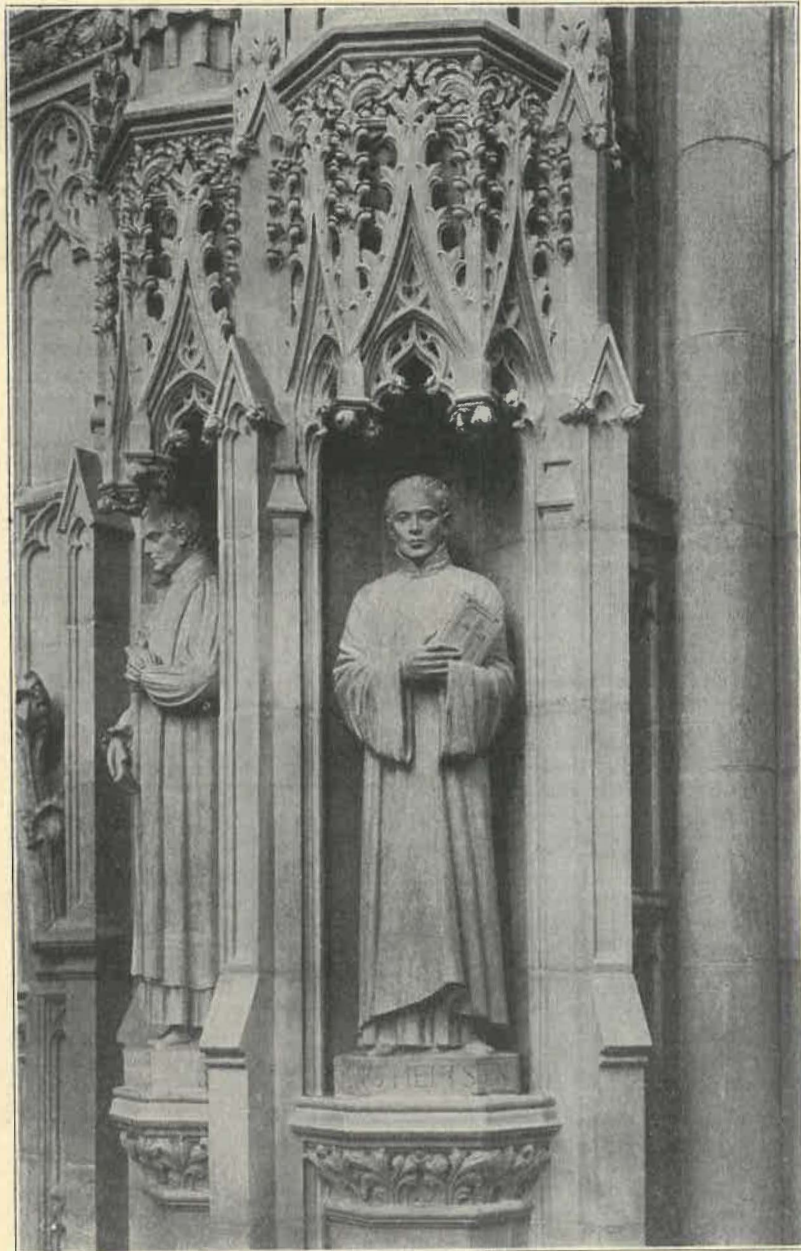
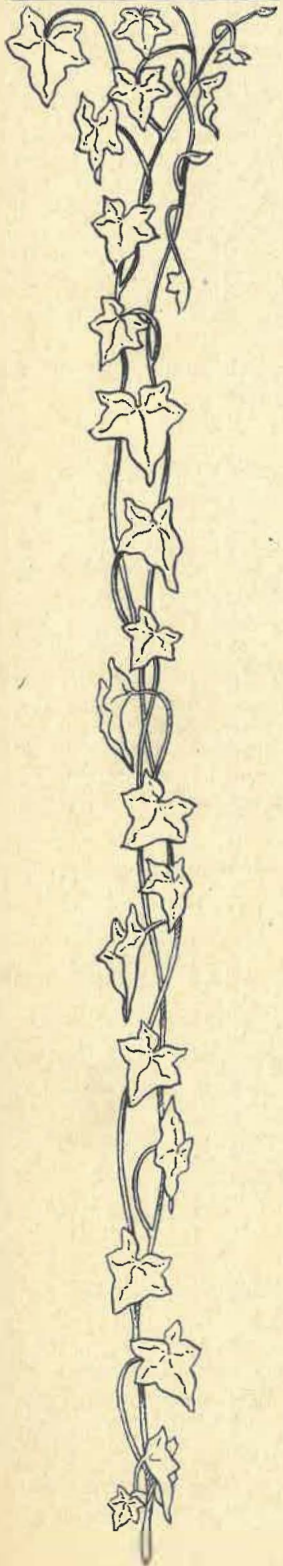


April 17, 1937

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# The Living Church



**FENG MEI TSEN**

This statue in the Washington Cathedral is a fitting memorial to the Chinese martyr. The statue on the left is of Phillips Brooks.

*(See page 493)*

# 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.

## Where Bishop Thomas Died

TO THE EDITOR: Doubtless, by this time, some resident of Palm Springs, Calif., as thoroughly filled with California propaganda as I am with the Florida variety, has already informed you of this fact. But perhaps not, for the Palm Springers might think it good publicity, and we of Florida know that they, too, know the value of publicity.

Be that as it may, Bishop Thomas died at Palm Beach, America's most famous winter resort. He had been rector of the Church of Bethesda-by-the-Sea in that city—not Bethesda Church.

BEN A. MEGINNISS, JR.

St. Luke's Hall,  
Sewanee, Tenn.

REGRETS for our error, and thanks to the several alert readers who called our attention to it.—THE EDITOR.

## "No Foreign War"

TO THE EDITOR: I completely disagree with your strong and important plea for the observance of the No Foreign War Crusade in our churches on the 20th anniversary of the entrance of the United States into the World War.

(1) I am opposed to the effort of attempting to force the Congress of the United States and the President of the United States to declare *in advance* any such policy as No Foreign War or No War at All.

What is the meaning of such a policy? Principally to give notice to Germany and Italy and Russia and other countries in advance that the United States will not interfere by force in any war foreign powers may undertake among themselves. Very well; then what is the irrevocable effect? Nothing less than freeing such countries of all worry as to the action of the United States should one of them wantonly attack another. This is precisely what Germany would like to know now. If the present German government can be sure that the United States will fight no foreign war, she has definitely put out of action one of the strongest nations of the world as a possible ally of the country she chooses to attack...

(2) It is for the same reasons that a neutrality policy is the most deplorable action the United States can possibly announce to the world. One of the four proposals of the Emergency Peace Campaign recommended by you is the adoption by this country of a mandatory embargo against the sale of war implements and war materials to all belligerents. Now this is plausibly argued as the act of a neutral power, a necessary corollary to a no foreign war policy. Surely, surely this is the shallowest thinking. The effect of a mandatory embargo to all belligerents is a *discrimination against the attacked power*; it fails to distinguish between an aggressive and wantonly attacking nation and a possibly unprepared, inoffensive, and conciliatory nation. Is this neutrality? Is it morality? By no means. It is definitely taking sides in favor of the aggressor.

Neutrality is as bad as a no foreign war policy. It commits the nation in ad-

vance to certain actions or inactions which in effect are taking sides with the strongest and most aggressive powers against the weaker and non-aggressive.

Let us not put our national signature to any policy of neutrality like that. There is only one safe and proper course: Leave this nation free to assist by every means in her power, and by force if necessary, the attacked nation. It is the very essence of immorality to treat aggressor and attacked alike. . . .

(3) This leads to the third deplorable weakness in the argument of the Emergency Peace Campaign and your support of its intended strong points; namely, isolation. They and you argue against isolation for this country, true enough; but you support your argument with an embargo policy to all belligerents and a plea to defend our own soil only.

What are these but perfect examples of isolation? We will have no dealings with belligerents, attacker or attacked. We will defend no country, no principles, no interests, no people but our own on our own soil. What a Christian policy! What a humane nation! . . .

There is only one policy for the United States of America. It is to keep our own counsel with regard to future commitments; to give no pledges of "no war" or "no foreign wars"; to declare no neutrality laws; to keep ourselves free for action when the time for action comes; to be ready for it now; to act at all times and in all circumstances as a friend to the friendless, a counsellor to the wavering, a strong arm to the weak, and a foe to the aggressor—and to be this for all men everywhere. Only by such a policy will our nation retain the affection of the lesser nations and the respect of the stronger ones. Only by being ready, uncommitted, fair and just to

all shall we be safe ourselves and secure safety for other nations.

There is one big P. S. It is this. We could well afford to ally ourselves unreservedly with the British commonwealth of nations. Already our strength and capacity are of themselves a brake on the war movements of other nations. Coupled with the British nations and adopting together the policies I have advocated, this group of English-speaking peoples would be a practical guarantee of peace to the whole world.

So I am strongly opposed to spreading from the pulpit on April 4th or April 13th what I consider to be totally false leads given by the Emergency Peace Campaign. I believe their argument to be specious and utterly misleading. I believe their views and policies will lead the United States into a position utterly false to its historical ideals and purposes and would, in fact, promote war rather than prevent it.

(Rev.) HERBERT W. PRINCE.

Lake Forest, Ill.

We reply to this letter in an editorial note.—THE EDITOR.

## Names of Clergy

TO THE EDITOR: Not that I "go off statistically minded" perennially, but in submitting last year the list of most often used church names I did arouse a deal of interest, you will remember. And so in another moment of leisure I went through the general clergy list of the 1937 Annual and discovered some interesting things about the names appearing therein. These I am submitting now in a list of the first ten names appearing most often, with the figure of their number of appearances after their names, and also a list of names used more than ten times. Alas! The Smiths, Joneses, and Browns even seem to have invaded the clergy.

### THE TEN MOST COMMON NAMES

- |                  |                   |
|------------------|-------------------|
| 1. Smith (68)    | 6. Taylor (32)    |
| 2. Jones (48)    | 7. Wilson (31)    |
| 3. Williams (45) | 8. Lewis (27)     |
| 4. Brown (44)    | 9-10. Miller (25) |
| 5. Johnson (36)  | 9-10. Thomas (25) |

### NAMES APPEARING TEN OR MORE TIMES

Bailey, Baker, Bell, Bennett, Campbell, Clark, Clarke, Cole, Cooper, Cox, Davis, Edwards, Evans, Ferguson, Gibson, Green, Hall, Harris, Hill, Hughes, Jackson, Lee, Marshall, Martin, Matthews, Mitchell, Moore, Morgan, Morris, Nelson, Parker, Phillips, Rice, Roberts, Rogers, Spencer, Thompson, Tucker, Walker, Ward, White, Wood, Wright, Young.

PHILIP L. SHUTT.

Paris, Ill.

## The Marriage Resolutions

TO THE EDITOR: It seems to be generally assumed that the resolutions passed by a majority of the English bishops on the subject of the admission of divorced persons to Holy Communion have synodical authority. This is not so and the Archbishop has rightly described the Resolutions as "provisional." According to the constitution

(Continued on page 508)

## The Living Church

Established 1878

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## EDITORIALS AND COMMENTS

### What Kind of Unity?

ON AUGUST 3d there will assemble at Edinburgh, Scotland, a great gathering representing most of the Churches of Christendom, met together to consider the tremendous problem of Christian unity. In this second World Conference on Faith and Order, as in the first one at Lausanne, Switzerland, ten years ago, delegations will be present representing the Orthodox Churches of the East, the various autonomous Churches of the Anglican communion, the Old Catholic Churches, and most of the divisions of Protestantism. Only the Roman Catholic Church among the large communions of Christendom will be unrepresented.

Is it possible that anything in the nature of unity can come out of such a diverse gathering? Can one expect that any basis of unity will be found between representatives of such diverse traditions as, for instance, Eastern Orthodoxy and the Society of Friends?

Humanly speaking, the answer is obviously and emphatically, No: But from the standpoint of the Kingdom of God, there come ringing down the ages those great words of our Lord: "With men this is impossible; but with God all things are possible."

With God all things are possible! What hope and encouragement these words bring to us when we tackle problems that truly seem to our earth-bound eyes to be impossible of solution. If the Christians of many names and nations assembled at Edinburgh approach their task in the spirit of these words of the Incarnate Son of God, what miracles may not come out of that gathering!

The Edinburgh Conference will have many difficult problems to surmount. Its task will be at once easier and more difficult than the task of the similar conference at Lausanne a decade ago.

Edinburgh's task will be easier than Lausanne's because at the first World Conference every step taken, however slight, was a pioneering one, over territory wholly unknown and unexplored: We have heard supposedly intelligent men and women scoff at the alleged futility of that conference and the paucity of its achievements. Quite the contrary is the case. It is truly amazing that this large and heterogeneous body of Christians of diverse traditions, most of them with little

preliminary preparation or concept of their task, should through the guidance of the Holy Spirit have been led into such a wide measure of agreement and should at the same time have been able to record their differences calmly, dispassionately, and without marring their sense of brotherhood with those from whom they were compelled to disagree. As any student of Church history knows, that is a relatively new thing under the sun.

But if Edinburgh's task will be easier than Lausanne's in that it will have the precedent of the former conference and ten years of experience based upon it to guide its deliberations, it will be vastly more difficult in another respect. The task of Lausanne was to survey and record the existing points of agreement and disagreement. The task of Edinburgh will be to take the existing agreements and disagreements as a starting point and try to build them into a constructive and harmonious unity.

Let no man underestimate the magnitude of this task. The Conference at Edinburgh will be dealing with the deepest and most firmly rooted convictions of literally millions of Christian men and women. The strength of those convictions is such that time and again Christendom has been rent and torn asunder in bloody warfare because of them. The ancestors and spiritual forbears of the delegates who will meet at Edinburgh have in turn meted out the punishment of rack and flame against those who differed from them and suffered bloody martyrdom at the hands of those who opposed them about the very convictions that they are met to discuss.

And those convictions are still firmly held today. One has but to read the volume of responses of the Churches to the 1927 Lausanne Report\* to appreciate that fact. It is this body of convictions which forms the raw material from which alone the unity of the Church can be built.

WHAT then can we expect of Edinburgh? Perhaps it will clarify the matter if we first note two things that we cannot expect:

(1) We cannot expect any actual reunion between differ-

\**Convictions*, edited by the Rev. Leonard Hodgson, et al. New York, Macmillan, 1934.

ent Christian bodies to take place at Edinburgh. This is obvious to those who realize the true nature of the Conference, but perhaps is not clear to the "man in the pew," who may expect the conference to end with a universal breaking down of denominational barriers. The World Conference on Faith and Order cannot legislate; it can only negotiate. It is not an ecumenical council of universal Christendom; it is a world-wide conference of autonomous Christian communions. It can only study the subject and make recommendations. Such recommendations can be implemented only by the various bodies represented at Edinburgh.

(2) We cannot anticipate that Edinburgh will lay down such a clear and universally acceptable pathway to Christian unity that the several Churches can act upon it without further conferences of this nature. The split between the Eastern and Western divisions of Christendom is 1,000 years old; the split between Western Catholicism and Protestantism and many of the divisions within Protestantism are 400 years old. It is only within the past 20 years that a really serious and world-wide effort has been made to heal these divisions. It is too much to expect that two conferences of three weeks each held ten years apart can successfully reverse the trend of centuries toward disunity.

**B**UT we can and should expect great things from Edinburgh nevertheless. Among these are the following:

(1) Growing recognition of the corporate character of Christianity. One can scarcely participate in such a conference or read about it without realizing that havoc has been wrought by the overemphasis on individualism in religion. It is that overemphasis that has split Christendom into a multitude of weak and competing sects. Nothing but a re-stressing of the corporate and Catholic aspects of Christianity can repair that damage.

(2) A fresh restudy of the nature of the Church. The analytical index to the volume, *Convictions*, lists no less than ten definitions of the Church which have emerged from the responses to the Lausanne report. This is a problem that is being increasingly recognized by Protestant and Anglican theologians as one of the most essential questions to be settled in the approach to reunion.

(3) Progress toward a universally recognized Christian ministry. If there is to be one universal Christian Church, there must be a common ministry of the Word and Sacraments recognized throughout its length and breadth. It is not enough to talk about "validity" and "invalidity" of existing orders; a means must be found to provide an ordained ministry that is not only valid but universally accepted.

(4) Agreement as to the Christian sacraments. Lausanne recorded divergent views as to the number of the sacraments. Even more important are differences as to the nature and importance of the sacraments. The Lausanne Conference made a truly amazing statement of agreement in regard to the significance of Baptism and Holy Communion, at the same time noting divergent views as to the administration and interpretation of these sacraments. It is to be hoped that Edinburgh will carry the Christian world a step farther along the path of agreement in this vital matter which is at the very heart of the Christian religion.

(5) A trend away from 16th century formulas and toward the universal Christian Creeds. The Augsburg Confession, the Westminster Confession, the Thirty-Nine Articles of Religion, and other documents of an age of controversy were great divisive forces in Christendom. The great historic Creeds of Christendom on the contrary are unifying factors, setting forth

universal truths that are applicable to every age and nation.

(6) As concrete steps toward unity, we may look for the merging of existing communions that have strong points of similarity or declarations of intercommunion between them during the next few years. Some combinations of this kind grew out of the Lausanne Conference of 1927 or were greatly stimulated by it, the most familiar to us being the declaration of intercommunion between the Anglican and Old Catholic Churches.

**W**HAT KIND of Christian unity do we really want? That is the primary problem that must be faced by every Christian communion. Do we want a universal regimentation of the Christian world, with excommunication of all who do not subscribe to its rigid formularies? At the other extreme, do we want a mere loose federation of autonomous bodies calling themselves Christian, each with its own ministry and sacraments, its own peculiar doctrinal emphasis, and its own form of government?

Neither of these kinds of unity can satisfy the sincere Christian, nor can either be conceived of as in accordance with the mind of Christ. No, it is something far greater for which we must work and pray. The unity of the Universal Church can only be that of the undivided Body of Christ, not that of a man-made compromise.

The only kind of Christian unity that is worth striving for is the unity of the One, Holy, Catholic, and Apostolic Church. It must be a true unity of faith, worship, ministry, and brotherhood, though it may and doubtless will have within it many diversities of religious expression. It must of necessity have at its center a common Altar at which all of its members will receive the Bread of Life in full communion with one another in the Church Militant and with those who have gone before in the Church Expectant and the Church Triumphant. But as to its other services and manifestations a wide variety may rightly be expected and encouraged. The Anglo-Catholic must expect to find within the universal Church prayer meetings of the Methodist type and services of witness of the Quaker type. The Quaker and Methodist must expect to find within the universal Church Masses for the dead and services of devotion to the Blessed Sacrament.

The Anglican communion is in itself a conspicuous example of diversity in unity. To that extent it is a type of what is to be expected in the universal Catholic Church of the future. We do not mean that Christian unity must consist in all Christian men and women becoming Anglicans; but certainly the unity of the universal Church must be at least as inclusive as the unity of the Anglican communion.

Do we really want Christian unity? Are we prepared for a unity that will include those who differ from us as well as those who agree with us? Can we conceive of a united Church firm in the faith once and for all time delivered to the saints, yet so constituted that Orthodox, Anglo-Catholics, and Protestants will all feel at home?

If we are not interested in that kind of Church unity, then we are wasting our time in participating in such efforts as the World Conference on Faith and Order. If we are sincere in our desire for Christian unity and if we are willing to let the Holy Spirit lead us into all truth, confident that He will not lead us into a sacrifice of truth in the interests of unity but will gather together the diverse flocks of Christendom into one fold with one Shepherd, then we cannot do too much in the line of prayer, work, and sacrifice to hasten the day when, in the providence of God, Christian unity may become a fact.

## The German Old Catholics

MUCH has been written about the relationship of Church and State in Nazi Germany, both in THE LIVING CHURCH and in other periodicals. Articles on this subject, however, have for the most part considered only the three largest religious bodies in Germany—Roman Catholics, Protestants, and Jews. Little has been written about the relationship of the small but important Old Catholic group to the Nazi State.

Churchmen of the Anglican communion are particularly interested in the German Old Catholics because, through the concordat between the Church of England and the Old Catholic Churches in communion with the see of Utrecht, we are in actual intercommunion with them. Possibly American Churchmen will be surprised to find that the Old Catholics in Germany are officially on record as endorsing National Socialism and many of them are among the most enthusiastic supporters of Hitler. As a result of this the Old Catholic Church is reported to be growing rapidly through accessions of ardent Nazis from both the Roman Catholic and the Protestant Churches. Thus the Old Catholic Church in Germany seems to be playing a political rôle in Hitler Germany today much as it did in the Germany of Bismarck in the 19th century.

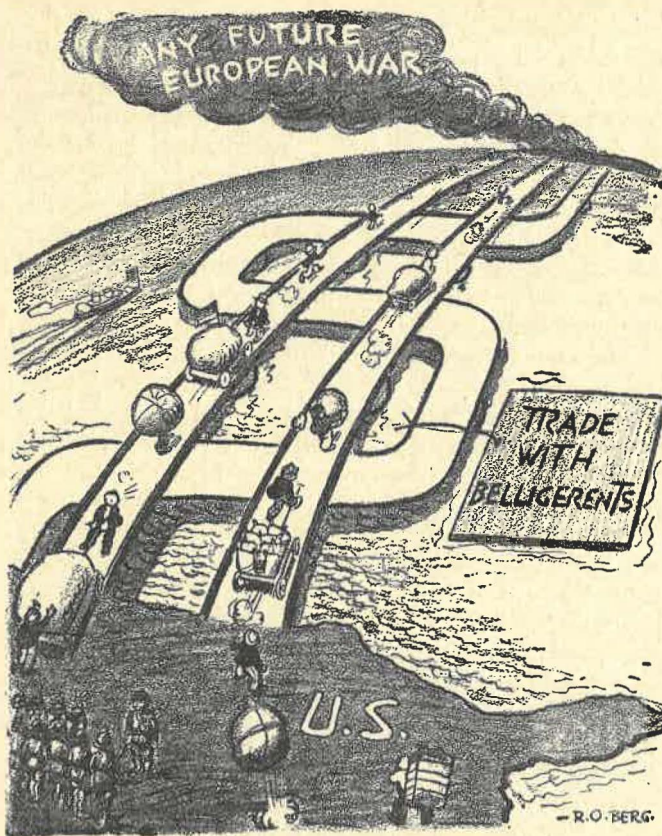
The article in this issue, Church and State: The Old Catholic Nazi Ideology, is an objective analysis of the philosophy by which German Old Catholics justify their enthusiastic support of Hitler and National Socialism. It reveals vividly the thought processes by which the German Old Catholics interpret the Christian revelation in terms of race and nation. Most of us will emphatically and whole-heartedly dissent from this interpretation. Nevertheless, our German Old Catholic brethren are entitled to a presentation of their point of view.

It should be added that this ideology is not characteristic of Old Catholicism as a whole. The Swiss and Dutch Old Catholics look askance upon these interpretations of their German brethren and indeed even among German Old Catholics there are those who would not endorse it. It is interesting to note in this connection that the January-March issue of *Internationale Kirchliche Zeitschrift* contains an article on the viewpoint of Old Catholicism on the problem of Church and State, written by the Rev. Urs Kuery, brother of the Swiss Old Catholic Bishop, which specifically repudiates the philosophy of the Nazi Old Catholics as here set forth.

The German Old Catholic Church is a relatively small one. However, if the Hitler régime continues in Germany, it may well be destined to play an important part in the history of the Third Reich just as it did in the days of Bismarck. Whether it will be merely a tool of the State or will prove to be a powerful Christian voice in Germany remains to be seen, as does the trend of relationship between German Old Catholics and those of other lands. Meanwhile, those who would follow religious events in Germany intelligently ought to be familiar with the viewpoint of the Nazi Old Catholics and therefore we commend Dr. Mueller's article to the attention of our readers.

## America's "Police Power"

WE HAVE GIVEN considerable space to a letter in this issue by the Rev. Herbert W. Prince on the subject of war and neutrality policies because his is a point of view held by many other sincere Christians. Nevertheless we believe his argument for America's assuming the rôle of a "police power" to be a profoundly fallacious one.



THE BRIDGE OF SIGHS

Why did American Churchmen support the entry of this country into the World War?—to "make the world safe for democracy," to enforce America's police power against German "autocracy," "*kultur*," etc. What came out of the victory of the great democracies, our readers will remember, was the sordid Versailles settlement which is one of the chief reasons for the existence of Fascism today. Should we leave the President and Congress free to aid the European nations in another such settlement?

Fr. Prince's "one big P. S." contains the crux of the whole international situation. The British commonwealth of nations, like France and the Soviet Union, has a disproportionate slice of the world's economic goods. These countries, together with the United States, have everything to lose and nothing to win by a war—because, whether by accident or by unscrupulous foreign policy, they hold so much that any new settlement is almost certain to leave them with little more, perhaps with less.

The basic reasons for a new world war will be their attempt to retain their supremacy and their opponents' attempt to wrest it from them. The entry of America into that war will be accompanied by new slogans embodying the idea of making the world safe for democracy; but the winners will be the same small group of munitions makers, power politicians, and bankers that dictated the last international settlement. Why should we fight for them? Why should we pervert Christianity to their ends?

## Seminary Lectures for Laymen

THE ATTENDANCE of some 150 laymen and women at the first of the General Theological Seminary lectures for laymen last week is most encouraging. These meetings, which are to be held on Monday nights through April, are intended to inform the lay people of the Church about the work of the Seminary in training men for the priesthood.

They ought to have the additional effect of helping these devoted men and women appreciate some of the problems with which the Church is faced today and of encouraging them to look into these matters further. Thus they will become better informed Churchmen, and that will be tremendously beneficial not only to themselves but to their parishes, dioceses, and the general Church. Moreover, by attending the regular service of Evensong in the seminary chapel and dining at the seminary, as most of them do, they get a glimpse of student and faculty life that is helpful to them in understanding the background of their own clergy.

The General Theological Seminary is to be heartily commended for this decidedly worth-while venture. We should like to see the theological schools in other metropolitan centers follow this example.

Dr. Adolf Deissmann

THE CAUSE of Christian unity has lost one of its ablest and most devoted exponents in the death of Dr. Adolf Deissmann of Germany. He will particularly be missed at the World Conference on Faith and Order at Edinburgh next summer, as he would have taken a leading part as one of the vice-presidents. He it was who delivered the opening address at Lausanne in 1927 on the Church's Message to the World: The Gospel, and who acted as chairman of the section dealing with that subject. A noted theologian and archæologist, he was known throughout the Christian world as a leader in efforts to bring Christian people of different nations and races to a better understanding of one another. For this and for his venture to protest against Nazi interference in Church affairs he was retired from his professorship in the University of Berlin, but he continued courageously to stand for a Christianity unlimited by racial and national considerations.

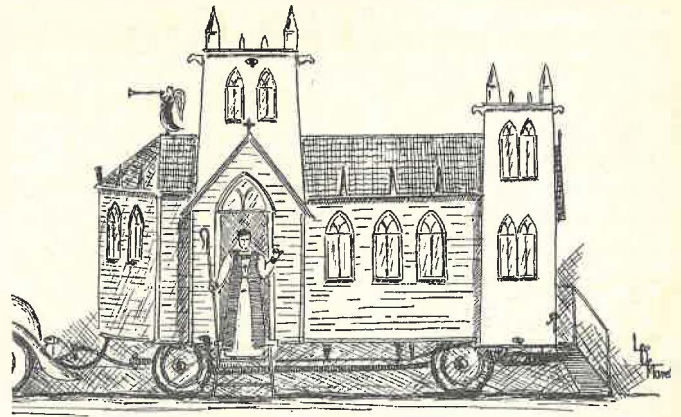
Truly a great Christian is gone from among us. May he rest in peace.

Through the Editor's Window

ENTER the streamlined cathedral! Bishop Hobson of Southern Ohio, apparently feeling that a fixed *cathedra* or Bishop's throne in a stationary cathedral is inconsistent with the leader of the Forward Movement, plans to remove his episcopal chair from its present location and mount it in a trailer to be known as St. Paul's Wayside Cathedral. Then we shall have Forward Movement, indeed; anyone who has ever tried to handle a car with a trailer attached will realize how difficult it is to drive such a contraption any way *but* forward.

BISHOP HOBSON's move to carry his cathedral to the people is a bold one, but it is not without precedent. No less a dignitary than the Pope has a traveling *cathedra* in the *sedia gestatoria*, or portable throne, used on solemn occasions in the pontifical ceremonies. Says the *Catholic Encyclopedia*: "This throne is used more especially in the ceremonies at the coronation of a new Pope and generally at all solemn entries of the Pope to St. Peter's or to public consistories. In the first case three bundles of tow are burnt before the newly elected pontiff, who sits on the *sedia gestatoria*, whilst a master of ceremonies says: '*Sancte Pater, sic transit gloria mundi*' (Holy Father, so passes the glory of the world)." This is an interesting custom that we commend to the consideration of Bishop Hobson. Possibly three tow ropes might be substituted for the three bundles of tow.

BUT WE NEED NOT look to Rome for precedent, as there is the ancient custom of the British Church to cite. Although on the continent of Europe cathedrals early began to be built in the cities and larger towns, the situation was quite otherwise in



TRAILER CATHEDRAL  
Model No. 001 of the Father Leo Ecclesiastical Furniture Co.

the British Isles. There towns were few and bishops at first did not exercise jurisdiction over definite areas or districts but rather over tribes or nomadic kingdoms. Thus there was a bishop of the South Saxons, another of the West Saxons, and so on. Where the British bishop in ancient times wandered, there went his *cathedra*. Says the *Encyclopedia Britannica*: "The *cathedra* of such a bishop was often migratory, and was at times placed in one church, and then in another, and sometimes in the church of a village." This state of affairs continued until 1075, when Archbishop Lanfranc decreed that *cathedrae* should be firmly anchored in the principal church of each diocese.

Is AMERICA returning to the migratory habits of the ancient Britons? A good many people think so; indeed, it has been said that in a few years a very considerable proportion of the population will be living in trailers. Why then should not the Church take to wheels?

BISHOP LAWRENCE in his interesting little book, *The American Cathedral*, says: "The cathedral may be as noble as that of Durham or as humble as the chapel of a missionary bishop; its essential features are that it be the official seat of the bishop and his spiritual home; that through its officers or chapter of clergy and laity it represent the whole diocese; that it be recognized as the center of diocesan worship, work, teaching, and preaching, as the church belonging not to the bishop but to the whole diocese; and that all the people, coming from the various parishes for counsel and mutual inspiration, feel that here also is their spiritual home." If a rolling cathedral fulfills these qualifications better than a stationary one in the diocese of Southern Ohio, then let it roll, say we.

PERHAPS, however, a word of caution may be in order. Drive carefully, readers in Southern Ohio, for you never know when you may turn a corner and find the cathedral bearing down upon you at a great rate with a dizzy dean at the wheel, a canon mounted on either side, and Bishop Hobson, like the Pope in his *sedia gestatoria*, serenely albeit somewhat bumpily pontificating from his streamlined throne.

ANSWERS TO CORRESPONDENTS

J. C. W.—(1) The word "worthful" is given as in good usage by the Century Dictionary. (2) The speaker quoted probably meant by "Free Church Protestants" those who are organized on a congregational basis, with no national or ecumenical government. The Baptists are probably the largest group of this nature.

ACKNOWLEDGMENTS

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# The Crowning of the King

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

Soon we'll be in London Town,  
Sing my lads, yo, ho!  
See the King with his golden crown,  
Sing my lads, yo, ho!

WE ARE TOLD that the forthcoming coronation of King George VI and his Queen Elizabeth is attracting the world's interest. Thousands of visitors from distant places are already on the way, or will soon be starting. Their goal is Westminster, and Westminster is preparing to receive them.

How do we English feel about it? I myself happen to spend a lot of time next door to Westminster Abbey. My office is there, and from my windows I can see the tiers of seats rising everywhere—around the grey Abbey walls, on the adjacent greens, and before many of the buildings on the processional route. There is money in it. The Abbey itself is undergoing a great interior transformation in readiness for the occasion, and has long been closed for worship. A huge annex has been built for the robing. It has all cost a large amount of money. I can well understand the emotions of the eminent priest who put his arm around my shoulder the other night and said, as we passed, "My boy, do you think the Lord will ever come back and make this place His home again?" The coronation as a commercial racket is not a pleasing thing.

But seriously, what do Englishmen really think and feel about the coronation? Can you expect a rational answer to the question? I can speak for myself, at any rate. I am not a perfervid monarchist. I see certain advantages in a symbolic authority removed from the arena of political faction; but I appreciate the republican's distaste for the sheer humbug which has actually too often surrounded thrones. I could wish that republicans had been more successful in avoiding the humbug that is attached to politicians and millionaires—but that is another matter. I am, at all events, not one who would go very far to see a royal person. I shall not see the coronation procession. I hope I shall be up the river, that day, in the green spring fields.

Nevertheless, there is an element of emotional tension, even to me, in the thought of the crowning of another English King. I will tell you why. When I reach St. James' Park Station each morning, I turn down Tothill street and immediately the Abbey stands before me. Now, Tothill street is just "Tot Hill," where stood a little hill from which wayfarers could call or "tout" for a boat. It became known as the Tout Hill or Tothill. It was perhaps so used in the days when the Roman road from Chester and the Roman road from Dover met just here, by the Thames mud-flats and the island which is now Westminster. I speak of days before the Romans had built the first London Bridge.

There, on the spot where the Abbey stands, the Saxons built a church, in the days of Offa. In the time of Dunstan, under King Edgar, the second church arose on that site. This was rebuilt by Edward the Confessor, and some say that Harold, who fell at Hastings, was crowned in that church. Certainly William the Conqueror was crowned there. In 1269 the present Abbey church, which had been built by Henry III, was consecrated. And since then, the Kings and Queens of England have come there to receive their crowns—to receive what the Saxons beautifully called their "hallowing." An Englishman must be a singularly thick-skinned person, if, as he

stands in this place, upon which, for ages, the moving history of a great people has centered, the thought of one more coronation means nothing to him.

The ceremony itself is history. The conceptions of long past centuries are enshrined in it. And for Churchmen everywhere, the signal fact that stands out, arresting and challenging in this secular modern world, is that the crowning of the English King is an act of the English Church. The King is questioned, and he is anointed and crowned, by the chief ministers of *Ecclesia Anglicana*. The Holy Eucharist is then celebrated, and the King makes his communion. What is the meaning of this?

THE FULL explanation would require volumes, but its essence may be briefly stated. From the early controversies between the Catholic Church and the Kings, there emerged at length the great Christian political philosophy that the King was a minister of the Christian republic. Of the moral and spiritual foundation of Christendom, the Church was the guardian, and at the Church's hands the King must accept the signs of his office, and by the Church's ministers he must receive that anointing which marks his task as a divine service. To the Church, also, he must make the promises concerning the freedom of the people, the justice of his government, and the maintenance of religion.

Let me explain, here, that this has nothing to do with the doctrine of the divine right of kings. It may surprise some readers to learn that this doctrine was invented by kings, not in support of the Church, but in order to rid themselves of the Church's authority over them. It meant that they claimed to rule by the direct sanction of God: the proof of the sanction being found in their military strength. It was merely accidental that James I, who was a tremendous upholder of "divine right," was friendly toward the English Church. But he preached his divine right because he was so great an enemy of the Presbyterian Church in Scotland.

The coronation ceremony, then, makes no proclamation of such "divine right" as residing in the monarch because of any secular fact. His Kingship is implemented by the Church, which is the guardian of the nation's life. And his Kingship is thus a solemn ministry, addressed to the service of God. Nor does coronation convey any royal control of the Church. At the Elizabethan Settlement, whatever titles or language may have been employed, no papal prerogative descended to the English crown. There is excellent authority for the assertion that the function of the English monarch, with regard to the Church, was never more than that visitatorial office commonly exercised by Catholic princes. For example, while the preamble of every act of Parliament declares that the act is the work of King and Parliament, the canons promulgated by convocation never assume that they are dependent upon the King—he is not mentioned. The canons are the work of convocation, and the King merely grants license for convocation to meet.

Parliament, as we know, has for generations been taking over more and more of the prerogatives once exercised by the Crown. But the assumption that these include any fundamental right to exercise control over the Church's doctrine, is, to say the least, highly questionable. Certainly, the notion that the English Church is legally bound in subservience

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# A World Conference of Christian Youth

By R. H. Edwin Espy

Secretary, Joint Youth Commission, Universal Christian Council and World Alliance

FOR THE FIRST TIME in the history of the Church there is to be held in the summer of 1939 a representative world gathering of Christian young people. Meeting on the continent of Europe, it is to bring together from most of the lands of the world 1,500 selected delegates ranging in age from 18 to 35 years.

That the conference will be representative of all the leading non-Roman communions is assured by the character of the bodies responsible for its organization. By decision last summer of the World Alliance for International Friendship Through the Churches, the Universal Christian Council for Life and Work, the continuation committee of the World Conference on Faith and Order, the World's Alliance of YMCA's, the World's YWCA, and the World's Student Christian Federation, all these movements will unite their forces to make this a joint undertaking.

The division of delegates and of organizational responsibility will be on the basis of 50% from the Churches, recruited through the three collaborating ecumenical Church bodies, and 50% from the three non-Church international Christian youth organizations. The responsibility for coördinating the organization of the Church representation will be carried by the joint youth commission of the World Alliance for International Friendship Through the Churches and the Universal Christian Council for Life and Work, while the non-Church groups will select, prepare, and send their own participants. The coördination of the total preparation for the conference is in the hands of a general conference committee composed of representatives of all the collaborating international bodies.

## A STEP IN A WIDER PURPOSE

AN ENTERPRISE of such magnitude, undertaken in addition to the 1937 and 1938 world conferences of these same organizations, and attempted without precedent, will be a difficult task. Only the gravest circumstances could persuade these experienced international movements of the necessity and indeed of the feasibility of such a venture of faith in the midst of the present world crisis.

It is precisely in the light of the world gatherings which will precede it, and of the tremendous world issues they will face, that the World Conference of Christian Youth has been conceived. As declared in its statement of objectives, "it aims at confronting youth with the results of the world gatherings of the Christian Churches and the Christian youth movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian community as the God-given supra-national body to which has been entrusted the message of victory over the world's spiritual, political, and social confusion."

The conference would in fact have little justification if it were to be an isolated event or in any sense an end in itself. But planned as a point of temporary concentration in a process which will precede it and follow it, it will be of crucial impor-

tance for the future relations of the Churches to one another and to the Christian youth movements, and for the vitality of all these bodies in an increasingly hostile world.

## THE WORLD BACKGROUND

AS THE subject matter of the conference will be determined in large measure by the results of the world gatherings preceding it, whose anticipated emphases have been described in other pages of *THE LIVING CHURCH*, a further indication of its themes is neither possible nor required in this brief statement. It need only be added that the issues with which these gatherings will grapple are without exception of even deeper significance to young people than to the older generation.

There is an alarming increase in the regimentation of youth throughout the world in subservience to the purposes of movements at best non-Christian and at worst fanatically anti-Christian. Not only is youth the sorest victim of the stampede to totalitarianisms which challenge the very existence of a vital Christianity, but in the struggle for the future every contesting interest must count the younger generation as its highest prize. In this the forces of the Church and of all Christian movements can be no exception.

If the Church is to hold its youth against the tide of worldwide defection to other loyalties with which the Christian faith is beset, it must act concertedly. In a day when mass commitments are captivating vast blocks of the world's most vigorous populations, every communion of Christendom is faced potentially or actually by the same enemies. If it is to have vitality equal to the times, it must unite its diversified strengths for the common struggle against a common foe. Only by the exercise of the spiritual unity which it latently possesses in common allegiance to the one Lord of the Church, can the Christian faith fully appropriate for the battle which is upon it the powers vouchsafed it by the grace of God.

This is particularly true of the Church's young people, in whatever land they may be and to whatever branch of the Church they may belong. Not always aware of the heritage which is theirs in the *Una Sancta*, they must be aided to see more clearly, more definitely to declare and more courageously to live their oneness in the Christian faith. Although it is a common crisis which is confronting the Church, its forms are so varied, its expressions in many cases so elusive, and the sense of Christian solidarity over against it so inarticulate, that the younger generation will not be equipped to withstand it except through a momentous and united confrontation with its meaning and with the resources potentially possessed by the universal Church for facing it.

The World Conference of Christian Youth, organized "to mobilize youth to witness to the reality of the Christian community," is conceived as one focusing point in a much larger movement devoted to the furthering of this purpose. Its essential goal is the creation and expression among the younger generation of a larger sense of the true *Church* and of the Church's demands, proclaiming and applying its message in a world whose disintegrating forces are placing the Christian faith before one of the greatest tests of its history.

EDITOR'S NOTE: This is the concluding article in a series on seven world conferences which are being held in 1937, 1938, and 1939 in various countries of the world.

\*The responsible administrative body in charge of this conference is the joint youth commission of the Universal Christian Council for Life and Work and the World Alliance for International Friendship Through the Churches. It was organized in 1933 and first secured a full-time secretary, R. H. Edwin Espy, in 1936. The chairman of the commission is the Ven. Leslie Hunter of England. The headquarters office is at 41 Avenue de Champel, Geneva, Switzerland. The conference will be held July 26 to August 3, 1939, probably in Switzerland.



# Church and State in Germany

## *The Old Catholic Nazi Ideology*

By the Rev. Anton Mueller, Th.D.

Canon of All Saints' Cathedral, Milwaukee

IT HAS BEEN stated in previous issues of THE LIVING CHURCH that officially the Old Catholics in the Third Reich are enthusiastic National Socialists, and that the Old Catholic German National Church Movement sponsored by Old Catholic Churchmen is resulting in a surprisingly large number of accessions. For instance, 1,200 members were added to the Church within nine months in three not over-large districts of Upper Silesia—Gleivitz, Beuthen, and Birkenau. Since formal intercommunion has been established between our two communions and since our Old Catholic sister Church in the fatherland seems destined to play an important rôle in the religious issues that have arisen there, it may be well to examine dispassionately the Nazi ideology of our German brethren in the faith.

German Old Catholic spokesmen claim that all the questions which have come up in connection with the problem, basic as it is thorny, of the proper relation between the State and the Church, turn upon the doctrine of the two swords. "Behold here are two swords," said the Apostles to the Master. And He replied: "It is enough." It is this two-sword symbol which led to the doctrine of the temporal and the spiritual power and gave rise to the age-long contest for preëminence of one power over the other. To put an end to this fierce struggle, Dante in his day contributed the idea of the perfect equality of the two contending powers within their respective spheres. What both Pope and Emperor then had in mind was, of course, Augustine's "Commonwealth of God" (*Civitas Dei*). Dante, too, universalist that he was, intended just this Divine Commonwealth. To the two warring powers he said: "You both have a divine sovereignty. Neither is greater than the other. Let therefore one wield the temporal sword for the purpose of securing earthly happiness, and let the other wield the spiritual sword in order to attain eternal salvation." To Dante, the power of the Emperor was quite as truly instituted by God as the power of the Pope was ordained by Christ. And thus he proclaimed a dual absolutism in the one Divine Commonwealth.

However, neither party really acquiesced in what was not a vision of Dante the seer, but a mere fancy of Dante a-day-dreaming. Indeed, before long the universalism of the Emperor came to be transformed into the absolutism of kings and princes, with the temporal sword claiming the preëminence; while the papacy not only did not part with but did in fact nourish and cherish the idea of the Commonwealth of God, claiming at the same time supremacy for the spiritual sword. Came Boniface VIII, who did not mince words as he called Dante's coördination of the twin powers in the Divine Commonwealth that "two-headed beast," that "monstrosity." He declared that the Commonwealth of God could have but one head, who was, of course, the Pope, whom Christ had made His vicegerent upon earth. Hence, it was the papal, the spiritual sword that had the preëminence. Thus Boniface and thus all Boniface's successors. Thenceforward the political issues

*CANON MUELLER, a Doctor of Philosophy of the University of Tuebingen and Doctor of Theology of the University of Bonn, has recently returned from Germany where he was able to observe the relation of German Old Catholics to the Nazi State. In this article he sets forth the line of reasoning by which the Old Catholics justify their support of Hitler and National Socialism.*

between the State and the Church turned upon the question of "Who is to be supreme?"

But our Old Catholic National Socialist brethren believe and would have all the world believe that in this world crisis a miracle has occurred, a miracle that destroyed the old and brought in the new—in politics and religion, in

Church and State. Upon the stage of history there suddenly entered an Alexander who cut the Gordian Knot. It was Hitler who, for the first time and on principle, substituted in place of the question of "Who shall exercise dominion?" an altogether novel question, "Who shall be ministered unto, who be served?" And he answered it by saying simply: "The nation." Again he asks: "How, by what means, shall the nation be served?" And he replies: "Through the National Socialistic ideology." To make this substantial he created the Hitler movement, which he made permanent in and through the organized National Socialist party. As for the State, he defined and designated it as the service station, the dynamic center of his movement. But the nation (by which he meant not its ever-shifting, transitory masses but its eternal nature) he designated, not by any means as the ruling power to be somehow catered to; rather, as the ward and protégé of all that spells national service and ministry.

**B**UT WHO and what is this eternal nation? None other than an historical growth of the eternal Creator's planting. This growth has in God its eternal idea, deriving therefrom seed and germinal power to enable it to enter upon a career of development on the stage of history on the earth. Thus it is that the eternal nation corresponds with, has for its correlate, God's creative will. Therefore all that spells national service and ministry on behalf of this nation is "doing God service," is naturally religion's ministry and service of God.

What, then, has become of the temporal sword? In no sense is it any longer the symbol of some earthly wielder's sovereignty; rather, it has been turned into a symbol of national service under the sovereignty of the Creator of the universal world. As for the spiritual sword, it no longer symbolizes supremacy, but signifies instead its own peculiar service, which is the cure of souls, on behalf of the eternal nation. In this our day, it is God's will and imperative command that henceforth none shall raise the ancient question as to which shall be supreme, the State or the Church. Henceforth there is no such thing as granting of rights and privileges, but only imposing of duties and of tasks.

But who is to determine the sphere of the national service? Neither the State, nor the party, nor the nation, but the ideology which energizes them all. Yet, this itself is not the primary determinant, the first Cause. For this philosophical outlook is itself determined by the nation's eternal nature. By this eternal nature the German National Socialists mean the divinely created tribal-national race-soul of the Nordic race. Briefly,

say the Nazi Old Catholics, the rightly understood will of God relative to the nature of the eternal nation, and to the fostering care thereof, is the primary determinant of the national ministry and service.

What is the meaning of this history-revolutionizing new development? Viewed philosophically, it means that the nation is a creature of God. It recognizes no ruler "by the grace of God." The members of the community stand mediatorless under the dominion of God—a train of retainers under the leadership of faithful stewards of the national service on behalf of the eternal people. Yet there is among these custodians one who has the "primacy," that is, he is the first-born, the leader, the first among the servitors of the State. Viewed supernaturally, from the standpoint of the Christian revelation, He who has created all things and therefore has created the nation as well, is the "*Logos*," the "Word of God by whom all things were made." No man whatever, but God alone, is supreme. So all that appertains to the *Logos* lies within the sphere of the national duties. And it follows that all that appertains to the "Word that was made flesh and dwelt among us" lies within the sphere of the Church's duties. Christ Himself so determined and ordained by His well-known injunction: "Render unto Cæsar the things which are Cæsar's, and to God the things that are God's." This saying of Christ refers definitely to the divinely willed order between State and Church. And in defining the nature thereof, He says nothing whatever about supremacy. Rather, by saying simply, "Render," He reminds us all alike of our obligations, of the sphere of our obligations, of the sphere of our tasks, both national and Churchly.

**B**UT what harmonizes with the order the Master here has in mind, say the Nazi Old Catholics, cannot conceivably be the notion of some authority and power "by the grace of God"; rather, it can but be the idea of a Fuehrer as chief steward of the national service. Nor can His "Render unto God the things that are God's" have in view either some vicegerency of God, or even the Christian Church herself. For His injunction is addressed quite as much to her spiritual leaders as to her faithful followers. They are all alike to be up and doing their duty before God. Thus the spiritual sword is turned into a symbol of Christian service on behalf of the eternal people. Consequently, the question of who shall be first is forever solved for Church and State alike, in that it is restored to the transcendent sphere of the suprahuman, the supernatural, where all controversy and conflict have an end, in the heart of Christ's Kingship, which is twofold, creative and redemptive.

Since the Gordian Knot is definitely cut and the new ideology has won the victory for good and all; say the Nazi Old Catholics, there can henceforth be neither a temporal nor a spiritual ruler who would in any intelligible sense be such "by the grace of God." Thus, it would be utterly preposterous for Hitler to crown himself, or allow himself to be crowned, king. "Though"—to quote a noted Old Catholic Nazi leader—"we love Hitler more devotedly than all the emperors we have had, and though there radiates from him all the hidden royalty of the Germanic nature, yet would a crown upon this head make of the wearer of the same an utter monstrosity. For that which he possesses is no power and dominion derived from the grace of God, rather, what he does have is the high quality of political leadership—*politischen Fuehrergeist*—blessed of God." His is the grace of one sent, the grace of a mission, a totally different thing from the right to a throne and to royal prerogative.

To sum up, the State's first servitor, Hitler, is endowed with kingly spirit but has no kingly throne. And so the servant of the servants of Christ, the Pope, has the apostolic spirit indeed, yet is without even the shadow of an apostolic throne. As for the bishops, they derive their office from God and not from the "grace of an apostolic see."

Consequently, there are in State and Church no offices and tasks of ruling, but only duties of leadership. The Fuehrer is not the nation's head, its Head is the *Logos*. Neither is the Fuehrer the *Logos*' vicarious head, rather, he is first guardian and trustee of the Germanic nature and character, and also first leader and keeper of the labor service front in the sphere of national duties and tasks. So, too, there may well be a first servant of the Church in the sphere of ecclesiastical duties and tasks, under the Headship of Christ. But there simply can be no vicegerent of this Head, no vice-divine vicar of God on earth, no papal vicar of Christ, whose threefold crown symbolizes his jurisdiction over things in heaven, on earth, and in the world of departed spirits. There is room, indeed, in the National Socialist State order for a primate-leader. But for a vice-divine papal primacy the new world-order has absolutely no room at all. Once the Commonwealth of God is no longer regarded as the obvious Christian task, such papal supremacy has lost all meaning.

To close this sketch of a theologoumenon of German Old Catholic Nazi ideology, I quote an appropriate passage from a recent pastoral letter of the Old Catholic Bishop Kreuzer: "Being as we are an indigenous Church, we have been advocating and from the very beginning have stressed the idea of a Catholic National Church. Hence it is that we cannot but most deeply sympathize with the spiritual plight in which our [Roman] Catholic fellow-citizens find themselves, a plight due to their enthrallment in an ecclesiastical system whose religious truth we cannot but challenge and oppose. We have today a truly heart-rending sense of the duty incumbent upon us *to build for them bridges across to the State*, from which a Church, malformed upon international lines and whose policies are determined accordingly, would keep them divided!"

## The Crowning of the King

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to secular powers, is completely ignored in the act wherein the King confronts the Church and by her hands is anointed and crowned.

For what this ceremony declares is that the commonwealth of England is primarily a religious communion: that the foundations of our national life are in the Faith. This declaration is contradicted by mighty forces in our political and economic life; nevertheless when King George and Queen Elizabeth are crowned in the ancient Abbey church, the declaration will be made once more. The Archbishop of Canterbury has boldly told the nation that this is what the coronation means. He has issued his Recall to Religion.

But one thing is sure. If the nation accepted the coronation in complete good faith, most of the interests which will shine in ostentation on coronation day would be shattered. They would disappear. The crowning of King George would be but the symbol of a nation's acceptance of the King of kings.

THE PROGRAM of the Church is not a matter of bookkeeping; it is a matter of flesh and blood, of labor and sacrifice, of human need and human happiness. —*Bishop Clingman of Kentucky.*

# A Negro Layman Looks at the Church

By Lawrence A. Oxley

Commissioner of Conciliation, U. S. Department of Labor

**T**HE MATERIAL presented in this article and the viewpoints expressed come of the experiences of one who since birth has been privileged to know and to feel the full influence of the Church. Early in youth, as an acolyte at St. Augustine's, Boston, through personal contact with great Churchmen such as the late Bishop Charles Henry Brent, Fr. Charles Neale Field, and other God-fearing priests of the Society of St. John the Evangelist, I was infused with a deep sense of respect and reverence for the intangible yet most invaluable gifts of the Spirit, made possible through the Church. Soon thereafter I came within the sphere of the helpful influence of Fr. Spence Burton, at present superior of the Society of St. John the Evangelist. Fr. Burton in those days was a young divinity student at Cambridge and as a church school teacher among Negro lads in Boston was beginning to share his spirit of Christian brotherhood with members of a less privileged race.

Then came the World War when I served as a lieutenant in the United States Army. While in camp, through the ministrations of the greatly beloved Bishop Brent, chief of American chaplains in the AEF, and other priests of the Church, I came into a new appreciation and a more wholesome sense of reverence for the sacraments and liturgy of the Church. Then in order—first as a teacher in the church school at St. Monica's Chapel, Washington, D. C.; service with the Young Men's Christian Association; four years as a teacher of social sciences, St. Augustine's College, Raleigh, N. C.; two summers as a field worker for the American Church Institute for Negroes; and two years as a member of the department of Christian social service in the diocese of North Carolina—all of these activities give me increased opportunities to evaluate objectively the Church, its program, and the Negro. Ten years of service as director of Negro welfare, North Carolina state board of charities and public welfare, and four years as chief of the division of Negro labor, U. S. Department of Labor, Washington, have afforded me opportunity to visit about 33 states in the interest of Negro workers, during which time I have been able to get a close-up of the national program of the Church being carried out among Negroes in many dioceses, parishes, and missions.

When one views the Church and its program of practical applied Christianity through the eyes of a Negro layman, a good criterion to measure results ought to be the extent to which the program influences the lives of the greatest number of the mass of underprivileged Negroes.

According to the 1930 census, there are approximately 12,000,000 men and women of color living in America. At the outset, it is well to remember that of these 12,000,000 Negroes 9,500,000 still make their home in the South; and of these

9,500,000, approximately 6,500,000 live in the rural sections of the South. Perhaps most of us are familiar with the Negro population changes which occurred just prior to and immediately following the World War. Few persons, however, are cognizant of the fact that during the period, 1920-1930 (U. S. census), there were two distinct movements of Negroes; 1,500,000 Negroes during this period migrated from the South to the industrial centers of the Midwest. About the same time that this movement was taking place, a little less than 1,000,000 Negroes from the rural areas of the South moved into the larger urban industrial centers of the South. Thus we find large numbers of Negroes in America faced constantly with the problem of combatting the ill effects of the depression, while at the same time attempting to make adequate adjustment to a more highly complex industrial civilization. What of the Negro in this new or changing social-economic order?



Addison N. Scurlock Photo.

MR. OXLEY

**O**NE HAS only to glance at the figures showing the total number of Negroes on relief; for instance, in October, 1933, there were 2,117,664 Negroes on relief rolls in America. The Negro continues to stand at the bottom of the wage scale, with a high rate of morbidity and mortality, contributing more than his proportion of crime, and frequently the victim of race prejudice and social injustices; the Negro is often thought of as America's greatest social and racial problem. Ignorance, poverty, crime, vice, disease, misuse of leisure, bad housing, and many other social ills do not respect race or color, nor are they different in character when found in Negro communities. Human depravity, mental defectiveness, broken families, illegitimacy, increased morbidity and mortality, and many other social liabilities of the Negro are found in direct ratio to the lack of community consciousness on the part of the masses of Negroes. It is rather paradoxical from the standpoint of the layman to see the Church in America emphasizing missionary work in China and Africa when at our very door the plight of the Negro is comparable to and in many cases far worse than the abject condition of so-called "heathen" in the foreign mission field.

Twelve and one-half million disillusioned Negroes in America cannot be expected to listen to a gospel of brotherhood and good will when they note the silence or apathy of the Church as their brothers are lynched and discriminated against; when they continue to experience numerous inequities in the distribution of public funds; when they observe the terrible peonage system under which tenant farmers, both White and Black, are being literally ground to pieces; when they realize that Negro teachers are required to meet the same educational requirements to teach in the public schools, yet forced to accept a wage differential amounting in many cases to 30% and 40%;

when they see states spending an average of \$5.00 per capita per Negro student as against \$25 to \$60 per capita for the education of a White student in the same state and immediate school district; and when they note that the Negro is made to bear many "stripes," marks of inferiority. The acceptance of a Christian doctrine under these circumstances and conditions becomes increasingly difficult. Again, while many are eager to carry the message of Jesus, it is not quite so easy for hungry, naked, homeless, and disappointed people to accept Christianity; in other words the Church must increasingly become conscious of the "material needs" of the Negro. There must come a realization of his economic plight, of the terrific social ills he suffers under a system for which he is not responsible, and more than this the Church should be ever conscious and keenly alive to those factors which deny to the Negro full opportunity to grow normally as part of our Christian civilization.

**J**ESUS when on earth followed a course of action: He fed the hungry; He healed the diseased of body; He made the lame to walk, the blind to see; He spoke out fearlessly against injustices. It is interesting to note the sequence followed by the Master, in His effort to win followers to the Kingdom. He first cared for the physical needs of His followers, and then they were the better prepared to receive the "spiritual food" with its intangible values, making possible the growth and development of the "full man."

There are certain encouraging trends in the Church's program as viewed by the Negro layman. Many of the diocesan organizations have seen the wisdom of including qualified Negro Churchmen as members of the various departments and committees, Christian education, Christian social service, finance, etc. The diocese of North Carolina offers a constructive example of an honest effort to integrate the Negro. Practically every department of the North Carolina diocesan executive council has a Negro member. It is also encouraging to note great Churchmen such as the Rt. Rev. Drs. George Craig Stewart, Theodore DuBose Bratton, William T. Manning, and Edwin F. Penick, who in their daily lives as great leaders in the Church are constantly praying and working with faith and zeal for the day soon to come when the ideal of a "oneness of all in Christ," sought and prayed for in that prayer—"God who hath made of one blood all nations of men to dwell upon the face of the whole earth . . ." may become a living reality.

The American Church Institute for Negroes, through its program of Christian education, and the Bishop Tuttle Training School, are bearing in large measure responsibility for disseminating the Church's program to millions of Negroes in America. When the small parishes and missions in all parts of the country come to know the Negro as a potential "son of God" and are willing to look on him, not as a ward, but as a Christian brother; not until then can the Church function in its best manner for the Negro.

The Negro in America in the mass continues to suffer as the race has never suffered in history; and I do not except the period of slavery. As I travel over the country and observe the closed doors of many churches and missions, and note the small number of Negro college men who feel the urge to enter the ministry, and more particularly as I come in contact with Churchmen in the various dioceses, and note their unChristian attitude toward the masses of Negroes, I wonder if under the present set-up of the Church the Negro can ever be more than a recipient of religious charity.

Though we may boast within the Church that "our Church"

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## EVERYDAY RELIGION

### Youth! What About This?

**A** NEW KIND of vacation! A Swiss, Pierre Peresole, started it during the Great War. He led his young friends into desolated and bereaved communities. All the long summers they gave themselves as volunteer servants to the overburdened. They took care of children, worked in gardens, repaired homes, and waited on the sick.

For some years the Quakers in our country have been leading their young people to spend the summer for others in this way. Last summer 45 young men and 14 young women camped beside the Clinch river in Tennessee under the leadership of some college professors. The girls ran the camp, cooked, and washed. All day the boys labored at the building of a much-needed dam. Evenings were spent in singing and fun. There were serious talks on social problems. Each day of hard work led to evening worship and prayer. They made friends with their mountain neighbors. They did chores, and cut and hauled firewood for the coming winter. Before they broke up camp, they moved their good toolshed to the yard of an old woman, suggesting that she might care to use it for a chicken house. The old woman thanked them—and the next morning moved over into the toolshed herself—as into the palace of her dreams!

In 1934 a Quaker group of 50 young men and women dug trenches, put in a pipe-line, and built a reservoir—a complete water system for a desolate community of stranded miners in Pennsylvania.

The idea is growing, and the young people are keen about it. Last summer nearly 200 youths staffed seven such volunteer work camps in New York, Pennsylvania, Ohio, Tennessee, and Oklahoma. They came from far and wide and paid their own way, an average of \$50 for eight or nine weeks. The roll of origin lists 30 states and three foreign countries, 66 colleges, and 34 preparatory schools. Only a fourth of them were Quakers. The rest were Catholics, Protestants, and Jews. Some claimed no Church connection. There were several Negroes, who, you may be sure, were well received.

Everybody works. A camp may have a hired cook or mechanic, but the real working force is high-hearted youth. Usually the leaders are teachers and their wives. The boys tackle some needed task that calls for muscle and craft. The girls usually sew and clean for neighbors, and run little nursery schools for children.

Not all the camps are in the open country. Some are set up in settlement houses and come to the help of overworked social workers just at the time when children and families practically move out to live in the streets.

The youths who have been spending this kind of vacation call it the summer of their lives. They soon forget blistered and calloused hands and the relentless early-morning call to labor. They never will forget the insights they gained into the way people live, nor the genuine friendships they made with persons they might otherwise never have known. They go back to school and college with a new slant on life. Their studies and their religion mean something to them now.

\* \* \*

Is there anything incurably inherent in the Episcopal Church which would hinder us from going into this kind of thing?

Youth! and youth leaders! What about it?

# Feng Mei Tsen, Priest and Martyr

*Died April 22, 1930*

By The Rt. Rev. S. Harrington Littell, S.T.D.

Bishop of Honolulu

"Authorization was given for the re-equipment of the mission at Chuho in the diocese of Hankow, destroyed by Communists in 1930 when the Rev. Feng Mei Tsen was martyred."

**T**HIS IS THE REPORT of action taken at the February meeting of the National Council of the Church: It refers to an instance in the life of the Chinese Church which causes a thrill to those who know both the triumph and the glory of a modern martyr, one of our own communion in China. The unwavering faith and steadfast courage of this martyr-priest may well be treasured among the triumphs of the Church, along with those Christians throughout the ages who have witnessed, even to the death, for their Lord and Saviour.

It is fitting that Feng Mei Tsen should be commemorated among the selected number of great and good Christian men and women whose statues are placed in the *Ter Sanctus* reredos of the High Altar in the Washington Cathedral. His statue is a good likeness, and stands well among similar figures of courageous souls who have experienced and overcome temptations and dangers and hardships, who have discovered and explored rich spiritual regions on their pilgrimage to the heavenly Jerusalem.

The Rev. Feng Mei Tsen (whose name in his own dialect of central China is pronounced Fung May Tsun) was born in a village in the county of Hwangpei, Hupeh province, 20 miles from Hankow, in 1879. He was a bright boy, who made rapid progress in the Confucian classics, and was well known as a student throughout the neighborhood. A fellow student and priest, the Rev. C. Y. Ma, tells of Mr. Feng's conversion to Christianity, in a widely circulated biographical sketch in the Chinese language, which, freely translated, reads:

"When he heard the Rev. Wang Li-t'ang preach, he was so impressed that all doubts disappeared, and he made up his mind that he would make this teaching his own. So he connected himself with the Sheng Kung Hui (Holy Catholic Church) in Hwangpei, was baptized in 1907, and became an earnest Christian.

"Later he entered All Saints' Catechetical School in Hankow, which was under the charge of the Rev. S. H. Littell (now Bishop of Honolulu). After three years he was graduated, and went to St. John's Church, Hankow, where he labored for five years. He was very sincere in his work and very successful. Because of this, he was recommended for ordination, and entered the divinity school, where he studied for two and one-half years.

"After a year and a half at St. John's, as a deacon, he was ordained to the priesthood by Bishop Roots on October 20, 1921. As catechist, deacon, and priest, he served the Church for 20 years. Mr. Feng's word could always be trusted. His life was blameless. With meager salary he supported his wife and three sons (one of whom was blind), his aged father, and a crippled brother with a wife and two children. He was kind to the poor. He never shirked duty because it was hard, and in working to reform men he was not afraid to die.

"He had been at work for several years at Chuho, a town of eight or ten thousand people, 90 miles by water west of Hankow, when, on the 16th of April, 1930, bandits and Communists entered the town. The Christians took refuge

in the church building. The Rev. Feng Mei Tsen did his best to protect them, and the church. He was not afraid of the Communists, nor did he try to save his life. He was unwilling to run away secretly, so was seized and carried off to the hills. He suffered much evil treatment and disgrace. On the 18th of April (Good Friday), he wrote with his own hand two letters—one to Bishop Roots and one to his wife—telling the day the bandits said he was to die, and making arrangements for the care of his family. At this time, he was fully persuaded that our Lord was with him, and his heart was full of peace.

"Just as he had said, he was killed. His body was thrown out into the marshes. But his spirit ascended to heaven. Thus this good shepherd laid down his life for his sheep. He was the first clergyman in the Hankow diocese to die by violence for his faith."

I was privileged to be the principal of the School for Catechists (lay preachers) in Hankow during the period of Mr. Feng's course of study there. Quiet, attractive, devout, intelligent, friendly, he contributed much to the atmosphere of the school. He was one of the Chinese clergy of the diocese of Hankow who gave me my bishop's pectoral cross when I was transferred to Honolulu. This cross, which I wear all the time, is for me now a special memorial to my pupil and friend, who so bravely bore *his* cross, and so calmly laid down his life.

The letter written on Good Friday to the Bishop of Hankow tells with restraint the brief and pathetic story:

"I write reverently to you at this time. I, Mei, was seized on the 16th day of this month by the county officials of the Soviet government. The chairman of their executive committee said to me, 'Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui, and therefore you are one of the corrupt gentry.' He would not let me plead my cause. They have condemned me to be shot on Tuesday.

"I, Mei, have perfect peace in my heart; and, Bishop, I want you to think of me as giving my life as a sacrifice for the Faith. With regard to my aged father, and my wife and two young sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to say to you, Peace."

The *Hankow Newsletter* at the time speaks of the imprisonment and martyrdom of this faithful priest as "transfiguring Holy Week and Easter this year." That is exactly the right word—"transfigure"—for it expresses the sense of spiritual glory which impressed the whole Chinese Church then, and which still shines in that land.

"The parallel to our Blessed Lord's death is striking as one listens to the story of what took place," the *Hankow Newsletter* continues. "Unwilling to flee as a hireling; 'having loved his own, he loved them unto the end.' On Wednesday in Holy Week, when the Communists came to the church and demanded the pastor, he stepped forward saying, 'I am he.' On Good Friday he wrote to the Bishop showing that he was led as a willing sacrifice to the slaughter, and opened not his mouth against his murderers. On April 22d, Easter Tuesday, he joined the noble army of martyrs. In China today, where atheism and cruelty and greed are undermining the faith of old and young, a light has been kindled by this

man, which will shine down the centuries reflecting the light of Calvary. Just one month after Mr. Feng was killed, his wife arrived in Hankow carrying his precious letter. She has been noble also in the way she has borne her great sorrow. She is now near her three boys. One of them is blind; another is at St. Michael's School in Wuchang while the youngest is with his grandfather in Hwangpei. Terrible as it is, we thank God for such an example as they have given, to help us bear whatever trials lie ahead in these troublous times."

In accepting responsibility for the wife and two sons, as Mr. Feng had requested in his letter, Bishop Roots appealed to the Church for \$5,000 (equivalent to \$10,000 in Chinese currency) as a maintenance fund for the priest's family as long as needed, and then to be the beginning of a diocesan endowment fund for the benefit of widows and orphans of Chinese clergy. It is a satisfaction to know that within a short time the entire sum was given, largely by Churchmen in China.

Pilgrims to Washington Cathedral may well study the carved figures of saints, ancient and modern, men and women of both hemispheres and all continents, standing there as representatives of the Faith and the Life, and may pause for prayer and thanksgiving at the likeness of Feng Mei Tsen, priest, who, following his Lord, "came not to be ministered unto, but to minister, and to give his life."

**O** ALMIGHTY GOD, who hast called us to faith in Thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of Thy saints, and especially of Thy servant and martyr, Feng Mei Tsen, may persevere in running the race that is set before us, until at length, through Thy mercy, we, with them, attain to Thine eternal joy; through Him who is the author and finisher of our faith, Thy Son Jesus Christ our Lord. *Amen.*

## A Negro Layman Looks at the Church

(Continued from page 492)

never "split" on the race question; there are some of us who believe that it perhaps would have been better had the Church split, as did other Christian communions, and then realized, as other communions are realizing, that the program and ideals of Christianity do not permit of temporizing or compromising with anti-Christian racial attitudes and traditions. These anti-Christian attitudes in themselves are, in their effect on human character, deadly sins.

Finally, if the Church is to become increasingly a more potent factor in the development of Christian ideals among masses of Negroes, an intelligent knowledge must be gained of the economic plight of millions of underprivileged Negroes. The integration of the Negro must also be stimulated with every phase of the Church's program; and more and more opportunity for active participation of the Negro is absolutely necessary if this group is to share equitably in the spiritual values of the program. These objectives, if realized, should prove of value in developing an awareness on the part of Negro Churchmen relative to their responsibility for the support of the Church's program, financial, and otherwise. If we are not to be termed hypocrites, we must open our eyes and be more keenly alive to the present-day social, industrial, and economic problems which confront great masses of minority people, and unite in a sane, yet militant, manner to bring all of the potential forces of Christianity to bear on their solution.

EDITOR'S NOTE: This is the 11th article in a series on The Church and the Negro. A concluding article will be published following the Forward Movement Conference of Negro clergymen at St. Augustine's college.



## CHURCH MUSIC

Rev. John W. Norris, Editor



**M**USIC for the coronation of King George VI and Queen Elizabeth is contained in the official service book published by Novello & Co. At the time this article is written there has been but one copy of this service received in the United States, although when this appears in *THE LIVING CHURCH* a large shipment will be available. The service book contains the complete service, together with rubrics and the musical portions.

It is impossible to do more in this column than simply to list the music that is to be sung, as a full description would require several pages. We would, however, mention three liturgical changes which have been made in the service. The first is the removal of the Litany from its traditional position. It will be sung before the Altar and in procession, but prior to the entrance of the King and Queen. There will be no sermon. The oath that the King will take also shows some alteration from previous coronation services. In listing the music we shall try to place it in its order as it comes in the service with a few words of explanation:

"I was glad when they said unto me" (Psalm 122: 1-3, 6, 7), by C. H. H. Parry. Sung as the royal couple enter the abbey. It includes the Vivats of the Westminster Scholars. Was sung at the coronations of Edward VII and George V.

"Let my prayer come up into thy presence," by Edward Bairstow of York Minster. (The *Introit* anthem.)

Creed by William Byrd from his Short Service. (There will be no *Kyrie*.)

"*Veni Creator*." Mechlin version of Plainsong (viii mode melody).

"Zadock the priest" (Text I Kings 1: 39, 40), by G. F. Handel. Written 200 years ago for the coronation of George II and sung at each succeeding coronation. Follows the anointing of the King.

"Confortare," by Sir Walford Davies—a short choral ejaculation following the actual crowning of the King.

Six homage anthems will be sung, rather than one large scale anthem, while the princes and peers pay their homage. These anthems will be:

"O come ye servants of the Lord," by Dr. Christopher Tye. Taken from his metrical settings of the Acts of the Apostles.

"Hear my prayer, O Lord," by Henry Purcell. Text from Psalm cii.

"O clap your hands together," by Orlando Gibbons. Psalm xlvi.

"All the ends of the world," from anthem, "O praise the Lord," by William Boyce.

"O praise God in His holiness," by George Dyson.

"Thou wilt keep him in perfect peace," by Samuel Sebastian Wesley.

The offertory will be "O hearken thou," by William H. Harris of St. George's Chapel. The *Sursum Corda* will be traditional. The *Sanctus* is adapted to the English words from the Latin "Mass for Five Voices," by William Byrd. The Lord's Prayer will be the Merbecke setting. The *Gloria in Excelsis* will be sung to the setting composed by C. V. Stanford for the coronation of King George V. The final amen will be the Abbey Amen from an anthem by Orlando Gibbons.

Following the Communion service a festival *Te Deum* will

(Continued on page 496)

# BOOKS OF THE DAY Edited By Elizabeth McCracken

## Essays on Religious Experience

THE NATURE OF RELIGIOUS EXPERIENCE: Essays for Douglas Clyde Macintosh. Pp. 244. \$2.50.

THIS interesting book, written by a group of former pupils of the distinguished Yale theologian and philosopher, was presented to him on his 60th birthday. The authors include many well known in the contemporary philosophical and theological world: the brothers Niebuhr, Robert L. Calhoun, Julius S. Bixler, F. S. C. Northrop, and others. They write on varied topics, all more or less closely connected with the subject to which Dr. Macintosh has devoted his academic career: the nature of religious experience, its relation to theology, and problems arising from this relationship.

Probably the most rounded and satisfactory essay in the book is that by Professor Thomas of Dartmouth. In his discussion of *A Reasoned Faith*, he speaks clearly and succinctly. The need for a theology which includes all aspects of human experience, in which we find evidences of God "throughout the whole range of His creation," in which ethics, esthetics, scientific enquiry, etc., all have their part, is well presented. If he is a little less than fair to Prof. A. E. Taylor at one point (pp. 59-60), we can forgive him because he is so sound everywhere else. Professor Robinson of Indiana, writing on an intelligent liberalism, has also done a delightfully lucid essay, for which we are grateful.

Nor should we forget Professor Calhoun's essay, which from an epistemological point of view gives justification to "the great tradition" in Christian theology. But there are other essays which are less satisfactory.

One of them is that by Prof. Reinhold Niebuhr. The Union Seminary theologian sets out to discuss *The Truth in Myths*. Liberalism and modernism are attacked for discarding the truths which are conveyed in the old religious stories, such as the "creation tale" in Genesis; the Fall of Man; and others. With much of what is said in the first section one is in keen sympathy. But then one begins to wonder. For as Professor Niebuhr goes on to discuss the "myth of salvation," and brings in Christ, the doubtful position of myth in his theology is forced upon one's attention. Has the myth ever really happened? Is it an "event" in some semi-real sphere, between heaven and earth, true in one sense, yet not in another? Is it a symbol merely? Nothing is clearly said on this point; but one reads of "the mythical God-man": does this mean "mythical" in the Platonic sense, or in the sense that it is a story which really did occur and is not just a "craft" to bear us along when our reason fails?

The reviewer may misinterpret Professor Niebuhr, but he fears that the author of the essay is indifferent to whether or not there really was lived in Palestine, at a specific time, a life which legitimately gave rise to certain interpretations which are properly said to be true to the facts. We recall some fine words of Professor Taylor, in *The Faith of a Moralizer* (Vol. II, pp. 117-118): "The whole 'power of the Gospel' to remake human personality is intimately bound up with the conviction that the story of the passion and exaltation of Christ is neither symbol nor allegory, but a story of what has been done for man by a real man, who was also something more than a real man, a story of a real transaction at once divine and human. . . . If the story is not fact, and has no permanent value but that of a symbol, it loses all its depth, for it is a symbol of what may be dreadfully un-fact." Dr. Niebuhr speaks of a "form and symbol in history (the Incarnation)" but the phrase is vague, and its meaning clouded by other phrases.

Whatever may be the ultimate residual fact, it is (so this reviewer thinks) absolutely essential to Christianity that it be maintained that something actually, really, factually, historically, and plainly did occur in Palestine (a life was lived, a death died, a renewed presence was known) which by the law of sufficient cause produced effects that are reproduced for us in the New Testament. That much actual historicity is a matter of necessity. How we interpret the reality of the divine presence and activity in that life is another matter; we may accept the Chalcedonian Christology, or another. But Professor Niebuhr does not commend

himself by his rather supercilious remark: "The absurdity of theologies which try to define the two natures of Christ . . . etc." If the story of Christ is merely a myth, in the non-historical or semi-historical sense, it is of course quite silly to bother about such definitions; if, on the other hand, it is a real story, a real fact, as real as Julius Cæsar or Bonaparte, then it is very important to seek such definitions. They may never be adequate. How could they be? We are men, and not God. Yet we must endeavor to think about the meaning of the fact, interpret it, fit in our universe with it. And 2,000 years of Christian theology have hardly been entirely wasted. It is not quite respectable to condemn a line of thinkers which has included Clement, Origen, Augustine, the Gregories, Basil, Aquinas, Bonaventura, and many another, not to mention Schopenhauer, Herrmann, our own English and American theologians, and even the present-day Barthians and dialectic theologians.

For this reviewer, at any rate, it seems that Christianity cannot be content in regard to Christ with any such reduced claim as Dr. Niebuhr would make for his "myths." And he would add that the attempt to maintain a double standard of truth—a kind of supra-historical, supra-national species which comes by "myth," and the totally distinct truth of fact, event, real happening—seems to him as dangerous to Christianity as anything he knows.

W. NORMAN PITTINGER.

## Notebooks with Sketches of Gerard Manley Hopkins

THE NOTEBOOKS AND PAPERS OF GERARD MANLEY HOPKINS. Edited with notes and a preface by Humphrey House. Oxford University Press. 1937. Pp. xxxvi-474. \$8.50.

DURING his lifetime Gerard Manley Hopkins was unheralded, and only by a discriminating few was he recognized as possessing unusual poetic gifts. At his death his Jesuit superiors, without suspicion of his future fame, took no pains to collect or preserve his literary remains, but left them to be scattered or destroyed. Twenty years elapsed before the first systematic attempt was made to bring them together. The greatest loss is that of Hopkins' spiritual journal, which was, however, probably destroyed by himself. The journal printed in this volume is almost entirely non-religious, with but few references to religion or religious feeling. Nothing survives to throw light upon the tension created by the conflict of his religious vocation and his poetic genius. It is an interesting problem as to whether religious discipline served to give balance to his temperamental eccentricity or whether repression set up inhibitions that checked the free development of his genius. The interest of the papers in this volume lies in the light they throw upon the early mentality of the poet, thus supplementing the two volumes of correspondence published a year ago by the Oxford University Press, which give the play of his maturer intelligence in contact with gifted and congenial minds. Two of Hopkins' main interests are evident in the extracts from early diaries, dating from his years in college, namely, his close observation of nature, particularly of clouds and skies, of water, and of trees; and his study of words and their effects in use. The early notebooks are followed by the much longer journal, the two together occupying about one-half of the volume. This journal is acclaimed by the editor as being Hopkins' most important work in prose. To the average reader it will undoubtedly prove the most interesting portion of the book. It is printed in full, "although many entries are notes of no intrinsic importance" (p. xxv). This remark might apply to other passages of the whole collection, and yet a careful consideration shows that the editorial selection has been wisely made. In a book of this nature sections that seem dull reading often serve to elucidate character or to illustrate methods of work. The journal is full of fascinating descriptions of natural scenery, in rhythmic prose, with invented words of the kind that appear later in his poems. A number could be noted for quotation. One characteristic specimen must suffice: "Wonderful downpour of leaf: when the morning sun began to melt the frost they fell at one touch and in a few minutes a whole tree was flung of them; they lay masking

and papering the ground at the foot. Then the tree seems to be looking down on its cast self as blue sky on snow after a long fall, its losing, its doing" (p. 186).

The sermons and comments on the *Spiritual Exercises* of St. Ignatius extend over the last hundred pages of the collection. They offer nothing very striking or original, except in one sermon on the Holy Paraclete for the Fourth Sunday after Easter, which rises to real eloquence. In Hopkins' treatment of the Old Testament there is a naive fundamentalism, that cannot have been altogether imposed upon him by papal restrictions, for he gravely treats of the question as to whether birds and beasts had power of speech in the garden of Eden. He has a convert's attitude toward the Church of his adoption, as for instance when in a sermon he tells his hearers that Christ "founded the Roman Catholic Church" (p. 261). The comments on the Exercises were written for himself when making his retreats and require a Jesuit's training for their appreciation. But even so it is worth while to study them for their phraseology, apart from their intrinsic meaning. There is no great exaggeration in saying that every scrap of writing throughout the volume reveals either the poet and the artist or the man himself. The artist is further shown in the dozen or more well-reproduced drawings which are happily included to enhance the value of the book. They are at once firm and delicate, full of minute detail, and poetical in quality. The tree-forms (especially that which faces p. 48) and the iris (facing p. 32) have real beauty. There are several other items that call for mention. The poems are all taken from the earliest notebooks, and the editor suggests that Hopkins would probably have suppressed many of them, and indeed thought he had destroyed them when he burned a package in the year 1868. They are of interest for their contrast to his developed style. The Platonic dialogue on the origin of beauty is believed to have been written as an exercise in his college days. The notes on rhythm, etc., were prepared for a course of lectures which he gave at Roehampton in 1873-1874. "The notes form a necessary introduction to the statement of its principles (*i.e.*, of sprung rhythm) printed by Bridges as the author's preface to the *Poems*, and clarify much of the metrical explanation in the published letters" (p. xxviii).

The study of these *Notebooks* should be preceded or accompanied by the reading of the volumes of correspondence already referred to, and of the poems (also published by the Oxford University Press), which are, of course, Hopkins' primary title to fame. A third volume of correspondence with Coventry Patmore and others is promised for publication during 1937. The material in the present volume is a welcome addition to the growing literature that centers about the poet. Students will be grateful for the careful notes printed at the end of the book with page references that facilitate their use.

MOTHER MARY MAUDE, CSM.

#### A Fresh Study of John Wesley

JOHN WESLEY AND MODERN RELIGION. By Umphrey Lee. Cokesbury Press. Pp. xiv-354. \$2.50.

DR. LEE, who is dean of the school of religion in Vanderbilt University, here gives us a fresh study of the religious experience and theology of the founder of Wesleyanism. His contention, supported by a careful study of the entire collection of Wesley's writings, is that the great revivalist sought "to maintain the older values of Anglican theology and to unite them with a modern evaluation of emotion and intuition in religion." The attempt to prove this thesis seems on the whole successful.

In a concluding chapter, Dr. Lee discusses the relation of the "experience-theology" of Wesley to certain contemporary trends, such as Barthianism, Anglo-Catholicism, and social religion. He realizes that Wesley would have disliked Barthianism, because its God is a stranger, and not the warm reality of living religious experience; and would have denounced purely humanitarian religion as a denial of the vital experience of communion with a redeeming God. Anglo-Catholicism Dr. Lee describes rather aridly; but we wonder if Wesley, interpreted as our author interprets him, would not have found himself at home in the liberal and evangelical Catholicism which the last hundred years have revived in his own Anglican communion. Certainly Methodism, as Dr. Lee presents it, is very close to our own type of piety.

At any rate, Dr. Lee's book emphasizes the right things; and when one turns to it after reading much contemporary theology

one's heart is warmed by its insistence on Christianity as a living, growing, enriching life with the all-holy, "given" God of the universe, who has drawn near to us and poured out His grace on the children of His love. W. NORMAN PITTINGER.

#### Eighteen Hundred More "First Facts"

MORE FIRST FACTS. By Joseph Nathan Kane. William H. Wilson. \$2.75.

REFERENCE has been made in these columns to Joseph Nathan Kane's *Famous First Facts*. It was a fascinating volume and those who enjoyed it will be glad to learn that he has followed it up with one equally so which he calls *More First Facts*, which is a record of first happenings, discoveries, and inventions in the United States. The volume is admirably arranged. First there is a list of the first facts arranged alphabetically, then there is a chronological index, and then a geographical index. It is a volume that will pass away many pleasant minutes in its examination. As there are more than 1,800 additional facts, it would be invidious to pick out any one, but there are a great many that stand out as of more than ordinary importance.

CLINTON ROGERS WOODRUFF.

#### For New Students of Mysticism

AMONG THE MYSTICS. By W. Fairweather. Imported by Scribners. \$2.25.

A LITTLE WORK whose chief aim is the rapid orientation of the reader unfamiliar with the field. The history of the subject is condensed just about as far as possible, but biographical sketches are always given, together with representative extracts from the writings of the more important mystics. Protestantism's contributions are discussed only under the heads of Böhme, the Cambridge Platonists, and William Law; something about William Blake would have been desirable. And a final evaluation is reasonably sympathetic, although Dr. Fairweather does not disguise his dislike of the "monkish" outlook. But when he contends against Mrs. Underhill that Christian and non-Christian mysticism cannot be treated as unrelated phenomena, he is of course perfectly right. B. S. E.

#### A Were-Wolf in Modern Dress

THE UNDYING MONSTER. By Jessie Douglas Kerruish. Macmillan. \$2.00.

WHEN the Head of the House of Hammond treads the piney woods on a cold, starlight night he must 'ware the bane! For from time immemorial the Hammond Monster has there attacked him, leaving him murdered or driven to suicide. In post-war days young Oliver Hammond and his sister Swanhill alone remain of the family in the old Sussex manor house. And one frosty night, wild screams from the wood warn the neighborhood that after 40 years the Undying Monster is again abroad; Oliver is discovered by his sister lying sorely wounded, his companion dying, and his dog torn to pieces. The local police and Scotland Yard are helpless, so the Supersensitive Luna is summoned, who with divining rod and mystic lore tracks the Monster to his lair. How? This the reader must discover in this grisly bedtime tale. M. P. E.

#### Church Music

(Continued from page 494)

be sung, a new setting having been written by R. Vaughan Williams. Upon completion of the *Te Deum* there is a final fanfare and then the singing of "God save the King." The first verse will be sung in harmony and the second in unison. This will complete the coronation service.

The selection of the music shows clearly the interest in Tudor music due in a large measure to the research work of Canon E. H. Fellowes. At the same time representative composers of other ages, including the moderns, are to be found.

Copies of the service book are obtainable through H. W. Gray & Co., New York.



# NEWS OF THE CHURCH

## Bishop Hobson Plans "Trailer Cathedral"

Southern Ohio Diocesan Describes  
Project for Church on Wheels at  
Diocesan Convention

CINCINNATI—A new cathedral, which will go to the people of the diocese of Southern Ohio, instead of waiting for them to come to it, is planned by Bishop Hobson of Southern Ohio.

Plans for the razing of the cathedral in Cincinnati, which has become unserviceable because of changed conditions, and the construction of a cathedral on wheels were announced by Bishop Hobson in his address at the annual diocesan convention, April 6th, in St. Paul's Church, Columbus. The convention unanimously endorsed the plan.

St. Paul's Wayside Cathedral will enable the Bishop to minister directly to all the parishes and missions of the diocese with a program of greater service.

The cathedral will contain, in addition to an Altar and the cathedral, a library, motion picture camera and projector, film library, and displays from all the diocesan departments.

### CHRIST CHURCH AIDED

Bishop Hobson announced the purchase of a large tract of land, conservatively valued at \$250,000, adjoining Christ Church, Cincinnati. This will make it possible for the church, the largest in the diocese, to increase its facilities so that it may be maintained permanently as a witness to Christ in the center of the city's life.

Ten years ago the diocesan convention voted to sell the cathedral property, and the cathedral parish concurred in this action. Other downtown Cincinnati churches would be able to minister to the area now served by the cathedral, the fabric of which has seriously deteriorated. The Bishop recommended in addition that the diocesan house, next door to the cathedral, be sold or leased, and that buildings on the new tract of land be used for a diocesan house until sufficient funds are in hand to build a new one. There is ample space on the newly purchased land for such an edifice.

The Bishop emphasized that nothing he might say about this dream for a cathedral in Southern Ohio applied in any way to the other dioceses. He praised the work being carried on in other cathedrals, particularly those of Washington, New York, Chicago, Buffalo, and St. Louis, but said:

"It just happens that the situation in Southern Ohio is somewhat different, and perhaps you have a rather strange Bishop. So when I tell you of the cathedral I want, please don't think I lack any admiration

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## Flood Gates Closed

Whether this communication should be addressed to diocesan treasurers, parish treasurers, or to individual contributors is not known, but somewhere something has happened.

One-fourth of a budget of \$2,313,115 has been required in the three months ending March 31, 1937, yet in that same period receipts were but one-eighth of total expectations.

The flow of funds under the partnership principle has shrunk. From 23 dioceses not even a trickle got through, from 51 the gauge registers various levels with the greater number above 50%. From 25 the flow indicates gates wide open and 100% or more of the amount due on 1937 expectations being forwarded.

Sincerely yours,  
JAMES E. WHITNEY,  
Assistant Treasurer.

New York.

## Chicago Pro-Cathedral Receives Bequest in Will of H. W. Roth

EVANSTON, ILL.—St. Luke's Pro-Cathedral, Evanston, is to receive \$3,000 under terms of the will of the late Henry W. Roth of St. David's, Pa., brother-in-law of Mrs. George Craig Stewart, wife of the Bishop.

Income from the bequest is to be used for the upkeep of the Clyde memorial window in St. Luke's, under terms of Mr. Roth's will, and for such other purposes as may be determined by the rector and wardens of the parish.

## Subscriptions as Forward Project

HILLSBORO, OHIO—The young people of St. Mary's Church here recently canvassed the parish for subscriptions to the *Spirit of Missions* as a Forward Movement project.

## Lists of Religious Plays Issued by WPA Bureau

NEW YORK (NCJC)—George Terwilliger, supervisor of the amateur division of WPA's National Play Bureau, announced on April 1st that "among our many surveys of play material are several religious lists—Jewish, Protestant, and Catholic. One Jewish list, a Christmas and Easter list have already been issued and the others will follow as soon as completed."

Mr. Terwilliger appealed to religious organizations for "any lists of recommended plays or plays of special interest for our surveys."

## DeKoven Foundation Wins Taylor Trust

Wisconsin Supreme Court Reverses  
Lower Court's Action on Disposal  
of \$30,000 Racine College Fund

MADISON, WIS.—The DeKoven Foundation for Church Work has been awarded a trust fund of \$30,000 left to the now defunct Racine College by Mrs. Emerline A. Taylor, in a decision of the supreme court of the state of Wisconsin.

The decision, filed April 7th, was a reversal of the action of the Racine county circuit court, which awarded the fund to the Taylor Orphan Asylum. Nashotah Theological Seminary entered a claim to the income from the fund in both the trial and the appeal of the case.

The DeKoven Foundation for Church Work is a corporation organized by the Sisters of St. Mary for the purpose of maintaining the Racine College property, which the Foundation bought at the time of its incorporation, November 29, 1935.

The Foundation also was organized to train and care for orphan children and to use the grounds and buildings as a meeting place for Church conferences, assemblies, and retreats. The Bishops of Chicago and Milwaukee have declared themselves in support of the Foundation.

Mrs. Taylor, who died in November, 1866, left to Racine College in her will \$65,000, of which \$35,000 was to be used in erecting buildings and the remaining \$30,000 was to be held in trust "to be used for the keeping of such buildings in repair and enlarging if necessary."

The will further stipulated:

"Said buildings and the bequests are for the education of the orphan children of deceased Episcopal ministers in the state of Wisconsin, first, and afterward, if the fund shall be large enough, such other children as the managers of said college shall choose to take in."

Taylor Orphan Asylum was created as a non-sectarian institution in a bequest of \$30,000 in the will and was named residuary legatee, receiving ultimately more than \$200,000 from the estate.

### BOUGHT PROPERTY UNDER FORECLOSURE

The income of the Racine College trust, of which the First Wisconsin Trust Company is trustee, was paid to Racine College until that institution ceased to operate in the fall of 1934. In November, 1935, the property was sold to the DeKoven Foundation by the trustees of the college, under foreclosure proceedings on a mortgage held by Nashotah House.

In a judgment handed down July 22, 1936, the circuit court of Racine county held that the Taylor Orphan Asylum most

(Continued on page 504)



CHURCH LEADERS DISCUSS GENERAL CONVENTION PLANS

Bishop Perry of Rhode Island, Presiding Bishop, and Bishop Hobson of Southern Ohio, host to the 1937 General Convention (left), talk over plans for the meeting this fall in Cincinnati.

## Federal Council Adopts Unity Commission Plan

NEW YORK (NCJC)—The executive committee of the Federal Council of Churches on April 2d adopted a proposal to establish a commission for the study of Christian unity. The appointment of the commission will emphasize the fact that there is a real desire to move in the direction of some larger integration of Protestant forces than now exists.

Since there is as yet no general agreement as to the solution of the problem, the commission's primary method will be that of objective study and research. Committee members pointed out that any final decision would rest with the Churches themselves, the council's function being strictly exploratory and advisory.

The commission will be expected to carry on a continuous educational program which would produce attitudes favorable to an advance in unity and readiness to give open-minded consideration to whatever plan seems most promising. Care will be taken to guard against creating the impression that unity would necessarily mean creating a highly centralized administration.

## Noon Services Continued in Trinity Church, Columbus, O.

COLUMBUS, OHIO—Noon devotional services are being held in Trinity Church, Columbus, on Friday of each week by the federated churches of Franklin county in coöperation with Trinity Church.

The ministers who coöperated in the federated churches' noon Lenten services in Trinity decided that the large attendance at these meetings warranted some continuation of this service in the downtown area on a week-day.

The members of the committee in charge of the noon meetings are the Rev. Anson P. Stokes, Jr., rector of Trinity, Dr. Lewis P. Speaker, and Dr. C. F. Banning.

## St. Agnes' School, Kyoto, Holds 62d Commencement Ceremonies

KYOTO, JAPAN—At the 62d commencement ceremony of St. Agnes' School, March 23d, diplomas were awarded to 30 graduates of the college, to 85 graduates of the high school, and to 27 children from the kindergarten.

Bishop Nichols and Dr. Hayakawa both participated in the exercises. The rostrum on which they stood was made beautiful by a background of gold screens, and a gigantic Japanese style flower arrangement in a bronze jar.

American visitors would have been especially impressed by the extreme dignity of the proceedings, by the bows made by the student body in time to chords struck on the piano, and by the grave demeanor of the kindergarten children.

School is in recess now until April 9th, when the new school year begins, as in other Japanese schools.

## Chicago Acolytes' Festival to Be Held at Epiphany May 11th

CHICAGO—The annual diocesan acolytes' festival, one of the most picturesque affairs of the year in the diocese of Chicago, will be held at the Church of the Epiphany, May 11th.

The acolytes' festival was started a quarter century ago and has continued with few interruptions since.

The committee in charge of arrangements includes the Rev. Messrs. William B. Stoskopf, Howard R. Brinker, and W. S. Pond. Bishop Stewart will preach.

## Presbyterian Preaches at Seminary

EVANSTON, ILL.—The preacher at the matriculation service of Seabury-Western Theological Seminary, April 7th, was the Rev. Ovid R. Sellers, a professor at the Presbyterian Theological Seminary, Chicago. Thirteen students from as many dioceses were matriculated.

## General Convention Plans Are Discussed

### Neighboring Dioceses Coöperating With Southern Ohio in Preparing for Cincinnati Meeting

CINCINNATI—Eleven neighboring dioceses already are coöperating with the diocese of Southern Ohio in preparation for the 52d General Convention of the Church, opening in Cincinnati October 6th.

This was announced at a meeting in the Masonic Temple March 31st attended by several hundred clergymen and laymen who were called together by Bishop Hobson of Southern Ohio to hear reports of General Convention committees, and of plans for the Convention.

Representatives from all the parishes in Cincinnati, Norwood, Fern Bank, Addyston, Hamilton, Middletown, Oxford, Terrace Park, and Hillsboro attended the meeting in Masonic Temple, where the General Convention will be held.

Bishop Hobson introduced John J. Rowe, Cincinnati banker, chairman of the General Convention committee, and the subcommittee chairmen.

They reported briefly the progress in various fields.

The main addresses were made by Bishop Hobson; the Rev. Dr. Frank H. Nelson, rector of Christ Church, Cincinnati, and a member of the Cincinnati General Convention committee of 1910; Miss Elizabeth Matthews, head of the Woman's Auxiliary, and in charge of preparations for the Triennial; and Mr. Rowe.

National leaders have been in conference with the local leaders. Bishop Perry of Rhode Island, Presiding Bishop, and the Rev. Dr. G. Warfield Hobbs, executive secretary of the Department of Publicity, National Council, visited Cincinnati and viewed the progress of Cincinnati leaders with satisfaction.

Hotel reservations already are being made by the bishops and other representatives who are planning to attend. The first hotel reservation was made by Bishop Ivins of Milwaukee.

About 150 bishops, 658 clerical and lay deputies, and 530 delegates to the Woman's Auxiliary Triennial will be in attendance. In addition there will be thousands of visitors.

The opening service is to be held in the University of Cincinnati Stadium. No other place in the city is large enough to hold the thousands of persons who will attend the Convention.

## Los Angeles Church Consecrated

LOS ANGELES—Bishop Stevens of Los Angeles officiated at the consecration of Grace Church, Glendora, on March 30th, assisted by the Rev. Canon E. B. Smith, rector of St. Luke's Church, Monrovia, and the Rev. Henry Scott Rubel, rector of Grace Church.

## Dr. Knickerbocker Urges Stewardship

"We Do Want Your Money," Says Minneapolis Clergyman in Address to Montana Convention

HELENA, MONT.—"How often we hear it said in church, 'We do not want your money.' Ah, but we do want your money, plus consecrated stewardship. When St. Paul carried the Gospel to Europe he was adding something to the lives of people, and every true Christian must be willing to share his convictions, courage, confidence, and the religion of his Saviour with those who have them not. He must also consecrate his wealth to carry out this purpose." So said the Rev. Dr. A. E. Knickerbocker to the convention of the diocese of Montana which met in Great Falls on Low Sunday, April 4th.

### MORE MEN PRESENT

Bishop Fox, the diocesan, expressed his great joy in presiding over the largest convention of recent years, and especially at the increased number of men present. Speaking of the decline in church school attendance, the Bishop said:

"I am very greatly troubled by some very large losses. I have to remind you that the church school is not simply a school for children of our own Church families. It should be for the children of the town and our job is to try to get those who are not attending any school."

### NATIONAL COUNCIL PRAISED

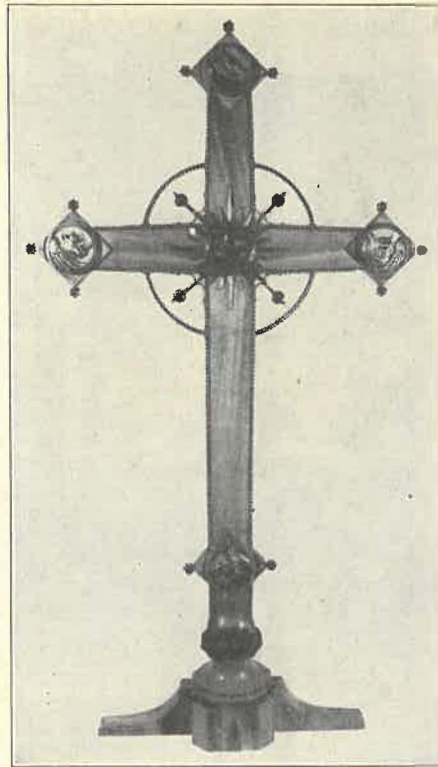
The convention unanimously passed a resolution expressing complete confidence in the integrity, ability, and good faith of the National Council. The convention also expressed the unanimous opinion that the benefits of the Church Pension Fund should be given to adopted children in clerical families, and a committee was authorized to present a memorial to General Convention on this matter.

The following were elected deputies to the General Convention: The Very Rev. Henry H. Daniels, the Rev. Messrs. Thomas H. Bennett, Alexander M. Lukens, Horatio N. Tragitt, Jr.; Messrs. Lyman H. Bennett, L. F. Nichols, T. G. Spencer, J. C. Whitham. Alternates, the Rev. Messrs. Charles Wilson, William J. Reeves, Jr., Malcolm Jones, Alfred France; Messrs. L. M. Johnson and S. L. Lane. Other lay alternates are to be appointed by the Bishop if necessary.

### AUXILIARY STRESSES UTO

The Woman's Auxiliary met at the same time and made active plans to promote interest in the United Thank Offering, and the Forward Movement as it affects women. The women committed themselves to the task of making a survey of the church schools in the diocese with a view to promoting their growth.

The following were elected delegates to the Triennial meeting in Cincinnati: Mes. Herbert H. H. Fox, H. H. Harrison, H. N. Tragitt, Jr., Frank W. Haskins, A. M. Lukens; alternates: Mrs. J. E. Bower, Miss Monica V. Howell, Mrs. W. M. Scott, Mrs. T. E. Gilbert.



NEW MYRTLE WOOD CROSS

The small illustration in a circle (below) is an enlargement of the symbol of St. Luke shown at the left of the Cross above.

## Montana Pro-Cathedral Receives Unusual Cross

HELENA, MONT.—A Cross of unusual beauty has been received at St. Peter's Pro-Cathedral to complete the rood beam which was erected a few weeks ago.



The Cross is made of myrtle wood and set with silver medallions at the four points, symbolic of the four Evangelists.

Other symbolic decorations portray the Sun of Righteousness, the Fountain of Salvation, and the Circle of Eternity, all of which are surrounded by semi-precious stones and outlined with silver wire used in filigree effect.

Both beam and Cross were designed and executed by Whitehouse and Price of Spokane.

## Ukrainians, Albanians Join in Service at Philadelphia Church

PHILADELPHIA—St. Ambrose Day was celebrated by St. Ambrose's Mission on April 4th by a service of Evening Prayer in which the nearby congregations of Ukrainians and Albanians joined. A large congregation filled the church for a service rendered in the three languages. The priests of both of the Eastern congregations were present and participated in the service. The Rev. Thomas L. Harris, rector of the Church of St. Luke and the Epiphany, was the preacher.

## Three Parishes in Louisville Combine

Merger of Calvary, St. Paul's, and St. Andrew's is Hailed as a Step Forward in Diocese

LOUISVILLE, KY.—A great step forward in the work of the diocese has been taken in the final accomplishment of the merger of three of the Louisville parishes: Calvary, St. Paul's, and St. Andrew's.

The matter has been under consideration for years, since for a long time it was realized that the three churches were too close together, and that with the cathedral and Grace Church also in the central part of the city and the residential section there considerably changed, one parish could easily minister to that community.

There were, however, many adjustments to be made, and the time never seemed quite so favorable as now when the flood has made it inadvisable to rehabilitate St. Andrew's, which, together with St. Paul's, was without a rector. After many meetings and conferences culminating in a separate meeting of the Bishop with each congregation involved, a majority of each consented to the merger with but few dissenting votes.

St. Paul's Church, having the best location of the three, will probably be the permanent parish, with the rector of Calvary, the Rev. F. Elliott Baker as head of the "merged group" of approximately 1,100 communicants. The combined church will possibly adopt another name. For the present the custom begun in February and March of holding services alternate months in Calvary and St. Paul's will be continued.

Permanent location of the two ultimate parishes has not been determined. It is contemplated that in the future parts of the group will form a new parish in the east end of the city beyond the Strathmore district, care being taken not to conflict with the two parishes already in the east end.

## Canon Cyril E. Hudson to Be Visiting Lecturer at Berkeley

NEW HAVEN, CONN.—It is announced that Canon Cyril E. Hudson of St. Albans, England, will be at the Berkeley Divinity School the next fall term as visiting English lecturer.

Canon Hudson is well known in this country already, having been at the Berkeley Divinity School in 1927-28 and again in 1931-32, and having in those years done a good deal of preaching and lecturing in different parts of the Church.

He is the editor of the *Teaching Church Review*, and the author of numerous books, one of the latest being *Preface to a Christian Sociology*. Besides being a canon of the cathedral he is the diocesan chaplain to the Bishop and director of religious education in the diocese of St. Albans. At Berkeley he will teach Christian Sociology and Pastoral Theology.

## Return to Religion Observed in England

Better Observance of Holy Week  
and Easter Seen as Response to  
Primate's Recall

By MARJORIE KING

LONDON—Despite the fact that England was swept by icy winds and storms of snow and hail during Holy Week and Easter, reports from all parts of the country, from town and country parishes, from London and the provinces, bear striking testimony to a far more careful and widespread observance of the sacred season than in former years.

Additional church services during Holy Week were far better attended than usual; in nearly every place there has been an increase in the number of Easter communicants; and hosts of stalwart Christians braved the wintry weather on Good Friday in order to take part in the outdoor processions of witness which the Archbishop of Canterbury had asked to be part of the order of the day.

No doubt, this general improvement is in the nature of a response to his Grace's Recall to Religion; but that appeal would have fallen on deaf ears had the country been so spiritually dead as the pessimists like to proclaim it. The crowds of reverent Christians who thronged cathedrals and little village churches on Good Friday and again on Easter Day serve to refute the charge that "England has gone pagan" and to demonstrate the superficiality of the lament about the wholesale drift from religion.

### LIVERPOOL PROCESSION

The Good Friday procession of witness through the streets of the city of Liverpool showed how impressive this kind of demonstration can be if it is properly organized. Three processions, each about a thousand strong, met in Queen square. Then, headed by a large wooden Cross, with the Bishop of Liverpool leading, a united procession of 3,000 people—the proportion of men especially noticeable—marched to the Empire Theater for a service.

It was an inspiring sight. Crowds lined the pavement, and everywhere the greatest respect and interest were evident. Thirty-one churches coöperated in the effort, and there seems to be no question that Liverpool was really impressed. Significant and heartening to the Christian also was the publication in the *London Times* on the morning of Maundy Thursday of a first leading article, entitled *The Return to the Cross*. In the course of an article, which made so deep an impression on its readers that, in response to the request of many of them it is to be reprinted as a penny pamphlet, the writer declared that multitudes are "turning from hopes that have failed to the religion of the Cross which cannot fail. . . ."

"They put the religion of Good Friday to the test of experience, and they found that it held against every strain. So far from being a spiritual opiate, as it has sometimes



ACOLYTES AT ST. PAUL'S UNIVERSITY, TOKYO

The servers' guild at the university and middle school consists of 22 students, who read the lessons at chapel services in addition to ordinary acolytes' duties. The Rev. Dr. Takamatsu, front center, is university chaplain. On his left is the Rev. Kiyoshi Maejima, middle school chaplain, and on Dr. Takamatsu's right the Rev. Prof. Harold C. Spackman, faculty member and ceremonial director.

been alleged, it is a powerful stimulant, impelling those who receive it to active service for the Kingdom of God."

Then on Easter Day one of the most influential of London's Sunday newspapers gave pride of place to an article on *The Message of Easter*, by the Dean of St. Paul's.

### Rev. Elwood L. Haines to Be Louisville Dean

LOUISVILLE, KY.—Great satisfaction was felt by the members of the cathedral congregation and every member of the diocese that a new Dean had finally been secured when the Rev. Elwood L. Haines, rector of Christ Church, Glendale, Ohio, announced his acceptance last week. He will enter upon his new duties June 1st.

Following the death of Canon Hardy in February, 1935, his college, Dean McCready, offered his resignation that spring, feeling it would be better to secure a new Dean and senior canon at the same time. The resignation was accepted with regret and Dr. McCready was made dean emeritus. He has, at real personal sacrifice, carried on for the past two years and will do so until his successor takes charge. The office of senior canon has not yet been filled.

### Laywoman Serves 30 Years

CHICAGO—Thirty years of service as parish secretary is the unusual record attained by Miss Louise Larrabee at St. Paul's Church, Kenwood. Miss Larrabee is celebrating the anniversary this month and has been the recipient of many greetings from parishioners and clergy formerly attached to St. Paul's, including Bishop Page of Michigan, a former rector.

### Bishop Reifsnider Marks

#### 25th Anniversary as Head

#### of University Foundation

TOKYO—One March 30th Bishop Reifsnider completed 25 years of service as president of Rikkyo Gakuin (St. Paul's University Foundation). He was appointed president of St. Paul's College in 1912 succeeding Bishop Tucker, present Bishop of Virginia, who had just been elected Bishop of Kyoto.

Under Bishop Reifsnider's leadership the then small college has grown into one of the large universities of Japan, receiving the full government university license on May 25, 1922. Under his direction the campus at Ikebukuro has been developed with land, buildings, and endowments now totaling more than 5,000,000 yen.

Today there are more than 2,000 students from every prefecture of the empire and from several foreign countries enrolled, and since the university was licensed under government regulations in 1922 a total of 2,213 degrees in course have been conferred. Two outstanding examples of the high esteem accorded the university during the past five years is the imperial department of education's grant of 250,000 yen in 1932 to the endowment funds and the now completed junior college hall, costing 250,000 yen for building and equipment, given by a committee of parents.

Dr. Reifsnider was consecrated Suffragan Bishop of North Tokyo at the request of Bishop McKim to aid him in rebuilding the many earthquake destroyed properties of the Church in Japan, and upon Bishop McKim's retirement in 1935 he was elected Bishop of the North Tokyo missionary district. Besides giving supervision to the Church's greatest educational institution in Japan, Bishop Reifsnider has under his direction the 25 churches of North Tokyo.



NEW ARCHDEACON OF NEW JERSEY

The Rev. Robert B. Gribbon, canon residentiary of Trinity Cathedral, Trenton, N. J., has been elected Archdeacon of the diocese by the cathedral foundation. He succeeds the Ven. R. Bowden Shepherd. Fr. Gribbon has accepted the election.

## Western Michigan Clergy Hear Syrian Archbishop

GRAND RAPIDS, MICH.—The Most Rev. Anthony Bashir, Archbishop of the Syrian Orthodox diocese of New York and All America, visited Grand Rapids April 4th to 6th and held services in St. Nicholas' Church, the Rev. A. S. Zaine, pastor.

On April 6th the Archbishop was the guest of Bishop McCormick of Western Michigan at a luncheon. Invited guests included clergy of the Episcopal Church, a number of local Protestant ministers, and clergy of the Russian and Greek Orthodox churches.

At the luncheon the distinguished visitor explained that his visit is for the purpose of gathering data on which to base plans for strengthening the Syrian Church. He came to America in 1922 as an envoy to General Convention representing the Apostolic Patriarchate of Antioch and All the East. He remained in the United States, engaging in missionary work and traveling about the country as a general lecturer. Archbishop Bashir explained to the clergy the services of the Syrian Church and his own interest in the great question of Church unity.

### Requiem for Bishop Thomas

LARAMIE, WYO.—Bishop Ziegler of Wyoming was the celebrant at a Requiem Eucharist, April 2d, for the second Bishop of Wyoming, the Rt. Rev. N. S. Thomas, who died April 1st in Palm Beach, Fla.

Many Laramie and out-of-town friends of the late Bishop attended the service.

## Bishop Asks Support of Reformation Fete

Coventry Diocesan Urges Flock to Take Part in 1938 Celebration; "Muscular Parson" Appointed

LONDON—The Bishop of Coventry states that the fourth centenary of the Reformation will be widely celebrated throughout the Anglican communion during 1938, and expresses the hope that the Church in his diocese will gladly take its share in the celebrations.

"It will be remembered," the Bishop adds, "how a few years back the whole Church of England, and not just one section of it, celebrated the first centenary of the Oxford Movement. For many reasons it would be obviously right and fitting that the whole Church of England should also give thanks for many blessings received through the Reformation and the English Bible."

### "MUSCULAR CHRISTIANITY"

The parishioners of St. Michael's, Wood Green, a North London suburb, desired an example of muscular Christianity in the person of the new vicar, and their desire has been granted. The Rev. F. E. Jones, a former London police constable and a well-known heavyweight boxer, has been appointed to the living. He is 32 years old, and as a boxer he won cups in open contests against all comers in the police, guards, and firemen. After acting as a sidesman at St. Martin's-in-the-Fields, the famous radio church in Trafalgar square, the Rev. Mr. Jones prepared for Holy Orders, and was ordained three and a half years ago, and given a curacy at Harrow.

### Dr. Witsell Marks 10th Year as Rector of Arkansas Parish

LITTLE ROCK, ARK.—The 10th anniversary of the Rev. Dr. W. P. Witsell as rector of Christ Church here was celebrated by the parish on April 4th, together with the 98th anniversary of the founding of Christ Church.

Bishop Clingman of Kentucky preached the sermon at the morning service as a friend for many years of Dr. Witsell and a former rector of the parish. In the afternoon the women held an informal tea, and the men presented a generous purse to Dr. Witsell in token of their affection and esteem.

### Memorial to Rev. C. E. S. Rasay

LITTLE FALLS, N. Y.—A service in memory of the late Rev. Charles E. S. Rasay was held in Emmanuel Church on the Evening of Easter Day. Little Falls Commandery No. 26, Knights Templar, attended the service, this being the 36th consecutive Easter Day on which this group worshiped at Emmanuel Church. Fr. Rasay was a Mason of high rank and had been rector of Emmanuel Church for some 30 years at the time of his retirement.

## NEW BOOKS

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### THE HOLY TRINITY J. P. Arendzen, D.D.

A book on the fundamental doctrine of Christianity, written by a great teacher. There are chapters on The Mystery and Human Reason, The Trinity in the Old Testament, in the New Testament, in the Beatific Vision, on Pagan Trinities, etc. They could well be preached as sermons, though the book was written simply for lay-folk to read for themselves. \$1.75.

### DAMIEN THE LEPER John Farrow

A stirring biography of one of the greatest heroes of the last century, Father Damien, the apostle to the lepers of the South Seas. He found them in abject misery of soul and body, and brought them religion, order, what comfort he could, until he died of their disease after sixteen years. There is a portrait by Jean Charlot that is well worth framing. \$2.50.

### WRESTLERS WITH CHRIST Karl Pfeffer

Studies of Chesterton, Peguy, Bloy, Dostoevsky, Soloviev, Berdyaev and Andre Gide. "For me the top book of the winter. . . The general introduction is probably the best description of the modern mind that has yet been penned. . . the style is pungent, the thought is deep."—Bernard Iddings Bell in *The Living Church*.

### JOHN WESLEY Maximin Piette, O.F.M.

This biography is almost a miracle. The author has written of the founder of a religion to which he does not belong, in such a way that the result is acclaimed by members of both the religions in question. There is a foreword by one of the leading English Methodists, Dr. Workman, and another by a Roman Catholic Bishop. Both are enthusiastic. \$5.00.

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## Bishop Hobson Plans "Trailer Cathedral"

Continued from page 497

for the many fine cathedral edifices found throughout the Church. . . .

"My dream is not of some fabric of beauty located in one of the cities of Southern Ohio, but of a wayside cathedral, fully equipped for the work which our departments are seeking to do. It will travel

## THE FATE OF MAN IN THE MODERN WORLD

BY NICHOLAS BERDYAEV

Translated by Donald A. Lowrie

"It is difficult to read this book without rushing at top speed from sentence to sentence. The thought is cumulative and spiral. This is really a great book."—*The Presbyterian Banner*.

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quickly and easily and wherever it goes it will say—"You see here the symbol of a diocese which moves forward on its mission to teach, preach, win men to Christ, nurture them with His Word and Sacraments, and extend His Kingdom."

"This is not just a dream. Designs are already being made for a special trailer which will provide an Altar to be used either for small services within, or outdoor services where larger groups gather.

"The department of religious education will have full supplies of sample materials, and a lending library; the department of publicity a motion picture machine, posters, and pictures—each department in the diocese its own space for exhibits and materials. Representatives of the departments can go with the cathedral to present the diocesan program and conduct institutes. A pastor will be in charge of the program.

"I shall ask the Bishop of Texas to join our cathedral for a month. We may stop first for a week at St. John's Church, Lancaster. Bishop Quin will conduct a parochial mission. The adviser in religious education will conduct an institute for church school teachers. Representatives of the Woman's Auxiliary will have special meetings for the women. The Laymen's League will gather the men. A children's mission in the afternoon, and young people's meetings will be held.

"In other words, the diocese will offer everything possible in the way of help to the parish, and the cathedral will be there as a symbol of that spirit which binds us together as one family in Southern Ohio.

"I could dream on, and the beauty of it is that it's a good deal easier to make this dream come true than most dreams about cathedrals. Low cost (for it will not require as large an expenditure as it would take just to clean up and do a few essential repairs in our present cathedral); low upkeep; and good roads put this venture within our grasp.

### FORESEES TRAILER AGE

"I could say more about the opportunity offered the Church by the millions of people who will soon be living in trailers, and of their children growing up without any religious instruction or Church connection. The Church must go to them wherever they gather. I would like to describe some of the work which such a cathedral could do in the unchurched counties and rural areas of the diocese, and in street preaching which offers such an opportunity in many cities."

Bishop Reinheimer, Coadjutor of Rochester and former secretary of the national Field Department, was the preacher at the missionary service the evening of April 6th.

Bishop Hobson reported to the convention that about \$7,000 was raised for the flood-stricken parishes. He announced that plans were being considered for a new church building on higher ground in Marietta. The present building has been flooded each year for the past 25 years, at an average annual damage of \$600.

Deputies and alternates to General Convention were elected as follows: Deputies, the Rev. Messrs. C. E. Byrer, Gambier, J. H. Lynch, Cincinnati, F. H. Nelson, Cincinnati, G. P. Symons, Cincinnati; Messrs. R. W. Hollenbeck, Springfield, Stanley Matthews, Glendale, J. J. Rowe, Cincinnati, C. P. Taft, II, Cincinnati. Alternates, the Rev. Messrs. Thomas Donaldson, Columbus, C. R. Garmey, Columbus, H. N. Hyde, Portsmouth, Phil Porter, Dayton; Messrs. George Buvinger, Springfield, J. B. Cartmell, Springfield, Paul Esselborn, Cincinnati, F. O. Schoedinger, Columbus.

## Form U.S. Branches of Mother's Union

### Two Branches of English Mothers' Organization About to Complete Formation in Pennsylvania

PHILADELPHIA—On April 16th at the Convent of the Sisters of the Holy Nativity, the second meeting of the temporary executive committee for the foundation of the Mother's Union was held. It was reported that two branches of this Church of England organization are about to complete formation in the diocese of Pennsylvania.

Sister Mary Kathleen of the Sisters of the Holy Nativity is responsible for the interest in this unique fellowship that has been aroused in the diocese of Pennsylvania. Her expositions of the Mother's Union as it exists in England, told to a number of Churchwomen in the diocese, brought about rapid formation of a group to advocate its spread in this country.

The movement to spread the Union in this country is only a few months old, although for more than 25 years a successful branch has been conducted at St. Paul's Chapel in Baltimore. The announcement of plans to spread the movement in America, made at a meeting of the Catholic Club on March 30th, was enthusiastically received by a number of the clergy present who were familiar with its principles and with the work begun in England.

The Mother's Union of the Church of England is a society for bringing to mothers the realization of the threefold obligation to uphold the sanctity of marriage, to maintain a sense of responsibility for the training of boys and girls, and to organize in every place for prayer and exemplification of purity and holiness of life. The birth of the movement in America seems to be the answer to prayer as England's Mother's Union has been praying for years that America might come into the movement.

The officers of the temporary executive committee fostering the growth of the movement are Mrs. Isaac Roberts Davis of St. Luke's, Germantown, president; Miss Eleanor Dean of St. Elizabeth's, Philadelphia, secretary; and Mrs. John Samuel, treasurer.

### Colored Church Workers to Hold Triennial Meeting in September

CINCINNATI—The sixth triennial conference of Church workers among Colored people will meet in St. Andrew's Church, Cincinnati, the Rev. Dr. Edmund Harrison Oxley, rector, September 28th to October 1st.

The officers of the conference are: the Rev. E. Sydnor Thomas, president; the Rev. J. Clyde Perry, vice-president; the Rev. Dr. George F. Bragg, Jr., secretary; the Rev. James K. Satterwhite, assistant secretary; the Ven. E. L. Baskerville, treasurer; and the Rev. TOLLIE L. CAUTION, necrologist.

## Japan Prepares to Mark Anniversary

Nippon Seikokwai's 50th Year to Be Commemorated in Three-Day Celebration in Tokyo

**T**OKYO—With Lent and Easter now over the whole of the Nippon Seikokwai is concentrating on the approaching three-day national celebration of the 50th anniversary of the formation of the Japanese Church as an autonomous branch of the Anglican communion. The jubilee will be observed on April 28th, 29th, and 30th in Tokyo, the nation's capital, with a series of meetings and services of all kinds.

Delegates are expected from all Anglican churches bordering on the Pacific and also from the Church of England. The central service will be a solemn Eucharist to be celebrated in a vast tented church on the campus of the Central Theological College, across the street from the campus of St. Paul's University in Ikebukuro.

A special builder has been engaged to erect a great cruciform tented church edifice, the main body of which will seat 1,800 Churchmen, while the sanctuary and chancel will care for the full membership of the House of Bishops, 100 clergymen, and a choir of about 200. Approximately 1,000 clerical and lay representatives from all parts of the nation are to be housed and cared for during their stay in Tokyo for the three-day celebration by Church families of the diocese of Tokyo.

### STRESS REVIVAL OF FAITH

At the time of the triennial meeting of the General Synod in May, 1935, the bishops of the Nippon Seikokwai issued a pastoral letter setting forth the spirit in which they desired the Church to observe the 50th anniversary of its constitution. They reminded all members of the large number of lapsed Christians revealed in the annual return of statistics and they called the Church through 1936 to a campaign of revival and renewal.

Through the past year meetings and services have been held in all parts of Japan to deepen the Church's spiritual life, devotional and other literature has been issued and widely circulated, and the result has been a real quickening of the whole Church.

### FORWARD MOVEMENT'S PART

A large share of this deepening of the spiritual life of the men, women, and children has been due to the aggressive Forward Movement literature sponsored in Japan by the Brotherhood of St. Andrew. In its first complete year of publication more than 50,000 of the *Forward—day by day* booklets have been put to daily use throughout the Church.

The actual anniversary of the founding of the Church fell on February 11th, the day on which, tradition has it, in the dim ages the Japanese empire began. On this day special services and corporate Communion were held in each of the ten

dioceses, but as the actual day fell in Lent, it was felt to be an unsuitable time for the kind of celebration desired.

### BISHOP TUCKER TO TAKE PART

Among the prominent Churchmen coming to Japan for the celebration are Bishop Tucker of Virginia; the Bishop of Nagpur in the central provinces of India, representing the Church in India, Burma, and Ceylon; Bishop T'sen of Honan, representing the Chung Hua Sheng Kung Hui, the Holy Catholic Church of China. The Rev. G. M. Williams, SSJE, rector of St. Mary the Virgin Church in New York City, is also expected to attend the celebrations.

The three-day festival is to be followed by a year of aggressive evangelism for

which the motto will be, "They went forth and preached everywhere, the Lord working with them and confirming the word by the signs that followed."

### Los Angeles Japanese Vicar Leaves for Sojourn in Japan

LOS ANGELES—The Rev. John M. Yamasaki, vicar of St. Mary's Japanese Mission, left on Easter Sunday for Japan for a four months' visit.

Fr. Yamasaki was chosen by the National Council to represent the Japanese churches of the United States at the 50th anniversary of the Nippon Sei Kokwai, which is the official name of the Anglican Church in Japan.



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## Dr. Grant Foresees Shortage of Clergy

Dean of Seabury-Western Pleads  
for More Candidates in Letter to  
Seminary Patrons

EVANSTON, ILL.—Declaring the Church is on the verge of "another shortage of clergy," the Very Rev. Dr. Frederick C. Grant, president and Dean of Seabury-Western Theological Seminary, has dispatched a communication to bishops, clergy, and patrons of the school asking a canvass of the field for men for the ministry.

Pointing out that he has received requests for 17 more clergy than he can supply this spring, Dean Grant says:

"The Church is evidently about to face another shortage of clergy. Let us hope that it will not be solved by letting down the bars and taking inadequately prepared men. Instead it would seem that we ought to concentrate upon recruiting the very best men we know for the Church's ministry and then see they get the best possible preparation."

"The Church needs more men and offers a real opportunity," continues Dean Grant. "I do not wish to stress salary; I mention it only because there is a widespread impression that clergymen are underpaid and must begin with starvation wages. On the contrary every one of the 17 openings which have been brought to my attention this year carries with it a living salary to start with—\$1,200 to \$1,800, sometimes with living quarters in addition."

Dean Grant expressed regret that any bishops or dioceses are declining to accept candidates for the ministry, "since they could not use them in their own dioceses." The Dean adds: "This is extremely regrettable since other dioceses and the mission field are short-handed."

## DeKoven Foundation Wins Taylor Trust

Continued from page 497

nearly fulfilled the wishes of Mrs. Taylor in using the funds. The decision of the state supreme court, reversing the action, was in part as follows:

"The trial court was of the view that it was the primary intent and purpose of the testatrix in the creation of the trust for Racine College to provide for orphaned and neglected children of Racine county. It is considered that this conclusion is in the face of a clearly expressed intention that it should be used first 'for the keeping such buildings in repair,' which buildings were to be provided in part from funds derived from the trust. It is true that the will provides that 'Said buildings and the bequests are for the education of the orphan children of deceased Episcopal ministers,' and such other children as the managers of the college may choose. This, however, is a provision from what is left over after the erection and maintenance of the buildings have been provided for. For many years,

## Bishop and Church School Pupils on Radio Program

CHICAGO—Youth and Religion will be the subject of a radio broadcast over station WJJD by Bishop Stewart on April 19th, at 2:15 P.M. On the program will be two church school pupils of the diocese of Chicago: Jane Patterson, Church of the Atonement, and Peter Gerhard, Christ Church, Winnetka, son of the Rev. E. Ashley Gerhard, rector of Christ Church.

in fact ever since the death of the testatrix down to the time when this controversy arose, the trust has been so administered.

"It is quite true that the testatrix expected that the buildings to be erected and maintained would be occupied by Racine College. Her deceased husband was one of the incorporators of that college, a communicant of the Episcopal Church, and probably the testatrix did not contemplate a time when an educational institution of the type of Racine College would not exist and have its home upon the campus of Racine College. True, she evidences in her will a concern for the care of orphans. That, however, she provides for by creating a trust which is still being administered for the benefit of the Taylor Orphan Asylum. The orphan asylum has no claim whatever upon the buildings and property which formerly belonged to Racine College. They are now owned by the foundation, which is carrying on educational and charitable work in part at least for the benefit of orphans.

### THREE CONSIDERATIONS FULFILLED

"While the type of education now being furnished in connection with the Racine College property is not that which the testatrix had in contemplation, nevertheless the Foundation does three principal things: (1) it preserves and maintains the buildings which were erected in part at least by funds contributed by the testatrix; (2) it uses the property for educational and religious activities; (3) it cares for and educates orphan children; it is also an affiliate of the Protestant Episcopal Church. Awarding the fund to the orphan asylum cuts off all but one of these considerations.

"It is considered that the primary purpose of the testatrix was the erection and preservation of the buildings of Racine College for educational and charitable purposes and that so long as the foundation continues to occupy and so use the property it is entitled to the income from the funds in the hands of the plaintiff trustee to be used for the purposes designated in the trust. With respect to Nashotah it does not own the buildings and therefore cannot care for and maintain them, nor does it render any service to orphans; it can carry on no educational activities upon the premises, the title to which is in the foundation.

### FOUNDATION SHOULD HAVE INCOME

"It is considered that the income from the trust should be awarded to the DeKoven Foundation subject to the limitations indicated in this opinion, that is, to its continued use for the charitable and educational purposes of the foundation so long as they are carried on upon the premises in question.

"By the Court.—Judgment appealed from is reversed and cause remanded with directions to enter judgment as indicated in this opinion."



## Social Workers to Meet in Indianapolis

**Episcopal Social Work Conference to Discuss Problems in Sessions May 23d to 28th**

INDIANAPOLIS, IND.—The Episcopal Social Work Conference will hold its 17th annual meeting May 23d to 28th in Indianapolis, as one of 50 associate and special groups of the National Conference of Social Work.

The first session on Monday, May 24th, will discuss Trends in the Church's Interest in Social Service, led by the Rev. Almon Pepper, executive secretary of the National Council's Social Service Department. At the same session the Rev. Walter K. Morley of the Chicago diocesan social service department will speak on The Chaplain in the Modern Prison. Fr. Morley recently completed three years' work as chaplain at the Walkill Medium Security Prison.

On Tuesday, May 25th, two experts will present What the Clergy Want to Know About the Community and What the Clergy Want to Know About the Individual. The first speaker is the Rev. Joseph F. Fletcher, sometime research assistant in the Social Service Department, co-author of *The Church and Industry*, and now director of the Graduate School of Applied Religion in Cincinnati. Miss Mary S. Brisley, the second speaker, has had many years of experience in family case work and as executive secretary of the National Council Church Mission of Help. She is a lecturer at the General Theological Seminary in the department of pastoral theology.

At the joint session with the Girls' Friendly Society at luncheon on Wednesday, the topic is Educating Young People to Become Thinking Citizens.

Church people who have attended the Episcopal Conference regularly will remember the persistent effort to create a sympathetic understanding between the clergyman and the social worker. Much progress has been made but there is still much to be done, Fr. Pepper states, and a portion of the difficulty lies in philosophical and theological realms. A paper on Spiritualizing the Secular will be presented by the Rev. Frederick C. Grant, Dean of Seabury-Western Seminary, at the Thursday afternoon session.

Bishop Francis of Indianapolis will preside over the dinner meeting Thursday. Bishop Davis of Western New York will speak on The Relationship Between Organized Religion and Social Agencies.

The conference will reach its climax in a celebration of the Holy Communion Friday morning in All Saints' Cathedral, by Bishop Francis.

The closing session will be a joint luncheon meeting sponsored by the Youth Consultation Service of the Church Mission of Help with Miss Genrose Gehri, executive secretary of Chicago CMH, and

Miss Gwynedd D. Owen, Southern Ohio CMH executive secretary, as speakers.

Headquarters are at Claypool Hotel. Reservations are to be made through Henry T. Davis, Convention Bureau, Indianapolis.

Detailed programs are available from the Social Service Department, 281 Fourth avenue, New York City.

### Chicago Catholic Club Mission

CHICAGO—A spiritual mission conducted by the Rev. Karl Tiedemann of the Order of Holy Cross will start at the Church of the Ascension April 18th and continue to April 28th, under auspices of the Catholic Club of Chicago. Daily services will be held. The mission is intended for all members of the diocese.

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## Armenian Prelate Visits Cathedral of San Joaquin

FRESNO, CALIF.—Archbishop Karekin Hovsepian, representative of Katholikos Khoren I, who is head of the Armenian Mother Church in Etchmiadzin and primate of all Armenians in the world, is making Fresno his headquarters while in California. The Archbishop spoke in St. James' Cathedral of the district of San Joaquin in the Armenian language and was interpreted by the Rev. K. V. Kasimian of the local Armenian Apostolic church on a Wednesday evening during Lent. He also gave the benediction at the close of the service.

Archbishop Hovsepian, who is recognized as the greatest scholar in the Armenian Church, is making a world tour and is in Fresno for a series of meetings preliminary to the election of a prelate of California by the Armenian churches of the state. He was educated in the universities of Leipzig and Berlin and is an authority on early Armenian history, having made a study of thousands of manuscripts on the subject. He speaks German, Russian, Italian, French, and Turkish as well as his native tongue. His robes of office are richly brocaded in gold and silver and he wears a heavy hand-wrought cross of gold, with a medallion of Christ in mosaic.

## Bishop Penick Given Buick on 50th Birthday by N. C. Laymen

RALEIGH, N. C.—Bishop Penick of North Carolina was given a Buick sedan by the Laymen's League of the diocese at a surprise party on his 50th birthday, April 4th. Hobart Steele, president of the League, was the moving spirit in preparing the surprise.

The gift was chosen, Alexander B. Andrews, past president of the League, declared in an address of presentation, to speed the Bishop on his way "within all legal and reasonable limits" into "a second half-century of usefulness and honor." Looking at the car, Bishop Penick said, in an address of thanks: "I certainly am glad that I started these Laymen's Leagues!"

## 192 Graduate from St. Paul's University; Cornerstone Laid

TOKYO—In a two-day series of services and ceremonies, March 19th and 20th, St. Paul's University marked the close of its 63d year since the late Bishop Channing Moore Williams opened a little school for five students in Tsukiji in 1874 and called it St. Paul's. A total of 192 young men received the coveted bachelor or gakushi degrees in arts, in commerce, and in economics at the graduation ceremony which was held on the afternoon of the second day.

In addition to the traditional features, this year's commencement program included the laying of the cornerstone of the now completed junior college hall for which the ground was broken during the graduation ceremonies of last year.

## NECROLOGY

✠ May they rest  
in peace. ✠

### FRANK H. BIGELOW, PRIEST

POMFRET, CONN.—The Rev. Frank Hoffnagel Bigelow, headmaster and founder of the Rectory School in Pomfret, died suddenly March 19th, while visiting his brother, Charles A. Bigelow, in Wilmington, Del. He was in his 63d year.

Born in New York City on June 10, 1873, the Rev. Mr. Bigelow was the son of the late Loyal Alpheus and Elizabeth Hoffnagel Bigelow. He received his preparatory education at Montgomery Bell Academy in Nashville, Tenn., at Beeman Academy, and received the degree of Bachelor of Arts at Middlebury College in 1894. He studied at the Union Theological Seminary of Columbia University and received the degree of Bachelor of Divinity from the Episcopal Theological School in Cambridge in 1899.

In the same year, Mr. Bigelow was ordained deacon. He was ordained priest the following year. From 1899 until 1903, he was at St. Paul's Church in Natick, Mass. He served as vicar of St. Luke's Church in Stamford from 1903 until 1911, was assistant rector of St. John's Church in Bridgeport until 1915 and was rector of Trinity Church in Lime Rock until 1917, when he came to Pomfret as rector of Christ Church. In 1920, the Rev. and Mrs. Bigelow founded the Rectory School, but it was not until 1927 that the Rev. Mr. Bigelow resigned the rectorship of Christ Church so that he might devote all his time to conducting the school.

The school began with two boys, John B. Bigelow, son of the headmaster, and George Chandler Holt, son of Dr. Hamilton Holt of Rollins College. The first classes were held in the Bigelow home. The number of boys was increased by several others the following year and grew slowly with little or no advertising publicity to its present size of 50 boys. The present school, just across the street from the original one, is housed in six colonial buildings set in the midst of 200 acres of land. The school will continue its work under the direction of Mrs. Bigelow, with her son and daughter, who are both educators of modern training and were reared in the tradition of the Rectory School from its inception.

The Rev. Mr. Bigelow is survived by his widow, Mrs. Mabel Augusta Brittain Bigelow, whom he married on April 2, 1902; one son, John Brittain Bigelow; one daughter, Mrs. Samuel Lee Abbott, Jr.; and one grandson, John Brittain Bigelow, Jr., all of Pomfret; and one brother, Charles A. Bigelow.

The Rev. Leonard Richards, rector of Christ Church, Pomfret, officiated at the funeral, assisted by Bishop Budlong of Connecticut, the Ven. William F. Williams, the Rev. J. Rees Jones, and the Rev. Clarence Wagner. Archdeacon Williams officiated at the burial in the Old North

cemetery. The entire faculty of the school, members of the student body, alumni, parents of students, and many friends, some of whom came from distant places, were present.

**CHARLES W. FREELAND, PRIEST**

ANNISTON, ALA.—The Rev. Charles Wright Freeland, rector of the Church of St. Michael and All Angels, Anniston, since 1922, died suddenly of a heart attack on April 1st.

Charles Wright Freeland was born at Hamilton, Canada, March 24, 1860, the son of Charles Freeland and Dora Peyton Freeland. From Trinity College, Hartford, Conn., he received the degree of Bachelor of Arts in 1881, and his Master's in 1884. He graduated from Berkeley Divinity School in 1883. He was ordained deacon in 1883 and priest in 1884 by Bishop John Williams.

He married Miss Aileen May Vickery at Fort Monroe, Va., on June 21, 1899. His first charge was St. Matthew's Mission, Savannah, Ga., from 1883 to 1884; he was curate at St. John's Church, Stamford, Conn., from 1884 to 1886; and curate at St. Andrew's Church, Stamford, from 1886 to 1889. He served at Hampton Normal and Agricultural Institute, Hampton, Va., where he was secretary to General Armstrong, from 1889 to 1891. He was acting chaplain at Fort Monroe, Va., from 1890 to 1892; post chaplain, United States Army, from 1892 to 1901; and chaplain of the 6th United States Cavalry, from 1901 to 1922. He was retired from active service in the Army at his own request, after 30 years' service, in 1922, and accepted the rectorship of St. Michael's.

He is survived by his wife and two daughters, Misses Elisabeth Vickery, and Jane Freeland.

A large congregation attended the funeral service at the parish church on April 3d. The Burial Office was immediately preceded by a celebration of the Holy Eucharist. Bishop McDowell of Alabama officiated, assisted by the Rev. James Moss Stoney and the Rev. A. K. Mathews. Interment was in Arlington cemetery.

**CHARLES M. STURGES, PRIEST**

GUTHRIE, OKLA.—The Ven. Charles Milnor Sturges, retired, former Archdeacon of central Cuba, died at his home on March 30th of a heart attack, after a protracted illness. The funeral service was held in Trinity Church, Guthrie, on March 31st. Burial was in Summit View cemetery.

Born September 9, 1847, in Dresden, Ohio, the son of the Rev. George Buckley Sturges and Elizabeth Margaret Sturges, he received the degree of Bachelor of Arts from Kenyon College in 1869 and his Master's from the same institution in 1872. He was graduated from the Theological Seminary, Ohio, in 1872 and ordained deacon the same year. He was ordained priest in 1873. He married Adrian S. Gray at Columbus, Ohio, on November 17, 1874.

The Rev. Mr. Sturges spent the first

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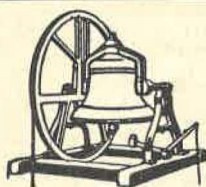
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32 years of his ministry in the United States, serving as rector of churches in Ohio, Florida, and Georgia, and also as missionary to Florida and West Florida.

In 1905 he went to Cuba, being one of the three American priests who went as missionaries with Bishop Knight. He built a church at Camaguey, and helped establish a school for boys there. His final charge was at Calvario Chapel, Jesus del Monte, Havana. As Archdeacon of central Cuba under the late Bishop A. W. Knight, he was noted for his understanding and knowledge of the ways and manners of his people, a quality which greatly endeared him to the Cubans.

Dr. Sturges was an examining chaplain in Georgia from 1903 to 1905 and also in Cuba from 1906 to 1917. He retired in 1917.

He was a deputy to the General Convention of 1898.

Mrs. Sturges died December 31, 1925. Two daughters survive, Miss Elizabeth Sturges and Mrs. C. S. Petty.

### OTIS D. LYON

REEDLEY, CALIF.—Otis D. Lyon, a faithful officer of the Mission of the Good Shepherd since its organization 29 years ago, died early on Maundy Thursday at his home in Reedley at the age of 76. His funeral was held from the church on Easter Eve with the business houses closing from 2 to 4 p.m. out of respect to him.

Mr. Lyon, a native of West Virginia, after many years in Nebraska came to Reedley in 1904 and served on the first board of trustees of that city. For 12 years he was judge of the 8th judicial township and since 1925 he has been secretary of the local chamber of commerce.

Always active in the work of the Church, on Wednesday of Holy Week he had composed and mailed an Easter letter to the members of the local congregation in which he wrote, "Easter to us should mean life, not death, as does Good Friday."

He leaves a widow and three daughters, one son, and eight grandchildren, most of whom are residents of Reedley and very active members of the Church here.

### MRS. MATILDA C. MARKOE

PHILADELPHIA—Mrs. Matilda Campbell Markoe, widow of John Markoe and an active Churchwoman of the diocese of Pennsylvania, died at her home here on March 31st.

All of her life she was identified with notable philanthropic causes and was decorated by the Serbian government for her activities during the World War on behalf of the Serbian orphans. But she was most prominently known for her interest in the missionary cause of the Church.

The burial service was held at St. Peter's Church on April 2d.

### MRS. HENRY J. WATSON

NEW YORK—Mrs. Susan M. Hoffman Watson, widow of the Rev. J. Henry Watson, died on March 31st at her residence here, after a brief illness from pneumonia. She was 83 years old.

Mrs. Watson was the daughter of the late Very Rev. Eugene A. Hoffman, for

many years Dean of the General Theological Seminary and widely known as a great philanthropist.

Mrs. Watson was a former president of St. Luke's Home for Aged Women, New York, and took an active part in the building of the Fifth Avenue Hospital. She was active in many charitable enterprises.

She is survived by two sons, Col. Lee Watson and Eugene A. H. Watson, and a daughter, Mrs. Randolph Ray, wife of the rector of the Church of the Transfiguration (the Little Church Around the Corner), New York.

Funeral services were held on April 3d at the Church of St. Matthew and St. Timothy.

Interment was private.

### Bishop's Chair Dedicated

ALBANY, N. Y.—A bishop's chair was dedicated by the Rev. C. W. Findlay, rector of St. Andrew's Church, on Easter Day. The chair, a memorial to Helen Hunt Finch and the gift of her son, Royal G. Finch, is beautifully carved and displays the mitre, shepherd's crook, and keys. It rests against the west wall of the sanctuary.

### Eastern Oregon to Meet in May

BEND, ORE.—Bishop Johnson of Colorado will be the preacher at the 27th annual convocation of the missionary district of Eastern Oregon in Trinity Church, Bend, May 2d and 3d. He will also address a mass meeting in the church May 2d. The date of the convocation was changed from April 11th and 12th in order to have Bishop Johnson as preacher.

### CORRESPONDENCE

(Continued from page 482)

of the Church of England nothing passed by the upper house (the bishops) of convocation becomes a synodical act unless and until the lower house (elected representatives of the clergy) gives "concurrence." The resolutions in question have not yet been considered by the lower house and it is by no means certain that concurrence will be given when the matter comes up in the next session. The lower house has the right either to reject the resolutions altogether or to petition the upper house for their amendment. If the latter course is followed nothing must be regarded as settled until the two Houses reach agreement.

(Rev.) E. D. MERRITT,  
London. Proctor in Convocation.

FR. MERRITT refers to inaccurate reports in the secular press. The Rev. W. G. Peck discussed the significance of the debates and resolutions in the Upper House of the Canterbury convocation in an article, *Divorce and Holy Communion*, in THE LIVING CHURCH of February 20th.

—THE EDITOR.

### KALENDAR OF COMING EVENTS

#### APRIL

- 20-22. Forward Movement Commission Meeting.
- 21-22. Convention of Kentucky.
- 27-28. Convention of South Carolina.
- 28. Convocation of Arizona, Convention of Indianapolis.

**CHURCH KALENDAR**

APRIL

- 18. Third Sunday after Easter.
- 25. St. Mark. Fourth Sunday after Easter.
- 30. (Friday.)

MAY

- 1. SS. Philip and James. (Saturday.)
- 2. Fifth (Rogation) Sunday after Easter.
- 3, 4, 5. Rogation Days.
- 6. Ascension Day. (Thursday.)
- 9. Sunday after Ascension.
- 16. Whitsunday. (Pentecost.)
- 17. Whitsun Monday.
- 18. Whitsun Tuesday.
- 19, 21, 22. Ember Days.
- 23. Trinity Sunday.
- 30. First Sunday after Trinity.
- 31. (Monday.)

**AMERICAN CHURCH UNION  
CYCLE OF PRAYER**

APRIL

- 26. St. Clement's, New York City.
- 27. St. Barnabas' Oratory, Wyckoff, N. J.
- 28. St. Mary's-by-the-Sea, Point Pleasant, N. J.
- 29. Community of St. Saviour, San Francisco.
- 30. St. Luke's, Somers, N. Y.

MAY

- 1. St. Mary's, Salamanca, N. Y.

**CLERICAL CHANGES**

**APPOINTMENTS ACCEPTED**

DAVIS, REV. ROBERT Y., of the diocese of Dallas, is in charge of the San Juan Indian Mission and vicar of St. John's Church, Farmington, N. Mex.

GRAY, REV. FRANCIS CAMPBELL, formerly rector of Trinity, Logansport, and in charge of Trinity, Peru, St. Mary's, Delphi, and Christ Church, Huntington, Ind. (N. I.); is curate at Christ Church, 1117 Texas Ave., Houston, Texas.

HARMANN, REV. WILLIAM E., formerly rector of Trinity Church, Litchfield, Minn.; is rector of Trinity Church, Anoka, and in charge of Trinity, Elk River, Trinity, Becker, and Grace Church, Zimmerman, with address at Anoka, Minn.

HUEFNER, REV. GEORGE F., deacon, is canon missionary at the Cathedral of Our Merciful Saviour, Faribault, Minn.

MULLEN, REV. E. G., formerly at Zamboanga, has been appointed as vicar of St. Luke's Church, and chaplain to St. Luke's Hospital, Manila, P. I. He is also Reserve Chaplain, U. S. Army.

ONSTAD, REV. GALEN H., formerly in charge of St. James', Marshall, and of St. Mark's, Tracy, Minn.; to be in charge of St. Mark's, Oakes, St. Mary's, Guelph, and the mission in Ellendale,

N. Dak., effective May 1st. Address, Oakes, N. Dak.

ROLLS, REV. E. LESLIE, formerly missionary in the Roundup mission field in Montana; to be missionary at Trinity Church, Rupert, Idaho, and associate missions. Effective May 1st.

SHERMAN, REV. H. ROGER, JR., formerly in charge of St. Alban's Church, Manistique, Mich., and associated missions; to be rector of St. John's Church, Negaunee, Mich., effective May 1st.

SMITH, REV. FRANKLIN C., formerly rector of the Church of the Epiphany, South Haven, Mich. (W. M.); is rector of St. Paul's Church, Greenville, Mich. (W. M.).

**NEW ADDRESSES**

DUDDLEY, REV. DR. GEORGE F., rector emeritus of St. Stephen and the Incarnation parish, Washington, D. C., is now at 507 Eighth Ave., Asbury Park, N. J.

PARK, REV. RICHARD A., formerly 217 E. Fifth St.; 416 S. Grand Ave., Sedalia, Mo.

RHODES, REV. LLOYD D., formerly 86 Tonfield Rd., Sutton, Surrey, Eng.; 8 Ruislip Court, Ruislip, Middlesex, Eng.

**RESIGNATION**

BROOKS, REV. JOHN R., formerly in charge of the mission of The Redeemer, East St. Louis, Ill.; retired. Address, 180 West 135th St., Box 727, New York City.

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## BOOKS RECEIVED

(All books noted in this column may be obtained from the Morehouse Publishing Co., New York and Milwaukee.)

### THEOLOGY AND RELIGION

*The Cross and the Beatitudes.* By Fulton J. Sheen. J. P. Kenedy, New York. Pp. 112. \$1.00.  
 ¶ A correlation of the Seven Beatitudes and the Seven Last Words, by the author of *Calvary and the Mass*. The meditations comprising this book would make helpful reading during a retreat, at any time of year.

*The Royal Gate.* By Flora Abigail MacLeod. SPCK. Imported by Macmillan, New York. Pp. 155. \$1.50.

¶ A fine book on the art and science of prayer. The author's Lenten course given to church school teachers and others in Shrewsbury Abbey forms the basis of the book.

*The Holy Trinity.* By J. P. Arendzen. Sheed & Ward, New York. Pp. 153. \$1.75.

¶ A theological treatise on the doctrine of the Trinity, written by a Roman Catholic for laymen of today.

*Trends of Christian Thinking.* By Charles S. Macfarland. Fleming Revell, New York. Pp. 207. \$1.50.

¶ A digest of current religious books, by the author of *Contemporary Christian Thought*. All the books analyzed were choices of the Religious Book Club.

*When Half-Gods Go.* By Charles Lemuel Dibble. Morehouse, Milwaukee. Pp. 202. \$1.75.

¶ This book, the second volume of *The Layman's Library*, edited by Bernard Iddings Bell, is an interpretation of the development of religion as an emergence of ideas and practices inspired directly by God. While the thought of the book is profound, the style is clear and simple. The author is a distinguished layman.

### CHRISTIAN ETHICS

*The Divine Imperative.* By Emil Brunner. Translated by Olive Wyon. Macmillan, New York. Pp. 728. \$7.50.

¶ A complete version of Dr. Brunner's *Das Gebot und die Ordnungen: Entwurf einer protestantisch-theologischen Ethik*, published in Germany in 1932. This exhaustive treatise on Christian ethics aroused great interest when it

# CLASSIFIED ADVERTISING

## ANNOUNCEMENTS

### Died

ALDRICH, HARRIETTE HOLLEY (DALL)—widow of the late Spencer Aldrich of New York City, entered into life eternal, April 1, 1937. She was a devoted member of the Church of St. Mary the Virgin, New York City, and for many years an associate member of the Order of the Holy Nativity. Her loyalty to the Church, and zeal in furthering Church unity will long be remembered.

"May light perpetual shine upon her."

DEACONESS MARGARET (MINNIE SORRILLE BLAKEY)—died on April 3, 1937, in the Good Samaritan Hospital, Los Angeles, California. DEACONESS MARGARET was for 17 yrs. the Bishop's deaconess in the diocese of Sacramento. For the last 5 yrs., she has been a member of the Episcopal Deaconess House family in Los Angeles.

"Come weary soul, for Jesus bids you come."

STURGES, THE VEN. CHARLES MILNOR—Retired, sometime Archdeacon of Central Cuba, died at his home, 311 N. Capitol Blvd., Guthrie, Okla., on March 30th of a heart attack following a protracted illness. Funeral services were held in Trinity Church, Guthrie, on March 31st. Interment was in Summit View Cemetery.

WATSON, SUSAN MATILDA HOFFMAN—at her residence in New York City, on March 31st, 1937, widow of the Rev. J. Henry Watson and daughter of the late Very Rev. Eugene A. Hoffman and Mary Crook Elmendorf. Funeral services held at Church of St. Matthew and St. Timothy, New York City, on April 3rd.

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appeared and in the four years since has won such a high place for itself in theological literature that an English translation was demanded.

*The Recovery of Ideals.* By Georgia Harkness. Scribners, New York. Pp. 237. \$2.00.  
 † A discussion of Christian ethics as creative idealism. This book will be of great use to leaders of young people, both clerical and lay.

**APOLOGETICS**

*John Donne and the New Philosophy.* By Charles Monroe Coffin. Columbia University Press, New York. Pp. 311. \$3.50.  
 † A study of the influence of the learning of his age upon the development of the thought and the work of Donne. To Donne's wide and deep knowledge of the scientific concepts of his time Dr. Coffin ascribes the vital significance of Donne's apologetics to the 20th century.

*The Philosophy of Religion.* By Emil Brunner. Translated by A. J. D. Farrer and Bertram Lee Woolf. Scribners, New York. Pp. 194. \$2.25.  
 † A dissertation on the meaning of revelation from the Protestant point of view. This is a volume in *The International Library of Christian Knowledge*, edited by William Adams Brown and Bertram Lee Woolf.

**NEW TESTAMENT**

*The Pauline Epistles and the Epistle to the Hebrews in Their Historical Setting.* By F. J. Babcock. SPCK. Imported by Macmillan, New York. Pp. 246. \$3.00.  
 † A brilliant study of New Testament problems. The book is intended primarily for theological students, but should be read by all students of the New Testament.

**BIOGRAPHY AND AUTOBIOGRAPHY**

*Damien the Leper.* By John Farrow. Frontispiece. Sheed & Ward, New York. Pp. 230. \$2.50.

*Baron Friedrich von Hügel.* By Maurice Nédoncelle. Translated by Marjorie Vernon. Frontispiece. Longmans, Green, New York. Pp. 213. \$3.00.  
 † A masterly study of the great thinker and writer. The original work in French was awarded the Prix Victor Delboz of the Academie des Sciences Morales et Politiques.

*On Journey.* By Vida Dutton Scudder. Frontispiece. Dutton, New York. Pp. 445. \$4.00.  
 † The spiritual autobiography of the distinguished teacher and author.

*Thomas Sherlock: 1678-1761.* By Edward Carpenter. SPCK. Imported by Macmillan, New York. Pp. 335. \$5.50.  
 † A life of the "Court Bishop," who was successively made Bishop of Bangor (1728), of Salisbury (1734), and of London (1748).

*The Woodrow Wilsons.* By Eleanor Wilson McAdoo. Illustrated. Macmillan, New York. Pp. 301. \$3.50.

**OTHER BOOKS**

*A Journey to Jerusalem.* By St. John Ervine. Illustrated. Macmillan, New York. Pp. 366. \$4.00.

*The Small Church.* By F. R. Webber. Illustrated. J. H. Jansen, Cleveland, Ohio. Pp. 299. \$3.50.  
 † This excellent book is one of the best so far published on how to build and to furnish the small church. In addition to treatment of this subject, suggestions are given as to how to improve existing church buildings of various sorts. The author is known for his book, *Church Symbolism*.

*Yoga.* By Kovoort T. Behanan. Macmillan, New York. Pp. 270. \$2.50.

**CHILDREN'S BOOKS**

*Blaze and the Gypsies.* By C. W. Anderson. Illustrated. Macmillan, New York. Pp. 54. \$1.00.

*Desert Neighbors.* By Edith M. Patch and Carroll Lane Fenton. Illustrated. Macmillan, New York. Pp. 169. \$1.75.

*Drusilla.* By Emma Brock. Illustrated. Macmillan, New York. Pp. 120. \$1.50.

*Tales from Dickens.* By Hallie Erminie Rives. Illustrated by Reginald Birch. Macmillan, New York. Pp. 471. \$1.50.  
 † A reissue of an old favorite.

**PAPER-BOUND PUBLICATIONS**

*Applied Spiritual Dynamics.* Prepared by Vesta Howard Riddell. Vol. I, No. 1. American Science Foundation, Denver, Colo. Subscription to 12 numbers, \$3.00.

*Beina a Friendly Advisor.* By Addison W. Baird, M.D. Addison Press, New York. Pp. 12. 10 cts.

*The Church's Work with Students.* By Theodore O. Wedel. National Council, New York. Pp. 29. 10 cts.

*The Collect Speaks.* By Marion Kinback Smith. Samuel French, Boston. Pp. 13. 30 cts.  
 † A play, based on *A Collect for Club Women*, by Mary Stewart.

*The Episcopal Church Among the Negroes of Virginia.* By G. MacLaren Brydon. Virginia Diocesan Library, Richmond, Va. Pp. 26. 25 cts.  
*Le Général Alexandre Kiréeff et L'Ancien-Catholicisme.* By Mme. Novikoff, née Kiréeff. Librairie Staempfli & Cie, Berne. Pp. 355. 5 francs.

*Child Welfare; Girls in Reform Schools; Primer; This Question of Relief; Social Security in America; Spain, Battle-ground of Democracy; Toward a New America; Why Did the Auto Workers Strike? Numbers of Social Action, National Organ of the Council of Social Action, Pilgrim Press, 289 Fourth Avenue, New York City. 10 cts. each, or \$1.00 a year for 20 numbers.*

*What Is Christian Sociology?* By Joseph F. Fletcher. Holy Cross Press, West Park, N. Y. Pp. 32. 10 cts. each, \$1.00 a dozen.

† This is the first of a series to be issued by Holy Cross Press, the name of the series being *Problem Papers*. Each paper seeks to answer the question which its title asks. Other papers announced include: *Why Believe in God?* by Sister Hilary, CSM; *Why the Sacraments?* by Daniel A. McGregor; *Why Suffering?* by Bernard Iddings Bell; *What Is Christian Marriage?* by Alfred Newbery. Fr. Fletcher's paper is a brilliant presentation of the problem of the present social order, with an uncompromising statement of the genuinely Christian solution.

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 7:30 P.M., Organ Recital  
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 Thursdays: 11 A.M., Holy Communion.

**NEW YORK—Continued**

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