid point here is that Christ's human soul and human body were really and truly human, not submerged or overborne by the divine. We have a right then to argue from what we can learn or surmise from His death and resurrection. And I believe it is these considerations that have contributed to the formation and maintenance of common Christian thought of the dead.

If a man is no more than a high-class animal, why have any funeral at all? If he is more and different, more should be done for him than our present customs prescribe. The Prayer Book service is certainly a sober and dignified farewell. But it is as certainly a minimum, if man is what the Bible claims he is.

(3) The Communion of Saints. This article of faith can be explained to the mind, but it takes time for it to catch hold in the heart and become a reality. One can sympathize with people to whom it is as yet only a form of words; but as their years pass, they will find it to be as water from a living spring, as bread for a wilderness journey. I am thinking of it now not as the coöperation of the brotherhood in this world, though that is in it; but rather of the family relationship of the living and the dead.

ONE of the reforms to which the American Church Union may devote its energies is this—to urge and emphasize the Mass for the burial, till it becomes our universal custom, as it was for many centuries.†

The Mass is the Church's corporate prayer, the climax of all our worship and devotion. Here, if ever, the dead man in his lifetime drew near to God and God to him. In these holy words his soul did speak and plead and resolve; from it he went forth chastened but in peace.

What more fitting than for the family and the friends to gather round the Altar and join their prayers with the great Offering, on behalf of him who now at last has set out on that mysterious journey whose pathway lies among the stars?

Consider, too, the false ideas this powerful weapon could dispel, ideas that issue in materialism or spiritualism. Consider the comfort and hope ministered to the survivors. Consider the large-minded charity to the man of many sins, who yet dimly and on the whole clung to some faint form of godliness. Consider the funeral Mass as a Eucharist for a notably good man, who in his days pleased God. Consider its emphasis on the soul departed rather than on the coffin present. Consider its effect upon outsiders, upon the immature, upon the tempted, upon the old, for whom soon the same surpassing Prayer of deathless hope will ascend from the Church to God.

The human heart has certain natural wants, and will in one way or another try to satisfy them. It is for the Church to supply the way for that satisfaction in this respect—not by a

†For an actual method, I suggest that each of the clergy announce in the church, several times, with portions of explanation each time, that hereafter on the morning of a funeral, a Mass will be said. Then do it, every time, whether anyone attends or not, whether the family attends or not, whether the family wants it or not. For the next five years it will be up-hill work, but all our work is that. But if all who profess and call themselves Catholic priests in this country were to persist unitedly for those five years, a new attitude toward death, and therefore toward life, would develop. Doubtless there is a dignified Anglican reason against this course of action, if we can just manage to think of it.

return to the mutes and hired weepers and plumed hearses of Victorian days, not to crepe and widow's weeds and black gloom, but by a return to an earlier day and idea.

My idea is that any man's death is a big event for all concerned—for himself, for God, for Church. If it is a big event, let the Church make it a big event. Let us magnify it, not with worldly pomp, but with holy sanctions. If men would sing, let their hearts join in the *Sanctus*. If they despair over life as it must be henceforth, in loss and loneliness, in hopes defeated and dreams that must remain only dreams, then let us exhort, "Lift up your hearts." And what a peace will come with the day when they can answer, and mean it, "We lift them up unto the Lord."

In life, the Church can do something for the soul by means of the Mass, something marvelous, something indeed miraculous. There has from the beginning been here a unanimity of experience so general and so uniform that argument about it is unnecessary.

But—here is my point—I deny flatly that there is any circumstance in dying that removes the soul from the power and grace of the Mass. The whole atmosphere and practice of Protestant theology contradicts that assertion. But if anybody can write down a *reason* that contradicts it, I should like to read it.

Our Burial Service arouses some thoughts, and says some prayers. But it is not enough. We want something *done*, not merely thought or felt. The Mass is an action. It is the action of the whole Body. It is the Catholic Church kneeling before the Sacred Heart, not praying alone, but with hand and voice and "all that is within" representing and reëacting before Him the one prevailing argument, our last word, our only hope—the Broken Body. This Sacrament is not the prayer of a private person, prevailing through personal righteousness. It is the prayer of the whole on behalf of one poor, foolish man who now cannot lift a hand to help himself. The man has a right to his burial Mass, for he is a member of the Body still.

WHO among us would not regard with horror the idea of dying out of communion with the Catholic Church? To go out to God, conscious that His spirit-bearing body in the world had set its face against him, had cast him out, and even at the end would not spare a muttered prayer for him—could any deeper darkness shroud an already shadowed path? To the Church, such a man is an enemy of the Cross of Christ. Yet the Church has never done more than deny such a man his funeral Mass. For infallibility here has never been claimed by anyone—God alone can know. But men have ever considered it dreadful to die excommunicate, knowing that for them no Mass would be offered, that even the Church, so easy to deceive, so ready to forgive, had drawn a line that shut them out. The judgment of God, who knoweth the heart, may differ; but it must shake the soul even of the most hardened, if he thinks at all, to remember the fearful possibility that the Church's adverse sentence may be ratified in heaven.

Yet this absence of the Mass, the sign and seal of the Church's charity to the deceased, its witness to the world and to heaven that he remained in the communion of the Church and continued Christ's faithful soldier and servant to his latest hour, this absence marks the vast majority of our burials. The loss thereby to our people is incalculable. Not to speak of the sundry superstitions to which they become an easy prey, they learn to think of death with horror, when at last the time comes, as it comes for each one, when neither ambition nor authority nor pleasure nor love can longer preoccupy their hurrying hours.

A Visit From Bishop Rowe

By Mrs. Grafton Burke

Hudson Stuck Memorial Hospital, Fort Yukon, Alaska

WORD REACHED US by radiophone that Bishop Rowe was at Nenana, the first place on his list of visits. But here all news of the Bishop ceased, for the radio refused to work and though the operator did everything in his power all he got was static. We had no way of knowing that the Bishop would stay in Nenana a week or that he would visit Fairbanks before he flew to Fort Yukon. Consequently, whenever a plane came we thought the Bishop might be on it. There was an unusual number of trips being made at this time as it was spring, and the trappers were coming and going with their spring outfits. So every time a plane was heard, the dog-teams were hitched, mothers slung babies on their backs, and everyone went to the slough where the plane lands—but no Bishop. At last he arrived, and such rejoicing among the native people! On all sides one could hear, "Bishop, she no older!" "She just same young man." To see him getting out of the plane, greeting everybody right and left, and scrambling up the steep bank, no one would think he was past fourscore years.

After a week of services, meetings, and visits in Fort Yukon, the Bishop again took to wings and flew to Chandalar village, north of the Arctic circle. This was his first visit to this section of the country and the first time that a Communion service had ever been held in the little church that the natives had built and furnished themselves, without any help from outsiders. It is a beautiful spot situated right in the mountains. As the Bishop soared over the village, he saw the people running from their houses to the landing field. He said that he was glad to be able to visit this remote spot. Besides the Communion service, there was a baptism of two babies. One was the little daughter of Johnny Fredson whom people remember as the mission boy who was educated by the Church and was the first full-blooded Alaskan native to receive a college degree. John is now teacher in the government school at Chandalar, and helps the layreader, Enoch, with the services. The other infant was the layreader's little son. He was named Hudson Stuck Grafton Burke—I hope he is not overcome by the weight of those two names. It was with reluctance that the



BISHOP ROWE AND DR. BURKE
The Bishop of Alaska and the husband of the author are shown before flying to Arctic Village.

Bishop left these people. They were so eager to hear him that the entire community of 60 people was at the service. But as the Bishop had planned to visit Beaver, on the Yukon river, before returning to Fort Yukon that night, he had to be on his way.

At Beaver, services were held in the schoolhouse. Mrs. Katherine Sellers, a Churchwoman and the teacher of the government school, had everything arranged for the service. Here 14 were baptized and another sermon preached, and a great deal of handshaking was done. Dr. Burke, who made the trip with the Bishop, treated many patients after the service. Then they climbed into the plane and hopped home to Fort Yukon, a visit of some 280 miles covered in the day.

That evening, as the Bishop was sitting by the fireplace, much to the joy of everyone he began to recall his travels of 40 years ago. The trip he had made that day would have taken him most of

the winter by dog-team, and the hardships of the trail would have been severe.

He told of a trip from Fort Yukon down the river, passing what is now Beaver but was then only a small native camp. He lost his way and being alone wondered whether it would be better to make camp or to push on. Then he spotted a little pinnacle of brown snow and knew that he was on the trail, although there was no discernible trail as it was spring and the snow had settled. He pushed on, looking for these little brown pinnacles. A few days later he met the mail-carrier, on whose trail he was traveling, and said to him, "I never had any use for people who chewed tobacco, but here's \$5.00 to buy yourself some more. Those brown pinnacles saved my life."

Two days later, the Bishop and the doctor made the trip to Arctic village—it was to make this trip that the Bishop really came to the interior at this time. This little village is

above the timber line at the foot of the Arctic range. The hundred people who live here were for years forced to make the eight-day trip to Fort Yukon for Christian marriage, baptism, and burial, and so they asked for a church of their own. After waiting several years for help they themselves undertook the building of the church. They hauled the doors and windows



THE PLANE THAT CARRIED THE BISHOP ON HIS VISITATION



CHIEF CHRISTIAN CALLS ON THE BISHOP

all the way from Fort Yukon, and had to bring in all the logs from the nearest timber some 15 miles away. They built the church as much like the one at Fort Yukon as they could. When Dr. Burke made the trip up there with Johnny Fredson in 1921 to hold the first service, he found on the steeple of the church a white arrow instead of a cross. When he asked why they had the cross over the door and the arrow on the steeple, he was told, "There are no White people in this great land and some day maybe White man come by and think just a house and want to stop in it, so we put the arrow on top so when that man see it he know that this building belong to God because the arrow points to heaven." They called the church Bishop Rowe chapel, after their leader and father in God. Two years after the church was built, Albert Tritt, one of their people, was ordained deacon by the Bishop at Fort Yukon, and has served these people faithfully.

The plane landed on the great lake right in front of the village, and the whole population was down to greet the Bishop. Bishop Rowe had brought with him food enough to give these people a potlatch. This was indeed a happy thought, for there was no meat, and many of the people, though hungry, would not go hunting, for they knew it would be a trip of over a week and would not risk missing their Bishop. The congregation was not so large as it would have been had there been meat, for some of the people could not get in from the woods as their dogs were too underfed to make the trip. It was with reluctance they had to leave these hospitable natives, but the sun was getting low in the sky and there was a flight of almost two hours to reach Fort Yukon.

Palm Sunday was a full day. At 11 o'clock, the Bishop confirmed 31 natives and then gave Communion to this group and to those of the congregation who were leaving town within the week. It was a long service, as the sermon had to be translated into Takudh (the native speech), lasting until 2 o'clock. After a hurried lunch, there were the two church schools—one in native and the other in English—and a native service at 4 o'clock. At 8 o'clock the Bishop preached again at a service for the White people in the mission chapel. Maundy Thursday the Bishop confirmed eight bed-ridden patients at the hospital and administered Communion to the sick. Good Friday he had a long service at the church for the natives. Easter even he baptized three infants in the mission chapel.

For the last two or three weeks the children had been scouring the woods for pussy willow buds which were put in water and kept in a warm room for them to open. On Easter the church looked very attractive with its beautiful white

moose-skin hangings, beaded in bright colors, set off by a background of pussy willows. (Pussy willows are the nearest to flowering things we have at this time, and they have to be forced.) The church was crowded to the doors—in fact, some had to stand outside during the service. All week teams had been coming from the different trapping districts, for this great Communion service was the first many have had for over a year. The Bishop's sermon was most inspiring, and it was touching to watch the native faces as they listened to their Bishop. Most of them had been baptized by him.

Previous to this service, confirmation and Communion for the White people had been held in the mission chapel. At that service, 10 were confirmed, making a total of 48 confirmations in Fort Yukon during the week. Easter day ended with an Easter pageant in the church, given by the children.

On Easter Monday there was a great hustle and bustle in the village. Everybody was getting ready for the Bishop's potlatch. Caribou, which the Bishop had brought down by plane from the upper Chandalar, was being cut up and cooked in wash tubs over open fires. The younger women were busy decorating the chief's house with flags and red, white, and blue crepe paper. When asked why they used the national colors, they replied, "Oh, Bishop—he bigger chief than President." The past winter has been very hard for these people as there has been very little meat or fish. Many of them have gone hungry at times. But for once, everybody had his fill, as the tables groaned not only with boiled meat, but with potatoes, eggs, bread, and White man's pie. I wish a camera could have recorded the proud look of Bishop Rowe as he stood watching his children at their feast.

Practical Counsel on Church Unity

By the Rt. Rev. Benjamin M. Washburn, D.D.

Bishop of Newark

AT THE ADMINISTRATION of the Holy Communion in our churches neither the Prayer Book rubrics nor canonical provisions warrant our inviting clergymen of other Christian bodies to assist.

Ours is a democratic fellowship, and it is the right of each of us to press for a revision of rubrics and canons which seem to him unjust or unfair. We cannot, however, forget that at our ordination to the priesthood we promised to minister the doctrine and Sacraments of the Church as this Church hath received the same. Rubrics and canons, until they are repealed, should be matters of conscience if our own fellowship is to possess reality. I have been speaking of Church unity, but there are occasions when I am troubled lest unity within our own fold be unconsciously imperiled.

We take, I think, unwarranted liberty if, as individualists, we choose for ourselves which of her directions alone we will obey. With entire conformity to the spirit of the service of institution, there is great room for freedom of thought and for variety of expression within our communion.

In this happy diocese there are many men of many temperaments. No one, I trust, desires rigid uniformity in teaching or in worship but rather the recognition of reasonable liberty and a charity of mind. In the midst of our diversity, loyalty to the Book of Common Prayer can preserve our unity.

I am quite aware that some of you will be pleading that higher loyalties exist than these which I have mentioned. Some will appeal to what they term Catholic usage. The invoking of such a term is sometimes only a mask worn by individualism. Others will appeal to another loyalty, that truth in Jesus Christ which sets men free from restrictions made by men. I can but urge both groups to love the brotherhood. Its preservation is worth the sacrifice of what one would oneself prefer.

—From Address to Diocesan Convention.

NEWS OF THE CHURCH

Field Workers View Promotion Problems

Specific Period for United Every Member Canvass is Advocated at Chicago Conference

CHICAGO—A specific period for a united Every Member Canvass throughout the Church, a request to the Presiding Bishop that he call upon bishops of the Church urging a thorough Every Member Canvass in every parish and mission, and a suggestion that seminarians be provided with clinical experience in connection with the canvass—these are highlights of the findings of a conference of 75 bishops, priests, and laymen held at the Allerton hotel here May 31st to June 2d, under direction of the Field Department of the National Council.

"We have been brought to a realization of the fact that more emphasis should be placed upon the prosecution of a thorough Every Member Canvass, that it cannot be successful without intelligent preparation, and that this depends upon giving to the people the right amount of information which must be inspired by the diocesan program so that there can be ready coöperation between bishop, priests, and laymen in the entire effort," declare the findings of the conference.

URGE "CONCERTED EFFORT"

"We feel there should be a definite time suggested for the canvass throughout the country to gain the advantage of concerted effort. We draw attention to the necessity of reestablishing lines of communication direct from national headquarters to every member of the Church in some form of publication.

"We express the hope that, in addition to the valuable instruction in practical parish administration now being given in some of our seminaries, it will be possible for students to have clinical experience by being allowed to participate in thorough Every Member Canvass in nearby parishes.

"We respectfully request the Presiding Bishop to write to the bishops of the Church urging them to see that a thorough Every Member Canvass is held in every parish and mission in accordance with the suggested Field Department program."

NEW FIELDS IN CHINA

One of the greatest population realignments in modern history is now under way in China, as a result of the Sino-Japanese war, and this change is creating new and enlarged fields of labor for the Church, Dr. John W. Wood said at the conference.

Large Christian groups are migrating from eastern to western and southwestern China to escape hostilities, and many of these groups are going into communities and areas which have not previously been touched by Christian missions. Dr. Wood sees in this added responsibilities for the Church in the future.

The Sino-Japanese war should cause the
(Continued on page 714)

Bishop Stewart Suffers Heart Attack at Algoma

SAULT STE. MARIE, MICH.—Bishop Stewart of Chicago was placed in Memorial hospital here on June 7th, after having suffered a heart attack while attending a synod meeting at Algoma. He was unable to address the synod as he had planned.

Arrangements are already begun whereby the Bishop will be relieved of his official duties for several weeks.

CMH Services Sought by Young People of Church

NEW YORK—That case work consultation service of Church Mission of Help is being sought by an increasing number of Church young people was brought out May 31st and June 1st at a two day conference of its secretaries in New York.

Under the leadership of its president, Mrs. Theodore W. Case, the National Council CMH called together the secretaries of its 16 diocesan branches for careful analysis of its whole program of service to young people with serious problems of adjustment.

The problems of youth today and the ways in which CMH can better help them was the general theme of discussion. CMH is the social case work agency of the Episcopal Church, organized on a diocesan and national basis. Mrs. Case led the discussion on Youth Consultation Service in which emphasis was placed upon the necessity of this service being given on a case work basis and by trained and professional workers. She said:

"CMH is constantly interpreting its service to the Church and increasingly is being called on for assistance by clergy and parents. But more important, we must make our service known to our Church young people. I am happy that your reports show this to be the case."

Bishop Beal Goes to N. H.

ANCON, C. Z.—Bishop Beal of the Panama Canal Zone, according to an announcement from his office here, will during July and August be in charge of St. Matthew's church, Sugar Hill, N. H.

Dr. B. D. Tucker Accepts Election as Ohio Coadjutor

RICHMOND, VA.—The Rev. Dr. Beverley D. Tucker announced on June 6th his acceptance of the election as Bishop Coadjutor of the diocese of Ohio, subject to confirmation by the bishops and the standing committees of the dioceses.

Dr. Tucker has presented his resignation of the rectorship of St. Paul's church here, to take effect on or about October 1st.

11 Million Pieces of Literature Prepared

Three Years of Forward Movement Work Reported on; Circulation of Guides Shown to Be Very Great

CHATTANOOGA, TENN.—Eleven million pieces of Forward Movement literature, it was revealed on May 31st, when the second meeting of the new Forward Movement Commission was held here, have been put out in a period of three years. The chief publication of the Commission has, of course, been the *Forward—day by day* booklets. Guides published by the Commission have had a circulation far above that of the average tract, the total for the five guides being now 124,000.

The average tract has a circulation of about 3,000 in the Episcopal Church.

The meeting of the Commission continued for two days. It was chiefly marked by emphasis on lay evangelism and the vigorous share taken in the discussion by the lay members present. Contributions made by the lay members brought a general encouragement and evidenced the real way in which laymen can strengthen the life and witness of the Church through:

- (1) Personal evangelism interpreted according to the Church's teachings;
- (2) the work of the laymen's league, of which 154 chapters are already active;
- (3) the Church clubs which are finding a new vitality by incorporating into their programs the ideas and work of the Forward Movement; and
- (4) the formation of small informal groups or cells where laymen can meet to gain for themselves a surer grasp of Christian truth and experience of God through prayer and putting into effect their new-found power.

SPECIAL COMMITTEE FORMED

The laymen present, by action of the Commission, were constituted a committee on laymen's work in the Church.

These laymen were Messrs. Warren Kearny of New Orleans; Stewart A. Cushman of Chicago; William C. Turpin of Macon, Ga.; Coleman Jennings of Washington; Reynold E. Blight of Los Angeles; Clifford P. Morehouse, Editor of *THE LIVING CHURCH*, Milwaukee; Z. C. Patten of this city, and Dr. Alexander Guerry, the new vice-chancellor of the University of the South.

Bishop Tucker, having just returned from a month's itinerary in the province of the Pacific, presided at all sessions as chairman of the Commission. He emphasized the close relationship which has developed between the Commission and the National Council and its officers.

Further coöperation, in an endeavor to avoid duplication of work, was discussed. It was agreed that the Rev. Dr. Charles W. Sheerin, as vice-president of the Na-

(Continued on page 716)

Americans Asked to Avoid Race Hatred

Conference of Jews and Christians Calls on All Groups to Forego All Propaganda Against Others

NEW YORK (RNS)—Expressing concern over the fact that "legitimate differences of opinion as to political events or policies abroad are creating mutual suspicions among religious groups here," the executive committee of the National Conference of Jews and Christians, at its semi-annual meeting, passed a resolution calling upon "Americans of all races and creeds to abjure attempts to arouse one group of the population against another and to reject all propaganda directed against the reputation of any group."

The resolution, introduced by the Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, deplored "the libelous propaganda being spread by irresponsible elements in this country against Jews," and warned "members of religious groups who are countenancing such propaganda that anti-Semitism is but an opening wedge to the destruction of the rights and liberties of Christians."

The executive committee also authorized Dr. Arthur H. Compton, Protestant co-chairman of the national conference, to proceed with a four-year nationwide survey of the influence of college education on the religious and racial tolerance of American students. Dr. Compton, physicist and Nobel prize winner of the University of Chicago, will seek to enlist the aid of colleges throughout the country. They will be asked to mobilize their departments of social science and religious education to direct the survey.

Through tests given to undergraduates, at various stages of their collegiate careers, it is expected that the study will give a comprehensive picture of the average tolerance of students and of the effectiveness of programs in social education offered by various colleges.

Dr. Everett R. Clinchy, executive director of the national conference, reported that there has been "an increase of racial and religious tensions throughout the world which have had their repercussions in this country. . . ."

"Though the situation is one that has caused us deep concern," he said, "it must be emphasized that the main stream of American thought continues along democratic lines. The past six months have hardened opinion among the American masses against the totalitarian systems of government abroad and have developed a revulsion against their attempts either to annihilate or to make religious groups, Catholic, Protestant, and Jewish, instruments of the totalitarian states."

Crippled Children Give 400 Pennies

ST. LOUIS—Crippled Negro children, members of groups 1 and 2 in the M. Antoinette Howard handicapped crippled children's welfare league, recently gave 400 pennies, through All Saints' church here, for China relief.



AT INDIAN FESTIVAL

Left to right, Captain Moss, George Barnes, and George Crooks.

2,000 Attend Pilgrimage to Indian Mission; Minnesota Bishop Named "Long Hair"

BIRCH COULEE, MINN.—Two thousand persons attended the annual diocese-wide pilgrimage to the Indian mission here on June 1st, when past and present were merged in ceremonies marking the completion of several WPA projects on the Indian reservation.

Happy and friendly Indians, just two generations removed from savagery, and Whites, many of them state and Church dignitaries, met on equal terms in an appropriate setting. On an outdoor platform a golden draped Altar was set in a field of native prairie grass strewn with wild flowers.

The land upon which the mission church stands was given Bishop Whipple, first Bishop of Minnesota by Chief Goodthunder. There were 50 acres. When Bishop Whipple explained that he did not need so much land, the Chief replied: "I'm not giving the land to you. I'm giving it to God, and God, he wants a big place!"

A voice from the far past was that of George Crooks, 81, a survivor of the massacre of 1862, after which Bishop Whipple saved more than 200 Indians from death by hanging. Bishop Whipple appealed in person to President Lincoln for them.

Crooks still hunts with a bow and arrow. Wearing a feathered headdress and native trappings, he spoke in the native language through an interpreter.

Captain Thomas Moss, missionary in charge of the work of the Church at Birch Coulee, is small of stature but a power among the Indians. Because of this he was given the name of Little Eagle.

"It is our custom," George Crooks said, after initiating several other Whites into the tribe, "when we lose someone we love and find someone who replaces him to do a special honor," and he conferred the name Long Hair on Bishop Keeler. This is the Indian name by which Bishop Whipple was known.

Catholic Movement is Increasing in Canada

People and Priests Fight Onward Together Through Years of Crop Failure and Drought

By C. I. SCOTT

TORONTO, CANADA—Having just returned from a tour of the Canadian West in the interests of the Canadian Church Union, I come to the conclusion that the Catholic movement has made, and is making, pronounced strides. Nor is this advancement peculiar to cities. I found the same condition to be true in isolated sections of the land.

It is a source of wonder to find both priests and people fighting onward through long years of drought and crop failures. Particularly in the more Catholic parishes one notices a determination to see it through.

Catholic externals are everywhere in evidence throughout the West, and it is not uncommon to find a daily Mass. Of course this is to be expected in the larger cities, but at least one or two weekly Masses are said in most Western parishes.

As in other parts of Canada, there still exists a certain suspicion, on the part of some of our good people, toward things Catholic. I have been informed that this prejudice is gradually breaking down and shall, we pray God, wholly cease in our time. The use of certain terms sets up greater barriers than the teaching of Catholic fundamentals. Is this not so wherever we go?

I found much interest in youth work. Whereas social activity seemed to be the drawing force in times gone by, it is replaced with a virile desire for knowledge through discussion and study groups. This is healthy development. When one finds groups of 50 or 60 young men and young women seriously striving for a better understanding of their Church, it speaks well for our much condemned youth of today.

One sees the need for celibate clergy in certain sections of the West. Under the direction of the Rev. Fr. Frank Syme an order is engaged in work which would be next to impossible if undertaken by married priests.

Spokane Summer School to Begin July 5th at Lake Coeur d'Alene

SPOKANE, WASH.—Announcement has just been made of plans for the Spokane summer school for Church workers, which will be held July 5th to 15th at McDonald's point, Lake Coeur d'Alene, Idaho. A faculty including the Rev. Vernon C. McMaster, assistant secretary of the Department of Religious Education of the National Council; Miss Eleanor Deuel, general educational secretary of the national Executive Board of the Woman's Auxiliary; and the Very Rev. Dr. Charles E. McAllister will be in charge.

The Life of Christ and The Ethical Implications of the Gospel are two other courses.

Rochester Diocesan Presents Resignation

Bishop Ferris Gives Health and Old Age as Reasons; Adds Suggestion That Diocese Change Its Name

ROCHESTER, N. Y.—When the seventh annual convention of the diocese of Rochester met in Trinity church, Geneva, on June 1st, Bishop Ferris announced that his resignation would be given to the House of Bishops at the November meeting. Bishop Ferris, who has served the diocese since its formation in 1931, is resigning because of his advancing age and physical condition.

In 1920, Bishop Ferris was elected Suffragan of the diocese of Western New York. Four years later he became Bishop Coadjutor to Bishop Brent. In 1929, when Bishop Brent died, Bishop Ferris became diocesan of the old Western New York diocese.

In 1931 the diocese was divided. Bishop Ferris chose Rochester, where he had been living and had been rector of Christ church from 1912 to 1920.

Bishop Ferris was born December 31, 1864. He was graduated from Hobart college, Geneva, and the Berkeley Divinity school, from both of which schools he holds the degree of Doctor of Sacred Theology. In 1921 he was made a Doctor of Humanities by St. Stephen's college.

He was ordained deacon in 1893. In 1894 Bishop Huntington ordained him priest. Bishops Brent, Hall, Whitehead, Israel, and C. T. Olmstead consecrated him Bishop in 1920.

Bishop Ferris married Mary Eversley Stuart in 1893, while he was missionary in charge of Horseheads parish and Big Flats, N. Y.

From 1896 he served as senior curate of St. John's church, Stamford, Conn., and from 1900 to 1912 as associate rector of Calvary church, Pittsburgh, Pa. He was then elected rector of Christ church, Rochester.

Bishop Ferris is well known to the entire Church for his work on the Bible Readings Commission, which preceded the Forward Movement Commission.

SUGGESTS CHANGE OF NAME

After announcing his resignation, Bishop Ferris suggested that the diocese of Rochester change its name, a suggestion which Bishop Reinheimer, Coadjutor, in his address, seconded on the ground that there is a diocese of Rochester in England and that the Roman Catholic Church is incorporated under the title of the diocese of Rochester in this state. This necessitates the awkward title of "Episcopal diocese of Rochester" as the corporate name for the diocese. The matter was referred by the convention to the executive council for consideration and report at the next annual meeting.

The seventh annual convention was notable also as being a celebration of the 100th anniversary of the original diocese of Western New York which began its sessions and existence in Trinity church, Geneva, in



BISHOP FERRIS

1838. At the evening service, when the annual meeting of the Woman's Auxiliary combined with the diocesan convention, a pageant was presented in four scenes, depicting the work of the Rev. Davenport Phelps in the wilderness and the founding of the parishes in and around Geneva and Canandaigua and showing his ordination and commissioning by Bishop Benjamin Moore.

This was followed by a picture of Bishop Hobart and the beginnings of Hobart college. Then came a scene of the division of the diocese under Bishop Onderdonk with his commission to the new bishop of the first diocese, William H. De Lancey, who was finally depicted as giving his address to his opening convention.

The Rev. Samuel H. Edsall, rector of Trinity church, prepared the pageant and read the text of each scene as the pageant unfolded.

DENOUNCE GAMBLING

The convention adopted vigorous resolutions against gambling and especially games of chance in support of Church organizations, and recorded itself as furthering the campaign against syphilis and as being in accord with the declarations of the General Convention of 1937 on Christian principles.

Delegates elected to the provincial synod are: the Rev. Messrs. W. C. Compton, Jerome Kates, John S. Williamson, S. H. Edsall, C. W. Walker, and A. S. Attridge; alternates—the Rev. Messrs. F. R. Fisher, J. G. Spencer, F. C. Lee, J. W. D. Cooper, C. D. Scott, and D. L. Leach. Lay delegates—Foster P. Boswell, H. T. Brown, S. King Brown, H. R. Hollands, J. L. Humphrey, and T. T. Odell; alternates—W. L. Dunnett, J. W. McConnell, G. S. Tinklepaugh, W. H. Wall, R. E. Westbury, and G. D. Whedon. Other diocesan officers were generally reelected.

Religious Education Discussed

RALEIGH, N. C.—Religious education was the main subject of study by the 150 Colored Church workers who met here, May 30th to June 3d, for the St. Augustine's conference for Church workers.

Shanghai Suffragan to Resign in Autumn

Plans to Notify Presiding Bishop in September; Fukien's Bishop Hind Will Also Resign Soon

PALO ALTO, CALIF.—Bishop Nichols, Suffragan of Shanghai, expects to submit his resignation to the November meeting of the House of Bishops, he announced June 6th. About September 1st he plans to send Bishop Tucker formal notice of this.

Bishop Nichols made this announcement in confirmation of news reports released after the meeting of the House of Bishops of the Chung Hua Sheng Kung Hui held in Shanghai in April.

SHANGHAI—The nomination of successors to Bishop Holden of Western Szechwan and Bishop Hind of Fukien was the chief business of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China) House of Bishops when it met here April 29th to May 1st. Names of the nominees, however, have not been revealed.

Bishop Holden has already resigned, because of ill health. Bishop Hind plans to resign soon. It was also reported that Bishop Nichols, Suffragan of Shanghai, plans to submit his resignation to the American House of Bishops this fall.

Because of the disruption of ordinary means of communication and the state of emergency existing in many localities, it was difficult for many of the bishops to attend the meeting, and impossible for others.

The following were present: Bishop Norris of North China, Bishop Hall of Hongkong, Bishop Hind of Fukien, Bishop Curtis of Chekiang, and Bishop Roberts of Shanghai. Bishop Norris acted as chairman of the meeting.

Also present at the meeting were three retired bishops, Bishop Sing of Chekiang, Bishop Graves of Shanghai, and Bishop Roots of Hankow.

Meeting of Church Union Held on 75th Anniversary of Parish

BRIDGEPORT, CONN.—A regional conference of the American Church Union, the aims of which are to foster the principle that the Anglican Church "is not a sect founded at the Reformation," but a part of the Catholic Church, met on June 1st in Trinity church here. The principal address was delivered by the Rev. Frank Leeming, rector of St. Peter's church, Peekskill, N. Y. His topic was Catholic Education.

The conference was arranged in connection with the 75th anniversary of the founding of Trinity parish. The Rev. Joseph A. Racioppi, rector, was chairman of the committee on arrangements. He was assisted by the Rev. Frederick L. Barry and several other clergymen.

The morning session of the conference was opened with a solemn High Mass.

Convention of Erie Honors Archdeacon

Dr. Harrison W. Foreman Receives Auto from Laymen's League on Removing from Diocese

BRADFORD, PA.—When the 28th annual convention of the diocese of Erie met in the Church of the Ascension here on May 24th and 25th, honorable recognition of the services of Archdeacon Foreman and expression of an intention to go forward were the two chief matters of interest. The Rev. Henry S. Sizer, Jr., is rector of the Church of the Ascension.

High praise was given the Ven. Dr. Harrison W. Foreman at the annual dinner, because of his eight years of efficient service. The laymen's league presented him with an automobile. Dr. Foreman is returning to his old diocese, where he has accepted a call to the rectorship of Grace church, Carthage.

The theme of many of the speeches was Building the Walls of the City of God, this subject being divided into The Work of the Laymen's League, The Spiritual Foundations, Training the Workers, and Bringing the Message Home.

Continuing this line of thought, Bishop Ward, in his convention address, asked, "How can I be a better workman?" After reviewing world and domestic conditions, he called upon all to meet the challenge of opportunity. Trends toward reunion among Christians, and the Forward Movement, were pictured as open doors to opportunity for greater service.

As a result of a careful study made by the Rev. F. B. Atkinson, chairman of the department of missions, approval of readjustment upward of the salaries and travel expense allowances of the diocesan missionaries was given. The work done by the special committee of the department of Christian social service, with the Rev. E. Pinkney Wroth as chairman, on a retirement plan for lay employes was commended.

In looking toward the employment of a full time diocesan executive secretary for work among young people and for religious education, some ways and means were devised. And a resolution was passed asking the National Council to engage, if possible, a full time executive secretary for rural work.

Diocesan officers were generally reelected, as was the standing committee. Deputies and alternates to the provincial synod were elected as follows: clerical—the Rev. Messrs. Philip C. Pearson, Henry S. Sizer, Jr., E. Pinkney Wroth, and W. Robert Webb; lay—Cyrus F. Mackey, Col. E. V. D. Selden, W. D. Gallup, and Frank Mallett; clerical alternates—the Rev. Messrs. Malcolm de P. Maynard, Aaron C. Bennett, and the Very Rev. William E. Van Dyke; and lay alternates—R. D. Gillett, Harvey Phillips, Howard P. Meehan, and Hamlin D. Redfield.

Plan Kentucky Boys' Camp

LOUISVILLE, KY.—The annual Kentucky diocesan boys' session of Camp Woodcock is planned for June 16th to 25th at the boy scout camp near here.



CHAPEL OF REMEMBRANCE

This chapel in the crypt of St. Paul's church, Des Moines, Ia., is a memorial to a former parish secretary, Miss Phoebe M. Dorr, who left funds for the erection of an Altar in such a chapel. It was designed by Proudfoot, Rawson, Brooks, and Borg, architects, and the hangings are the work of J. M. Hall, Inc. The chapel is used for church school services of the primary department and for weekday services. The Rev. E. V. Kennan is rector.

Increasing Diocesan Interest in Music Shown by 49 Parish Choirs in 7th Albany Festival

ALBANY, N. Y.—Forty-nine parish choirs made up the lengthy procession that filed into the Cathedral of All Saints here May 28th to take part in the seventh annual Albany diocesan choir festival. Preceded by eight district festivals and with a chorus trained by nine deputy conductors, the festival was a powerful indication of the increasing diocesan interest in Church music.

The festival was fostered by the choir-masters' association, which was founded by J. William Jones, organist and choir-master at the cathedral. Ancient hymns of the Church were sung at Evensong, as well as three special anthems composed for the occasion.

These special anthems were "Benedictus es," by Dr. Everett Titcomb, organist at the Church of St. John the Evangelist, Boston; "Before the ending of the day," by Dr. Healey William, organist at St. Mary Magdalene church, Toronto; and "Thy kingdom come," by Gardner C. Evans, organist at the Church of Our Saviour, Brookline, Mass.

Bishop Oldham made a brief address, and there were organ numbers by visiting organists as well as an organ recital on the eve of the festival day. The latter was played by George Faxon, organist at St. Stephen's church, Cohasset, Mass.

Class Denies Itself Treats

DEL RIO, TEX.—Miss Mabell I. Cooper, reporting on the sacrificial offering of her church school class, states that since September the 10 members have collected and distributed \$11.10, in addition to the regular Sunday collections. This amount has been saved by the children through denying themselves such treats as candy, ice cream, or movies.

Forward Movement is Stressed in Brazil

Council Hears Report on Efficacy of Forward Movement Page in Church Paper

PORTO ALEGRE, BRAZIL.—The need of the Forward Movement was the chief consideration of the 40th council of the Brazilian Church, when it met April 27th in Trinity church here. The Bishop stressed the need in his report; and later it was brought up in the report of the committee on the state of the Church and in the discussions.

A full day of the council was given to the discussions, which showed that the full page devoted to the Forward Movement twice a month in the diocesan paper under the editorship of the Rev. Egmont M. Krischke, and the publishing of the Forward booklets, have produced a profound effect.

The council was preceded by the first convention of the Brotherhood of St. Andrew. Nineteen chapters have been organized, and the members are actively engaged in promoting the work of the Forward Movement. A constitution was adopted, subject to approval of the council, which was subsequently given.

The Rev. George U. Krischke, for 18 years rector of Trinity church here, was appointed archdeacon of Porto Alegre. Under him Trinity attained its self-supporting ability. He is well known as a writer and organizer.

Three other archdeacons were appointed by the Bishop for special work in developing missionary activities in their several territories and carrying out the Forward Movement program.

The three are the Rev. José Severo Da Silva, whose 30-year ministry has been spent in Pelotas; the Rev. Nemesio de Almeida, under whom were built the churches of the Redemption at São Gabriel and Trinity at Rio de Janeiro; and the Rev. John Yasoji Ito, who started his work 15 years ago with only one Christian at the Japanese mission.

The council closed on Sunday night with a service attracting 600 persons, 200 of whom had to stand. In the expressive closing act, all the delegates formed a circle in the chancel and with the congregation sang, "Blest be the tie that binds."

Gearhart Summer School Faculty Will Include Bishop of Colorado

PORTLAND, ORE.—Plans for the 22d annual session of the Gearhart summer school, which include a discussion of preaching by Bishop Johnson of Colorado, have now been completed. The session will be held August 22d to September 2d in Gearhart.

Besides Bishop Johnson, the faculty will include Dean Ramsey of St. Stephen's cathedral here and the Rev. E. S. Bartlam of Medford. Dean Ramsey will present an historical course, and Mr. Bartlam is to conduct a young people's group study.

Graduates of Divinity School Change Rules

Philadelphia Alumni Officers to Be Elected for Two Years; Degrees Conferred on Seven Students

PHILADELPHIA—The associate alumni of the Philadelphia Divinity school, at their annual meeting on June 2d, adopted a resolution of great importance in accepting for consideration a proposal of the Rev. John S. Stephenson that the officers of the association be elected to serve for a term of two years and be ineligible for reelection until a period of one year shall have elapsed since they last held office. The proposal must be considered again at the 1939 meeting for final ratification.

The Rev. William McClelland of St. Stephen's, East New Market, Md., was elected president; the Rev. Charles Long of Zion church, Philadelphia, vice-president; the Rev. John R. Huggins of the Church Farm school, Glen Loch, secretary; and the Rev. William Sharpe of St. Paul's, Aramingo, Philadelphia, treasurer.

The Rev. Stanley Wilcox, rector, St. Paul's, Chester, offered a resolution of congratulations and hearty approval of the work and program of the school under the leadership of Dean Evans. The resolution was promptly adopted. The essayist was the Rev. John M. Groton who read a paper entitled *Grace in Personal Experience*.

SEVEN DEGREES CONFERRED

The alumni meeting preceded a convocation service of the Divinity school, attended by the members of the joint boards, the faculty, the alumni, the students, and many friends, at which seven degrees were conferred by the graduate department of the school. Bishop Taitt represented the joint boards in conferring the degrees. The sermon was preached by the Rev. Dr. Oliver

Bishop Reifsnider Named Panay Fund Administrator

TOKYO—Bishop Reifsnider of North Kwanto is to be an administrator, according to a recent news report, of the Japan-America trust fund raised among the Japanese to show their sympathy for the victims of the USS *Panay* sinking. Other administrators are Joseph Clark Grew, American ambassador, and Prince Tokugawa. The fund total is now 37,000 yen.

The fund is to be closely modeled after the Pilgrim's trust in England, and is expected to be greatly increased by private contributions from Japanese citizens. It will be used entirely for purposes testifying to good will between Japan and the United States. Part of the income will be spent in keeping up graves of American sailors in Japan, part in repairing sites associated in one way or another with U. S. citizens notable in Japanese eyes, such as Commodore Perry.

J. Hart, rector, St. John's church, Washington.

READS CITATION

In presenting the Rev. John M. Groton for the degree of Doctor of Sacred Theology, *honoris causa*, the Very Rev. Allen Evans, dean of the school read a citation which included the following:

"His lucid and spiritual exposition of the Holy Scriptures has inspired and edified his pupils and the many groups of clergy and laymen he has addressed. As a devoted and skilful minister of the Word, and a priest whose influence for good is beyond measure, he richly merits the distinction the joint boards have resolved to bestow upon him on the unanimous recommendation of the faculty."

The following was included in the citation read when the Rev. William H. Dunphy was presented for the degree of Doctor of Sacred Theology, also:

"As literary editor of *THE LIVING CHURCH*—a position he was compelled to relinquish because of the pressure of other duties—he raised his department to a level of excellence that has never been surpassed."

CONFER DEGREE ON DR. CHEN

The degree of Doctor of Divinity, *honoris causa, in absentia*, was conferred upon the Very Rev. Dr. Robin Tsung-Su Chen, dean of the Cathedral of the Holy Saviour at Anking, China. The citation read was:

"... A Chinese of gentle birth and distinguished lineage, the son of a government official, he was converted to the Christian religion in his youth. He was graduated from Boone university and divinity school at Wuchang, and ordered deacon and ordained priest by Bishop Huntington, of the diocese of Anking. He has spent three years in study in the United States and has received the degree of Master of Arts from the University of Pennsylvania, and the degree of Bachelor of Sacred Theology, and Master of Theology from the divinity school. For his Master's degree he wrote, in collaboration with the Rev. John K. Shryock, a dissertation entitled *Chinese Relationship Terms*. He has exercised his ministry at Wuhu, Nanking, and elsewhere, and is now dean of the Cathedral of the Holy Saviour in Anking.

"Dean Chen's scholastic record gives clear evidence of his astounding mastery of Occidental learning and his rare ability to express himself in an acquired tongue. No less worthy of mention is his eloquence. He is so gifted a preacher that the common people throng to hear his sermons, and thousands listen to him as he interprets the mind of Christ to the afflicted multitudes of China. Nor does he fail to reinforce his message with a personal example of the highest degree of heroic fortitude. . . ."

The Rev. Scott Francis Brenner, pastor of St. Paul's Memorial Reformed church at Reading, received the degree of Doctor of Theology.

The Bachelor of Theology degree was conferred upon the Rev. Messrs. Frederick B. Halsey, rector, All Hallows', Wyncote; Nelson W. Rightmyer, rector, St. Peter's, Lewes, Del.; and John S. Stephenson, curate, St. Martin in-the-Fields, Philadelphia.

Bishop Taitt of Pennsylvania, was elected president of the joint boards of the Philadelphia Divinity school at a meeting held on Friday, May 27th. He succeeds the Rt. Rev. Philip Cook, deceased.

June Choice of the Religious Book Club

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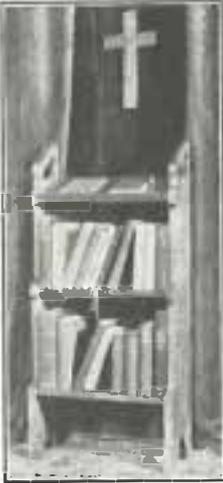
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Field Workers View Promotional Problems

Continued from page 709

Church to increase rather than decrease her efforts in both China and Japan, said Dr. Wood.

Bishop Gray of Northern Indiana, president of the provincial synod, believes large cities and the Church in large cities should interest themselves more intensely in the cultural and religious training of youth in small towns and other rural communities. For, he said, the rural communities are providing largely the young men and women who move to the cities. Seldom do the boys and girls who have had Church training in the smaller communities get into trouble when they go to the cities.

TELLS OF UTRECHT

Bishop Stewart of Chicago welcomed the conference group to the city. He told of the recent Utrecht conference and of the favorable outlook of the work for Church unity growing out of it.

William L. Richards of the Field Department of the National Council was in charge of the conference.

Will Speak at Old Barn Conference

CINCINNATI—Bishop Goodwin, Coadjutor of Virginia, will be a speaker at the Southern Ohio old barn conference of clergy and laity, to be held September 21st to 25th. Rural work will be the chief discussion at the conference.

Milwaukee Bishop Honors Acolyte After 32 Years

MILWAUKEE—When the annual acolytes' festival Evensong was held in All Saints' cathedral here on May 31st, the 32 years of devoted service given by Edgar Dodge at the cathedral Altar were signally recognized by Bishop Ivins. The latter spoke with regret of Mr. Dodge's departure for New York and gave him his especial blessing.



MR. DODGE

Mr. Dodge, credit manager of the Morehouse-Gorham company, is leaving July 1st to work in the New York office of the company. Four hundred persons were present at the festival. The Rev. Eli H. Creviston was the officiant, assisted by the Rev. Harold Haug and the Rev. Erland L. Groton as deacon and subdeacon. The Rev. Marshall M. Day acted as chaplain.

A number of the clergy and of the acolytes' guild from Fond du Lac were also present.

The Rev. Alexander Simpson of St. Luke's church, Racine, preached on the duties and privileges of an acolyte's service, his text being, "And near him was Amaziah, the son of Zichri, who willingly offered himself unto the Lord." The sermon was heard with close attention.

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JOHN BREWSTER HUBBS, PRIEST

GENEVA, N. Y.—Dr. John Brewster Hubbs, formerly chaplain of Hobart and William Smith colleges here, and at one time rector of St. Peter's church, died May 28th at the age of 71. Dr. Hubbs, who retired in 1929, was born in Jonesville.

In 1877 he received his Bachelor of Arts degree from Union college; and in 1897 he received a Doctor of Divinity degree from Franklin university, a Doctor of Civil Law degree from the Chicago Law School. He also received a degree of Bachelor of Divinity from General Theological seminary.

In 1880 John Brewster Hubbs was ordained a deacon. The next year Bishop Doane ordained him priest. His first rectorate was St. James' church, Oneonta, where he remained one year, going from there to St. Augustine's church, Iliou. Later he was assistant in St. Paul's church, Albany; rector of St. John's church, Johnstown; and rector of Grace church in Grand Rapids, Michigan.

In 1897 he came to St. Peter's church here as rector, remaining until 1913, when he left to go to Hobart college as chaplain. He was also professor of history at the college. In 1895 and 1910 he was deputy to the General Convention.

Dr. Hubbs was a member of Phi Beta Kappa, Alpha Delta Phi, the Rotary club, the Elks, and the Masonic order. At one time he was lecturer on ethics at the De Lancy Divinity school in Buffalo.

RUDOLPH NAGEL, PRIEST

TARPON SPRINGS, FLA.—The Rev. Rudolph Nagel, retired priest of the diocese of South Florida, died here on May 16th, after a brief illness. His last charge was All Saints' church here, from which he resigned in 1929.

Formerly Mr. Nagel was rector of St. Mark's church, Chester, and Trinity church, Murphysboro, Ill.; and St. Luke's church, Mulberry, Fla.

MISS GRACE G. WOTKYNs

PASADENA, CALIF.—Miss Grace Grosvenor Wotkyns, one of the founders of the Woman's Auxiliary in Southern California, died in Pasadena recently after an illness of several years.

Funeral services were held in the chapel of All Saints' church, of which she was one of the original members and where she had worshiped for over 50 years, with Dr. John F. Scott, the rector, officiating.

Miss Wotkyns was born in Troy, N. Y., in 1854, and was a member of St. Paul's parish, receiving her early education at St. Paul's parish school and later graduating in the second class from St. Agnes' school, Albany, N. Y. At the death of her parents she moved to Chicago with her

brothers, coming to Pasadena with them in 1886.

When the diocese of Los Angeles was organized in 1895 Miss Wotkyns took an active part and for many years was a member of the diocesan board of the Woman's Auxiliary.

She is survived by her brother and sister-in-law, Mr. and Mrs. Walter L. Wotkyns of Pasadena, with whom she made her home in recent years.

Bishop Jett, in the Midst of Building Plans, Suffers Aerial Woodpecker Attack

SOUTH ROANOKE, VA.—Wings over Roanoke might be the title of a book by Bishop Jett, had he time to write now that he is building a new home in the Clermont section of the city.

He and Mrs. Jett will retire there before the Rev. Dr. Henry D. Phillips is consecrated and comes to succeed him in the episcopal residence, provided the Bishop and the builders can put the house up faster than the Bishop's peculiar birds take it down.

The house is, or was, nearing completion, and the offenders are a pair of woodpeckers who have taken a fancy to a section of California redwood in one side of the house. They've ruined one plank so that it had to be taken out and replaced. The new plank was covered temporarily with another.

Now the birds have gone after the covering plank. Also, they've begun an attack from the other side of the house.

To date they have done \$10 worth of damage, and they are still busy. Workmen have come to work with rifles and pistols. The woodpeckers just laugh.

Bishop Jett, meanwhile, is wondering how much wood would a woodpecker. . .

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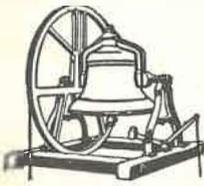
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Continued from page 709

tional Council, in charge of promotion and publicity, would utilize existing agencies of the National Council to publicize certain aspects of the work of the Forward Movement.

Dr. Sheerin has been in close contact with the whole program of the Commission since its inception at Atlantic City. He is an associate member.

TWENTY-FOUR AT MEETING

The Commission, with 24 members and associate members present, dissolved into committee meetings on the first day. These committees, appointed last December, and working through correspondence on their programs, definitely formulated them at this time and presented them to the Commission during the remainder of the session.

It was decided that the past advances in the publication of literature and in missionary education will be continued.

The slight increase in the price of the literature has enabled the Forward Movement to carry on its work without a deficit. The budget does not cover such special publications as *Forward—day by day* in Braille and the promise of \$720 for 1938 to make possible the continuance of *Forward—day by day* in Japanese.

The Commission publicly recorded its gratitude to the friends whose contributions have made possible the work for the blind and the Japanese edition.

Improvement in financial condition is due also to the coöperation of the clergy in paying for the literature when ordered and in responding to the appeal for payment of past due accounts.

MISSIONARY MOTIVE CONFERENCES

Conferences on the missionary motive, so successfully held in the spring of 1937, are to be continued in order to emphasize the responsibility of each member of the Church to spread the news of a living Saviour.

The Commission authorized the preparation of a pamphlet of four lessons on the missionary obligations of discipleship, as a supplement to manuals of confirmation instruction.

A new committee, with the Rev. Dr. Karl M. Block, rector of the parish of St. Michael and St. George in St. Louis, as chairman, was appointed to have charge of the preparation of aids to the clergy. Dr. Block is Bishop Coadjutor-elect of the diocese of California.

The committee on conferences and retreats was divided into two committees: one on retreats, with Bishop Sturtevant as chairman; and one on conferences, with the Rev. Malcolm E. Peabody, rector of St. Paul's church, Chestnut Hill, Philadelphia, as chairman. Mr. Peabody is Bishop Coadjutor-elect of the diocese of Central New York.

RETREATS AND QUIET DAYS

The committee on retreats is working in close coöperation with the National Retreat association. It will promote the holding of clergy and lay retreats and quiet

days. Bishop Sturtevant emphasized the fact that a retreat is different from a conference.

"In a conference," he said, "we speak about God and to God; in retreats we let God speak to us."

Practical ways of reaching the dioceses and parishes of the Church with the program of the Forward Movement engaged much time and thought. A special committee was appointed to draw up immediately a plan of evangelism and education to be put into effect during this fall and winter.

A closer tie up with the provinces and with the diocesan committees on the Forward Movement and evangelism is also planned.

PERSONS IN ATTENDANCE

The following were present at the meeting of the Commission:

Bishop Tucker, chairman; Bishop Hobson, chairman of the executive committee; Bishop Sturtevant, chairman of the committee on retreats; Bishop Quin, chairman of the committee on youth; Bishop Sterrett, chairman of the committee on evangelism; the Rev. A. R. McKinstry, secretary; the Rev. Alexander Zabriskie, chairman of the committee on seminaries; the Rev. Dr. Arthur L. Kinsolving, chairman of the committee on colleges; the Rev. Dr. Karl M. Block, chairman of the committee on aids to the clergy; the Rev. Dr. Edmund P. Dandridge, chairman of the committee on literature; the Rev. Smythe Lindsay; Bishop Maxon; the Rev. Dr. Charles W. Sheerin, chairman of the committee on courses; the Rev. Arthur M. Sherman, chairman of the committee on missionary education; the Rev. Dr. Gilbert P. Symons, chairman of the committee on faith, work, and unity; and the Rev. Dr. James P. DeWolf.

Others present were Clifford P. Morehouse, Editor of THE LIVING CHURCH; Z. C. Patten, Coleman Jennings, Reynold E. Blight, Stewart A. Cushman, Dr. Alexander Guerry, Warren Kearny, and William C. Turpin.

ASSOCIATES APPOINTED

The Commission appointed the following associates:

The Rev. Frederick B. Atkinson, the Rev. Stephen F. Bayne, the Rev. Dr. Karl Morgan Block, the Rev. Charles C. Carpenter, Bishop-elect of Alabama; the Rev. John Crocker, Bishop Cross of Spokane, the Rev. Dr. Edmund P. Dandridge, Bishop Coadjutor-elect of Tennessee; Bishop Demby, the Rev. Dr. Angus Dun, the Rev. Dr. Frederic S. Fleming, Bishop Gardner of New Jersey, the Rev. Conrad Gesner, the Rev. Willis P. Gerhart, Dr. Alexander Guerry, the Rev. Whitney Hale, the Rev. Dr. Oliver J. Hart, the Rev. John S. Higgins, the Rev. John E. Hines, the Very Rev. Victor Hoag, the Rev. William M. V. Hoffman, chairman of the committee on guides; Bishop Ingley of Colorado, the Rev. Dr. Fleming James, the Rev. Irwin C. Johnson, Warren Kearny, the Rev. Dr. R. O. Kevin, the Rev. Smythe H. Lindsay, Bishop Ludlow of New Jersey, Bishop Maxon of Tennessee, the Rev. Dr. David A. McGregor, Spencer Miller, Jr., the Rev. Austin Pardue, and the Rev. Malcolm E. Peabody, chairman of the committee on conferences.

Other associates appointed by the Commission are:

Bishop Penick of North Carolina, the Very Rev. R. F. Philbrook, the Very Rev. Dr. Noble C. Powell, the Very Rev. Frank A. Rhea, the Very Rev. Dr. Paul Roberts, the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council; the Rev. Arthur M. Sherman, staff officer; Kenneth C. M. Sills, Bishop Stevens of Los Angeles, the Rev. Anson P. Stokes, Jr., Bishop Stryder of West Virginia, the Rev. Dr. J. Wilson Sutton, the Rev. Dr. Gilbert P. Symons, staff officer; W. C. Turpin, Francis C. M. Wei, the Rev. Samuel E. West, the Rev. J. McNeil Wheatley, the Rev. Alan Whittemore, OHC, the Rev. Theodore S. Will, the Rev. D. J. Williams, the Rev. John Page Williams, Bishop Wing of South Florida, Clinton R. Woodruff, and the Rev. Thomas Wright, Jr.

CALENDAR OF COMING EVENTS
JUNE

- 18-July 25. Camp Reese conference, St. Simon's Island, Ga.
- 19. Missouri summer conference, Columbia.
- 19-23. Clergy summer school, Cape May, N. J.
- 19-24. Summer conferences of Northern Indiana, Howe; Olympia summer conference, Tacoma, Wash.
- 19-25. Western Michigan summer conference, Montague.
- 19-30. Minnesota summer conference, Northfield.
- 20-23. Vermont conference on Church music, Rock Point.
- 26-July 1. Bethlehem Conference for young people, Mt. Pocono, Pa.; Erie-Pittsburgh summer conference, Kiski, Pa.
- 26-July 2. Los Angeles summer conference, North Hollywood; Maine summer conference,

- Brunswick. National Episcopal social work conference, Seattle, Wash. New York summer conferences, Ivoryton, Conn.
- 27-July 1. Cathedral summer school, Albany, N. Y.
- 27-July 6. Church conference of province of New England, Concord, N. H.
- 27-July 8. Conference for Church work, Wellesley, Mass.; DeKoven summer conference, Racine, Wis. National conference on rural Church work, Madison, Wis.

CHURCH CALENDAR
JUNE

- 19. First Sunday after Trinity.
- 24. Nativity of St. John the Baptist. (Friday.)
- 26. Second Sunday after Trinity.
- 29. St. Peter. (Wednesday.)
- 30. (Thursday.)

JULY

- 2-4. Alabama regional conference of parents, Blue Ridge, N. C.
- 3-10. Young people's conference, Albany, N. Y.
- 5-15. Advanced conference of province of Washington, Sweet Briar, Va. Spokane summer school, Lake Coeur d'Alene, Idaho.

- 1. (Friday.)
- 3. Third Sunday after Trinity.
- 4. Independence Day. (Monday.)
- 10. Fourth Sunday after Trinity.
- 17. Fifth Sunday after Trinity.
- 24. Sixth Sunday after Trinity.
- 25. St. James. (Monday.)
- 31. Seventh Sunday after Trinity.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BECKWITH, Rev. JAMES D., formerly in charge of Christ Church, Waverly, Va. (S.V.); is rector of St. Matthew's Church, Hillsboro, N. C.

BELL, Rev. H. RUSHTON, has completed the year's course at the Graduate School of Applied Religion, Cincinnati, Ohio, and will undertake work with the New York City Mission Society: until September 1st, as chaplain of Wiltwyck, with address at Esopus, N. Y.; then resident chaplain at City Hospital, Welfare Island, New York City.

BRYANT, Rev. WILLIAM C., formerly curate at the Church of the Advent, Louisville, Ky.; is rector of Christ Church, Streeter, Ill. (C.).

CAUTION, Rev. GUSTAVE H., formerly rector of St. Stephen's Church, Savannah, Ga.; to be rector of the Church of the Holy Redeemer, Oklahoma City, Okla., effective July 1st.

COLE, Rev. CLARENCE A., formerly assistant at Grace Church, Charleston, S. C.; is rector of St. Stephen's Church, Oxford, N. C. Address at The Rectory.

CRANE, Rev. JOHN P., formerly assistant at

Trinity Church, Santa Barbara, Calif. (L.A.); is rector of Trinity Parish, Oakland, Calif. Address, 525 29th St.

FOREMAN, Rev. Dr. HARRISON W., formerly archdeacon of the diocese of Erie; is in charge of Grace Church, Carthage, and missionary at Trinity Church, Great Bend, N. Y. (C.N.Y.). Address, Grace Church, Rectory, Carthage.

FRAZER, Rev. GUY H., locum tenens at Christ Church, Bedford Ave., Brooklyn, N. Y. (L.I.); has been appointed chaplain of the City Prison, Raymond and Willoughby Sts., Brooklyn, N. Y.

GEHRI, Rev. WILLIAM G., formerly rector of Trinity Church, Morgantown, W. Va.; to be rector of Grace Church, Memphis, Tenn., effective August 1st.

HIGGINS, Rev. JOHN S., formerly rector of the Church of the Advent, Chicago, Ill. (C.); to be rector of Gethsemane Church, Minneapolis, Minn., effective August 1st.

JONES, Rev. DAVID ACKLEY, formerly in charge of St. Alban's Church, McCook, Nebr. (W.Neb.); to be rector of St. Mark's Church, W. 4th and Denver Sts., Waterloo, Iowa, effective July 1st.

LICHLITER, Rev. JAMES M., formerly canon of Christ Church Cathedral, St. Louis, Mo.; is rector of Calvary Church, Columbia, Mo.

STRETCH, Rev. ROBERT N., formerly in charge of St. Ann's Church, Chicago, Ill. (C.); is curate

at St. Luke's Pro-Cathedral, Evanston, Ill. (C.). Address, 1005 Forest Ave.

NEW ADDRESSES

BARBER, Rev. H. HOBART, formerly 128 Tradd St.; 64-A Lenwood Blvd., Charleston, S. C.

HODGKIN, Rev. W. R. H., residence address formerly 2803 Hillegass Ave.; 2731 Regent St., Berkeley, Calif.

HUNTER, Rev. J. WILSON, formerly 16 Pentland Pl., Fort Thomas, Ky.; 2016 Baringer Ave., Louisville, Ky.

PETTER, Rev. W. J. H., formerly 2003 Walnut St.; 2502 Marshall St., Greenville, Tex.

TURRILL, Rev. WILLIAM B., formerly 2923 N. 20th St.; 1320 N. Yakima Ave., Tacoma, Wash.

WILKINSON, Rev. Dr. RICHARD, formerly 513 Telfair St., Augusta, Ga.; Warsaw Terrace Apts., 1313 S. 31st St., Birmingham, Ala.

SUMMER ACTIVITIES

BENTLEY, Rev. WALTER E., general missioner. who for the past year has been in charge of Selsey parish, followed by that of South Bersted, Bognor Regis, in the diocese of Chichester, Sussex, England; will be in charge of the Church of the



C L A S S I F I E D



ANNOUNCEMENTS

Died

APPLEYARD, EDWIN STANLEY, priest. Born July 29, 1910. Entered into Life Eternal June 8, 1936.

"May he rest in peace."

MALLETT, MARY EMILY LONG, wife of the Rev. Frank J. Mallett, at her home at White Plains, N. Y., May 14, 1938.

"May she rest in peace."

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SAFFORD, Rev. D. WADE, will be in charge of St. Thomas' Church, Hanford, N. H., from July 10th to July 31st.

SUMMER ADDRESS

NUTTER, Rev. Dr. E. J. M., dean at Nashotah House, Nashotah, Wis.; during June and July should be addressed at Abbey Mead, Tavistock, Devon, England.

RESTORATION

CLEMENT, HENRY HARMON, Presbyter, by the Bishop of Colorado, May 13, 1938.

DEPOSITION

CUTHBERTSON, W. STUART, Deacon, by the Bishop of Colorado, May 13, 1938. Deposed at his own request.

ORDINATIONS

PRIESTS

CALIFORNIA—The Rev. RUSSELL BURTON STAINES was advanced to the priesthood by Bishop Parsons of California in St. Matthew's Church, San Mateo, May 22d. The ordinand was presented by the Rev. Lindley H. Miller and is curate of St. Matthew's Church, with address at 15 Second St., San Mateo. Bishop Parsons preached the sermon.

The Rev. HENRY MILLIS SHIRES was ordained to the priesthood by Bishop Parsons in All Saints' Chapel of the Church Divinity School of the Pacific, June 1st. The ordinand was presented by the Rev. Sumner D. Walters and is instructor at the Church Divinity School. The Very Rev. Dr. Henry H. Shires preached the sermon.

CHICAGO—The Rev. FRANK L. CARRUTHERS, assistant at St. Mark's Church, Evanston, Ill., was advanced to the priesthood by Bishop McElwain of Minnesota, acting for Bishop Stewart of Chicago, in St. Mark's Church, Evanston, May 29th. The ordinand was presented by the Rev. Dr. Harold L. Bowen, and the Rev. Howard R. Brinker preached the sermon.

MASSACHUSETTS—The Rev. CHARLES E. WHIPPLE, curate of St. Paul's Church, Brockton, and vicar of St. John's Holbrook, Mass., was advanced to the priesthood by Bishop Heron, Suffragan of Massachusetts, in St. Paul's Church, May 10th. The ordinand was presented by the Rev. Dr. David B. Matthews, and the Rev. James M. Duncan preached the sermon.

The Rev. JOHN HATCH PHILBRICK was ordained to the priesthood by Bishop Sherrill of Massachusetts in St. Mark's Church, Dorchester, May 20th. The ordinand was presented by the Rev. Charles M. Charlton and is in charge of Trinity Church, Weymouth, Mass., with address at 102 Summer St. The Rev. William M. Bradner preached the sermon.

SACRAMENTO—The Rev. HENRY WARD WILEY, deacon in charge of the churches at Fort Bragg, Healdsburg, and Cloverdale, Calif., was advanced to the priesthood by Bishop Porter of Sacramento in the Church of St. Michael and All Angels, Fort Bragg, Calif., May 25th. The ordinand was presented by his brother, the Rev. Lester V. Wiley, and the Rev. William C. Pearson preached the sermon.

DEACONS

CENTRAL NEW YORK—MAXWELL BISHOP COURAGE was ordained to the diaconate by Bishop Coley of Central New York in Holy Cross Church, Utica, N. Y., May 26th. The candidate was presented by his father, the Rev. W. R. Courage, and is in charge of Emmanuel Church, East Syracuse, N. Y. The sermon was preached by the Rev. Harold E. Sawyer.

JAMES ARTHUR ROCKWELL was ordained deacon by Bishop Coley in St. Andrew's Church, Syracuse, N. Y., May 27th. He was presented by the Rev. Charles D. Newkirk, and is assistant at St. John's Church, Ithaca, and Cornell Student pastor. The Rev. Henry Scott Miller preached the sermon.

DAVID DE LANCEY SCOVIL was ordained deacon on May 28th by Bishop Coley in the Church of the Good Shepherd, Binghamton, N. Y. He was presented by the Rev. Louis D. Jacobs, and is in charge of St. Paul's, Utica, St. Andrew's, Trenton, and St. Paul's, Holland Patent, N. Y., with

address at 494 Coventry Rd., Utica, N. Y. The sermon was delivered by the Rev. Charles B. Scovil.

KENTUCKY—H. SHEPPARD MUSSON was ordained to the diaconate by Bishop Clingman of Kentucky in the Church of the Advent, Louisville, May 29th. The candidate was presented by his father, the Rev. Harry S. Musson, and is assistant to the Rev. Robert C. Board, rector of St. Luke's, Anchorage, Ky. Address, 1023 Cherokee Rd., Louisville, Ky. The Bishop preached the sermon.

MASSACHUSETTS—LAWRENCE H. BLACKBURN was ordained deacon by Bishop Sherrill of Massachusetts in the Cathedral Church of St. Paul, Boston, May 16th. The candidate was presented

by the Rev. Dr. P. F. Sturges, and is curate at the Cathedral, with address at 26 Temple Pl., Boston. The Rev. Cornelius P. Trowbridge preached the sermon.

RHODE ISLAND—EDWARD MERRILL DART and GRAY TEMPLE were ordained deacons by Bishop Perry of Rhode Island in the Church of the Transfiguration, Cranston, R. I., May 29th. The candidates were presented by the Rev. Charles H. Temple and the Rev. Schuyler Jenkins preached the sermon. The Rev. Mr. Dart is curate at Grace Church, Charleston, S. C., with address at 1 Glebe St. The Rev. Mr. Temple is curate at Calvary Church, Tarboro, N. C.

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