

The Living Church



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American Catholic Congress Report, 1933.

75 cts.

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By Will Spens

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This is the address given by the author, a distinguished English theologian, at the conference of clergy of the diocese of New York at Lake Mahopac, N. Y., October 18, 1933. It is a carefully reasoned exposition of the view of the Cambridge or Liberal Catholic school of thought.

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The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



JANUARY

- 21. Third Sunday after Epiphany.
- 25. Conversion of St. Paul (Thursday.)
- 28. Septuagesima Sunday.
- 31. Wednesday.

CALENDAR OF COMING EVENTS

JANUARY

- 20. Convocation of Spokane.
- 21. Social Service Sunday.
Convocation of North Texas; convention of Texas.
- 22. Convocations of Haiti and the Philippine Islands.
- 23. Conventions of Harrisburg, Mississippi, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina.
- 24. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, Michigan, Tennessee; convocation of San Joaquin.
- 25. Convention of Florida.
- 30. Conventions of Milwaukee and Ohio.
- 31. Conventions of Dallas, Los Angeles, Oregon, and special meeting of Liberian convocation.
- Convention of Lexington.
- Convocation of Utah.

FEBRUARY

- 2. Convocation of Honolulu.
- 3. Convention of Kansas.
- 5. Conventions of Chicago and Colorado.
- 6. Conventions of California, Iowa, Olympia, Western North Carolina.
- 7. Convention of Sacramento.
- 11. Race Relations Sunday.
- 16. Convention of Georgia.
- 22. Convocation of Panama Canal Zone.
- Convocation of Puerto Rico.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 29. All Saints', Dorchester, Boston, Mass.
- 30. Convocation of St. John the Baptist, Ralston, N. J.
- 31. St. Paul's Cathedral, Fond du Lac, Wis.
St. George's, Philadelphia, Pa.

FEBRUARY

- 1. Sisters of the Holy Nativity, Bay Shore, Long Island, N. Y.
- 2. St. James', Franklin Square, Long Island, N. Y.
- 3. St. Mary the Virgin, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

BECKWITH, Rev. JOHN Q., formerly priest in charge of Emmanuel Church, Farmville, N. C. (E.C.); to be rector of St. Matthew's Church, Hillsboro, N. C. Effective February 1st.

BLAGE, Rev. ARLAND C., formerly rector of Trinity Church, Anoke, Minn.; to be priest in charge of St. James' Church, Minneapolis, Minn.

CARRINGTON, Rev. F. L., LL.D., canonically resident in the diocese of Quincy; to be rector of Trinity Church, Manistee, Mich. (W.M.).

COLQUHOUN, Rev. J. ROSS, formerly rector of Grace Memorial Church, Wabasha, Minn.; to be rector of St. Matthew's Church, Chatfield, and priest in charge of Emmanuel Church, Rushford, Minn. Address, Chatfield, Minn.

DAVIDSON, Rev. ORVILLE N., formerly rector of Holy Trinity Church, Ocean City, N. J.; is now rector of Holy Trinity Church, South River, N. J. Address, 21 Colfax St.

JAMES, Rev. EDWARD A., now in charge of St. Thomas' Church, Minneapolis; also to be in charge of St. Philip's Church, St. Paul, Minn.

MOORE, Rev. H. RANDOLPH, formerly arch-deacon for colored work in the diocese of Atlanta, and priest in charge of St. Paul's Church, Atlanta, Ga. (At.); to be vicar at the Church of St. Philip the Evangelist, Los Angeles, Calif. (L.A.). Address, East 28th and Stanford Ave. Effective February 1st.

SIDENER, Rev. HERMAN S., formerly rector of St. Alban's Church, Cleveland, Ohio; to be rector of St. Paul's Church, Canton, Ohio. Effective February 1st.

STEELE, Rev. LEONARD W., formerly missionary of Otsego County Mission, Schenectady, N. Y. (A.); to be rector of St. Paul's Church, Sidney, and Christ Church, Deposit, N. Y. (A.). Address, St. Paul's Rectory, Sidney, N. Y. Effective February 1st.

STILLWELL, Rev. FREDERICK E., formerly in charge of the parishes in Bemidji, Crookston, and Mentor, Minn. (D.); to be in charge of the Church of the Ascension, St. Paul, and St. Andrew's Church, So. St. Paul, Minn. Effective February 1st.

WILSON, Rev. STANLEY, formerly in charge of the Church of the Ascension, St. Paul, and St. Andrew's Church, So. St. Paul, Minn.; to be rector of Grace Memorial Church, Wabasha, Minn.

NEW ADDRESSES

RICE, Rev. KENNETH IVES, formerly Belmont, N. Y.; Veterans' Administration Facility, Canandaigua, N. Y.

SWEZEY, Rev. FREDERICK P., rector emeritus of Christ Church, Shrewsbury, N. J.; address 236 Jennings Ave., Patchogue, N. Y.

RESIGNATION

LEALTAD, Rev. ALFRED H., as priest in charge of St. Philip's Church, St. Paul, Minn.; to be retired after 42 years of active service in the Church.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. L. DENSMORE JACOBS, and the Rev. LEMLEY M. PHILLIPS were ordained to the priesthood in Grace Church, Utica, December 9th, by the Rt. Rev. Charles Fiske, Bishop of the diocese. The preacher was the Rev. Harold E. Sawyer, rector of Grace Church. The Rev. Mr. Jacobs is in charge of St. Paul's Church, Utica, and honorary curate at Grace Church. The Rev. Mr. Phillips is in charge of St. Mark's Church, Clark Mills, N. Y.

KYOTO—The Rev. HIDEMASA YOSHIMOTO and the Rev. HISANOSUKE NOGAWA were ordained to the priesthood by the Rt. Rev. Shirley H. Nichols, D.D., Bishop of Kyoto, in St. Mary's Church, Kyoto, December 20th. The Rev. Mr. Yoshi-

moto, presented by the Rev. Matsunosuke Murata, is to be rector of Trinity Church, Kaya. The Rev. Mr. Nogawa, presented by the Rev. Zenzaburo Yagi, is to be rector of Christ Church, Tsuruga.

The sermon was preached by the Rt. Rev. John Y. Naide, D.D.

MARYLAND—The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, ordained to the priesthood the Rev. WILLIAM SCOTT CHALMERS and the Rev. BERNARD MCKEAN GARLICK in Grace and St. Peter's Church, Baltimore, January 6th. The Rev. Mr. Chalmers, presented by the Rev. Shirley C. Hughson, O.H.C., is to be a member of the Order of the Holy Cross, with address at West Park, N. Y. The Rev. Mr. Garlick, presented by the Rev. Robert S. Chalmers, D.D., will continue as assistant at Grace and St. Peter's Church, Baltimore. Address, 709 Park Ave.

The Rev. Hughell E. W. Fosbroke, D.D., preached the sermon.

The Rev. CARTER STELLWAGEN GILLISS was ordained to the priesthood by the Bishop of Maryland in Holy Trinity Church, Baltimore, January 9th. He was presented by the Rev. W. Weir Gilliss and the Rev. Philip J. Jensen preached the sermon.

The Rev. Mr. Gilliss will continue as assistant at Trinity Church, Hartford, Conn. Address, 122 Sigourney St.

VIRGINIA—The Rev. BRAXTON BRAGG COMER LILE and the Rev. WILLIAM BYRD LEE MILTON were ordained to the priesthood by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese, in the Church of the Ascension, Richmond, December 24th. The Rev. Mr. Lile, presented by the Rev. B. D. Tucker, Jr., D.D., who also preached the sermon, is to be rector of the Church of the Ascension, Richmond, Va., with address at 2706 4th Ave.

The Rev. Mr. Milton, presented by the Rev. William B. Lee, Jr., is to be rector of Christ Church parish, Lancaster County, with address at Kilmarnock, Va. The Rev. Churchill J. Gibson, D.D., preached the sermon.

DEACONS

IOWA—FORDYCE ELMER EASTBURN was ordained deacon by the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa, in St. Paul's Church, Des Moines, January 6th. The candidate, presented by the Rev. Harry Longley, Jr., is to be assistant at St. Paul's Church, Des Moines, with address at 3407 5th St.

The Rev. William N. Wyckoff preached the sermon.

LONG ISLAND—On December 21st, WILLIAM ARNOLD ALEXANDER was ordained to the diaconate by the Rt. Rev. Frank W. Creighton, S.T.D., Suffragan Bishop of Long Island, in St. Paul's Church, Flatbush, Brooklyn, N. Y.

INFORMATION BUREAU

And Buyers' Service

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INFORMATION BUREAU

THE LIVING CHURCH

1801-1817 W. Fond du Lac Ave.

Milwaukee, Wis.

CORRESPONDENCE

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

Talk and a Technique

TO THE EDITOR: I liked Fr. Peck's "The Place of Bread in the Divine Scheme" [L. C., January 6th]. I don't see how a Christian can disagree with what he says. What bothers me is the things he leaves unsaid. He calls for a "real revolution," and gives the theological and also the economic reasons why we must have one, and does both ably. But he fails to tell us how to do the job. As I find things it isn't only "that ghastly respectability and pharisaism and worship of things as they are" that those he calls "secular revolutionaries" object to in us Christians. They object quite as much to those of us who declare ourselves to be for a "real revolution" and then do nothing but talk and write about it.

These "secular revolutionaries" have a technique for action; one that requires sacrifice, suffering, and not infrequently a death not unlike the death of our own Blessed Lord. Until we also have a technique for action; until we are sufficiently in earnest about our "real revolution" to do more than talk about it, I for one am not going to throw any brick-bats at these secular people. After all they are standing the gaff; we're not. They are the ones getting knobs on their heads and chucked into jails. I'm with them. What's more, for the life of me I cannot see how I am compromising the Christian position, so well stated by Fr. Peck, by lining up with them as far as they go. Christians will have to push on beyond, after these "secular revolutionaries" finish their job—I certainly believe that. Nevertheless they are moving in the direction I feel we must go. And until some brilliant Christian comes along with a technique for action that puts the Church into the real fight I am going to play along with them, many of whom, as a matter of fact, are a lot less muddleheaded than many people suppose, once you get down to where they live.

Agreeing as I do with Fr. Peck that "the existing system is irrevocably doomed," and believing this for the reasons he states, it seems to me vitally important that we have some system to put in its place and a technique for establishing it. The "secular revolutionaries" have both. We have the vision of the Divine Society—some Christians have—but we have no technique for action. Until we work one out, and put it into practice, I am of the opinion that we should cooperate as far as possible with those that have.

(Rev.) WILLIAM B. SPOFFORD,
Executive Secretary, Church League
for Industrial Democracy.

New York.

Bishop Jones

TO THE EDITOR: The Rev. Irwin St. John Tucker's letter [L. C., December 9th], I believe for all of its errors, opens a sore in the House of Bishops that can only be salved by positive repentance on the part of that Apostolic group! As I recall, the Rev. Mr. Tucker is in error in implying that the report of the Commission as to Bishop Jones of Utah was accepted by the House of Bishops at its meeting in April, 1918. That atrocious report wherein war was, by implication, denominated a divine institution was shelved. But yet, for all that, the Bench of Bishops demanded and ac-

cepted the resignation of Paul, Utah, because of that young man's stand against war. And I have thought ever since that spiritually bleak period, that until the bishops involved indicate by some official action their regret, with an avowal of disowning its action then, the House was and is accursed by God.

Swept off their feet by war hysteria, some of the bishops with sons in the draft, they yelped for and demanded successfully, his blood. It was, I repeat, a bleak period, spiritually. When I think of the puny sufferings of myself and associates who resisted war in that time, I consider it was nothing as compared to one of the Apostolic College for whose blessing I would instinctively kneel then and now. Nearly half of the bishops of 1918 are dead. But, in all humility and with a sense of absolute unworthiness, I do declare that until our bishops rescind their action of April, 1918, as to war, all their subsequent declarations, in the sight of God are as nothing.

(Rev.) A. L. BYRON-CURTISS.

Utica, N. Y.

Catholicism

TO THE EDITOR: I thought I had some clear idea as to what Catholicism is, but I am not so sure now. I find it used in apparently so many different senses that I am confused. Dean Inge in his presidential address to the Modern Churchmen Congress in England, last summer, claimed that it was older than Christianity.

Will some Anglo-Catholic Fathers elucidate the subject? They are flinging the term broadcast in contrast with Protestantism, but to the average man in the street, Catholicism means Romanism. Rome gives a clear unmistakable answer as to what she regards as Catholicism. Louis XIV of France, said, "I am the State." So Rome says, "I am Catholicism." And she puts this over.

Can the Anglo-Catholics be as succinct, or nearly so? (Rev.) UPTON H. GIBBS.

Washougal, Wash.

THE LIVING CHURCH will entertain suggestions for a suitable new definition of Catholicism, not to exceed 25 words.—THE EDITOR.

St. John's Orphanage, Washington

TO THE EDITOR: May I correct the impression which must inevitably be left in the minds of your readers by an item in your December 30th issue about St. John's Orphanage in this city. We have been obliged, through lack of funds, to reduce the number of children from 70 to 40, and have cut down expenses in every way. The article in the *Washington Diocese* duly stressed the needs of the children and the lack of funds, but unfortunately none of this part was quoted in your report, although the article in question was presumably the source of your information.

As a member of the Board of Trustees I am anxious to present a more correct view of the financial condition of the orphanage than that implied in your paragraph.

Washington, D. C. LYNCH LUQUER.

Excerpts from Letters

The Christian Year

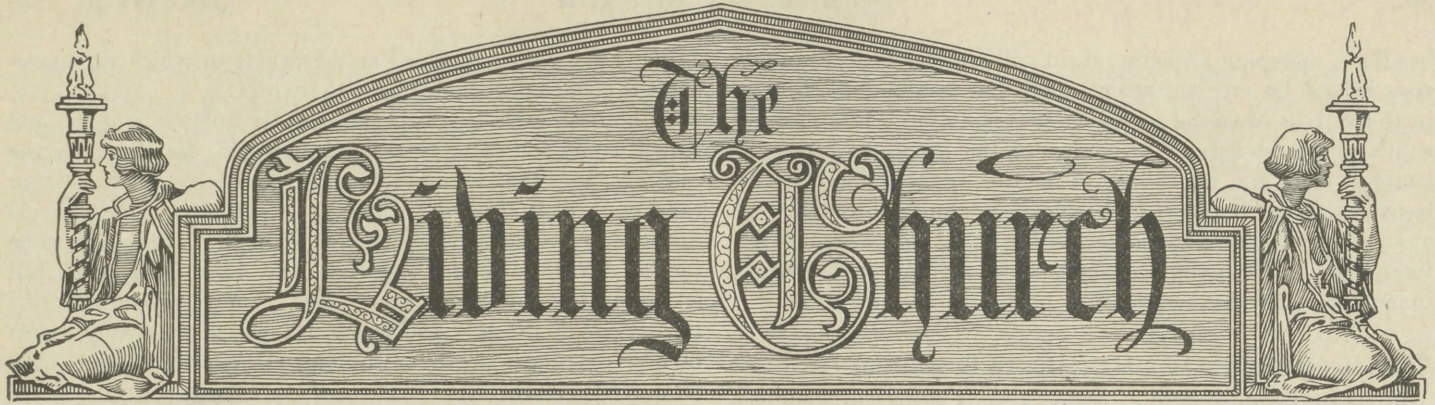
IS IT WELL that the Christian Year should be revised, amended, or annulled among us, and so devaluated, by private authority? Is it obsolete, or discredited, or has a worthy substitute been invented? Has it not the authority of an undivided Church, as well as the *imprimatur* of our particular national Church? Special interests are always trying to "bootleg" in special days: e.g., Mothers' Day, Sailors' Day, Golden Rule Sunday. These intrusions are generally from without. But it is more serious that the Christian Year is being wounded in the house of its friends. The public press reported that certain eminent eastern bishops preached Christmas sermons in their cathedrals on the morning of the Fourth Sunday in Advent! Perhaps reporters erred, but there could hardly be error in the report that a great parish presented a program of Christmas carols during Ember week, and the rector asserted that it was well thus to anticipate the approaching feast. Have we not stamina to watch *through* the one hour of Advent? Is not the feast impaired which is anticipated by "nibbling" on the prepared dainties? Ought parishes to imitate radio entertainers in a rush to present the *first* program to the public?—(Rev.) THEODORE HAYDN, Watervliet, N. Y.

Secretary Wallace's Address

THE ORDINARY PERSON must be more puzzled than ever after reading the address of Secretary Wallace made before the Federal Council of Churches and published in THE LIVING CHURCH of December 30th. Has Mr. Wallace as well as the President forgotten that that branch of the Catholic Church, of which they are both members, has Rogation Days in the spring in which God's blessing is asked on the fruits of the earth, and another in the fall when thanks are given for the bounteous crops, and then ask the destruction of the crops their Church prayed God to bless us with, such as burning up the cotton, plowing under wheat and other grains, and the destruction of oranges, to encourage "hard driving motives of the past"? Personally, I cannot see the consistency of talking about love for your neighbor and asking God for bounteous crops, and then advocating the destruction of them in order to raise prices, when, by proper effort, these destroyed crops could be given or distributed among the needy. It is my firm conviction that if this plan of destroying crops succeeds it is only a question of time before Almighty God punishes us most severely by drought or some serious national calamity.—ROBERT N. MERRITT, Westfield, N. J.

Merry Christmas

APPRECIATING the editorial "The Midnight Mass," in your Christmas number, may I suggest that your timely warning against "over-emphasis on the 'merry' part of Christmas" would not be so necessary if people would only realize that the original meaning of the word "merry" was not anything like "jovial alcoholic conviviality," as is certainly its implication too often today, but simply "pleasant." This is exemplified in the old carol, "God rest you merry, gentlemen." With the modern connotation of the word "merry" in mind, this line is often mistakenly printed and read as "God rest you, merry gentlemen"; but the comma should be placed after "merry" and not after "you." The former word, in this connection, is an adverb, not an adjective, and the meaning of the line is, "God give you peace of heart and a pleasant time, gentlemen, free from fear and care."—(Rev.) W. B. TURRILL, Tacoma, Wash.



EDITORIALS & COMMENTS

Religion in World Politics

RELIGION, like truth, crushed to earth will rise again. Nineteenth century liberalism made a definite effort to divorce religion from the world of politics and economics. It succeeded only to the extent of setting up a false antithesis between religion and politics, resulting in antagonism where there should be mutual interaction. For religion can either permeate society and influence it from within, as it did in the Middle Ages, or it can, like a globule of mercury, contract within itself and affect society from without, as it has tended to do since the humanistic Renaissance. But religion cannot be permanently crushed out, and it cannot exist without exercising a profound influence upon the world.

Consider how great a part religion has played in world politics since the World War. The great revolutions in Russia, Italy, and Germany have all involved religious questions of prime importance. The Soviet rulers have used every weapon at their command, from starvation and persecution to the sharp sword of ridicule, to wipe out religion in Russia. Yet they have not entirely succeeded in crushing Christianity, and they have built up a new and dangerous religion in the philosophy of Bolshevism. Fascism in Italy has had to reckon with the Church; Hitler in Germany is finding today that he cannot with impunity outrage the religious convictions of a people. In the danger spot of the Balkans religious questions play a part of great importance, and may well furnish the spark to ignite again the perennial fireworks in that European corner that have more than once illuminated the continent and the world.

Looking farther East, we see again a recrudescence of a situation in which religion is a major element in the new persecution to which the Assyrians are being subjected. In Palestine the friction between Arabs and Jews brings two world religions into conflict, while the Christian communities continue at odds with both and with each other. In India religion plays an exceptionally large part in political affairs. The followers of Gandhi are animated by a zeal no less religious than political; indeed extreme nationalism, whether in the non-Christian Orient or the Christian Occident, always tends to

be a sort of supplementary religion that may become the dominant one under sufficient pressure. China seems likely to be the future battle-ground between Christianity and Communism, while in Japan religious devotion to the Emperor, the Son of Heaven, is an important factor in the menacing policy of imperialism that has been condemned, though with little effect, by the rest of the world.

On this continent no less does religion play a leading political rôle. It is perhaps the most conspicuous in Mexico, where the State and the Roman Catholic Church continue in open warfare. To a large extent the same conflict is going on more or less behind the scenes throughout Latin America. In our own country we have seen the Protestant effort to give a Christian sanction to the now discredited policy of prohibition, and there is no doubt that religion has suffered from that ill-advised alliance. Not long ago we saw a campaign for the Presidency in which religious issues could not be downed. We have seen, in the Macintosh case and elsewhere, invasion of the rights of conscience by the State, and a widespread complacency in the face of it.

MORE FAR-REACHING than any of these things, perhaps, has been the almost universal identification of religion, and particularly Christianity, with the capitalistic world order. In Russia the Church fell with the Empire, because it was so closely bound up with the *status quo* that it could not long survive the collapse of czarism. Had the Church been able to maintain its integrity and transmute the Communist dogma of the universal brotherhood of the proletariat into the Christian doctrine of the divine sonship of all humanity, what a great Christian commonwealth might have been built up on the ruins of the empire of Nicholas II!

But what about the rest of the world, where the old order is also dying? The world is passing through a great age of revolution, as it has often before, but never on so grand a scale as today. Here the revolution is a peaceful one—so far!—there it is a violent one; in one place it eddies and swirls, in another it is diverted into backwaters, in another it rushes

headlong, sweeping all before it, in still another it deepens and rises behind an ever-weakening dam that cannot long hold it in check. It is of course an economic revolution, the inevitable result of the increasing perfection of the machine at the expense of man, and the failure of man to orient himself on the basis of the new horizons that have opened up before him. But essentially it is a religious revolution, too, and whether one likes it or not religion is bound to be an important factor, indeed basically the determining factor, in its outcome.

THE BISHOP OF CHICHESTER, recalling the medieval ideal of society as *unitas ordinis sub Deo*, a unified order under God, has truly observed that it is that conception that is needed by the modern world—not, of course, in the form that it took in the Middle Ages, but in the form of a Christian world order suited to a machine age. We cannot achieve any such ideal by a policy of complacency or by repeating political shibboleths. We cannot achieve it if we permit the Church to be tied up with an outmoded political and economic system; neither do we dare subordinate it to any secular theory of political science, old or new. Not the swastika of Fascism nor the hammer and sickle of Communism nor the dollar sign of Capitalism is the symbol that must guide us. Only the Sign of the Cross is adequate for a new society, a modern unified order under God. In the struggle of opposing forces in the world today, political, economic, and religious, that Sign must be brought to the fore and made the standard around which men of goodwill can rally. For by that Sign, and that one only, can the forces of justice, righteousness, and peace conquer.

THE QUESTION of the reform of the calendar is again brought to the fore by the announcement of Eastern Orthodox support made by the World Calendar Association, reported in our news columns. The calendar favored by the Orthodox, according to Archbishop Germanos, is the one providing for twelve months, some of thirty and some of thirty-one days. While this does not establish exactly equal months, as does the alternative plan for a thirteen-month calendar, it does provide the same number of weekdays in each month, and has the additional value of making the quarters equal. Moreover, it is not quite so drastic a change as the thirteen-month calendar, and could doubtless be made with much less disruption of current affairs.

Reforming the Calendar

The progress of the movement to revise the calendar is naturally a slow one. The time has passed when such a reform can be accomplished, as it has been in earlier ages, by fiat of an Emperor or Pope. It can only be achieved through indefatigable effort to persuade hundreds of parliaments, congresses, synods, and conventions that the new system is better than the old, and to get them to agree on a time and method of making the change uniformly throughout the world. For a variety of calendars in the world would cause an endless amount of confusion, and it would be better to retain the present calendar than to invite the chaos that would result from making a number of uncoördinated national or local changes.

Certainly a new and improved calendar is an objective well worth seeking, and we are glad that progress is being made in that direction. We suggest that persons interested in it subscribe to the *Journal of Calendar Reform*, published by the World Calendar Association at 485 Madison avenue, New

York. They will be amazed at the extent to which the movement is being taken up all over the world.

The next year in which January 1st falls on Sunday, and which would therefore be a convenient time for changing the calendar, is 1939. If the amendment is to be made at that time, it is high time for action to be taken looking toward that end. A practical way of going about it would seem to be for the World Calendar Association to draw up a model bill providing for the change, contingent upon its adoption by the League of Nations (which, we believe, has already taken favorable action) and by a substantial majority of the countries of the world by a given time, say January 1, 1938, the change itself to be effective on January 1, 1939, if the required consents are obtained. Such a bill could be submitted to all of the political legislative bodies of the world to be adapted to their own several forms of legislation, and adopted or rejected as they saw fit. If accompanied by proper explanations of the proposed calendar and its advantages, there is at least a fair chance that such a campaign might succeed.

SIXTY TIMES around the earth in a crusade for Christ! Such, in a sentence, is the record of the man who has probably had a wider and more far-reaching influence for good on the youth of the entire world than any individual in our time. How extensive that record is, how many nations and races and types of individuals it has embraced, has been glimpsed by many with whom he has come into contact during the past forty years, but only now has the amazing story of this spiritual mission to the youth of the whole world been gathered together, in Basil Mathews' fascinating biography of *John R. Mott: World Citizen* (Harper's, \$3.00).

It was during his first year at Cornell University that Mott decided to devote his life without reservation to the cause of the extension of Christ's Kingdom. The extent to which he has ordered a life of tremendous activity, physical and mental, that would overwhelm three ordinary men, along this single channel is almost unbelievable. For more than three decades he has been the dynamic power behind the Young Men's Christian Association and the Student Christian Movement. He has gone into all parts of Europe, South Africa, South America, Australia, southern Asia, and the Far East holding conferences and evangelistic meetings for young people, thousands of whom he has led to a deeper spiritual insight and a new appreciation of the priceless truths of the Christian religion. He has undertaken special diplomatic missions to Mexico and Russia, he has ministered to prisoners of war on both sides of the line during the war, in camps throughout Europe, and he has written a dozen books and an indeterminate number of pamphlets, reports, and magazine articles. He has interviewed and exchanged thoughts and experiences with such diverse characters as Mahatma Gandhi, Tolstoy, Masaryk, Wilson, Lord Grey, Andrew Carnegie, Kerensky, and Archbishop Söderblom. He has taken prominent parts in conferences and gatherings of international importance in Edinburgh and London, Helsingfors and Budapest, Geneva, Cairo, Beirut, Jerusalem, and New York. He has intimate friends in sixty-six countries. His correspondence is prodigious.

No less significant than what Dr. Mott has done is the wisdom that has led him to decline opportunities that must have seemed at first sight to open out vast new possibilities, but that he correctly judged would have limited him in his never-failing conviction of his life work—to present Christ and the Christian way of life to youth in every land, both

personally and through the training of leadership and the organization of every possible resource directed toward that aim. One such opportunity was the invitation in 1909 to be head of the Yale Divinity School, and to reorganize that institution with practically a free hand, along the lines he thought best. Another was the invitation in the same year to become executive secretary of the Federal Council of Churches. A third was the thrice-repeated invitation of President Wilson to accept the American Ambassadorship to China. In each of these invitations he recognized the opportunity for important and definite service, but in each case he would have had to deviate from the one kind of service to which he was thoroughly convinced he had been called by Christ, and he was not willing to undertake anything that would interfere with that aim. One of the guiding principles of his life has been the firm resolve not to tackle a job that he felt could be done better by someone else, but to concentrate single-heartedly on the goal that he believed was peculiarly his own.

It might be thought that a man such as Dr. Mott, whose field of activity touches so many institutions and organizations, might become so "institutionally-minded" as to lose the vision of the Church in a welter of human societies, but that has not been the case. "The Church," he wrote, "founded by the Lord Jesus Christ, and carried forward by His apostles through all the centuries, was established for the extension of His Kingdom throughout the entire world. It is the Divine Society for holding in prominence the great central fact and reality of the living Christ—His superhuman power in the conversion and complete transformation of men—and His right to Lordship over all individuals, communities, and nations throughout the wide world, in the whole range of their life, now and evermore. The Church is in reality the root and trunk; every other beneficent agency and influence is but the outgrowth, the flowering, and the fruitage of this great center of vitality."

This book is both arresting and inspiring. It shows a man of great ability and extraordinary energy submitting himself with an unreserved self-discipline to the use of every talent God has given him in the pursuit of the vocation that is that of every Christian: "Seek ye first the Kingdom." Best of all, it is no post-mortem affair but the biography of one who is today living and at the height of his life-mission. It is at once a well-merited tribute to its subject, a credit to its author, and an inspiration to all who read it. For it is the story of one of the most truly Christian men of the age in which we live.

PRESIDENT ROOSEVELT, in his address to the Woodrow Wilson Foundation last month, virtually announced a new policy toward the nations of Latin America. In effect, the Monroe Doctrine is to be so modified as to share the responsibility for the preservation of peace and order on the two American continents among all the countries in the Western hemisphere, instead of regarding that responsibility as resting peculiarly upon the United States. Presumably, that means no more landing of marines in Nicaragua, Haiti (whence they are scheduled to be withdrawn next October), or Cuba under provocations such as those that have been considered in the past to justify such intervention. Instead, if the maintenance of the orderly processes of government in any country falls down, then it becomes "the joint concern of a whole continent in which we are neighbors" to exert diplomatic and perhaps in extreme case military force to settle disturbances affecting foreign nations.

The Montevideo Congress has given practical effect to this

new policy. As Dr. Inman points out in this issue of *THE LIVING CHURCH*, pan-American relations have been vastly improved by the conference. The question of the war between Paraguay and Bolivia in the Chaco, where hostilities were suspended by an armistice (though they have since been resumed), was not settled, but was left to the League of Nations commission now engaged in studying it. But the vexed perennial question of intervention appears to have been handled in a way that has gone far toward allaying Latin American suspicion of this country, and there are good grounds for hope that more harmonious coöperation between all of the Western nations will grow out of this congress. In short, it looks as though the President's declaration of policy and the Montevideo Congress have ended Dollar Diplomacy, at least for the duration of the present Administration. If so, it is a worthwhile accomplishment.

Through the Editor's Window

BISHOP SCHMUCK'S letter to the clergy and Church treasurers in the Province of the Northwest is pointed and timely. There is no excuse for the widespread lack of common business ethics on the part of treasurers in parishes, dioceses, and Church institutions, in the failure to segregate rigidly and remit promptly trust funds and designated offerings. Bankers have gone to jail for similar trifling with other people's money.

DR. CHARLES S. MACFARLAND'S study of *The New Church and the New Germany* (Macmillan, \$2.25) is now ready. It is the first attempt to give a unified and documented picture of the kaleidoscopic religious events that have transpired in Germany since the rise of Hitler. It will be reviewed in our columns in due course; we mention it here because we know many of our readers will want to get it as soon as possible. Unfortunately, it does not include any estimate of the position of the German Old Catholics.

IN A CERTAIN CITY the management of a large theater invited all crippled and orphaned children to attend a free showing of the screen version of *Alice in Wonderland*. Local newspapers and radio stations helped locate youngsters in private homes and institutions. Taxicab companies and bus lines provided free transportation. So did women's clubs and public-spirited individuals. The motion picture operators' union and the stage hands' union helped to make the party a success. And everybody, children and adults, had a splendid time.

SPEAKING OF *Alice in Wonderland*, we have just seen Eva LeGallienne's splendid production of that favorite classic of childhood. The way in which the delightful fantasy of the story was faithfully reproduced through the rigid mechanism of the stage was little short of amazing. And the costumes and acting left nothing to be desired.

ANSWERS TO CORRESPONDENTS

F. W. S.—(1) When the Roman Catholic hierarchy was established in England in 1850, the names of the new sees did not duplicate those of the existing Anglican ones, but were taken from English localities. An Ecclesiastical Titles Act was passed by Parliament, forbidding the assumption by Roman bishops of any title taken from any place in the United Kingdom, but the Roman hierarchy ignored the measure, and it was repealed in 1871. (2) Roman Catholic bishoprics have frequently taken titles already in use in the Anglican Church, and in the Eastern Orthodox Church as well. Many examples might be cited in this country, notably, *e.g.*, New York, which has been the title of a bishopric of the Episcopal Church since 1787 but was not assumed by a bishop of the Latin communion until 1808. In the East even the titles of the ancient patriarchates have been given by the Pope to dignitaries of the Church of Rome.

K. H. B.—"Rose Sunday" is a name sometimes given to the Fourth Sunday in Lent. As this is about half way through the Lenten season, it was at one time observed with special signs of joy intended to encourage the faithful to persevere in the remainder of their fast. Rose-colored vestments, foreshadowing the approach of Easter festivities, symbolized this brief relaxation of the Lenten discipline. Another name for the day is "Laetare Sunday," so called from the first word of the Introit in the Latin Mass, "*Laetare Jerusalem*"—"Rejoice, O Jerusalem." The Third Sunday in Advent was also a "Rose Sunday" for similar reasons.

The Montevideo Congress

By Dr. Samuel Guy Inman

Executive Secretary of the Committee on Coöperation in Latin America,
Federal Council of Churches

THE WORK of the Montevideo Conference has been done; its victory is assured. Pan-Americanism has been saved from the rocks toward which it was rapidly drifting. Every delegation voted in favor of the resolution against intervention, with the United States' approval qualified only by the interpretations of President Roosevelt's address on the Good Neighbor Policy and the strong statement of Secretary Hull in the conference on the rights of States. I talked with the delegations from Cuba, Guatemala, Santo Domingo, Paraguay, Bolivia, and various other countries. All these confirmed my feeling concerning the positive accomplishments at Montevideo which mark a real change of course in inter-American relations. The Cuban delegation was among the most enthusiastic. With Haiti and Nicaragua, they have been the sharpest critics here of American policy. While they would like to have had a clear, unequivocal vote by the United States against intervention, they believe a great step forward has been taken, in fact the final blow has been given to a practice that has divided the American continent, until today, with 20 nations on one side and one on the other. The magnificent tribute of Dr. Puig of Mexico to President Roosevelt and Secretary Hull and his appeal to them to rise to a great generous new day, was a ringing, honest tribute such as has never been heard before in a Pan-American conference.

As one who has attended the Santiago Conference in 1923 and the Sixth Conference at Havana in 1928, and taught the history of Pan-Americanism in our colleges, I have been profoundly stirred with the fine impression the United States delegates have made here in comparison with the bungling and too often imperious attitudes in other gatherings. To Secretary Hull, even former critics of the State Department must admit, is due this large success. His quiet gentlemanly manner, his calls the first day, without formality, on the heads of Latin American delegations and his urging of harmonious effort to settle the Chaco question, his statement that the United States government would not associate itself with international bankers to collect debts, and his proposal for a lowering of tariffs, all explain the deep affection with which practically every delegate regards him. But it is in connection with the peace movement that he has appeared most outstanding. His address, on the day when all the countries agreed to sign all five peace pacts of the American nations, and to move unitedly, with the League of Nations, to settle the Chaco question, was historic in Pan-Americanism, in the same way as was Elihu Root's address at Rio de Janeiro in 1906 and Woodrow Wilson's in Mobile in 1913.

Montevideo has been unique in the way various distinguished ministers of Foreign Affairs, such as Puig of Mexico, Saavedra Lamas of Argentina, Cruchaga of Chile, Mello Franco of Brazil, Skinner Klee of Guatemala, Hull of the United States, and several others have worked together to make the conference the first real Pan-American gathering, with every part of America contributing its share. Coöperation with the League of Nations is another outstanding accomplishment of the conference in building international understanding.

Culture and God

HISTORY IS FULL of wrecked civilizations which disappeared because the innate imperfections of mankind strangled their cultures. God wearied of them, so they died, drowned not by a flood of water but by a flood of stupidity and greed. As soon as we moderns have succeeded in abolishing God, we shall find ourselves not far from the dustbin. A culture which divorces itself from the divine is dying, dead, and damned.

—The Very Rev. E. J. M. Nutter, D.D.

The German Religious Situation

Police Prevent Church Meetings

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council
for Life and Work

POSSIBLY ONLY THOSE who have been in Berlin can visualize the incredible nature of what happened there January 8th when more than 1,000 would-be worshippers were locked out of their own cathedral and, while singing on the esplanade Martin Luther's famous hymn and joining in the recitation of the Lord's Prayer, were forcefully dispersed by the police who pushed them off the steps. This outburst of Nazi frenzy was called forth by the fact that the Pastors' Emergency Federation, now numbering nearly 8,000 pastors of the 18,000 in the Evangelical Church, had announced mass meetings in ten parts of Berlin to further their vigorous protest against the policies of Bishop Müller. The same tactics were employed by the police at Old St. Nikolai, the most historic church edifice in the German capital, as well as at the symphony concert hall known as the Philharmonie. The police had two excuses for this action which was doubtless taken with Hitler's knowledge and consent. They claimed that church buildings were the proper places for the holding of "political meetings" and asserted that they could not permit a meeting in the Philharmonie since that was not a church and they were unable to guarantee protection. These two flimsy excuses simply veiled the obvious fact that characteristic Nazi methods of force and intimidation were being employed to thwart the men and women whose consciences have rebelled against the unholy interference with the life of the Church.

But North Germany was not the only scene of this type of demonstration. In South Germany as well the bishops have openly refused to recognize the most recent actions of the Reichsbishop, particularly his handing over of Evangelical Youth organizations to the Hitler Youth movement. All of this is the more depressing when one realizes that the opposition groups have taken every occasion of late to stress their loyalty to the State and to draw distinction between political and Church matters, which is quite in line with the announced theory of the Chancellor who has all along supported the statement that the new Church is not a State Church.

It is likewise characteristic that the German newspapers are said to have printed no word of news concerning these remarkable happenings. John Elliott, the *Herald Tribune's* reporter in Berlin, states: "Nothing indeed so vividly illustrates the state of affairs in the Third Reich as the fact that the entire German press dare not publish the faintest allusion to the bitterest ecclesiastical struggle in Germany since Bismarck's Kultur Kamp."

The indignation felt over this situation could hardly have had more spectacular effect than it did when old President von Hindenburg emerged from the obscurity which has hidden him of late to administer a strong rebuke to the Reichsbishop. The old President evidently regarded the efforts made to do away with the essentially ecclesiastical organizations of the young people as a mortal blow at the future of German Lutheranism which is dear to his heart. The Boy Scout movement was disbanded without any audible protest from within Germany, but now that the Y. M. C. A. and Y. W. C. A. are both threatened with complete extinction Church members—from the President down—are expressing their indignant concern.

The dictatorship which the Reichsbishop has attempted to exercise has not been recognized by such bishops as those of Bavaria, Württemberg, Essen, and Baden.

As this is written, the latest and most disturbing news from Germany is but the logical next step to the tactics employed on the steps of the cathedral a week ago. Secret police have raided the homes of ministers who have been known to oppose the Reichsbishop's dictatorial rule and have identified themselves with the Pastors' Emergency Federation. One such pastor, the Rev. Dr. Rzadki of Schneidemuehl, is reported to have been taken to a concentration camp under the well known "protective arrest." Needless to say, this is in clear violation of the pledges given by the State, but it is quite in line with the wishes of the Nazi "German Christians" who after their defeat as a Church party have concentrated attention upon becoming an effective movement under the baneful leadership of the discredited Joachim Hossenfelder.

The Revolt Against Democracy

By the Rev. Bernard Iddings Bell, D.D., Litt.D.

Canon of the Cathedral of St. John, Providence, R. I.

IF THE contemporary American Christian is to understand the era in which he lives, he must take into consideration a radical change in the ideas of the state, and of the nature and function of government, which has come to pass in many influential and growing portions of the civilized world—a change which profoundly influences, as to a certain degree it reflects, some of man's beliefs about himself, the nature of his life, and his destiny. That change in political ways may be summed up in the phrase: The Revolt Against Democracy.

It is difficult for many in this country to understand, it is even hard for us to believe, that in Germany 40,000,000 people, practically all the people there, enthusiastically back a government which scorns democracy as nonsense; or that in greater Russia, over an area which makes all Europe seem tiny, there is complete contempt for democracy as for an antiquated and absurd mistake; or that in Italy a whole nation rejects it as folly, and dangerous folly. It is hard for us to comprehend that, in continental European circles of thought, what apologists still remain for democracy are mostly old, old men, like President Masaryk of Czechoslovakia; that the younger thinkers, for the most part, will have none of it; or that in serious books on political science written over there, and in Asia, too, our American adherence to democratic government is commonly regarded as certain evidence of an intellectual immaturity and *naïveté*. Of all the European nations, only England holds out strongly for democracy; and even in England there are not lacking those who say that democracy's days are numbered, that it belongs to the time that has been and is no more, that it is out of harmony with social facts (and even with human nature), that it is ruining what is left of British prosperity and prestige, and that it remains even temporarily endurable chiefly because of a quite undemocratic and fanatic loyalty of the people to the British *geist*, a loyalty which has the germs of Fascism in it, a unified determination which corrects (and even prevents) democratic mistakes and which is ready to take over governmental machinery, more and more, as parliamentary democracy increasingly proves blundering and futile.

It is hard for us to take all that in. We have gone on, jogging along a placid and wasteful way, happy in a geographical and cultural isolation that we thought could be preserved indefinitely. We did take part in a World War, once on a time; but it was a war, as we thought and said, to "make the world safe for democracy." Mr. Wilson coined that slogan in our name. The Allies were too polite, and in too desperate need, to laugh at him and us; but there was little belief in democracy left in Europe even then. There is less now. We went to war, then, or thought we did, to preserve democracy; and out of that war have come Bolshevik Russia, Fascist Italy and Turkey and Austria, and Nazi Germany, together with a growing opinion in all lands that democracy is an ineffective method of government, based upon a defective political theory. Europe, then, largely rejects democracy. In the Orient, China has apparently been ruined by it and is weary of it, while Japan has no use for it whatever. If we Americans are to remain democrats, we must at least realize that we are thereby put on the defensive before most of the new world.

Nor is this defense wholly against those outside America. In our own country we can see signs of popular determinations which ought to give us pause. The United States has responded

THIS is the first of two articles by Canon Bell, dealing with the rise of dictatorships, a political phenomenon gravely affecting the Christian enterprise today, and in need of general understanding by Church people. ¶ A second article, on Bolshevism, Fascism, and Nazi-ism, will follow next week.

to an aggressive presidential leadership to such an extent that policies of concentrated control, which would have made men shout "Treason" a generation ago, are now accepted with a widespread enthusiasm which must, and does, scare long-entrenched minorities well nigh out of their wits. And,

most significant of all, we cannot help but feel that so strong is the new national feeling that no Congress, no democratic governmental body, will dare get in the way, however much it may desire to do so. So long as Congress furthers the new national movement, Congress is for the moment safe. If it should interfere, it possibly could not long survive. Many people feel this, some happily, some not. Such a surging up of national determination is an unusual thing in America. It indicates the rise of a national self-consciousness, a moving recognition that there are such things as America and an American destiny, and not merely a conglomerate of individuals known as Americans, the majority of whom shall rule, right or wrong; that there is a national purpose more important than the comfort, convenience, and prosperity of private individuals. Perhaps, then, we begin to sense the revolt against democracy even in our country, though we certainly have hardly begun, seriously and generally, to believe that democratic government hopelessly hampers us in achieving our national destiny. Yet that is a growing opinion in the rest of the world. Difficult though it be for us, we must try to understand this alien point of view, to see world problems with the eyes of those who are convinced of democracy's failure—with the eyes of most of the contemporary non-American world.

THE TROUBLE with democratic government, so these people say, is fundamentally twofold. It supposes, *first*, that the state is merely a sum of individuals, each of whom is really an end in himself; *second*, that each such individual is capable of seeing and understanding the higher good of the nation and of working for the same on his own responsibility; that he is competent to share in government; and that a majority of such citizens is sure to be more right than a minority thereof. These contentions to the anti-democrat seem to be absurd.

First. The individual, the opponent of democracy insists, is not an end in himself. Man is really a social animal. People get at the things that matter in vital coöperation with one another. A club, for example, exists not to further individual ends, but rather to advance its own corporate purpose. The moment an individual member tries to use the club for his own aggrandizement, that instant a wise club denies to that member all its privileges. Even more true is this of the state, for it is a corporate entity, too, indeed an organic entity, not one which a citizen joins but one into which he is born. Professor Rocco, dean of the law faculty of the University of Padua and minister of justice in the Italian government, put it very clearly in a lecture at the University of Perugia in 1925:¹ "Man, the political animal, lives and must live in society. A human being outside the pale of society is an inconceivable thing—a non-man." The nation, he goes on to say, is not merely the sum of the several citizens who at a given moment happen to be alive in it, but is in itself an organic entity which has its roots in the past, its present being, and its future destiny—a something vastly su-

¹"The Political Doctrine of Fascism," by Alfredo Rocco. In *International Conciliation*, No. 223, Carnegie Endowment for International Peace, New York, October, 1926.

rior to any individual, group, or class. Instead of the democratic idea that the state exists to further its citizens, we have the Fascist idea—much older than democracy as well as apparently more modern—that the citizens exist to further the life of the state, with, he adds, this important difference, that while the democratic doctrine eliminates the state, except as a convenience for individuals, Fascism does not submerge the individual, but only subordinates him. He can be himself, except that he must serve and must not oppose the life and destiny of the whole nation. Individuals are born, grow, die; the nation goes on its sublimely destined way.

The Fascist, or the Bolshevist for that matter, thinks of the state as something in itself, with its own life to live. Its citizens at any given moment in history must serve it, as did their fathers, as will their children. The difference between the Bolshevist and the Fascist lies not in their concept of the state, but in their definition of what constitutes the true life of the state. The Bolshevist thinks of it as solely material. The Fascist thinks of it as possessing spiritual elements. "Man is not solely matter," says Rocco, "and the chief ends of the nation, far from being the ones we share with the beasts, are predominantly the spiritual finalities peculiar to man." National life, he points out, includes such non-material elements as language, culture, customs, traditions, and religion, elements which involve feeling and will. This the Bolshevist would deny, for to him man is *only* an animal, his life mechanical, his culture a reflex to material stimuli. But in their concept of the state, Bolshevist and Fascist agree. An individual does not live to and for himself; and democracy, therefore, which makes the individual the end and the state only a means to his welfare, is contrary to fact, and dangerous. It tends, these people insist, to make the individual conceited, predatory, anti-social, and a fool.

This is a serious charge. Finding a mystical entity in the state may seem to some artificial, the over-straining of a simile (although it is an article of faith for many intelligent people, and therefore is not to be lightly dismissed); but the alleged results of democracy are of practical concern, whatever our mystical attitude. Does democracy inevitably produce citizens who are, for the most part, conceited, predatory, anti-social, and fools? Does it encourage them to organize politically chiefly for the purpose of possible exploitation of their fellows in the interest of their own profits? Is it true, as Nicholas Berdyaev has said,² that "democracy institutes parliaments, which are the least organic of all constitutions, instruments of the dictatorship of political gangs"; that democracy is a scheme by which the unscrupulous, through party organization, seek to exploit the public, gulling the common folk the while with promises and patronage? If that be so, its day is dead. It is indeed so, say the anti-democrats. The nation is greater than any citizen or group within it. The lesser must serve the greater. Democracy is based on the opposite principle. It must go, and go immediately.

SECOND. The ordinary individual does not seem to an anti-democrat to be capable of seeing and understanding the higher good of the nation and of working for the same on his own initiative, competent to share in government. "Behind democracy," says Berdyaev, "stands the optimistic dogma of the natural goodness and loving-kindness proper to human nature." Rousseau, he points out, was the spiritual father of democracy, and it is infected by his sentimental notions about humanity. Democracy will not admit that there is a radical defect in human nature, and does not allow for the fact that the will of the majority is more likely than not to pursue iniquity, more apt than not to be foolish, incapable of seeing any good which is not immediate and obvious.³ This was pungently put once by a

² *The End of Our Time*, by Nicholas Berdyaev (head of the Academy of the Philosophy in Religion in Paris, sometime professor of Philosophy in the University of Petrograd). Sheed and Ward, New York City, 1933. (Berdyaev is definitely anti-Bolshevist, but not pro-Capitalist. He is a member of the Russian Orthodox Church.)

³ Compare the views of the distinguished professor of Metaphysics in the University of Madrid, José Ortega y Gasset, in *The Revolt of the Masses*,

distinguished English anti-democrat, a notable scholar, and a great Christian, a monk, Fr. Kelly of Kelham, who said that the trouble with democracy, political or economic, was that it depended on the wisdom of the average man. "As I have observed him," he said, "in all parts of the world, with love (since Christ died for him), but I trust also with discrimination, the average man appears to be generally an incompetent ass."⁴ Perhaps, one may add, that is why Christ had to die for him. Perhaps that is why the noble and the wise must always suffer and die on his behalf, laying down their lives that the common man may have done for him what he cannot do for himself.

THE thing that matters, the anti-democrat insists, is that the true destiny of a nation should be seen by those competent to see, and that what is right and true and holy about it should by them at any cost be furthered. "That the wish of each citizen should be formally expressed, and that a quantitative majority determine the policy of a society . . . does not matter," says Professor Rocco. It is those who have eyes to see who will see and who must govern, revealing to the slow-witted what, unaided, they would never comprehend. Only they who understand the nation—its past, its present as an outgrowth of the past, its future as the inevitable result of what its history has made it—can rightly rule.

They will, the anti-democrat insists, continue to govern only so long as they remain devotees to the national ideal. Like the men of old time of whom the prophet spake, "They who bear the vessels of the holy, themselves must be clean men." Scoundrels—they with sticky palms stretched out for money, they who forget their responsibility to serve the nation—will be impotent long to lead. Only in a democracy, these critics say, can liars and cheats worm their way into government *and stay there*. Direct appeal in leadership, they are sure, insures probity and integrity of spirit in leaders. Concentrated responsibility results in blazing publicity. The leader who proves faithless will be speedily overturned. Only the leader who is both honest and a man of vision can survive for long. He, and his coterie of them who understand and serve, must and will reign. The common man, who in reality demands not a chance himself to rule but rather that he be ruled, will follow them who can persuade him that they see. Equality is absurd. The ordinary man is *not* competent to lead. He does not even wish to lead. He desires them as rulers who are gifted to rule. In a direct and undemocratic government only competence can stay in power.

There must, then, so these people think, be no counting of noses to arrive at governmental wisdom, as though all men were equal. There can be only one sort of popular vote. Do our leaders interpret our will aright, or not? Do they, or do they not, pursue what we believe to be the destined course for our people? Do we trust them still? Such questions alone should be voted upon. To meet that kind of test, the leaders must be above suspicion; they must live in terms of a high and valid idealism. Away with your democracy, the anti-democrats cry. Away with this rubbish about the great goodness and penetrating wisdom of the common man. Away with this nonsense about equality. Let the men of vision and honor rule. They were made to do it. Let the great majority follow, as they are only too glad to follow when they believe their leaders honest and when those leaders express the inarticulate but vital feeling and desire of the nation.

IN THE FACE of a twofold challenge such as I have tried to outline, certainly we must all admit that democracy must either be drastically reformed or perish. "But," say these people, "it cannot be reformed. It is based on a lot of nonsense about man. You cannot live in our real world unless with you, too,

(Continued on page 377)

published, in an English translation, by W. W. Norton, New York City, 1932.

⁴ In a conversation with me at Fond du Lac, Wis., shortly before the World War.

Natural Science and the Catholic Faith

A Preface to Their Consideration

By the Rev. F. Hastings Smyth, Ph.D.

SINCE THE MIDDLE of the 19th century and the years following the publication of the *Origin of Species*, popular interest has never been so stimulated, as at the present times, by the discoveries of natural science and the theories of natural scientists. It is clear, furthermore, that much of this widespread interest in science is occasioned now, as formerly, by the same reason. In the last century, when the early theories of organic evolution were put forward, it was at once felt that these might have most definite implications with regard to the truth of certain traditional interpretations of the Christian faith. Today, largely owing to the popularization of modern scientific theories by Sir Arthur Eddington and Sir James Jeans, it is again felt that scientific theories about our universe may once more make great contributions to our interpretations of the religious experience of mankind. No clearer evidence could be found of the "incurably religious" quality of human nature than this. Whenever scientific theory shows signs of affecting religious interpretations of life, then, as at no other time, popular attention turns towards scientific thought and with an interest not untinged with emotion.

In response to this renewed interest in the supposed implications of scientific thought for the interpretation of religious experience, there is appearing an ever increasing body of literature. Many scientists and research workers are indicating to us the lines along which, in the future, they believe philosophy and religion must develop, while our pulpits ring with announcements, often at second hand, of the marvelous discoveries of modern science. The impression is gaining ground that, in some way or other, science is now much more friendly towards religion than was the case 20 years ago, although the exact form in which this friendship will show itself is still far from clear, and the kind of religion towards which it will reach out is as yet but vaguely known. It is probably not inaccurate to sum up the popular opinion of the moment as follows. There will develop a religion of the future acceptable to scientific minds. This will almost certainly not be a religion of Catholic orthodoxy, but with liberal good will on both sides and certain necessary adjustments more particularly on the side of traditional Christianity, the so-called "conflict between science and religion" may at last completely disappear.

It is, nevertheless, an undeniable fact that we still have within the world the great body of traditional Christian faith, carefully systematized and transmitted by the Catholic Church throughout 20 centuries of Christian experience. This is the faith which, in the minds of many millions, is synonymous with religion. At the same time, scientific investigations are providing us with an increasingly adequate description of the physical world within which, for a certain period, each human soul must live and act, must grow and mature. We are gaining a progressively deeper insight into the regular mode of behavior of this universe of time and space, which is the same universe within which the Incarnation and the other great historic events of the Christian revelation are believed to have taken place.

Before modifying or, perhaps, abandoning the historic Christian faith, one who still holds it will wish first to define as precisely as may be, those exact portions of modern scientific theory and of traditional Catholic thought which impinge the

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

one on the other, and second, to enquire whether in these areas of contact the scientific and religious aspects of human experience are, in fact, totally incompatible. Careful analysis may show that the disagreements between them are not at present so acute as we had at one time been led to believe.

To none of the comparatively straightforward questions which emerge from such an enquiry have sufficiently detailed and satisfactory answers been returned. Many scientists and theologians who have discussed the present relations of scientific and religious thought, have attempted generalizations in too sweeping a manner. On the one hand we have a scientist like Sir James Jeans concluding that the mind of God functions like that of a pure mathematician. It may be said in passing that there is nothing surprising in this, since man is much given to making God in his own image and Sir James is himself a mathematician. Neither is there anything contrary to Christian orthodoxy, since within Omniscience there is undoubtedly room for a knowledge of the Theory of Functions and even of the Tensor Calculus. But such speculations are not in the least helpful in answering the questions which we now propose to ask, although they might conceivably assist us in the future, if we had cast down the old God and were attempting to set up a new one in His place. We have not yet arrived at this point. And on the other hand Dean Inge, as a modernist theologian, assures us that "Science now wholly emancipated, goes on its way, and gradually creates a mental atmosphere which excludes the whole world view of Catholicism."¹ This statement may also be true, but the specific facts and difficulties which science has placed in the way of a Catholic world view are not yet precisely explained. The modernists call for new creeds which will be acceptable to the "modern mind" without formulating in detail those precise implications of the ancient Catholic creeds which, in their opinion, the scientific knowledge of today renders untenable.

THERE ARE CERTAIN fundamental truths of experience which, for a Catholic Christian, we can scarcely doubt, must remain for ever in the category of pure faith. For example, such truths are those of the existence of a personal God and of the reality of personal relationships established with God in prayer. Such, ultimately, are the historic facts of the Incarnation and of a personal God revealing Himself and redeeming us by means of an historic activity in time and space, because the wonderful stories recorded by the histories of the life of Jesus of Nazareth might be admitted as scientifically and conclusively proved without compelling us intellectually to draw from them the quite amazing inference which is the historical foundation of the Catholic faith. We must also place in the category of faith a belief like that which we hold in the existence of the human spirit as a free or, at least, a not completely determined agent, justly to be held responsible in the sight of God for all its personal decisions and the events in which these decisions result. And in this category belong almost certainly our interpretation of the Gospel record of the bodily Resurrection of Jesus and the corollary of this interpretation, the expectation of our own personal resurrection and immortality.

¹ *Christian Ethics and Modern Problems*, p. 189.

Within the category of science belong, first the observed facts which emerge from a controlled experimental study of our universe and second, the conclusions and abstract generalizations which, in the course of time, are based upon these observed facts. These generalizations, mathematically or otherwise formulated, are known as the "laws of nature." They enable us to set up what has been called the orderly causal framework of the world, and to predict the course of future events from observations of the causes operating in the past and present. In this category, then, we place truths both of directly experimental and of abstract knowledge. Here also we place certain highly speculative concepts, hypotheses concerning portions of reality not yet directly observed, tentative theories which serve to govern the course of future scientific experimentation. For example, science is concerned with discovering and observing those entities which enter into the structure of our physical universe, the stars and planets, the molecules and electrons and other fundamental foci of matter or energy. It is concerned with the formulations of mathematical laws according to which these entities move and interact with one another. It is concerned with the composition and mode of circulation of the blood of animals, and the supply of oxygen to the living body by means of breathing. In its historical aspects, science is concerned with descriptions of the mode of formation of our solar system and of the universe of which our system forms a part. It describes the history of the formation of our mountains and seas, attempting to account for their present states, and it traces the evolutionary processes which have produced the living beings which we find in the world today.

NOW within the categories of both faith and science there have been and still are many intellectual difficulties which are peculiar to each category alone and towards the solution of which ideas which belong to the other category cannot make the slightest legitimate contribution.

For example, as we have just said, we place within the category of faith the idea of a human spirit endowed with what we call free-will and therefore justly held responsible for its moral decisions. But the human spirit appears also and in another sense determined, since we cannot imagine that the free activities of any individual human being can be able permanently to thwart the ultimate purposes of the omnipotent and perfectly moral God revealed in Christ. It is also intellectually difficult to reconcile the ideas of human freedom exercised, and responsibility incurred within the time processes of our present world, with God's omniscience, which must transcend the secular processes of the universe. There are no discovered facts or formulated theories within the scientific category which affect either favorably or unfavorably the solution of these types of metaphysical difficulties of which these are examples.

In an analogous manner, no received or developed facts of faith can be of use in the solution of difficulties which are specifically within the category of science. For example, the radiant energy which gives us the sensation of what we call light was thought by Newton to be transmitted by means of myriads of tiny material corpuscles, shot out in straight lines through space, like a hail of bullets. Fresnel later showed that the behavior of light could be explained by assuming it to consist of waves traveling through an imagined medium called the luminiferous ether, which was presumed to permeate all space. Each of these concepts has proved in some ways inadequate and in some ways very helpful for harmonizing many recent experimental results obtained from further investigations of the behavior of radiant energy. It would appear that they cannot both be true in the sense in which they were originally held respectively by Newton and Fresnel, but to a decision between the two concepts, or to a new theoretical synthesis which will harmonize the advantages of both, the facts within our category of faith remain remote and indifferent. Likewise, the period of time which has elapsed since the first human beings appeared on earth has been variously estimated from correspondingly various sets of data, from different evidences

of fossil and artifact remains. This type of problem, also, is purely scientific and the data of faith have no bearing on the scientific conclusions of ethnologists.

In all the discussions of the relationships between scientific and religious thought, nothing is more important than to keep the two categories of science and faith distinct and separate. The most bitter controversies of the past between scientists and theologians have resulted almost entirely from a confusion of these categories. In the days of Darwin, it was thought by both theologians and scientists that a theory of progressive organic evolution was in flat contradiction to the descriptions of Creation found in the Old Testament, just as two centuries earlier, the idea of Galileo that the earth moved round the sun, was thought to contradict the statement in the Book of Joshua that "the sun stood still" to await the Children of Israel's leisure in their slaughter of the Amorites. Whether the Bible—by which in English speaking countries was often meant the Authorized Version—spoke concerning religion, that is, as guiding us in our experiential relationships to God, or whether it appeared to teach us something concerning science, that is, about our experiential relationships to the physical universe, it was to be unquestioningly believed. The Bible, in both popular and much scholarly opinion, appeared as one literally infallible whole. Therefore, to doubt that the universe was created in six days of 24 hours each, or that the heavenly bodies on a famous occasion obeyed the command of Joshua, was at the same time to doubt the facts of the Incarnation and the Redemption of mankind. Among scientists of the mid-nineteenth century, the geologist Philip Gosse was so convinced that the biblical chronology and presumed date of Creation belonged in both the categories of faith and science, that he resolved an acute intellectual conflict in his own mind by supposing the age-old fossils of animals and plants, which he found in rocks, to have been put there by God, as it must appear to us in a rather wily manner, to test the strength of our religious faith.

BY A SLOW and painful process we have rediscovered—*re-discovered*, because the early Fathers of the Church are in substantial agreement with our modern views—that the Bible is intended to teach us religious truths only. Properly interpreted, it is a sure guide for man's religious life, but it can safely be appealed to only in matters concerning man's relationships to a spiritual environment, relationships between human souls and God. The revelation of the Holy Spirit, which has been given us through the Bible and through the historic religious experience of the Catholic Church, has, we now see, never included any direct scientific information about the physical universe. Man's physical relationship to his natural environment is something which the same Holy Spirit evidently confides to slow processes of discovery dependent upon the cooperating activity of the human mind. We can scarcely imagine that our revealed religion can give us, either now or in the future, any detailed knowledge concerning the behavior of the natural physical universe.

On the other hand, it would perhaps be rash to prophesy that the time could never come when the truths which belong in the category of faith might be seen to follow logically and in their entirety out of the proved truths of experimental science. This time has certainly not yet arrived. It seems improbable that it ever will, although, for example, the psychical investigations of Sir Oliver Lodge and his co-workers indicate a direction in which such a development might conceivably appear. Up to the present these particular investigations have tended, in many minds, to accomplish little more than to confuse the data which are essentially those of faith with those of science, as two generations ago, when the Darwinian controversy began, the data which were essentially those of science were confused with those of faith.

What then should be our procedure in classifying and examining the very real problems and conflicts which have arisen and which may still arise between current scientific and traditional Catholic views of the universe in which we live? For this purpose, at the present stage of human thought, there is no more

profitable method than to assume the truth of the whole body of traditional Christian faith as received and interpreted by the Catholic Church. In addition, let us also assume the truth of the authoritative and approved discoveries of experimental science and, insofar as these are adequate for the description of observed natural events, we may assume the correctness of scientific formulations of natural laws, based upon experimental discoveries. We may go further and assume, with some hazard, that present day scientific hypotheses on which further advances in natural sciences are being based, are tending in the direction of disclosing fuller truth than we now possess. We can profitably make all these wide assumptions for the sake of our investigation. In this present connection we should also take care not to confuse the issue by concerning ourselves with the highly metaphysical and other intellectual difficulties which, as we have already said, characterize certain items in both the separate categories of science and faith. Neither should we cause Science to say to Faith, nor Faith to Science: "You are wrong and I am right." Without any emotional bias or any personal desire for the victory of one point of view over another, when they are found at variance, we should confine ourselves quite simply to an attempt at discovering whether the physical world as described by science and the spiritual world as described by the traditional Catholic faith, are, in certain chosen aspects, compatible with each other or not.

IT IS within this relatively circumscribed field of investigation that certain difficulties have arisen in the past and do still arise. For although we have just been insisting on as careful a separation as possible between those facts and concepts which, for their fundamental data, their experimental evidence, their experiential background or for their "proof" or "disproof," must be referred exclusively to the categories, on the one hand, of faith and, on the other, of science, this sharp division is not more than a practical one. The dichotomy is artificial and only for the sake of defining our problems. We must in no way imply that we lead a kind of double existence. About this we cannot be too emphatic. We do not suppose, in an extravagantly dualistic manner, that we experience simultaneously both a "natural" and a "supernatural" world. We do not live at one time in two self-contained and independent, albeit super-imposed universes, one "spiritual" and the other "material," which might at heart be qualitatively diverse and be governed by quite different kinds of principles. We must rather suppose, in the last analysis, that from both scientific and religious experience we abstract intellectual systems and concepts which apply to a single universe, even if much of this be beyond the reach of physical experimentation. The world of religion and of science is one "that is at unity in itself."

For this reason it is by no means permissible to take refuge in the "water-tight compartment" theory that scientific and religious presentations of truth have nothing whatever to do with one another and, in thought, must never be brought into juxtaposition. On the contrary, although these different presentations arise from different sets of data, which, in their own origin, must not be confused or mixed, it can easily be shown that in their developed forms they very obviously impinge on one another at many points. If in such cases some developed scientific and religious truths, which were formerly in conflict, are at present found to be compatible with one another, then some corresponding states of serious intellectual strain which in the past have been felt by intelligent people who were prepared to accept both current scientific theory and traditional Catholic thought, may now be relieved. And if in some instances they are still found to be incompatible? We shall be very unwise if, on this ground alone, as has too often happened in the past in the case of rigid "fundamentalists," we characterize any scientific statement as completely false. We shall also be unwise if, as too often happens in the present in the case of eager "liberals," we make ready lightly to understate or completely to abandon any essential element of our traditional faith. Rather, we can reserve our judgments, knowing

that sound science is still content to labor patiently and that true faith, as Cardinal Newman has said, ought to be content to wait.

IT IS NOT possible in the compass of a short paper to give more than a brief example of one of the fundamental conflicts which have arisen in the past when the two descriptions of the world provided respectively by Catholic Christianity and by current science have impinged on each other. But with this one example can be indicated the way in which this and a number of like conflicts are at this time being resolved.

Probably the most deep-seated strain which appeared during the 19th century between Christianity and science, was found in the conflict between freedom and determinism, between the ideas of free-will and responsibility and those of complete and mechanistic determination of the present and future by the events of the past. The Catholic faith insists that individual human choices of action and of thought are in some way free, that is, not completely tied down by the inexorable forces of the past. It insists that they are in some measure manifestations of new contributions from the will of the individual human being who makes these choices. A choice for which a human individual can justly be held responsible to God, must contain elements arising solely and exclusively from that individual and which no amount of knowledge of the physical events of the past, even of physical events occurring in the subject's brain, would have enabled another person to predict. Such a choice, in other words, contains elements of unpre-determined "newness" appearing within this world of time and space.

Here is a characteristic of the world in which Catholics believe they live, which seems in sharp conflict with the description of that world which 19th century science provided. It was then widely believed that the world of time and space was a completely determined world, in the sense that the movements of a machine are completely determined from the moment that it is set in motion. The physical world, it appeared, had been set in motion in some unknown manner in the remote past, but once this had happened, every succeeding event followed in a determined manner. The future was completely predictable from observations made in the past, or would become so as we gained sufficiently complete knowledge.

The man who believed in such a world could legitimately say to a Catholic: "You may have faith to believe that you are created a free agent, but unfortunately for yourself you have strayed into a determined world. Your freedom, therefore, is nothing but an academic notion. You are like a runner bound to a stake, who can never run. You may be potentially free, but in this world you cannot so act. You must wait for some other conditions of some other world before you can put your freedom into practice." Such a conflict might not arise in the mind of a strict Calvinist, who, believing in a rigid spiritual predestination, ought, it would seem, scarcely to object to living his life within a pre-determined physical world. But to the Catholic a pre-determined world presents great difficulties.

Because not only, as has just been said, must individual freedom of choice be exercised in such a world, which seems impossible, but those greatest of all historical events, the miracle of the Incarnation and the resulting marvels of the life, death, and resurrection of Christ, must have taken place within it. If our universe be more rigidly determined than any machine in a factory and just as little hospitable to any exceptional events, that is to any events which were not provided for when the machine was started, how can any deviation from so-called "normal behavior" be tolerated? How can any exceptions from so-called "natural laws," that is the rules of operation which we formulate from watching the machine run, be imagined? How can any element of physically unpredictable "newness" be introduced into the "givenness" of a world which is completely fixed in advance? Thirty years ago there seemed no intellectually satisfactory answers to these questions.

Today the situation has completely changed. Physical science

no longer describes a world which is completely determined in advance, like a machine. The future behavior even of inanimate physical objects, it would seem, always contains a certain element of unpredictability. In the case of large objects, those which make up the world of our every-day experience, this uncertainty is so slight as to be quite negligible. The functionings of the world of ordinary events are still seen to be perfectly regular and reliable. Here, with a complete knowledge of the past, we can still predict the future with a practical exactness. But in the small-scale world, that of electrons and other small-scale entities, the unpredictability of the future becomes something to reckon with. Physical science has now set up a "Principle of Uncertainty" on which to base its own developing theories of the behavior of the physical world. And this same realization that the present and future always contain something new which is by no means completely given by the past, is also appearing in modern theories of biological evolution. A "newness" is continually coming to light, it may be a truly purposive newness, from sources which, like the sources of the uncertain behavior of the electrons, may, as has been suggested by one eminent physicist, lie in a background of the universe forever inaccessible to experimental science.

SUCH considerations show that the conflict between freedom and the older scientific determinism has completely disappeared, because physical determinism itself has been abandoned. This does not mean that the inanimate world is endowed with a "free-will" of its own. Neither does it mean that we have, even now, any "scientific proof" of the kind of freedom of the human will in which Catholics believe. As a matter of fact it does not even mean that one may not still hold that the spirit of man is as determined as a machine. A predestined spirit could live, one may suppose, within an undetermined world. But it does mean that one may no longer invoke scientific physics to support spiritual determinism. Spiritual determinism must now be held, if it be held at all, as much a matter of faith as is freedom. But if, as is the case with Catholics, freedom is acknowledged, it means that a human spirit can find itself at home in the physical world as this is at present described by science. The Catholic cannot now be told that he must wait for some other world to put his freedom into practice. Indeed, the world as it is described by modern science may, on investigation, turn out to be the best conceivable environment for the activity and growth of a morally creative human spirit, endowed with the power of freely and intelligently cooperating with God in the unfolding of His eternal purpose within the frame-work of our time and space.

The foregoing example illustrates the method in which Catholic thought should seek to measure itself against the scientific world views of this or any other age. Catholics should seek first of all to render as clearly and decisively as possible to the category of faith those things which are of Faith, and to the category of science, those things which are of Science. Having done this, we should set out to see whether the religious and scientific views of the world, insofar as they overlap each other, are in agreement or in conflict. If at any time conflicts are seen to exist, we ought to bide our time quite calmly, even when this is a distinct intellectual strain, confident that with proper effort the missing harmony of the world will one day be disclosed. That has been the method of some of the greatest thinkers of the past, both religious and scientific. It should be ours today. At the present stage of our religious thought and of our scientific knowledge, we of this decade appear to have a particular advantage. Towards the end of the last century, the number of intellectual problems which, in the presence of current science, Catholic philosophers had to reserve for the future, seemed overwhelmingly large. The prospect of their satisfactory solution also seemed discouragingly dim. In other words, it began to look as if faith demanded a world view which, for an indefinite period, experimental science might render intellectually untenable. Indeed, the intellectual strains thus set up brought many a religious philosopher to make concessions which are seen

to be fatal to the Catholic position. Today, on the contrary, the whole posture of natural science is altered. We begin to see indications of a reality at the foundations of the universe disclosed by present day science which, in its qualitative aspects is almost startlingly concordant with the basic realities which are implied in the intuitive or, as we prefer to say, the Spirit-guided deliberations of the early Councils of the Church. We begin to see the kind of a physical and biological world in which the statements of the historic Symbols of the Catholic Faith can be intellectually at home.

This is not, let us repeat, saying that the scientific investigations of this time are "proving" the truth of Catholic Christianity. We should learn from the history of the Darwinian controversies that just as science did not then "disprove" any Catholic principle, so now, we should not look for any analagous "proofs." "Proof" is not a proper word in this connection, because the foundations of faith lie deeper than any possible scientific knowledge. But we begin now to realize that the natural structure of the universe is little by little being disclosed as compatible with the supernatural structure of our faith. What, to a Catholic philosopher, is the most exalted goal of our purely intellectual endeavor, begins to cast its light upon our path.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

FROM THE REV. RICHARD CHARLTON, who had moved from New York City, where he was assistant to the rector of Trinity parish and catechist to the Negroes, to Staten Island:

"Years, especially since my late sickness, break in apace; and I hope that a retreat, free from noise and bustle, may, thro' God's blessing, be a mean to give fresh Springs of life. As there can be no seen of life without it's Checkers, I must expect to have 'em there." (January 22, 1748).

THE CLERGY OF NEW YORK and New Jersey, in convention assembled, submit to the Society that the needs of the white inhabitants are more crying than those of the Indians. In their report on the state of the Church, October 17, 1704, they say:

"After all with submission we humbly supplicate that the Children first be satisfied, and ye lost Sheep recovered who have gone astray among Hereticks & Quakers who have denyed ye Faith and are worse than Infidels and Indians that never knew it.

"This Province being next to Philadelphia has been most infested with the Leaven of Quakerism, but by God's blessing upon ye labours of ye R^d Mr George Keith & Mr Alexander Innes many see their Errors and Cry aloud *Transiens adjuva nos*, these places being most ripe and ready for harvest so that what we lose now is for lack of looking after in time."

THE REV. GEORGE ROSS describes conditions near Newcastle, Delaware, in a letter dated July 19, 1708:

"The Congregation here is not now so large, as before, through an Epidemical sickness that has of late been very rife in this place; the distemper being so mortal that few escaped that were taken ill of it; there are not a few, blessed be God, that adorn their profession by a suitable deportment, that do worship in Ephratah, zealous sons of the Church, and constant frequenters of the Holy Communion, to perswade men is the hardest Task of the sacred Ministry in these parts. The Country People that live back from the Town of New Castle make up a considerable part of this Church who tho' they are a great way off from the Town some above 12 miles, yet they seldom miss to come to Church when there is no Sermon in the Country: They are generally zealous men, & of substantial piety, the Church is quite finished by the unwearied diligence and liberal Contributions of several Gentlemen in the place, particularly Mr Richard Hallywell, Mr Jasper Year's and Mr James Coutes, men of good note. It is a fair & stately building & one of the largest in this Government, and what contributes very much to it's beauty 'tis adorned with her Majesty's Bounty as well as other Churches in these parts, namely a Fine Pulpit Cloath & Communion table Cloth."

Some Thoughts on Father Wilbur's "Preface"

By the Rev. Frederick C. Grant, D.D.

Dean of Seabury-Western Theological Seminary

ONE LAYS DOWN the November *Atlantic* with a profound sense of appreciation and even of gratitude to the author of this brilliant and persuasive article. Many a reader, many a Protestant reader, must have finished this essay in apologetics with a feeling of satisfaction and relief: here at last is someone who has put the facts clearly and beautifully! Here lies the secret of the spell that Catholicism casts over its adherents, of the deep, undying allegiance the Roman Church wins from its followers in age after age. It is not fear; or the vice-like grip of hard-and-fast dogmas closing in upon the freedom of the intellect; or the pragmatic proofs of a successfully worked ecclesiastical system; or the lure of mystery; or the romantic appeal of ancient modes of thought, language, religious ceremony, vestments, architecture; or the sheer mental weariness of men faced with the intricate and insoluble puzzles of a world full of uncertainties and unknowables—as the more vulgar type of traditional Protestant polemics would have it. It is something deeper and more real than any of these, which accounts for the love and devotion, the loyalty and sacrifice of millions of Catholics in this country and elsewhere. And Father Wilbur has put his finger upon the very heart-beat, the living pulse, of this great religious system as it appeals to the rank and file of its followers, intellectuals and non-intellectuals alike. Of course we ought to have known this all along—and perhaps some of us, especially among Anglicans, have realized it for a long time. No religion can maintain itself simply by inspiring fear or cultivating ignorance on the part of its laity. Nor can it thrive permanently upon an uninvested capital of by-gone magnificence: it must possess values here and now, provide satisfactions and supports, inspirations and encouragements, here and now, in the life men live today in the midst of a troubled world—upon the level of this present "*bittersweet universe*," as the author calls it—if it is to gain and retain followers. Neither the past nor the future will really satisfy us; religion must give us the present as well. As Carlyle wrote of religion in *Heroes*, it is not the promise of sugar-plums in the next world that gives a religion prestige or power:

"It is not to taste sweet things, but to do noble and true things, and vindicate himself under heaven as a God-made man, that the poorest son of Adam dimly longs. . . . They wrong him greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death—are the allurements that act on the heart of man. . . . Not by flattering our appetites; no, but by awakening the heroic that slumbers in every heart can any religion gain followers."

It is the deeply religious view of life, the living faith of Catholicism, that explains its strong hold upon its followers, and its strong appeal to many outside the fold, even in this "Protestant" country. And it is this view that the author rightly stresses, emphasizing particularly the ethical and devotional factors in that faith: the cultivation of humility, the active practice of the moral life, the necessity of sacrifice, the way of the Cross. One thinks of the Baron von Hügel; not only of his style, which seems clearly reflected in some passages of Father Wilbur's paper, but even more the sage and gentle wisdom, the deep and sympathetic understanding of the real motives of men, the *mitis sapientia* of the great philosopher of religion whose vast learning and gentle spirit were equal adornments of his Church and of our world of modern thought. One reads to the end of Wilbur's essay, as one followed the thought of von Hügel through one of his *Lectures and Addresses*, with the feeling, "Almost thou persuadest me to be a Roman Catholic." To say the very least, the essay marks a new departure in Roman Catholic apologetics, notable also in the writings of certain other contemporary defenders of that faith. The old hammer-and-tongs method is out; in its place

is a more sympathetic, more philosophic, more understanding way of dealing with the interests, the prejudices, the hopes and the deep desires of men for light upon life.

The notes of Catholicity—or "facts about Catholicism"—which he chooses for elaboration are these:

1. "To learn to suffer in patience, in humility, in confidence," not only "redeems life and makes it worth while," it also brings peace and real joy.—This paradox is the central fact of existence, and the heart of the mystery of Catholicism.

2. No one can learn this lesson who does not "try sincerely to be prudent, to be just, to be self-controlled, to be steadfast in his daily conduct."—Religion presupposes ethical righteousness, and this is impossible without active effort. Humility, for example, is the habit of seeing oneself as he really is—the opposite of "wishful thinking."

3. The radical corruption of human nature, whereby our real evils come from within, not from without; and yet, so near is God to man, "the valiant and persistent fighter, if he learns how to rely in all humility not upon himself but upon the innermost and permanent Reality of things, manages to snatch somehow, from the very jaws of defeat itself, victory, peace, joy."

4. "A sound, rational philosophy of life which saves a follower of the Way of the Cross from both fanaticism and pessimism." This philosophy is the traditional Aristotelian version of Platonism, elaborated and grounded in the Catholic faith by the Thomists.

5. This way of life is "embodied in a person—Jesus as the Gospels give Him to us"; union with Him, the heart sunk deep in the mystery of suffering, is "the acme of religious experience."

6. This way of life, since man is gregarious, must be practised in common, and "be the enterprise of a community"—especially since its principles are "repugnant to the majority of men": therefore, the *Church*.

7. Such a community, "to be vigorously maintained and preserved and to operate effectively," must be "highly organized, and organized on a world-wide scale, since such a community represents a way of life which is meant for all men and which cannot allow itself to be too much modified by irrelevant racial, national, or local influences, or by the changing moods and fashions of different historical periods": therefore, the *Catholic Church*, and the *Papacy*.

Now the world—*i.e.*, all "the interests and influences of everyday life, all the claims of culture and civilization—looked at superficially, that is, which is the way men mostly look at them"—tends "to ignore, to dissolve, or positively to fight against, the Way of the Cross."

"There is an inevitable tension, an incorrigible antagonism, between the world, even at its possible best, and a community whose object is to proclaim and practice peace in suffering and only in suffering; joy in the Cross and only in the Cross."

Happiness is not to be found in things, or in earthly satisfactions: "*Happiness is the glow and tingle of spiritual—i.e., intellectual-volitional-emotional—health: the vigorous sense of God-given adequacy to meet, to master, or somehow victoriously transcend, by perfect inward acceptance and peace, all the vicissitudes of life.*" And this is the secret of the Saints: peace and joy through renunciation and self-denial, and a life in which happiness has overwhelmed and obliterated mere pleasure.

BUT UPON further reflection, a number of questions inevitably arise. The author has certainly made clear the fundamental issues, and is thoroughly justified, on historical grounds, in his exposition of what might be called the essence of Catholicism—its ethics, its way of life, first of all, and only second-

arily its creed. And though he has not engaged in polemics, nor even suggested controversy, it is easy to see where the seven "facts about Catholicism" collide not only with Protestantism, both in its traditional and in its popular, present-day form, but also with modern thought in general. So careful and widely read a scholar as Father Wilbur certainly knows all this, and one can only respect his reticence in disregarding the collisions. As a thoughtful and informed Catholic he has doubtless considered the problems raised by contemporary thought; but as a convinced Catholic, they move him not. One respects that, too; for he is dealing with "facts about Catholicism," not with the problems of modern Protestantism or secularism. The first thing is to get the facts clear, facts which not only give rise to problems, but may in turn help to solve them. Such an attitude is refreshing, these days, when for many writers and leaders of "discussions," religion seems to be mainly a iron ring of *problems* to be solved, rather than a vigorous, fresh, creative life of faith and practice. It is no wonder if many educated persons today, and many more only partly educated, give up the attempt to understand and to share an experience, be it never so age-old and rooted never so deep in the history of the race, which now seems so beset with problems! How many instructors, these days, ever "get over" to their students the many-splendored meaning of a genuinely religious view of life, or convey any sense of its deep and inspiring vitality? Alas, of too many of us is it true,

Myself when young did eagerly frequent
 Doctor and Saint, and heard great argument
 About it and about: but evermore
 Came out by the same door where in I went.

It is to be suspected that even the pulpit, these days, is too often the symbol of a discussion of religious problems, rather than the medium of life-giving inspiration and insight. By contrast, an apologetic that stresses the religious facts, rather than what Santayana calls the "interpretations," with their attendant problems, is refreshing and revealing—it points out clearly "the more excellent way"; in this our author has a fine lesson for all of us, concerned either with the teaching of youth or with preaching to adults. And though one can scarcely—even though a Catholic—avoid collision with modern thought, it is with no feeling of assurance that "modern thought" must have the last word, and Catholicism stand acquitted or condemned as it squares—or not—with the presuppositions or the logic or the conclusions (some of them identical with the presuppositions!) of the modern outlook on life, on the world, and on human history. Nevertheless, modest and impartial as we may try to be—or humble, in the Catholic sense—there are questions that arise inescapably from a consideration of even so persuasive a presentation of the Catholic religion as the one before us.

IN THE FIRST PLACE, is it so certain that patient suffering of the ills of life, together with the victorious joy one learns in that hard school, is really the key-note of the Christian religion? Is its ethics so fundamentally world-renouncing? True, this is the emphasis and "interpretation" given the Gospel throughout wide ranges of past history, and it is no doubt fundamental to Roman Catholicism—as one may verify for oneself by examining its classical works of ethics and devotion, its *Moral and Ascetical Theology*: for example, the *Imitatio Christi*. Carlyle scarcely exaggerated when he described historical Christianity as "the Worship of Sorrow." Moreover, traditional Protestantism has inherited this outlook from the Catholic Church. But how much of this emphasis goes back to the Gospel of Jesus? How much of it, on the other hand, goes back to the *ethos* of the second and third and fourth centuries?—the late summer of Hellenism, when men were too baffled to wage longer the disillusioning battles of the intellect, had about lost every awareness of the possibilities for social advancement, and gave up the struggle in precipitate "flight" from "the world." Old Taine, in his *English Literature* (just why, I cannot now say, though there was certainly a good reason), sketched this background of the post-classical age in the first chapter of his first volume. Dean Inge has

described it in the vivid chapter on the Third Century in his *Philosophy of Plotinus*. Harnack and Loofs, in their *Histories of Dogma*, have reminded us of its existence and significance for Gentile Christianity (about all there was, after the first century!). Many another writer—Sir S. Dill, Geffcken, even Duchesne, even old Gibbon, and many another—has made us aware of the potency of this factor in the early and formative period of the history of Catholicism. Not for nothing was Manichæanism a heresy to be fought tooth and nail in Augustine's day; and it left its mark. Monasticism, Mysticism, the Liturgy, the later Scholastic theology, the popular devotions and beliefs of the laity, the ethical outlooks and insights, alike, of classical Catholicism have all been affected by the general religious view of life of the period through which the early Church passed on its way to conquest of—and compromise with—Græco-Roman civilization. Nor is it so strange or novel a view of life. Plato held it, as well as Plotinus—though in greater moderation, as became a fourth-century Greek. Even the Jews held it, at least some of them: witness the ethic of the apocalypses, with their abandonment of the present evil world to Satan, and their yearning expectation of a better one to take its place. Now it *may* be that Jesus shared this world-renouncing view, and that Tyrrell was right in explaining the Catholic ethical ideal as a "spatial" or qualitative equivalent of the "temporal" and quantitative ethical ideal of apocalypticism. Certainly there are passages enough in the Gospels, sayings attributed to our Lord, that reflect purely and naïvely the apocalyptic point of view. But there are also passages that reflect a sunny, humane, this-worldly outlook, rather than the stern, judge-is-at-the-gate viewpoint of *Weltflucht*, motivated by the apocalyptic conception of *Weltfluch*. If Schweitzer and Loisy underscore some passages, Renan underscored the others. It may be that the difference goes back to the sources: Matthew and "Q" are apocalyptic, Luke and "L" are not—or are not so to anything like the same degree. Or perhaps—and the further explanation is certainly plausible—the oral tradition, prior to the writing of the Gospels or even of their sources, was handed down by different communities, some of them dominated by an ascetic, world-renouncing apocalypticism, others by a more humane, this-worldly, even social outlook; as Bultmann and Kundsinn, Easton, Dibelius, Taylor, and others assume. Whatever the detailed explanation of origin, the question is: Can asceticism, world-renunciation, a life's ideal of victory through suffering, be carried back to Jesus himself? And is it quite certain that the Christian religion as a whole centers in this ideal? One has an unavoidable feeling that there is station interference when the Catholic ethical ideal is described: it is not only the voice of the Lord Jesus, but the voice of some Stoic philosopher—Epictetus, perhaps, with his gospel of manly submission to inescapable suffering; or the voice of some Neoplatonist or Neopythagorean mystic, counselling retirement from the outward conflict and promising a haven of refuge in the invisible world within man's own soul—or, rather, the pathway to which invisible world lies through the gateway of man's inner soul. And there are many of us for whom renunciation, contemplation, patient suffering of evils (not all of them wholly inescapable), is by no means the sum or the center or even the summit of the Christian life. It is, rather, moral activity—Father Wilbur rightly stresses this—and it flows far beyond the confines of the individual life: it begins in a pure intention, sure enough, of the individual mind and will; but its ultimate scope is social. Our author does not stress this at all. This is strange, when one considers the magnificent social aims and activities of American Catholics at the present time! Now the inspiration of this Christian social idealism is found, very largely, in the Gospel of Jesus, and in the religion of the Old Testament (on its later and higher levels). And we are only the more certain that it *must* go back to Jesus when we find it simply, almost naïvely, taken for granted in one of the most "apocalyptic" passages in the most "apocalyptic" of the four gospels, the Parable of the Last Judgment in St. Matthew 25. For it is here we read the sublime and unforgettable saying: "Inasmuch as ye have done it—or done it not—unto one of the

least of these my brethren; ye have done it— or done it not— unto me."

SIMILARLY with the doctrine of the radical corruption of human nature, apparently a fundamental dogma of historical Catholicism (and of traditional Protestantism, by inheritance of ideas): Is it so certain that this is the Christian view? Does it go back to Jesus, historically, or to St. Paul, or to the Church Fathers? Furthermore, is it so certainly the true view? Karl Barth does not hesitate to affirm it, and deprecate its general denial by modern culture: so much the worse for culture, says he! Augustine never doubted it, nor did John Calvin, nor many another—including indeed, practically all "orthodox" thinkers down almost to recent times. But was it Jesus' view? True, he said, "If ye, then, *being evil*, know how to give good gifts to your children, how much more will God do the same"; but the evil of man is here only a contrast to God's goodness, a relative that becomes an absolute, as in most Oriental expression. And though the words be the key to Barth's Neo-Calvinism, *viz.*, man's nothingness in the sight of God, I honestly believe Jesus' *thought* was really, "If ye, then, being good—though certainly not as good as God. . . ." For he certainly took human goodness, decency, and parental care into consideration: no father would give his child a scorpion in place of a fish or an egg. Nor is the Christ who blessed little children (albeit unbaptized!) and said, "Of such is the Kingdom of Heaven," likely to have held very strong views of the radical corruption of human nature, or of the fate of the unbaptized. Was the Good Samaritan a "radically corrupt" character—or were even the publicans and women of the streets, about him; or the sower, or the pearl-merchant, or even the unhappy man who buried his talent in a napkin? All these figures, unforgettably sketched in the parables and sayings of Jesus, are characters drawn from real life, and there is no suggestion anywhere in the gospels that normal, every-day human nature was radically corrupt. That is a later idea—Græco-Roman, Oriental, drawn from the religious philosophy of an age no longer creative, but bent upon escape from the tomb and prison-house of the flesh. There were (and perhaps still are) men for whom the very air we breathe, the atmosphere of this broad and varied world, is really stifling, like a breath from the dungeon or the charnel-house; but Jesus was not one of them. Across the hill-tops of Galilee blew a fresh breeze, sweet with the smell of the vineyards and the wild anemones along the pathway, and strong, invigorating, with the subtle tang of the never-distant sea. It takes no great amount of imagination to sense the freshness, the vigor, the optimism of Jesus' spirit; for it is really there, like the breeze on the hill-top, in the written record of his words; even more, in the spirit he has inspired in other men, often in spite of their depressing theology.

MOREOVER, is the principle true? That is to say, is the true reading of human nature the one which a large part of the Catholic Church has affirmed hitherto? Of course, one may question if there is entire unanimity in the reading; and certainly the "Great Church," with its normal habits of thinking and its refusal to take radical positions on many points—this one, for example: as the historian Heussi insists, the Church condemned Pelagius, but within a generation swung back to center once more and went on for ten centuries with a moderate, Semi-Pelagianism—certainly the "Great Church," as Harnack called it, found room for a diversity of views, at least until the Reformation and Counter-Reformation, Puritanism on the one hand and Tridentine orthodoxy on the other, put an end to variety of views, to controversy, and to freedom of thought. Even so, there were noble protests—among Protestants, for an example, that of the Cambridge Platonists in the seventeenth century. The modern world—that part of it, at least, which calls itself modern and does so with something of an air of pride—cannot bring itself to find any meaning in the old language: in Calvin's phrase, in which humanity is described as a *massa perditionis*, for example, an idea derived straight from Augustine's doctrine of predestination.

Though Catholicism as a whole is by no means identical with Augustinianism, nor all of Protestantism with Calvinism, modern thought in general is certainly moving steadily in the direction of a nobler conception of the capacities and possibilities of the human race.

"What is man, that Thou art mindful of him?
Thou madest him a little lower than the angels,
To crown him with glory and honor."

WHAT is man? Evolution tells the tale of his lowly origin; past experience, universal history, the diabolical cunning and barbarities of "civilized" warfare reveal his degradation; nevertheless, the conviction will not down that a future greater than any that has even been dreamed, hitherto, lies before him; and that man's origin and past are no adequate measure of his future achievements. These achievements are not the automatic products of progress, but must represent moral and spiritual or intellectual victories, conquests, in fact, of man's lower nature by his higher; nor are they limited to individual achievements, the salvation of the souls of Saints, but must reach out and embrace the whole human family, since man *as man* is made for brotherhood and social fellowship. Though each step of emergence begins with one or more individual variations, the new type is never established until the majority likewise emerge—the majority, by a steady progression approaching and at last approximating the whole. This idea also has its roots in the New Testament: "Beloved, now are we the sons of God [not depraved offspring of a corrupt human stock!], and it doth not yet appear what we shall be; but we know that when He [Christ] shall appear, we shall be like Him, for we shall see him as He is." Humanity is not "corrupt," though it is fearfully imperfect. Its greatest ground of hope, rather than its strongest reason for despair, is the character—the divinely human character—of Christ and his Saints, and of those who in all ages have lived by his spirit and shared, in some degree, his character. Here is where God and man meet, not in conflict, but in utter, unfathomable, inseparable, ineffable union—as the Greek Fathers insisted at Chalcedon.

Sequi naturam—Follow Nature!—said the Stoics. And the modern world is steadily more and more inclined to give ear to their admonition. A cynic would have no difficulty in commenting upon this fact—are not our popular ethics becoming steadily more "naturalistic," less traditional, and certainly less Christian? In consequence, our defenders of tradition have no difficulty—so far as they are aware—in explaining the "new morality" by the new practices: birth control, free and easy divorce, changing standards of dress, low standards on the stage, in the dance, in the "movies," and so on. But it is doubtful if every protagonist of the static past really grasps the problem in its entirety. The whole drive and thrust of modern thinking is in the direction of a scientific-evolutionary view of human life. Man is immensely old, as a species upon earth; but compared with many other species he is but a puling infant. Those other species have survived because they "followed nature." Nature's laws—or perhaps even purposes, if there are any such—are infinitely superior to the codes and commandments and canons of traditional religion. Unless, by some chance, the rules of religion happen to coincide with nature's subtle ordinances—as no doubt they do, now and then—it is really a man's *duty* to disregard them, certainly whenever he is sure which side nature takes in the conflict. For aught we know, a million, or a hundred million, years hence the species known as man may no longer exist on this earth—certainly not, if man disregards the promptings of nature, coddles the unfit, coddles himself into unfitness, and attempts to thwart nature's merciful provisions for the extinction of those who have nothing to pass on to posterity, neither bodily vigor, material wealth, nor mental or spiritual attainments. It is a man's duty to be strong, to beget and rear healthy children, to build up a fabric of defense for his family against "all the slings and arrows of outrageous fortune," to give them the advantages of education, to pass on to them the treasures we have all jointly inherited from the past—in art, in science, in learning generally, in religion; in brief, all the good

things of life—and in doing all this, to forget himself as an individual, and sink himself in the race.

This is "naturalistic" ethics; and one wonders what is going to happen to traditional Christianity when it comes really face to face with its great modern antagonist. Beside this conflict, all the controversies of religion and science seem like pleasant summer afternoons spent in amateur archery or croquet. If true, the Catholic reading of human nature must triumph, in the end. But is it true?—*i.e.*, the general assumption that human nature is radically corrupt, and needs not only redemption but also a fundamental and thorough reconstitution. Or is it false; and is "the natural man," rather than the "spiritual," to be his own saviour in the days to come? One wishes that a still more vigorous and thorough exploration of the Catholic past might be undertaken; and that certain great principles, overlooked in Augustinianism and in popular Roman Catholicism, as also in traditional Protestantism, might be brought to light. For example, the Scholastic doctrine that the Incarnation was inevitable, God being One who reveals Himself, quite apart from Adam's sin and the human Fall; or the older principle set forth by Athanasius, that "the God of Creation and the God of Revelation are one and the same." Bishop Barnes comes near it, in his magnificent Gifford Lectures: "The God to whom man's spiritual experience leads him must be also the God revealed in nature." By "spiritual experience" we certainly must mean more than conversion, prayer, and so on: nothing less than the highest and best that we can know and experience of God and of human life, as we live in obedience to that "best we know." It becomes a matter then of identifying this "best," and following it when we know it—the life of active virtue described by Father Wilbur as "Fact number Two." But we trust that in the end it will lead to a realization that man is not so much corrupt as imperfect; that "to try sincerely to be prudent, to be just, to be self-controlled, to be steadfast in his daily conduct" does not lead necessarily to low views of human nature or to an unalterable opposition between reason and religion, natural ethics and revealed, between "the natural man" at his highest and best and "the spiritual man" implicit within him as God's very image stamped upon him; and that the God revealed in Christ is also the God revealed in the starry skies and even in the lowly origins of his creatures upon earth. This also is Catholic doctrine—one can find echoes of it in the Greek Fathers (in Athanasius and Basil, for example), and in the medieval Schoolmen. And it is very suggestive—not of a Preface to modern Roman Catholicism, with its more pragmatic and ecclesiastical and its less philosophic emphasis—but of a preface to the coming New Catholicism, in which Protestantism also shall be heard, and in which the human mind shall be set freer than ever before to study God's ways with man and man's ways to God.

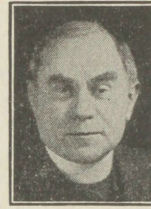
No Non-miraculous Christianity

THERE is no such thing as non-miraculous Christianity. It has no existence. The whole Gospel is miraculous from beginning to end. It all rests on the one stupendous miracle of the Incarnation. If we believe in the Incarnation, all the other facts of the Gospel follow naturally. If we do not believe in the Incarnation, there is no Gospel and Christmas has no meaning.

Our faith as Christians, the faith which the Church proclaims, rests on the rock of reason and of fact; it fits in with our human experience; it fills the whole of life with meaning and with reasonableness. We find it supremely reasonable to believe that God Himself, the Eternal One, "had flesh And wrought with human hands the creed of creeds, In loveliness of perfect deeds, More strong than all poetic thought."

The song of the Angels, the message to the Shepherds, the visit of the Wise Men, the faith of the Blessed Virgin herself, are all perfectly reasonable. They are all just what they should be, if we believe the great central truth that God comes to us in Jesus Christ. But let us remember this: if Christ is now to come more fully among us, it must be because we are willing that He shall come into our hearts and lives. The Light which shone in Bethlehem must shine in the lives of individual men and women, if it is to save the world."

—Bishop Manning.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Up to the Brim

READ the Gospel for the Third Sunday after Epiphany.

THEY FILLED them up to the brim." Suppose they had not done so. The task was a heavy one. Those who were serving had been at work for hours. The waterpots of stone held "two or three firkins apiece," which meant drawing many gallons of water from a well. It would have been natural for those helpers to refuse a weary and what might have seemed to them a useless task. Nevertheless, they did our Lord's bidding with a readiness which in our modern catchword was one hundred per cent coöperative. The jars were not half-filled but filled to the brim. All that Jesus asked was done, and so all that He intended, He was able to accomplish.

It is so with other tasks in which He asks our help. He is ready to supply the divine transforming power, but we must make ready the material for His use. Half-hearted or unwilling service means a skimmed measure of blessing. He uses only as much as we provide.

We may apply this in many ways. Think of the way many of us spend our time in Church. It does us little good because we put nothing of ourselves into it. We are asked to fill the time with attention, devotion, the will to obey; but only those who fill full the hour of spiritual opportunity can bear away the water made wine, life transformed by faith, hope, and love into something richer and more satisfying than before.

It is so even with the Sacraments. We receive grace in proportion to our self-surrender. It is only as we truly offer ourselves that our Lord responds with the gift of Himself. The servants who give full measure "up to the brim" receive full measure. Scant effort brings a scant blessing.

The second point is that the servants who drew the water did it not for themselves but for others. "Draw out now and bear to the governor of the feast." This is a parable of Christian service. Our work with Christ is as important as His work in us, and the law which we have already discerned applies to both. He bestows on us grace in proportion to our coöperative effort. In the same way He gives to the world through us His manifold gifts but He asks us to help by contributing our share. It may often seem to us as it would have seemed to the servants at Cana that we have little to give. To provide water when the wine had failed must have seemed most inadequate to them. Yet through the power of Christ it met every need. We may well question our own ability to satisfy the need of the world. But we should never question His power to transform what we have to give into something richer and more glorious.

"The ruler of the feast tasted the water that was made wine and knew not whence it was; (but the servants which drew the water knew)." The third point is that shared work leads to shared knowledge. Many times we long to know what is the mind and method of our Saviour. There are ways of knowing this but none is more effective than to be workers together with Him. This work may be the work of prayer or the work of service. In each case the law which we have been meditating upon holds true. What we put into the work determines what the work shall accomplish. And what we put in comes out transformed by divine love into something finer than we by ourselves could have made it. The water is changed to wine. Thus the reward of complete coöperation with Christ is that we know Him better and understand more fully what it is that He is trying to do. "The secret of the Lord is with them that fear Him."

O Lord Jesus Christ, by whose wisdom the servants at Cana were guided to supply their neighbors' needs, grant us Thy grace to give the best we have to the sharing of Thy work and by Thy power transform and glorify it that it may avail for the need of the world. Amen.

Impressions

By the Rev. W. G. Peck

Rector of the Church of St. John the Baptist, Manchester

I HAVE BEEN ASKED to set down the impressions which I gathered during my recent visit to America. But how can I hope to compose any objective criticism? Throughout the six weeks of my stay, I was received with enthusiastic friendliness. Kindness was showered upon me. People suffered all manners of inconvenience in order to give me happiness. They gave me all they had to give. They gave me their hearts. When I boarded the ship that was to carry me home, I found letters, telegrams, and gifts awaiting me. And when the lights of the American shore were behind us as we sailed into the Atlantic evening, my new friends were sending me radio messages, assuring me of their love and bidding me return some day. What a people! I wish I might be allowed to say only that I loved America and all the Americans I met, and that it is my fervent wish to come back as soon as may be. But I must attempt a little more.

In the first place I must confess that I was surprised and indeed startled to discover that I had for many years been the victim of a delusion that is, I fear, common in England, but for which the English are scarcely to be blamed. I found not only that America is nothing like the sprawling vulgarity which many English believe it to be, but that its civilization has elements of great dignity. Somehow, what with films and newspapers, the crude and vulgar streaks in the American scene are the most emphasized in England, and they are helping to spoil England. But I found beauty in your cities and learned that even a skyscraper may possess a solemn majesty.

I stayed in New York, Washington, Baltimore, Philadelphia, Chicago, and Boston. I had glimpses of Madison, New Haven, and Newport. Friends took me for automobile trips in Maryland, Virginia, Pennsylvania, and parts of Massachusetts and Rhode Island. I saw Lake Michigan tossing under many breezes, and the Catskill Mountains in the shadows of oncoming night. And I have gazed for hours from railway trains upon the countrysides and the little towns. It was a wonderful country, full of fascination and delight.

But the restless, demonic energy which has achieved so enormous a material task in so brief a time, amidst huge problems of a heterogeneous populace and vast distances, and once interrupted by a civil war that nearly slew the nation, has not been expended without loss. It has left a people highly strung, somewhat uncomposed, readier for daring action than for reflective thought. I was surprised to be told by many people that they found me a peaceful influence. It was at first puzzling to me, that they should find in an ordinary Englishman, with heaven knows how many worries and anxieties at the back of his mind, a suggestion of poise and self-control sufficiently evident to be noticed. But I recognized later that there is this difference between the English and the American habit, and I attribute it to the pressure of the monstrous labor in which America, for a century and a half, has been involved.

Now, it seems to me that just here there is danger. What America, in common with the whole world, needs at this time, far more than rushing activity, is directive and inspirational thought. The pragmatism which was the fruit of the great secular adventure of the nineteenth century is now the least desirable, as it is the least possible, of philosophies. America needs to understand a little more of Eternity before it can find a new direction. And this it must find, for the old road has finished in a morass. You cannot go on merely acting, when your line of

*F*R. PECK has recently returned to England after a visit to this country, during which he delivered the Hale Lectures at Seabury-Western Seminary, and addressed groups of Churchmen and college students on the implications of a Christian sociology.

action has brought you to a standstill.

There was never a greater opportunity for the Church. And I wish to record the delight with which I discovered the awakening readiness of the Episcopal Church to look for realities. I had

sometimes heard that it was the Church of the wealthy, saturated with complacency. I can only say that so far as I could judge, this, as a generalization, is absurdly untrue. During my first week-end in New York, I had proof that a passion for social righteousness, and a hunger for a revolutionary salvation, were at least present in the Church. At Washington I found a conference of young clergy eager to learn some living word to speak to the needs of men in this decline of a world order. In every seminary I visited, I met the same spirit. At Seabury-Western, where I delivered the Hale Lectures, the students enticed me to their studies at night with lashings of tea—that fatal lure for an Englishman—to thrash out the problems which the lectures had raised in their minds. And what is more, when I spoke to the student convocations of universities, I found many hundreds of young men and women, as fine a human material as exists anywhere in the world, looking wistfully toward the Church amidst the appalling problems that confront them as they gaze into their own doubtful futures.

THERE is hope, there is potentiality. But the Church must be preparing for leadership. And it can achieve leadership if it will consider deeply and sincerely the implications of its own faith. Its minority numbers do not matter. Heterogeneous populations and vast distances do not matter. Nothing matters, if the Episcopal Church, preserving that balance of Catholic continuity and corporate life with personal values and freedom which it is the genius of the Anglican communion to preserve, will set itself first to know and then to declare what are the Christian standards of society. This divine sociological learning must become an element in its theology, in its preaching, in its pastoral care. America has to be renewed, as England has to be renewed, and there is no other source of renewal but Christ in His Church.

But it may well be that America, having seen a vision, will be the first of all the nations to declare that things and systems shall no longer triumph over men. It may be that in America the fires of the final freedom shall be first lighted.

Something tells me that I shall be coming back some day. It will be a very happy day; for, to tell the truth, I have left a large part of my heart in America.

THERE ARE FEW THINGS more impressive in the teaching of Jesus Christ than His willingness to submit what He taught to the tests of ordinary experience.—*The Bishop of Carlisle.*

A THOUGHT

*B*ECAUSE I had myself
A little son
In every baby's face
I see his own:
So must I find my Lord
Among His least
If I have even once
Laid hold on Christ!

LILLA VASS SHEPHERD.

The Cross and the Lotus

By the Rev. Edmund L. Souder
American Church Mission, Hankow, China

IN THE STILL air of a starry night, as the clock struck four, the rich tone of the great monastery bell and the sound of a gong called the disciples of Buddha from their beds to their first period of corporate devotion, and also recalled to consciousness the little group of Christians who had been courteously permitted by the abbot to hold a week-end retreat in the monastery.

The "Follow Christ Fellowship" of Boone School, Wuchang, under the leadership of Mr. E. P. Miller and Mr. A. J. Allen of the faculty, together with a priest of the diocese whom they had invited to lead their meditations, arrived Saturday afternoon at the *Lien Ch'i Sz* (Lotus Stream Monastery), prettily situated amid a clump of bamboos in the country beyond Wuchang. A whole section of the monastery had been set aside and cleaned up for their use, and soon the bedding had been unpacked and the central room of a suite had been duly arranged as a chapel, with an altar set up in a natural alcove at one end, upon which were placed the crucifix, candles, and fair linen, and where Evensong and the Sunday Mass were said, and the retreat addresses were held. The cushions on which the group knelt as they worshipped before this little Catholic altar were loaned by the monks from positions before the great image of Buddha or of the Goddess of Mercy.

The Christian group had scarcely unpacked when callers arrived—the abbot of the monastery, distinguished from the other monks by his bright yellow shoes, accompanied by *T'i K'ung* (Body Empty, *i.e.*, The Physical Life is Vanity), being the name in "religion" of the "bishop" or chairman of all Buddhists in Hupeh Province, who happened to be making the Lotus Stream Monastery his headquarters at that time. Both enquired in friendly manner as to our comfort, and apologized for their inability to offer us better accommodation. These ceremonial calls were shortly returned by the Christian priest, together with two of the students, to whom the abbot showed with pride a "miraculous" spirit photograph hanging conspicuously in his quarters. During the retreat the monastery guestmaster saw that his Christian visitors were provided with the best of vegetarian diet. No meat is found in a Buddhist monastery, but there must be at least 57 varieties of bean concoctions, many of them disguised to simulate bacon, fish, meat balls, etc.

At every gathering of the Christian group in their temporary chapel, whether for a retreat address or for the reverent offering of the Holy Sacrifice in the hushed peace of dawning day, a fringe of grey-habited monks stood silently and interestedly to watch, with entire friendliness, how the Christians worshipped their God. Indeed, all through the 24 hours of retreat the sound of Christian hymns and prayers mingled or alternated with the murmur of more than 100 voices chanting praises of Buddha.

One interesting spot was the large hall in the monastery set aside exclusively for meditation, at the door of which hung a sign warning all passers-by to keep silence and walk lightly in order not to disturb those within, seeking (through contemplation) to "pierce the red clay" of this mortal life. The whole monastery, indeed, breathed just that atmosphere of peace and detachment from the things of sense that made it easy to practise the fellowship of silence. One of the retreatants, the son of one of our Chinese priests, remarked with surprise that a monk had told him they kept the same rule of silence between their last office at night and the first office of the morning that the conductor had been urging on the Christian youths. The whole experience served to bring home the realization that, to such tolerant, friendly, and devoted people as the "bishop," abbot, and brethren of the Lotus Stream Monastery the Lord of all Good Life and His Universal Church would come not to destroy but to fulfill, enabling them, through sacramental experience, to understand that although we must indeed "crucify the flesh with the affections and lusts," yet "the physical life" is *not* "vanity" but should be offered as the vehicle for the manifestation of the Spirit's life. The genial Buddhist "bishop," like so many of his fellow-religionists, forsook the world because he was "fed up," disillusioned with its iniquities. One could not but wish that, as a Christian monk, he might withdraw from the world, not to escape it but the better to overcome and redeem it, after the pattern of the Divine Word made flesh.



Churchwomen Today

Ada Loaring-Clark, Editor

A SPLENDIDLY STIRRING theme directed to enlarge our knowledge of some of those who, by their lives and work, have helped in building the Kingdom, is given us for this year's Lenten study for the young people of our Church schools. Miss Winifred Hulbert has written the stories for the junior-senior age; they can easily be adapted for others. The Christian leaders selected are Bishop Brent, Bishop Azariah, Archdeacon Russell, Philip and Vine Deloria, Dr. Chapman, and Dr. Francis Wei, president of Boone College, China. These men are truly representative. Dr. McGregor calls attention to the fact that they are men who have held the vision of the Kingdom and made it a reality for others. Leaders' Helps have been provided with those schools in mind which give ten or fifteen minutes each Sunday to the study of the Lenten Offering material. Suggestions are also provided for schools which make the material the basis of their curriculum during the six weeks of Lent. It seems to me that some of our women's Bible classes would find such a course valuable and interesting study. The Department of Religious Education will gladly help in suggesting additional material for use.

THE "MESSENGER" of the Church Mission of Help is both thought provoking and useful. The problem of the unadjusted girl is one that faces women in all communities and, even if there be no official organization of the C. M. H. in our special diocese, the work must be dealt with, probably through the Social Service department. We are therefore grateful that the C. M. H. of which Mrs. John M. Glenn is president, gives us instruction, help, and direction in trying to solve the difficult problems of the unadjusted girl and the unmarried mother. The Rev. Julian D. Hamlin says, in considering the emphasis on case work, which is but a manifestation of a much larger movement that is going on throughout the whole of society, such work needs men and women who, as sound case workers, are mature in age and experience. This is not work for the young and inexperienced, even though they be students in college classes of social economics; such students must be directed by those of riper experience. Thus we are forced to seek our helpers for this especial work in those of mature judgment, those with much tact and a real love for humanity. The problems confronting the C. M. H. are as old as humanity and can only be solved by knowledge, experience, and love. Through these three attributes lives are readjusted.

Realizing the need for a consideration of the many problems that confront executives, five diocesan C. M. H. secretaries met with two national officers for a week-end of informal and intimate discussion on a hill-top in New Jersey. In view of the many demands on the time of a secretary, two of the tentative decisions made were: 1. That the essential job of an executive is to analyze, to correlate, to stimulate, to furnish leadership and to see the manifold possibilities for usefulness to the community and to the girl. 2. That the test of skill as an executive is the number of links (human links in the form of case workers and volunteers) which she can build up between herself and the girls while retaining a personal, vital contact with each case. She must also seek to add a number of people of diversified ability to the personnel of her organization.

As a result of a thorough study of its work by the C. M. H. in the diocese of Western New York, a board of directors has been created which will give the whole of its attention to the problems of the C. M. H. and an advisory committee, composed of social workers, clergy, and lay people is being organized at Niagara Falls. In the earlier stages of growth the social service commission of the diocese acted as the board, with the help of an executive committee and a council of Churchwomen. They accomplished much until the work demanded more concentrated effort because of its large growth.

Cameos of Modern Prophets *

Karl Marx

By the Rev. Albert E. Baker

Visiting Lecturer, Berkeley Divinity School

MARX has been dead just fifty years, and his world-wide influence has been described as the most formidable rival to Christianity since Muhammedanism came out of the desert. The religion of the twentieth century will be Christianity or Marxianism.

The heart of Marxianism is a paradox so amazing that it leaves the intellect helpless, but exalts the heart of those who can accept it with an invincible faith. Its aim is a classless society. There shall be no distinction between rich and poor, between capital and labor, between exploiters and exploited, between those who will not starve if they do not work and those who will starve if they do not work. But it is convinced that this equality (and brotherhood?) can only be achieved by force. There is to be a class war which will end class war, because it will make an end of all class distinctions. The cooperative brotherhood of the kingdom of Man is to be brought in by bloody revolution and ruthless terror. The necessary step to Communism will be the dictatorship of the proletariat.

What does Communism, or a classless society, mean in actual fact? There will be no buying and selling. All private property in land, machinery, and factories will be abolished. Credit will be centralized in one bank, state owned, with state capital. Railroads and all other means of communication will be owned by the community. There will be an equal obligation of all to work and an equal payment for sustenance to each out of the common stock. There will be industrial armies, especially for agriculture. And everybody will be educated at the public expense in the public schools.

Marx taught that all human institutions are determined by economic conditions. The great changes of history—from Imperial Rome to Feudalism, from Feudalism to Capitalism—are to be explained by great fundamental changes in the ways of producing the economic necessities of life. Similarly, the laws, art, science, religion, and philosophy of any period reflect the economic needs and processes of the time. Philosophical idealism is the philosophy proper to a man supported by capitalism, just as Communism produces materialism.

Communism will sweep away religion, along with all the other institutions of capitalism. Marx believed that Christianity is supported by, and supports, those who profit by the present system of capitalist exploitation; the possessing classes control organized religion. "Religion is the opium of the people," making them docile victims of injustice and poverty. Since the rise of Western atheism in eighteenth century France the denial of God and the denial of the divine right of earthly governments have gone together.

Marxianism wins support because it is a plan to deliver mankind from the cruelty and chaos produced by capitalism, and in their extremity people say that any plan is better than none. Christianity must meet Marxianism by offering a better plan. The measure of the failure of capitalism is that there are twenty million people unemployed on the shores of the Atlantic ocean; it has failed in that people are hungry in a world where there are vast supplies of food. What is the Christian way out?

The supreme importance of the human individual is a primary truth of Christianity. Instead of the abolition of private property we must aim at a more or less even distribution of it. Property gathered in a few hands is property for power, but property generally distributed is property for use. To be without property is to be without liberty and security. In the words of the Archbishop of York, we aim not at the dictatorship of the

proletariat, but at the abolition of it. Property must be privately owned, but publicly controlled.

Industry, commerce, finance, must be made to serve the needs of man, of a full human life for all; we have made man the slave of the economic machine. Production must be for the sake of consumption and enjoyment; at present we produce to sell. America must look for an American market rather than for a world market. Home-produced raw materials must be manufactured at home for consumption at home. Foreign trade must be discouraged, except for those necessities which cannot be produced in America. A man can only be a self-respecting member of a brotherhood if his living is secure against foreign competition, and words like "just price" and "fair wage" have no meaning in relation to a world market. Our aim must be to make men and women, not useful cogs in an economic machine, but valuable members of a civilized community.

The Revolt Against Democracy

(Continued from page 366)

the state is seen to be more than the sum of its citizens; unless your nation is supreme over every individual and class within it; unless you, too, stop taking consultative votes and emasculate your antiquated Congress; unless you do away with party politics run by machines financed by people who are not 'in it for their health,' as the saying goes, or for your health either; unless you put into power those who can interpret to you in terms of action your history and your vital destiny, and then follow them, with no tolerance of interference from any individuals or groups within the commonwealth; unless you find and hail the soul of your nation. But if you do all that, as we are doing it, then you will have killed democracy. You cannot reform it without destroying it. Your choice, America"—so says much of our world to us—"is not a choice between democracy and post-democracy. Democracy will go from among you, too, by the sheer necessity that has abolished it with us. Your choice, like ours, is between Communism and Fascism."

Whether we ourselves agree or disagree with such an argument and such a conclusion, it is well that we should know how our problem appears to a very great part of the non-American world—to most continental Europeans, to the millions whose Soviet imperium stretches from the Baltic to the Pacific, and largely to the Chinese and the Japanese. At any rate, let us realize this, that if we or our diplomats, or our missionaries, go gaily forth to proclaim that government is of God democratic, or that national life is essentially for the individual, or that either patriotism or religion is a private and personal affair between each man and God, we may be listened to with politeness, but the greater portion of our hearers will write us down as old-fashioned, out-dated, sentimental simpletons. That this attitude of mind affects our missionary presentation, especially in the Orient, only a blind man can fail to see. That it has much to do with shaping evangelism at home, few can doubt. Shall Christian leaders still maintain that democracy and our religion are of necessity wedded to one another? Can such a position hold water historically? Is it philosophically defensible? At any rate, we must understand what is involved. It will not do to be complacent about democracy in the face of a world-wide movement against it—aggressive, thoughtful, and enthusiastic. A Christian must, at least, know what his world is thinking.

EDUCATION OF THE INTELLECT alone will make a successful crook and add to his cunning. A young man may come out of his college with the rules of mathematics on his finger tips, he may know all the theories of an Einstein, he may know high-pressure salesmanship, but unless he has those underlying spiritual values which cause him to understand human justice, and that there is a higher power than himself, he is not educated, he is only informed. Let me write the textbooks of the nations and "Big Berthas," T. N. T., poison gas, and the "death tank" will find lodgement on the scrap heap. —Dr. Augustus O. Thomas.

* This is the second of a series of articles on Modern Prophets by the writer. The first article, on Freud, appeared in THE LIVING CHURCH of January 13th. Other articles are to be published in subsequent numbers.

Books of the Day

Rev. William H. Dunphy
Editor



THE MESSAGE OF ISRAEL. By John Edgar McFadyen, D.D.
Funk & Wagnalls. New York. \$2.00.

THIS IS a well-considered plea for the re-instatement of the Old Testament in the modern mind. While reading it, one becomes conscious of sermon material—well-founded ideas of modern application—appearing on nearly every page. Anyone who thinks that the Old Testament has little meaning for Christians should take a cure at this source.

One distinct problem of every Church school is met with many helpful ideas and suggestions, namely the use of the Old Testament in education; the treatment of the miracle and hero stories is especially thought-provoking. Under the theme: Reform and Reconstruction—there is a collection of relevant data from the Prophets with many expository comments; all of which material is developed into a coherent treatment of the economic, social, and religious troubles of our own times.

A chapter entitled Prophet and Priest fails to satisfy because it is felt that the author is unable to compensate for a bias in favor of the prophet and a lack of appreciation of the real meaning of the priestly office. The last two chapters, dealing with the World-Riddle (that is, the problem of evil) and with Brotherhood, demonstrate, on the one hand, the great mental attainment of the best Hebrew thinkers and, on the other hand, the essential magnanimity of their lawmakers and leaders.

The Old Testament seems such a bug-bear sometimes to the Gospel teacher that a voice of guidance and encouragement in its use should be appreciated. Great praise is due to anyone who can make significant reading out of Genesis X, and Dr. McFadyen has done just this.

W. S. H.

THE THIRD AMERICAN REVOLUTION. By Benson Y. Landis.
Association Press. New York. Paper, \$1.00; cloth, \$1.75.

DR. LANDIS is an associate secretary in the Federal Council and executive secretary of the Country Life Association. His book is a resumé of the first six months of the Franklin Roosevelt administration and is a very informative work, offering each important measure introduced, its meaning, and expressions for and against it. To the citizens greatly confused by the continuous reference in the press to administrations, acts, and corporations denoted by three or four initial letters, this book should prove a source of quick relief. It can be read in two hours or a little more, and it offers its medicine in small doses, each under its proper heading: Experimentation in Government, Bank Regulation, Gold and Inflation, and the other critical policies of these exciting times. There is one thing to disparage about a book written to describe incidents in the immediate past: that past is soon outmoded and superseded by another one. Nevertheless, the American who has not caught up with the President and the Congress may help himself to do so with this work by Dr. Landis.

W. S. H.

EPOCHS IN THE LIFE OF SIMON PETER. By A. T. Robertson.
Scribner's. New York. 1933. (18.7 cm. Pp. xvi, 342.) \$1.75.

THIS BOOK is by one of the foremost New Testament scholars in America. While the author presents nothing particularly novel or revolutionary, he has certainly succeeded in bringing together the most interesting comments of 19th and 20th century scholars. The book is well designed for general reading, and it contains some suggestive lines of thought for sermons. In mooted questions, the author is fair. He presents both sides in such matters as the episode of Caesarea Philippi, the Roman residence of St. Peter, and the alleged priority of the apostle. There is a very good bibliography at the end, though one looks in vain for the great patristic and medieval authorities.

In summing up the character of St. Peter, Dr. Robertson says: "Simon did become the Rock that Jesus foresaw in him. He was slow in the making, but hard rocks are not made in a day. He did learn how to become a fisher of men and caught them alive for Christ. He did turn and strengthen his brethren as Jesus foresaw that he would do. He did shepherd the flock and feed the lambs. He did use the keys in his hands to unlock the door of the Kingdom of God (the Church of Christ) for all who would listen to his words. He has been misused by some who have sought to monopolize his name for ecclesiastical ends that he would have scorned, for he termed himself a fellow elder with the other elders or bishops or shepherds of Christ. But Peter's life is an open book written in imperishable words and deeds recorded in the New Testament to cheer us all on our way with Christ."

E. L. P.

THE NATURE OF SANCTITY: A DIALOGUE. By Ida Friederike Coudenhove. Sheed and Ward, London and New York. 1933. (18½ cm. pp. 121.) \$1.00.

THE CHRISTIAN RELIGION is more than a matter of routine observances, or an ethical system, or a body of doctrines. Instead it is vitally in touch with human conditions, needs, and ideals. Such is the thesis of our author—a thesis which she applies to the Roman Catholic order in particular. The character of St. Elisabeth is chosen for study and analysis; and we are shown that the qualities which that saint exemplified are not those calculated to create an impassable barrier between the saints and ordinary humanity, but rather to call for the full expression of one's self. The essence of Elisabeth's humanity was that she was a great lover, a generous heart of incomparable capacity for self-giving. And the essence of her Christianity was that she was a saint—a great lover, a heart with an incomparable capacity for self-giving.

The function of the saint is to live before the eyes of his contemporaries the very life of Christ. The likeness of the Master is continually darkened by human interpretation, painted over until the features are scarcely recognizable. Then the saint comes; and from his picture we glean and guess with longing what Christ was like.

E. L. P.

VENTURES IN SIMPLER LIVING. By Daniel Johnson Fleming, Professor of Missions, Union Theological Seminary, New York. International Missionary Council. New York. (18½ cm. pp. 5, 169.) \$1.00.

EXCESSIVE DIFFERENCES in planes of living are being challenged by the underprivileged in almost every part of the world. Also an ever increasing number among the privileged classes are becoming ethically sensitive to the issues raised by extreme diversities in planes of living."

With this introduction, the author proceeds to deal with the problem of the missionary's adjustment to the level of the people among whom he labors. A very simple American establishment would seem a shrine of luxury and extravagance in some parts of the eastern world; and missionaries have felt painfully the contrast of the standards. Hence, many of them have adapted themselves bit by bit to the plane of those around them. In some cases the results have been happy; in others, they have not seemed to win the confidence of the natives. The book is full of interesting examples.

The approach to living conditions in the Orient has a broader significance; and the author shows that many of the painful issues raised by social inequality in the West would be illuminated by a closer fellowship between the rich and the poor, or, rather, by a better and more sympathetic understanding.

E. L. P.

WHAT MEN ARE ASKING. By Henry Sloane Coffin. Cokesbury Press. 1933. Pp. 196. \$2.00.

EACH OF THE SIX CHAPTERS in this book deals with religious questions earnest inquirers are raising. Dr. Coffin starts from a common ground with his interrogators and by illustration, example, and reasoning carries them to a fuller appreciation and acceptance of Christian belief. One who seriously enters upon the Christian venture is expected to attain to such a measure of spiritual maturity that he knows of himself what is the thing to do and how to perform it. The book throughout is stimulating and abounds in very suggestive passages for all who are seeking an answer to what men are asking.

J. H. S.

NEWS OF THE CHURCH

Warning of National Church Deficit Issued

Northwest Province Executive Council Authorizes Letter Blaming Lack of Giving, Poor Accounting

LARAMIE, WYO.—The National Council faces a large deficit due to the failure of congregations "to properly contribute for the missionary work and because of the immoral practice of Church authorities and treasurers in failing to properly segregate and remit money which the individual contributor has given for missionary or other specific purposes, according to Bishop Schmuck of Wyoming.

COUNCIL AUTHORIZES LETTER

The charge was made in a letter sent by Bishop Schmuck, as chairman of the department of Missions and Church Extension of the Province of the Northwest, to the clergy and treasurers of the province. The letter was authorized by the provincial executive council.

The Church is expected at all times, and especially in these days, to set an example of generosity, honesty, and integrity in the administration of its financial affairs, said the Bishop, concluding the letter with a commendation to the authorities of the conscientious consideration of the matters set forth in the letter as a means for increasing the financial gifts to the Church and thereby awakening the people to a higher spiritual life.

Three subjects were discussed in the letter: the Children's Lenten Offering, the Missionary Quota, and the Payment of Mission Funds.

FAMILY LENTEN OFFERINGS RECOMMENDED

In urging the vital importance and necessity of building up the annual Children's Lenten Offering, it was recommended, as one way of creating greater interest and a larger offering, that the clergy urge during the coming Lent the placing of a family Lenten Offering box in each home for supplementary contributions for missions.

Failure to support the missionary cause results in a spiritual deterioration of the congregation, the letter stated, calling attention to the fact that the National Council appropriations for the Province of the Northwest is approximately \$250,000 a year, while the entire province in 1932 remitted \$76,703.87, including the Lenten Church School Offering.

"Another important and vital matter which engages our attention," the letter stated, "is the failure of diocesan treasurers to remit to the National Council designated general missionary offerings from parishes and individuals. This equally applies to parochial treasurers who fail to remit to the diocesan treasurers such funds from the congregations. Neither diocesan nor parish authorities can justify the use of such funds for their own needs."

West Missouri Hospital Directors Pay to Serve

KANSAS CITY, MO.—Newspapers frequently carry heated words about "directors' fees." St. Luke's Hospital here, a leading social institution of the diocese of West Missouri, has a unique type of director's fee. The 21 directors not only serve without pay, but each pays to the hospital an annual fee for the privilege of serving as a director. Last year St. Luke's Hospital gave free and part-free services in the amount of \$60,800. St. Luke's is a 208-bed institution, fully approved by the American College of Surgeons.

Mayor LaGuardia to Speak In New York Cathedral

NEW YORK—Mayor La Guardia of New York will be one of the chief speakers at the mass meeting in the Cathedral of St. John the Divine the evening of January 21st, for which Bishop Manning of New York is making arrangements. The purpose of the meeting is to emphasize the responsibility of Church people for the help of the unemployed Church members in the community. Mayor La Guardia will speak on The Unemployment Situation. Bishop Manning and Bishop Gilbert will be the other speakers.

Bishop of Vermont and Bishop Of Algoma Philadelphia Speakers

PHILADELPHIA—The annual series of mid-winter lectures on Church doctrine is being given again this year at St. Clement's Church, 20th and Cherry streets, Philadelphia, beginning the evening of January 15th and continuing for four consecutive Mondays.

Bishop Booth of Vermont is the lecturer for January 15th and 22d. His subject was The Incarnation January 15th, and will be The Atonement January 22d. Bishop Smith of Algoma, will give the lectures January 29th and February 5th. His subjects will be The Eucharist and Ceremonial.

Each lecture is to be preceded by a short organ recital by a prominent city organist. The organ recitals begin at 7:45 P.M., and the lectures at 8:15 P.M.

The lectures are under the auspices of the Laymen's Union for the Maintenance and Defense of Catholic Principles.

Church School Superintendents Meet

BUFFALO, N. Y.—The department of Religious Education of Western New York has inaugurated a monthly meeting of the superintendents of all the Church schools of the diocese in Buffalo. At its first meeting in December plans were made to advance the work of the Church schools in the diocese and to bring to this group at different times some of the leaders in religious education.

Oklahoma Launches Endowment Drive

\$1,000,000 Sought in Effort to Make District Self-supporting Diocese; Bishop Casady Organizes Work

BY THE VERY REV. JAMES MILLS

OKLAHOMA CITY, OKLA.—Because of decreasing appropriations from the National Council, and the prospect of being cut off entirely from outside help within the next few years, the Churchpeople of Oklahoma are faced with the necessity of raising a substantial endowment fund. It is anticipated that at no distant date the missionary district of Oklahoma will be able to become a diocese, and the goal is a self-supporting, not an "aided" diocese.

The sum sought is \$1,000,000, which, invested conservatively, would produce in interest \$45,000 annually, the amount it now takes to maintain the missionary work in Oklahoma.

CONVOCATION APPROVES PLAN

At the annual convocation last May Bishop Casady was authorized to organize and launch the project. He immediately began on the task, and soon had secured a general chairman in the person of J. Bruce McClelland, Jr., of Oklahoma City, with some 25 chairmen at well-distributed points in the state. Then literature was prepared, setting forth clearly and attractively the imperative need of the project, and answering various criticisms.

On the feast of the Epiphany the Eucharist was celebrated in every parish and mission, with special intention in behalf of the Endowment Foundation. On the following day Bishop Casady addressed the congregation of St. Paul's Cathedral on the subject, and January 8th he and the general chairman addressed a meeting of the Churchpeople of Oklahoma City.

STRATEGIC POINTS CHOSEN

Bishop Casady and Mr. McClelland will devote the remainder of January to the presentation of the matter to the Churchpeople of Oklahoma, at 12 strategic centers, to which communicants will come from the surrounding regions.

Gifts can be made in any manner, but the method recommended is that which calls for payment over a period of 10 years, one-tenth of the amount pledged to be paid every year, plus interest at the rate of five per cent on the unpaid balance.

It is hoped that by intensive effort throughout the district during the next few months, such substantial results will have been recorded that at the 40th annual convocation at Trinity Church, Tulsa, in May, the first canonical steps may be taken in advancing from the status of a missionary district to that of a diocese.

"Racine" Conference Will Be at Kenosha

Bishop Sturtevant, Bishop Ivins,
and Bishop Stewart to Give
Courses for Clergy

KENOSHA, WIS.—It has been definitely decided to hold the "Racine" conference at Kemper Hall, Kenosha, again this year. Kemper Hall proved to be such an ideal conference center last year, and the sisters were such ideal hostesses that this will be good news to all of the "alumni." The dates of the conference remain unchanged, June 25th to July 6th.

Following the policy of the conference, the courses will be in the nature of advanced pastoral courses for the clergy, new techniques for the Church school teacher, and program building materials for the young people and the Woman's Auxiliary.

For the clergy there will be courses on young people's work led by Bishop Sturtevant, of Fond du Lac; Liturgies by Bishop Ivins, of Milwaukee; Homiletics by Bishop Stewart, of Chicago; and Pastoral Psychology by the Rev. Ralph Higgins, of St. Mark's Church, Grand Rapids, Mich.

Three Dioceses Represented In New Niagara Clergy Club

TORONTO—A rather unusual society for clergy is meeting in the diocese of Niagara from time to time. It has been decided to call the club The Catholic Fellowship. It is interested in all matters affecting the priest and his work, especially in the realm of faith and morals.

There are no membership fees and no dues, and all clergy are eligible to come to the meetings. At the last meeting there were clergy present from three dioceses—Western New York, Toronto, and Niagara. The Rev. E. H. Bowden Taylor of St. John's, Hamilton, gave a paper dealing with the economics and sociology of the Church and society. In the morning the Holy Communion was celebrated, which was followed by a devotional address by Rev. Hamilton Mockridge, of All Hallows', Toronto, on The Priest and His Personal Life.

Cathedral Service Hour Changed

WASHINGTON, D. C.—The Bishop of Washington has announced that the regular Sunday morning service at the National Cathedral will take place at 11 o'clock in the future instead of at 10:30. On the First Sunday after Epiphany, the cantata, The Story of Bethlehem, by John E. West, modern English composer, was rendered at the cathedral under the direction of Edgar Priest, organist and choir-master.

Nebraska Clergy Meet With Bishop

OMAHA, NEBR.—Bishop Shayler of Nebraska invited a number of clergy of the diocese to his home here for three days of study and discussion beginning December 27th.

Bishop McElwain, Rev. C. R. Barnes To Address Chicago Convention

CHICAGO—Bishop McElwain of Minnesota and the Rev. C. Rankin Barnes, secretary of the Department of Social Service of the National Council, will be principal speakers at the 98th annual convention of the diocese of Chicago, to be held at St. Paul's Church, Kenwood, February 6th and 7th.

The Rev. Mr. Barnes and Bishop Stewart of Chicago will be the speakers at the pre-convention dinner to be held at the Hotel Sherman the evening of February 5th, under direction of the Church Club.

Bishop Taitt Dedicates New Pennsylvania Church

Larger Stone Building Replaces
Old Chapel and Parish House

WILLOW GROVE, PA.—Bishop Taitt of Pennsylvania, together with clergy and lay representatives of the Church in Montgomery county, dedicated the new St. Anne's Chapel and parish house here January 4th.

The new stone building replaces the one which had become quite inadequate for the work. The priest in charge, the Rev. George C. Anderson, and the congregation decided, despite economic conditions, to proceed with plans for erecting the new building as their contribution toward re-employment. Last summer ground was broken for the building and on Christmas Eve the first services were held in the new church. The church has a seating capacity of about 250 and the parish house, which will be used for parish and community activities, will accommodate about 300.

New Jersey Cathedral Organist Retired and Successor Chosen

TRENTON, N. J.—By action of the cathedral chapter, Sidney Bourne, for 40 years organist and choir-master of Trinity Church and in succession Trinity Cathedral, was retired upon pension. In appreciation of his faithfulness and abilities, the position of choir-master-emeritus was created and bestowed on Mr. Bourne. Edward S. Siddall, formerly organist and choir-master of St. Timothy's, Roxborough, Pa., was appointed to succeed Mr. Bourne.

Detroit Young People Sponsor Dance

DETROIT—As the initial effort in a plan developed by the Episcopal Young People's Fellowship in the diocese of Michigan to unite the parish groups in a diocesan project, a dance was held in the Detroit Country Day School the evening of January 12th. The project is the erection of a recreation building at Camp Chickagami, diocesan camp for older boys, located near Alpena. The dance was sponsored by a group of young people of Detroit who spent a week in conference at the camp last summer.

Eastern Church For Reform in Calendar

Ecumenical Patriarch's Representative Approves Immediate Revision
But Opposes 13-Month Scheme

NEW YORK—The most important statement of Church policy made in recent years regarding the question of calendar reform has been issued by Archbishop Germanos, Metropolitan of Thyateira, representative of the Ecumenical Patriarch of the Eastern Orthodox Church, with a membership of more than 140,000,000.

In this statement Archbishop Germanos declares definitely that the Eastern Church is opposed to any 13-month calendar; and that it favors an immediate revision which will establish a perpetual calendar of equalized quarters.

WORLD CALENDAR FAVORED

The new calendar which is favored by the Eastern Orthodox Church is the type known in America as The World Calendar.

In the matter of general calendar reform, the Eastern Orthodox Church has gone further than any other great Church body in agreeing to a general revision of the calendar; in opposing any 13-month scheme of calendar reform; and in adopting a perpetual 12-month equal-quarter calendar along the lines urged for many years in France, Switzerland, and other countries.

OFFICIAL REPORT PUBLISHED

The record of the Eastern Orthodox Church on this subject includes an official report which was published (August, 1931) in *Orthodoxia*, the official organ of the Ecumenical Patriarchate. This report is from the delegate who was assigned by the Ecumenical Patriarchate to represent the Eastern Orthodox Church in all international conferences on calendar reform. In his report he states that he, as the representative of the Church, has taken a definite position in favor of the 12-month equal-quarter proposal, and in opposition to the 13-month plan.

In considering the general attitude of the Eastern Orthodox Church on calendar reform, it must be remembered that the Ecumenical Patriarch has no power to legislate in such a matter, but merely to act as the head of the various autocephalous Churches. An actual binding decision, either in regard to Easter stabilization or in regard to general calendar reform, would require action either by an ecumenical synod or by a pro-synod. But the opinions of the autocephalous Churches are fairly clear. There is no question of dogma involved. There has been no opposition to Easter stabilization, provided that it is based on a general agreement of all Christian Churches.

Daughters of the King to Meet

PITTSBURGH, PA.—The annual meeting of the Daughters of the King of the diocese of Pittsburgh will be in Trinity Cathedral January 24th.

Conference of Priests Reelects Fr. Hughson

Time and Place of Next Catholic Congress Uncertain; Committee for Event Named

NEW YORK—The Rev. Shirley C. Hughson, O.H.C., was reelected chairman of the Central Conference of Associated Catholic Priests, the governing body of the Catholic Congress, at a recent meeting.

The conference elected the Rev. Frederick S. Fleming, rector of Trinity Church, New York, a member at large.

The time and place of the next Catholic Congress have not been decided.

The Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York, was elected chairman of the Congress committee. The Rev. R. S. Chalmers, D.D., rector of Grace and St. Peter's Church, Baltimore, and the Rev. F. O. Musser, rector of Trinity Church, Easton, Pa., were reelected for terms of two years. The Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, was elected for a term of one year. The Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, was elected to the committee to represent the West. The term of the Rev. Charles L. Gomph, rector of Grace Church, Newark, does not expire this year.

Fr. McCune succeeds the Rev. Thomas A. Sparks, vicar of Trinity parish, as chairman of the committee. The policy of the conference is that no chairman of the committee shall hold office for more than one Congress.

Feast of Lights Service Conducted by Parishes

MOHAWK, N. Y.—The parishes of Ilion, Herkimer, Little Falls, Fort Plain, and Mohawk united in observance of the Feast of Lights at Grace Church, the Rev. William J. Gage, rector, the afternoon of January 7th. The Ven. Guy H. Purdy, archdeacon of Albany, preached the sermon.

Candles lighted from the altar tapers were distributed among the combined choirs of the five parishes, the choristers in turn lighting candles for all persons in the congregation, and were carried into the streets of the village as the people dispersed.

Will Names New York City Mission And Seamen's Church Institute

NEW YORK—The will of Miss Annie Hyatt, offered for probate January 5th, names the Episcopal City Mission and the Seamen's Church Institute as residuary legatees, to receive one-half each. The estate is appraised as "more than \$10,000." Bequests to the sum of \$27,000 are made. It is not known what, if any, residue there will be, when these are paid. Miss Hyatt died December 3d.

Clergy of Four Dioceses Included in Association Formed in Elmira, N. Y.

ELMIRA, N. Y.—The clergy of Elmira and vicinity together with clergy of the dioceses of Bethlehem, Harrisburg, and Rochester, have formed the Elmira Inter-diocesan Clericus. At the first meeting in Elmira, where it is intended to hold all meetings, the Rev. H. P. Horton of Ithaca read a paper on Attitude Towards Inspiration.

New Sacramento Cathedral Parish Has First Service

Bishop Porter Preacher and Celebrant;
Vice-Deans Assist

SACRAMENTO, CALIF.—Under the new name of Christ Church Cathedral, the churches of Sacramento met for the first united service January 7th in St. Paul's Church.

Bishop Porter of Sacramento was the preacher and celebrant; Dean E. S. Bartlam of Trinity Cathedral read the gospel, and Dean W. H. Hermitage of St. Paul's Church read the epistle.

"I bespeak your prayers and loyal co-operation," said the Bishop, "for the success of the merger of our parishes. Trinity Church, St. Paul's Church, St. Barnabas' Community House, and St. Christopher's Mission have deep associations, but we are confident that greater and better things are in store for us as a united family. We go forward with courage and optimism."

Bishop Porter is in charge of the new cathedral project, with the rectors of Trinity and St. Paul's vice-deans, with equal rank.

Dean Bartlam will have supervision of the new religious education program, to be conducted in the Diocesan House. The enrolment now is about 300.

Dean Hermitage will direct all social service work of the Church in the city of Sacramento.

The adult congregation will worship in St. Paul's Church.

Rev. W. H. Dunphy is Speaker at Chicago Normal School Opening

CHICAGO—Only as society recognizes the individual as a child of God can world peace, equal rights, and moral integrity be wrought, the Rev. W. H. Dunphy declared January 8th at the opening session of the diocesan Normal School conducted by the department of religious education. More than 125 attended the opening meeting which is one of a series of Monday night sessions.

Dr. Harry C. Munro of the International Council of Religious Education told of the change of attitude and function of the teacher in the newer method of teaching.

Other courses were conducted by the Rev. John Higgins, Miss Dorothy Short, H. F. Hebley, and Miss Vera C. Gardner, diocesan supervisor.

Japanese Rotarians Aid Church Clinic

All But One of Group Volunteering to Promote Parish Health Work Are Non-Christians

KYOTO, JAPAN—A voluntary committee of Japanese business men, all members of the Kyoto Rotary Club, has agreed to actively promote the welfare of the health clinic which is a parish activity of the Church of the Resurrection, Nishijin, Kyoto. For several years, the Rotary Club has made an annual contribution to the work of the clinic, but this is the first offer of personal service on the part of these busy men of affairs, only one of whom is a Christian.

The Kyoto Municipality aids the clinic by lending a doctor. The Imperial University Hospital also contributes the services of a doctor. Two more private practitioners give their services. The clinic supports one public health nurse, a graduate of St. Luke's Hospital. In one month, this nurse visited 77 families, besides being on duty during clinic hours, when 157 cases came for examination and advice. The parish church supplies light, heat, and the premises. The cost of operation is about \$25 a month, which is contributed by friends of the rector, the Rev. J. Kenneth Morris of the diocese of Alabama.

This clinic serves the section of Kyoto which is the second worst ward in the city as far as poverty and disease are concerned.

American Congress Booklet

No. 3

The Catholic Congress and the Christian Life

By the Rev. F. L. VERNON, D.D.

What is the Catholic Congress?

Why is the Catholic Congress composed of members of the Episcopal Church?

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Presiding Bishop Endorses Pilgrimage

Plans for Trip to England During
Summer Now Being Completed;
Committee Named

CHICAGO—The Presiding Bishop in a letter addressed to John D. Allen, president of the National Federation of Church Clubs and the Church Club of Chicago, voices hearty approval of the pilgrimage of American Church members to England this coming summer. The Presiding Bishops says:

"The plan of the pilgrimage is most attractive and I hope that many will be able to take advantage of the opportunity to see something of England and of our Church background."

Plans for the pilgrimage are now being completed.

The committee on the pilgrimage includes: Mr. Allen, chairman; Oscar W. Ehrhorn, New York; Julius Weidenkopf, Cleveland; Franklin J. Spencer, Springfield; James C. Irwin, Boston; Philip J. McCook, New York; M. R. Davies, Cleveland; B. Vincent Imbrie, Pittsburgh; Stanley M. Hunt, New Britain, Conn.; Louis B. Runk, Philadelphia; J. E. Boyle, Chicago; George W. Hulsart, Newark, N. Y.; Henry R. Robbins, Philadelphia; Harry E. Bradley, Milwaukee.

Mrs. Roosevelt Addresses Washington Woman's Auxiliary

WASHINGTON, D. C.—Mrs. Franklin D. Roosevelt was the guest of honor of the Woman's Auxiliary of the diocese of Washington at a luncheon January 2d. The annual meeting was at St. John's Church.

Bishop Freeman of Washington was the celebrant and preacher at the Eucharist. He introduced Mrs. Roosevelt, who responded with a short talk. Miss Grace Lindley, executive secretary of the Woman's Auxiliary, was the speaker at the afternoon session.

New officers are: Mrs. William Partidge, president; Mrs. Walter Gilbert, vice president; Mrs. Calvert E. Buck, recording secretary; Mrs. R. Edwin Joyce, corresponding secretary, and Mrs. Katherine Guy Hopkins, treasurer.

Seminary Receives Altar Frontal

EVANSTON, ILL.—Seabury-Western Theological Seminary has just received a beautiful white altar frontal and veil wrought in gold upon satin. It is the gift of Mrs. M. Dwight Johnson of the Church of the Atonement, Chicago. The design is a square cross encircled and was made by women of the Syrian Church. It has been on display in the Hall of Religion at the World's Fair in Chicago during the past season where it was seen and admired by many thousands of visitors. Mrs. Johnson is also establishing a fellowship in Church History at the seminary in memory of her husband.

New Jersey Women Pay Quota In Full; Same Pledge Renewed

TRENTON, N. J.—At an enthusiastic and crowded gathering of 400 delegates and clergy, the Presiding Bishop presented the needs of the Orient mission field to the annual meeting of the Woman's Auxiliary of the diocese of New Jersey January 10th in Trinity Cathedral here.

A year ago the women had refused to lower their quota pledge from the figure of \$7,500, which it had reached during years of prosperity. When the offering at this year's gathering had been received and counted, the amount, over \$700, more than made up the existing deficit on the quota and paid in full the special contribution promised by the Auxiliary to the Archdeacon's Fund for Mission Work in the diocese. The same pledges were made for 1934.

The following delegates were elected to the Convention at Atlantic City: Mrs. Franklin S. Chambers, New Lisbon; Mrs. Arthur S. Phelps, Plainfield; Mrs. E. V. Stevenson, Plainfield; Miss Mary Whitall, Woodbury; and Miss Edith Roberts, Princeton.

Inter-denominational Services Held in Pittsburgh Cathedral

PITTSBURGH, PA.—January 8th, and continuing through February 9th, a series of inter-denominational noonday services are being held in Trinity Cathedral. These services begin at 12:30 P.M. and last 20 minutes. Each clergyman preaches daily from Monday through Friday, and develops his theme from different angles day by day. The preachers are: the Rev. Dr. David Lang, Shady Avenue Presbyterian Church; the Rev. Dr. J. W. Hawley, First Methodist Protestant Church; the Rev. Dr. Norman C. Milliron, First Evangelical Church; the Rev. Dr. Karl A. Stein, Grace Reformed Church; and the Rev. Charles S. Dayton, Sandusky Street Baptist Church.

Georgia Mission Publishes Paper

HAWKINSVILLE, GA.—*St. Philip's Messenger* is the name of a new, interesting, and newsy little parish paper gotten out by St. Philip's Chapel of this city. Dr. R. A. Tracy, M.D., is lay reader. The Rev. John C. Skottowe, vicar of St. Luke's Church, celebrates the Holy Communion at St. Philip's every Sunday at 9 A.M., and assists the congregation in any way that he can.

St. Philip's is doing some very splendid community work under the direction of Miss Speight, U.T.O. worker.

Bishop Beecher to Visit Massachusetts

BOSTON—Bishop Beecher of Western Nebraska will fill a schedule of speaking engagements in the diocese of Massachusetts February 1st to 13th inclusive. Bishop Beecher's visit succeeds a short one, January 7th to 17th, made by the Rev. Barrett P. Tyler, D.D., warden of St. Michael's Mission, Ethete, Wyo., and formerly the rector of All Saints' Church, Brookline.

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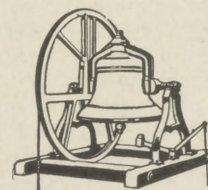
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Bethlehem Postulants Set Excellent Record

Leonard Hall Students Attend Lehigh University and Go to Missions on Sundays

BETHLEHEM, PA.—Leonard Hall, the institution founded at Lehigh University by the late Bishop Talbot for the purpose of providing closer supervision of postulants, has 12 students in residence, this year. The postulants receive their academic training at the university and are sent by the Bishop on Sundays to missions near Bethlehem.

The students are making an enviable record. On Founders' Day Leonard Hall was awarded the Trustees' Cup for scholarship. As this is the third consecutive year in which the hall has won the cup, it becomes a permanent possession. Three freshmen entered this past year.

Michigan Young People To Hear Newspaper Men

DETROIT—The Young People's Fellowship of the diocese of Michigan will hold a half-day conference in St. Matthias' Church, Detroit, January 20th. The keynote address, What's the Matter With Youth? will be delivered by Lee A. White, editorial secretary of the Detroit News. Following the address the conference will divide into four discussion groups on Religion, Morals, Politics, and Economics.

Malcolm W. Bingay, managing editor of the Detroit Free Press, will address the conference on The Place of Youth in the World Crisis.

Services in Philadelphia Church Christmas Attended by Thousands

PHILADELPHIA—Thousands of people attended the Christmas Eve services at St. Timothy's Church, Roxborough, this year. At 11:15 P.M., with the singing of the chimes, a procession led by the Rev. G. Herbert Dennison, rector, followed by persons taking the parts of Mary, Joseph, and the shepherds dressed in costumes appropriate to the time of Christ's birth, came up the path. Under an archway connecting the church and other parish buildings a portion of the stable at Bethlehem had been re-constructed. In this "stable" were living animals: a cow, a donkey, and several sheep. In the center stall on a pile of straw, an effigy of the Christ Child lay and here the actors took their places to form tableaux which it would be hard to surpass for beauty and true religious feeling. At the rear of the church, choirs of the neighboring churches sang the old and beautiful Christmas carols. In front of the archway where the manger was placed, gifts of food, toys, and money were received for distribution among the needy of the district Christmas Day. At midnight in the church a Solemn Eucharist was celebrated.

New Jersey Church Reports 71 Per Cent Increase in Aid After Annual Canvass

WOODBRIDGE, N. J.—Trinity Church, Woodbridge, the Rev. Edward Randolph Welles, rector, is on its way out of the depression. The spiritual life of the parish has rarely been at a higher point and, despite bank failures and unemployment, the parish house has been put in first-class condition so as to be available for a greatly enlarged Sunday school, and, in the Every Member Canvass, contributions for parish support increased 71 per cent over 1933 while the red side of the envelope was also increased.

Washington Church Begins Series of Evening Meetings

Rector of St. Alban's and Brotherhood of St. Andrew in Charge

WASHINGTON, D. C.—St. Alban's Parish Church, which adjoins the National Cathedral, has started a series of evening services for Sundays, conducted by prominent business men, under the direction of the rector, the Rev. Charles T. Warner, D.D., and the Brotherhood of St. Andrew.

Albert W. Atwood, journalist, opened the series of services January 7th. His subject was, What Christianity Means to Me. H. Lawrence Choate, prominent Washington insurance man and formerly national president of the Brotherhood of St. Andrew, conducted the opening service and will be one of the speakers at a later meeting.

Nebraska Uses Advent Offering To Finance Correspondence Work

OMAHA, NEBR.—Advent offerings throughout the diocese of Nebraska were forwarded to the treasurer for the purpose of financing a correspondence department in the Church school. A large number of isolated children and adults are kept in touch with the Church by means of lesson papers and personal letters sent each week.

Consecration in Winston-Salem, N. C.

WINSTON-SALEM, N. C.—The consecration of the Rev. Robert E. Gribbin as Bishop of Western North Carolina January 25th will be in St. Paul's Church, Winston-Salem, N. C. It was erroneously announced in THE LIVING CHURCH that the consecration would be in Winston-Salem, S. C.

Western Massachusetts Rector Instituted

WORCESTER, MASS.—The Rev. Richard Greeley Preston was instituted December 31st as rector of All Saints' parish, Worcester, by Bishop Davies of Western Massachusetts.

St. John's College Dean Recovering

GREELEY, COLO.—The Rev. B. W. Bonnell, dean of St. John's College, is recovering from a serious illness.

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Editorial Comment
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What a Layman Can Do. Anonymous

The Kingdom and the Kingdoms. Bernard Idings Bell

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Books Received

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341 Madison Avenue
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† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

JOHN H. BROWN, PRIEST

LOUISVILLE, KY.—The Rev. John H. Brown, rector of St. Mark's Church, Louisville, died suddenly January 2d. While presiding at a meeting of his parishioners, he was seized with a sudden heart attack, death coming shortly after his removal to the rectory.

He was born December 28, 1871, in Columbia, S. C., the son of Frederick James Brown and Margaret Catherine Murphy. His early education was received in the public schools of Columbia and later he was a student-teacher at Howe School. Graduating at the University of the South in 1898, he was ordered deacon the same year by Bishop Capers, who also advanced him to the priesthood the following year. He received the degree of B.D. from the General Theological Seminary in 1909. He married Georgia Eleanor Hampton July 5, 1899.

The Rev. Mr. Brown was assistant city missionary of Charleston, S. C., 1898-1899; rector of St. John's Church, Berkeley, and Trinity Church, Black Oak, S. C., 1899-1903; rector of St. Peter's Church, Fernandina, Fla., 1903-1908; rector of Christ Church, New Bern, N. C., 1908-1910; rector of Christ Church, Pensacola, Fla., and archdeacon of the West Coast, 1910-1920. He became rector of St. Mark's Church, Louisville, December 15, 1920, and during his incumbency erected a modern stone parish house.

His greatest activities were in the field of religious education. He was the organizer and first secretary of the board of education of the fourth province. He was, at the time of his death, secretary of the Province of Sewanee. A member of the General Conventions of 1907, 1913, 1916, and 1919, he took an active leadership in the life of the diocese and general Church, serving as examining chaplain and on many important boards and committees.

Surviving are his widow; three sons, Hilton H., John H., Jr., and the Rev. F. Craighill Brown, rector of Emmanuel Church, Southern Pines, N. C.; a daughter, Miss Susanne Brown; a brother, George Brown, of Chicago; and a sister, Mrs. J. A. Warren, of Sumter, S. C.

The burial service was read in St. Mark's Church January 4th. Bishop Woodcock of Kentucky officiated and was assisted by the Rev. Harry S. Musson. All of the clergy of the city were vested and present in the chancel.

ALBERT B. WHITCOMBE, PRIEST

DIXON, ILL.—The Rev. Albert B. Whitcombe, rector of St. Peter's Church, Grand Detour, died at the Dixon Hospital January 1st, following a month's illness. Burial was at Dixon following services at St. Luke's Church here January 3d. Bishop Stewart of Chicago officiated at the service, assisted by Archdeacon W. H. Zieg-

ler and the Rev. B. Norman Burke, rector of St. Luke's Church.

Fr. Whitcombe was awarded the diocesan Distinguished Service Cross by Bishop Stewart last year for his services in the rural fields of the diocese. He distinguished himself particularly for his activity in reviving old St. Peter's, Grand Detour, one of the oldest churches in the diocese of Chicago. Also he had won distinction in Boy Scout work and was known through the Dixon territory in this field.

Born March 5, 1872 at Elgin, Ill., Fr. Whitcombe was ordained 40 years ago by Bishop McLaren. He had served as a priest in parishes in Chicago, Wilmette, Rochelle, Mt. Morris, Morrison, Sterling, Dixon, and Grand Detour, and was rector of St. Luke's, Dixon, from 1906 to 1914. He is survived by his widow, two sons, and two daughters.

EDWARD H. BONSALE

PHILADELPHIA—The Church in Pennsylvania suffered the loss of one of its most prominent laymen with the death December 31st of Edward H. Bonsall. Mr. Bonsall, a vestryman and rector's warden of St. Matthew's Church, 18th and Girard avenue, had been identified with the banking business for over half a century.

Born in Philadelphia on November 18, 1859, he attended schools in Philadelphia and was admitted to the Bar in 1880. With the founding of the Commonwealth Title and Trust Company in 1886, Mr. Bonsall was made title and trust officer and second vice president. In 1899 he became second vice president of the Land Title and Trust Company and eventually vice president and general counsel.

His Church work covered many fields and was of far-reaching influence. He served as a lay reader for over 40 years, as deputy to the diocesan convention since 1890, member of the standing committee of the diocese since 1907, treasurer of the board of missions since 1900; deputy to General Convention since 1922, a member of the executive council since 1920, president of the National Brotherhood of St. Andrew from 1910 to 1918, and a member of the Brotherhood for 40 years, treasurer of the Commission for the Deaf and for the Philadelphia Divinity School, a member of the finance committee of the City Mission, a member of the board of the Galilee Mission, and a member of a great many other boards and commissions.

The funeral was held in St. Matthew's Church January 3d with Bishop Tait of Pennsylvania officiating, assisted by the Rev. C. H. Reese, rector.


CHARLES S. BREWER

UTICA, N. Y.—Charles Snow Brewer, prominent manufacturer and banker, died January 9th in his home here at the age of 63. He had been ill for seven months, and was a patient in a hospital at New York for six weeks.

Mr. Brewer was born in Canton, N. Y., July 30, 1870, the son of Sheldon and Emily Snow Brewer. After graduation from high school, he attended St. Lawrence University at Canton, being graduated in 1891 as a Bachelor of Arts.

Mr. Brewer started his career as a mem-

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ber of the firm of New, Little & Brewer, lumber dealers at Little Falls. A year later he went to the Standard Furniture Company as salesman. Two years later, in 1895, he became secretary of the firm, in 1918 treasurer, and in 1921 president. This position he held at his death. Under his direction the company grew until it was said to be the largest manufacturer of office desks and tables in the world.

Mr. Brewer also was president of the Bond-Foley Lumber Company of Bond, Ky.; president of the First National Bank of Herkimer, N. Y., and a director of the Mohawk Valley Investment Company of Utica. He was a director of the Adirondack Light and Power Company and the Utica Gas and Electric Company, and for many years was chairman of the Mohawk Hudson Power Corporation.

He was one of the organizers and the first president of the Herkimer Chamber of Commerce. During the World War he was chairman of all five Liberty loan campaigns in Herkimer county and president of the Herkimer War Chest Association, of which he was an organizer.

He also was a director of the Oneida National Bank and Trust Company of Utica and the local Red Cross Society and for many years president of the Board of Education of Herkimer.

He was a director of the Utica Mutual Insurance Company and treasurer of the board of governors of Faxton Hospital of this city.

As trustee of St. Lawrence University Mr. Brewer had done much for its progress. In 1929 the university gave him the degree of Doctor of Laws.

Until he moved to Utica several years ago he was a vestryman of Christ Church in Herkimer. In Utica he became a member of Grace Church.

Mr. Brewer is survived by a widow, the former Helen Josephine Marsh of Brooklyn, whom he married on November 5, 1904; a son, Sheldon Marsh Brewer of Utica, and two daughters, Mrs. Keith C. Spears of Louisville, Ky., and Miss Emily Snow Brewer of this city.

MISS EMMA F. JACKSON

PROVIDENCE, R. I.—Miss Emma Frances Jackson, for 58 years a communicant of the Church of the Epiphany, Providence, died in the Rhode Island Hospital December 30th at the age of 76 years.

For more than 40 years Miss Jackson acted as parish visitor, visiting the children of the Church school, and the poor and needy.

Burial was in Pocasset Cemetery, Cranston, R. I., following the Requiem January 2d. The Rev. Cassius H. Hunt officiated.

HENRI MOUQUIN

WILLIAMSBURG, VA.—Henri Mouquin, whose rare wines, onion soups, and delicious French dinners made him well known to several generations of New Yorkers, died December 24th at the age of 97.

Death, due to the infirmities of old age, came at 1:30 A.M., at the Mouquin farm on the Capitol Landing Road near here, and was not unexpected. The venerable

Frenchman, although possessing the vigor and strength of a much younger man, as well as an amazingly alert mind, had been in failing health for several weeks.

Funeral services were held at the farm home December 26th. The Rev. Dr. W. A. R. Goodwin, rector of Bruton Parish Church, officiated and burial was in Cedar Grove Cemetery, Williamsburg.

ARTHUR M. RUTLEDGE

LOUISVILLE, KY.—Arthur M. Rutledge, chancellor of the diocese of Kentucky, died

at his home here December 20th at the age of 78. He had been ill several days.

A native of Bowling Green, Ky., Judge Rutledge moved to Louisville when a young man, and spent the rest of his life here. He was educated at the University of the South and the Boston School of Law. He was a direct descendent of Arthur Middleton and Edward Rutledge of South Carolina, both signers of the Declaration of Independence, and he was a great-great-grandson of Henry Middleton, first president of the Continental Congress.

Besides being an active member of Christ

Church Services

Illinois

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Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Maryland

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Baltimore, Md.**

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THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. MCK. GARLICK
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Massachusetts

Church of St. John the Evangelist, Boston

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THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
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New Jersey

All Saints' Church, Atlantic City

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REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

**Cathedral of St. John the Divine
Cathedral Heights
New York City**

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

New York—Continued

Church of the Incarnation, New York

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REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M., 4 P.M.
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6. Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.
E. POWER BIGGS, English organist.
Three recitals, January 10, 17, 24. Wednesday evenings at 8:30.

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Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

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Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Church Cathedral, he was actively interested in civic affairs.

The funeral was conducted December 21st by the Very Rev. R. L. McCready. Burial was in Louisville.

Judge Rutledge is survived by his widow, two sons, and a sister.

MRS. JOHN E. STEWART

HALEDON, N. J.—Mrs. John E. Stewart, for 20 years a member of the choir of St. Mary's Church, Haledon, and active in the work of the Altar Guild of that parish, died December 25th.

A native of England, Mrs. Stewart came

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ANNOUNCEMENTS

Died

WATKINS—At Arlington, Vt., on Friday, January 5th, HELEN RANDOLPH, wife of the Rev. S. Halsted Watkins, D.D.; mother of Mrs. Mary Watkins Cushing.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

Memorials

AUGUSTINE HUGO WELLS ANDERSON, PRIEST
Entered into rest, January 17, 1919.

What though he standeth at no earthly altar,
Still in white vestments on the golden floor,
Where love is perfect and no foot can falter,
He serveth as a priest forever more.

LLOYD ERASTUS JOHNSTON

In ever loving and grateful memory of LLOYD ERASTUS JOHNSTON, priest, who entered into life eternal, the thirteenth day of January, 1933.

"The strife is o'er, the battle done
The victory of life is won,
The song of triumph has begun,
Alleluia!"

Minute

SAMUEL NORRIS CRAVEN, PRIEST

"His earthly labors at an end, SAMUEL NORRIS CRAVEN, priest, and vicar of St. Mary's Mission Chapel of St. Mark's parish, has yielded up his soul at the Call of His Divine Master; full of years, and followed by the deep and lasting affection of his flock and of his friends and colleagues within the mother church of St. Mark's. For nearly twenty years Fr. Craven devoted himself to ministering to the spiritual needs of his well-beloved colored congregation of St. Mary's Chapel; having been appointed as its vicar in 1915. His people were his life; he understood and loved them as his own; and under his wise teaching and loyal administrations, the Catholic Faith—whole and undefiled—was brought into their lives in all the fulness of its joy and beauty and sustaining power. And his sweetness of temperament; his kindly and never-failing sense of hu-

mor; and his unflagging zeal in carrying the Gospel of Our Blessed Lord into the lives and homes of his colored brethren; all combined to make him an ideal Ambassador of the King of Kings. We, the vestry of St. Mark's Church, bow in humble submission to the working of the Divine Will that has taken from us one whom we all revered and loved; grateful indeed, however, for the ensample his life and contacts have been to us, one and all; and thankful also for the happy memories of his stay among us here, and for the good works in which his life was so abundant: 'For the good that men do lives after them.' The vestry therefore desires thus to place on record this tribute to Fr. Craven's memory, expressive of their sense of sorrow and regret at his loss. May the soul of this faithful servant of Jesus Christ rest ever in peace and in expectation of the Joyful Resurrection!"

Caution

If a stout, blind man of about fifty years of age, claiming to be a musician, appeals to the clergy for aid, they can learn something about him from the undersigned, which may be to their advantage. GEORGE H. TOOP, 400 S. 15th St., Philadelphia, Pa.

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to this country at an early age, and had been a resident of Haledon for 22 years. She was a member of Star of Bethlehem Chapter, Order of the Eastern Star.

Her husband, a daughter, Wynifred, a brother, Robert Blackwell, and a sister, Mrs. Olive Brennen, survive.

The funeral service was held at St. Mary's Church December 28th, the rector, the Rev. Gordon T. Jones, officiating. Interment was in Laurel Grove Cemetery, near Paterson.

MRS. H. R. WATKINS

ARLINGTON, VT.—Mrs. Helen Randolph Watkins, wife of the Rev. S. Halsted Watkins, D.D., died January 5th after a long illness.

The burial service was held in St. James' Church here January 8th. At the Requiem, the Rev. Philip Schuyler, rector of St. Andrew's Church, Clason Point, N. Y., celebrant, was assisted by the Rev. George R. Brush, rector of the parish. The Rev. W. J. Brown, rector of Zion Church, Manchester Center, Vt., read the lesson in the Office.

Burial was in the Greenwood-Union Cemetery, Rye, N. Y., where the Rev. Kenneth MacKenzie, an old friend of the family, took the committal service.

Survivors are her husband, a daughter, Mrs. Mary Fitch Cushing, of Silvermine, Conn., and a grandchild, Antonia Halsted Cushing.

Mrs. Watkins was interested and active in parochial organizations, especially altar guilds and the Church school.

TRAVIS H. WHITNEY

NEW YORK—Travis Harvard Whitney, civil works administrator, died January 8th at Post Graduate Hospital in his 59th year. Mr. Whitney collapsed at his desk January 6th, and was rushed to the hospital for an emergency operation. His illness and death were primarily due to over-work. The funeral service was held January 10th in Holy Trinity Church, Brooklyn, the rector, the Rev. J. Howard Melish, D.D., being the officiant. Burial was in Greenwood Cemetery, Brooklyn.

Mr. Whitney was born in Gentryville, Ind., in 1875, the son of Thomas J. and Mary J. Strauss Whitney. He was graduated from a Kansas high school and attended Baker University in Kansas. After a few years as a teacher, he went to the Harvard Law School, from which he was graduated in 1903. In that same year, he married Miss Rosalie Loew, a well known young woman lawyer. Together they practised law in New York as the firm of Loew and Whitney. His widow and three children survive him.

Throughout his life in New York, Mr. Whitney had devoted himself to civic interests. He was the official counselor for many reform groups. In addition, he was consulted by public men on general policies and on individual bills pending before the Legislature. Mayor La Guardia ordered all public flags flown at half-mast until after the funeral. In a proclamation, he said of Mr. Whitney:

"A loyal, devoted public servant has answered the last call of duty. If ever it can be said that one died in action and in the service of the city, it was Travis H. Whitney."

Among the honorary pall-bearers were: Justice Philip J. McCook, R. Fulton Cutting, Le Roy T. Harkness, and Henry Farber.

LINSLY RUDD WILLIAMS

NEW YORK—Dr. Linsly Rudd Williams, M.D., director of the New York Academy of Medicine and president of the New York Tuberculosis and Health Association, died January 8th of pneumonia at the Hospital of the Rockefeller Institute, in his 59th year.

The funeral service was held January 10th in St. James' Church, the rector, the Rev. Horace W. B. Donegan, officiating. Burial was in Kensico Cemetery, Westchester county.

Dr. Williams was born in New York in 1875, the son of John Stanton and Mary McClay Pentz Williams. He was graduated from Princeton University in 1895. In 1899 he received a degree of Doctor of Medicine from the College of Physicians and Surgeons of Columbia. He had a notable career, serving on innumerable boards and committees having for their object the advancement and the socialization of medicine and the improvement of measures for public health.

In 1908 Dr. Williams married Mrs. Grace Kidder Ford, widow of the novelist, Paul Leicester Ford, who survives him. He is survived also by three children, Mrs. George T. Derby, of Fort Humphreys, Va., Miss Mary Hathaway Williams, and Linsly Rudd Williams, Jr.

Among the prominent physicians who were honorary pall-bearers at the funeral were: Dr. John Hartwell, Dr. Simon Flexner, Dr. Livingston Farrand, Dr. David Lyman and Dr. Philip Van Ingen.

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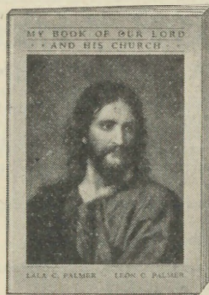
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