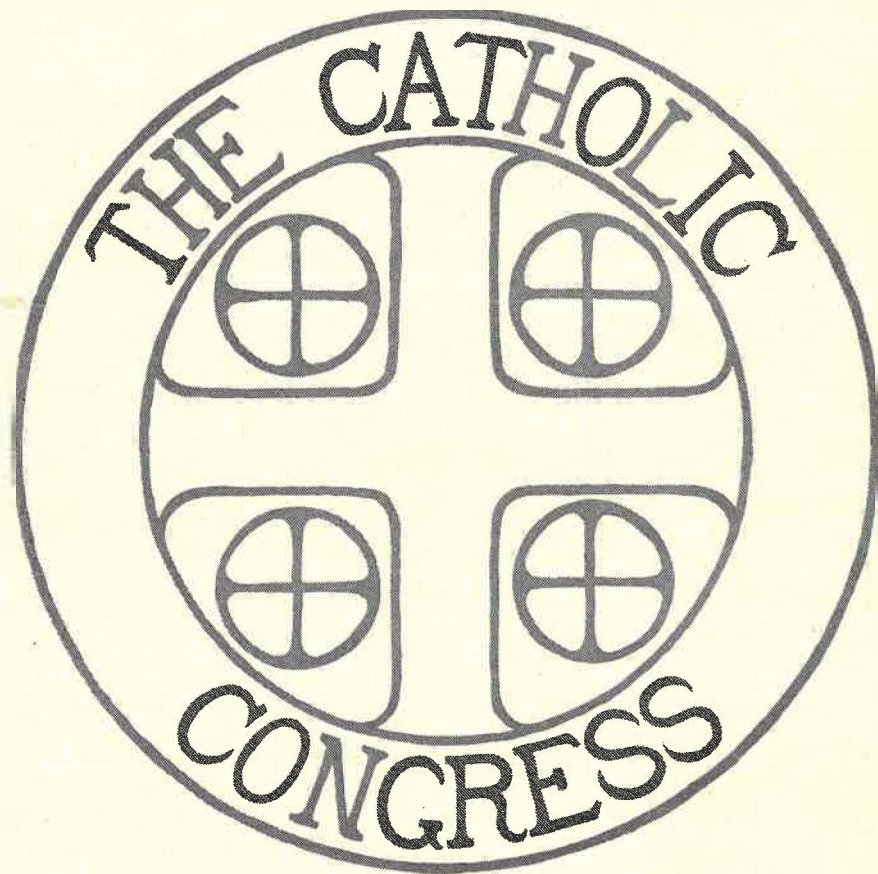


October 12, 1938



The Living Church

Saint Luke's Cathedral
Evanston, Illinois

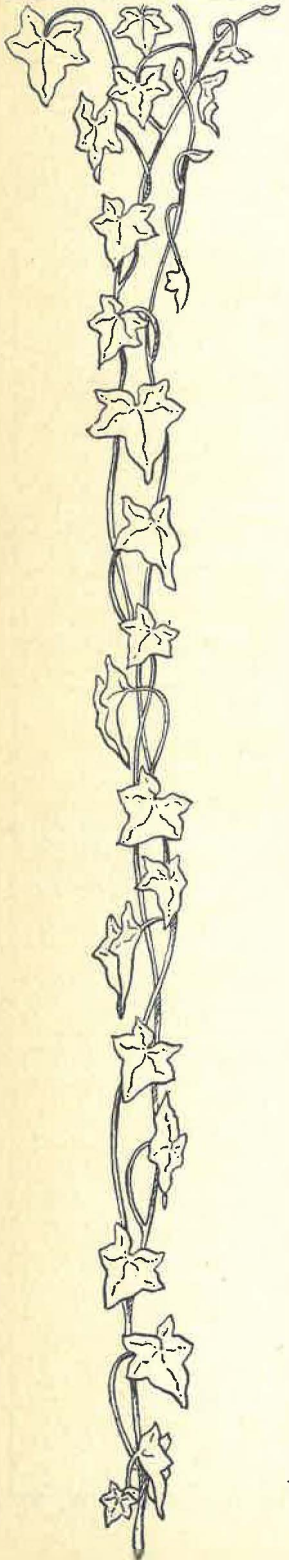


OCTOBER 11-13, 1938

(See pages 342 and 346)

Vol. XCIX, No. 15

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Population and Communicants

TO THE EDITOR: An Associated Press telegram in the September 23d papers read as follows:

"POPULATION UP 941,000

"Washington (AP)—The Census bureau estimates that the population of the continental United States last January 1st was 129,818,000. This is an increase of 941,000 over the January 1, 1937, estimate."

Recently, numerous persons have made the statement that, although the Church was showing a small growth, its growth was not keeping pace with the population. If the statement is a fact, it ought to be admitted. If untrue, it ought not to be denied, as a denial gets nowhere. The facts ought to be presented, and when once ascertained, each person can make a decision.

The 1938 *Living Church Annual*, pages 432 to 435, gives the number of communicants, as of January 1st, for each year from 1849 to 1937.

The number of communicants, in continental North America, increased from 1,279,133 to 1,382,664, between January 1, 1931, and January 1, 1937, which is an increase of 8.09%.

These figures are subject to a slight correction, as included in the domestic communicants table are Canal Zone, Puerto Rico, Alaska, Honolulu, and the Philippines, which aggregate 23,365 communicants (less than 2%).

The census of July 1, 1930, showed a population of 122,775,046 and the estimate of January 1, 1938, means a gain of 7,042,954, which is 5.73%.

As against a population gain of 5.73%, in seven and a half years, the communicants' gain, in a corresponding seven years, is 8.09%. In other words, the Church gain for seven years is 39% greater than the population gain for the corresponding seven and one-half years.

In the light of these ascertained facts, anyone is privileged to state that the Church is not gaining as fast as the population, if he so elects, yet he is either doing violence to the facts, or speaking of matters whereof he knows nothing.

ALEXANDER B. ANDREWS.

Raleigh, N. C.

Church Secondary Schools

TO THE EDITOR: From Bowdoin college in Maine comes the question: "Shall we exercise any guidance as a Church over religious teaching in preparatory schools, nominally Church schools?"

Though General Convention in Denver passed some resolutions recognizing preparatory schools as among the most valuable agencies of the Church, and instructed the National Council to plead for their proper support, the question of Bowdoin college is still unanswered. Something more is needed than the passing of resolutions. We have to confess that the place of Christian education is recognized in theory only. Learning begins at birth and lasts as long as life itself, but without a moral and religious basis for his conduct man cannot fulfil his destiny and may become an enemy to society.

We are commissioned to make disciples of all nations, and to preach and teach the

gospel, but the *Living Church Annual* discloses an actual shrinkage in Sunday school teachers, scholars, and confirmations.

Some years ago Bishop Lawrence, to his great praise, with the authority of General Convention, raised a fund for the pensioning of the aged clergy, which fund has reached the sum of over \$30,000,000. Its permanence is assured by the assessment of 7½% of the salaries of all clergymen in active service, and the Church has loyally accepted it.

Will the pensioning of the aged clergy do more for the extension of the gospel than the Christian education of the children?

Is there any power in heaven or on earth that will induce General Convention to levy an assessment of an equal amount on all our parishes for the promotion of our schools?

(Rev.) C. EDGAR HAUPT.

St. Paul, Minn.

Intercommunion

TO THE EDITOR: In your issue of September 14th, in a letter replying to one of mine, the Rev. Felix L. Ciriot says, among other things:

"It is not possible to be so lenient with the proposition that all baptized persons are members of the one true Church."

In the Book of Common Prayer there is an Office of Instruction which contains the official teaching of this Church. On page 290, bottom of the page, the following words occur:

"Question: What is the Church?"

"Answer: The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members."

If it is not possible for the Rev. Felix L. Ciriot to be lenient with the official teaching of the Church of which he is a priest, why scold me?

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago.

The Living Church

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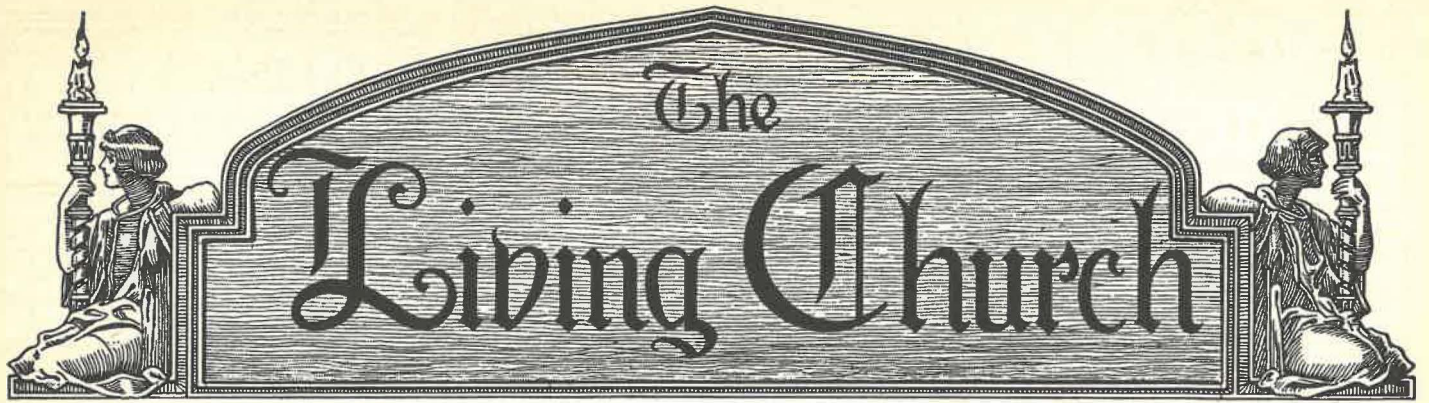
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NEW YORK AND MILWAUKEE, OCTOBER 12, 1938

No. 15

EDITORIALS AND COMMENTS

Jubilate Deo!

O BE JOYFUL in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

The nations of the world have been snatched from the very brink of what threatened to be the most catastrophic war in history. Millions of peoples of every race and nation rejoice that they have been spared the horrors of war.

BE YE SURE that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Historians will variously allocate the credit for preventing war to the dictators and prime ministers who gathered about a table in Munich, to the President of the United States who sent timely messages to the heads of the principal governments involved, and to other forces and individuals. Most of them will overlook the fact that the very throne of heaven was besieged by the prayers of millions of Christians throughout the world, and the Holy Sacrifice was offered up from a host of altars with a fervent prayer for peace.

O GO your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

God has answered the prayers of His people and has spared us the curse of war. Surely it is meet and right that we should be as ardent in expressing our thanks to Him as we were in beseeching His help. Surely too we ought to show our thanksgiving by doing everything in our power to eliminate the conditions that still threaten war and to build a truly Christian civilization in which there can be no place for war.

FOR the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

May the truth of the Lord triumph over the errors and sinfulness of man.

GLORY be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Church and the Community

IN AN EARLIER AGE there was no question of the relationship of the Church to the community. The parish church was the very center and heart of the community in which it stood. The parish register was the civic record. The church building, or the cathedral if it were a large community, was the civic center. The rector of the parish was "the person"—hence our word "parson." The entire community was his parish and everyone in it was under his care.

It was in the Church that every activity that we now group under the name of "social work" had its beginning. Schools, hospitals, homes for the aged, underprivileged, and insane, all had their origin in the Church and began their growth under its fostering care.

It was no mere chance that the Church mothered these social activities. The compelling urge that led to them is inherent in the Christian religion. For with Christianity something new came into the world—something that had been only dimly foreshadowed in the ancient world and that has not yet fully come to fruition. That something new was nothing less than the knowledge of God as a loving Father, with its corollary that men are not only brothers but children of God.

With the revelation of this truly revolutionary doctrine, humanity began to undergo a tremendous change. Christianity brought to the world a new concept of the dignity of man and the possibility of changing human nature. The individual became not simply a creature to be exploited by his fellow-man—the slave by the free, the poor by the rich, the worker by the employer, the weak by the strong—but a free man whose destiny it is in coöperation with God and with his fellow-man to establish the kingdom of God on earth.

The history of Christianity is the history of the struggle of this new concept of man with the older concept of strife and exploitation that had held the world in its grip from the earliest days of history. The struggle is still going on, and the Christian concept has by no means triumphed as yet. It has won some notable battles but it has also lost not a few, and the issue hangs in the balance in our own day.

IN MODERN times the increasing complexity of life has largely separated the Church from the social work to which it gave birth. One great factor in this separation is the disunity of Christendom. This is particularly apparent in the schools, which have been taken over by the State and in which, because of the inability of Christians to agree among one another, the teaching of religion has been completely barred. A century ago it was commonly believed that education in itself would prove the salvation of humanity. In our own day this belief is waning and men are increasingly realizing that mere education does not guarantee an integrated personality or a better society.

So in the case of hospitals. The increasing technicality of medicine has led to increasing specialization. In some instances the Church has kept her supervision over hospitals, notably in the mission field. But for the most part hospitals today are secular institutions. The Church has, moreover, largely lost her own gift of healing, yielding it up to medicine on the one hand and to the faith-healing sects on the other. Between the two the Church seems to have forgotten that a part of our Lord's divine commission entrusted to her was the injunction to heal the sick.

Worst of all, the Church has largely lost its grip on that

basic element of society, the family. A generation ago one might speak with some confidence of the Christian home; today the home that may be called truly Christian seems to be a diminishing phenomenon. Children do not see their parents at prayer nor do they have an opportunity to join with them in family worship. Religious education is almost lacking in most homes even of Churchpeople. The pressure of modern life and the conflicting claims of school, business, social activities, athletics, and the thousand and one activities that claim the attention of men, women, and children today, have broken up the family into a group of individuals with different interests who seldom come together for anything like family life.

All of these things have tended to make us forget the social character of Christianity. Our Lord came to establish a divine society, to build the kingdom of God out of the kingdoms of this world. Christianity is not simply an "other-worldly" religion. It is of its very essence that society shall be so organized that no child of God shall be a helpless victim of circumstances over which he has no control.

Yet increasingly this is the situation today. We remember how helpless all of us felt during the crisis last month that led us to the very brink of war. But if all of us felt helpless against the threat of war, many of us have a continuing feeling of helplessness in the face of personal insecurity, unemployment, poverty, or other social handicaps.

It is the business of the Christian Church to build a Christian society, as we tried to point out in our leading editorial last week. But while that better society is being worked out, the Church also has a duty toward the victims of our present society. In this she follows the example of our Lord, whose ministry also had this twofold aspect of building the kingdom and meeting the problems of contemporary life.

For this reason the Church needs social work. Modern social service is a profession requiring a high measure of training and experience. The day of the "handout" is past. Modern charity—to use a noble word that has had its true meaning sucked out of it by abuse and sentimentality—requires the same scientific approach that characterizes modern medicine and other professions. Accordingly the modern social agency has been developed and is to be found to a greater or less degree in almost every American community.

THERE ARE many ways in which the parish and the clergy and Churchpeople can coöperate with the social agencies to their mutual benefit and the good of the community. Here are a few of them:

(1) The priest and his parish secretary and other workers ought certainly to know what agencies there are in the community and how to use them. He ought to know the difference between the family agency, the children's agency, and the health agencies. He ought to have some knowledge of the kind of work that these various groups do and the way in which he can use their facilities to help him in his own parochial and pastoral problems.

(2) The parish should clear with the central bureau when giving any relief of any kind. This will largely prevent the victimizing of the priest or the parish by unscrupulous individuals or groups. For example, in a certain large city investigation revealed a family with several children, all of whom had been baptized from six to ten times in different parishes as a means of arousing the sympathy of the various clergymen

so that the family could obtain material help from them. So well did this method of approach work that the shiftless father and the untidy mother were able to live fairly well according to their own low standards on the handouts that they received from unsuspecting Churchpeople.

(3) Churchpeople should know the condition of their community institutions. Are their standards adequate? Are they administered fairly, without graft or exploitation? If Churchpeople will take an interest in these things they can be a powerful factor in focusing public opinion upon any sore spot in the public institutions so that unhealthy conditions are remedied and a higher standard is set.

(4) Churchpeople can set their own house in order by seeing to it that Church institutions are up to the proper standards. Our national Department of Christian Social Service has done much to see that our Church institutions are at least equal to similar secular ones. Many of them were found to be disgracefully below standard and some of them unfortunately still continue in this sub-standard condition. The national department has no means of compelling such institutions to bring their work up to par, but the Churchpeople who are responsible for the support of the institutions could do so in short order if they would interest themselves in the matter. One way of assuring high standards in an institution is to see that it meets the requirements of the national social organization which sets standards for institutions of that kind—for example, the American Hospital association in the case of hospitals and convalescent homes, the Child Welfare League of America for institutions of child care, and the National Federation of Settlements for Church settlements. In the listing in the *Living Church Annual* membership in these organizations is indicated. It does not of course follow that Church institutions not affiliated with these national federations are sub-standard, for many of them have far higher standards than the secular organizations. Nevertheless, it does show that the institutions so affiliated have committed themselves to certain standards that are recognized as adequate for the kind of social work in which they are engaged.

(5) The parish and its leaders should be aware of the needs of the community which may not be met by any existing agency. Can the Church supply these needs or cooperate with others in doing so? Particularly in the smaller urban communities, the parish that seriously asks itself these questions will probably find a greatly needed piece of social work that it can undertake to advantage.

BUT if the Church needs social work it is also true that social workers need the Church. Miss Rosemary Reynolds, field secretary of the Family Welfare Association of America, touched upon this need in her address at the Episcopal Social Work Conference in Seattle last spring [L. C., July 13, 1938]. But the subject deserves further consideration and might well be made a subject of study by social workers themselves. Here are some ways in which the worker needs the Church, both for his or her own strengthening and for the better approach to the practical problems of case work.

(1) Social workers need the power of sacramental strength in their own lives. If they are accustomed to drawing upon the Source of all power through regular habits of worship and the frequent reception of the Blessed Sacrament they will find their own skill in dealing with human problems reinforced by a strength that can be obtained in no other way.

(2) Social workers need a practical working knowledge of the value of prayer. The secret of the pastoral ability of every worthwhile parish priest is his habit of taking the

problems of his people to the throne of God through the powerful medium of intercessory prayer. There is no reason why the social worker should not do the same and every reason why it should be done.

(3) Social workers should have a clear understanding of the religious background and influences of those they try to help. Without such understanding they will often miss the key to a problem that baffles them.

(4) Social workers should have a clear understanding of the Christian view of the family and the indissolubility of Christian marriage.

(5) Social workers should have an understanding of the nature, use, and value of sacramental confession.

In short, social workers should themselves be practising Christians. They cannot expect the clergy to call upon them for help if their advice is actually going to be based on sub-Christian or non-Christian standards. The priest cannot call upon the family agency to help him in a knotty problem of family adjustment if he has the feeling that the agency will try to solve the question by disregard of the fundamental basis of the Christian family. But where there is a proper understanding between the Church and the agency, or between the priest and the social worker, great good can be accomplished by mutual cooperation.

One further suggestion that seems obvious but that is frequently neglected by social workers is that if the client has any religious affiliation the worker should consult with the priest or minister in regard to that case. It is quite as important for the social worker to clear with the parish priest as it is for the priest to clear with the central bureau in cases that overlap. Moreover, if there is no religious affiliation the wise social worker will often suggest consultation with a priest or minister in cases where such consultation might prove helpful.

The soul and body are inseparable in life. Our Lord ministered to both. He fed the hungry and he healed the sick. In the parable of the Good Samaritan He gave a specific example of good case work, which is the basis of all modern social work. Why did our Lord tell this parable? He told it in answer to the inquiry of a lawyer: "Who is my neighbor?"

Spiritual pride is the deadliest of all sins. A beautiful parish church, a fine choir, and a multitude of parish organizations may be powerful factors in the building of the kingdom of God or they may be subtle and destructive agencies of spiritual pride. If the parish is devoted solely to the spiritual comfort of its own members it is emphatically not advancing the kingdom of God.

Just how is the influence of your parish felt in its community? Is the community actually a better place for its existence? Is it doing its share of the missionary work of the Church? Those are the questions that the members of every parish should ask themselves from time to time, for they are the crucial test of whether or not the parish is a vital part of the Church which is the Body of Christ, and whether in our parochial life we are living up to the teachings and example of our blessed Lord.

"Christendom"

IT IS good news that the quarterly periodical, *Christendom*, edited since its inception three years ago by Dr. Charles Clayton Morrison and published by Willett Clark & Co. in Chicago, has been given to the American Joint Committee of the Oxford and Edinburgh Conferences as a cooperative journal for the ecumenical movement. The publication has been accepted by the committee and Dr. H. Paul Douglass

HITLER SPEAKS

ONCE, long ago, I knelt at Mass,
 My head bowed to the bell's soft tone.
 Now heavy-footed legions pass
 Before my Fascist throne.

I am the master. I can fire
 A million hearts, and sway their fate.
 Let Him—the gentle Jew—retire
 Before fanatic hate.

Man of the hour, with steel and flame
 I build my earthly city.
 My pagan gods laugh at the Name
 Washed with a Woman's pity.

With screaming words I threaten war.
 The swastika shall triumph. Yet
 Once—long ago—I knelt before
 Another cross . . . I would forget.

L. B. G.

has been appointed as its new editor, to begin his work with the winter number of *Christendom*.

One of the great needs of the ecumenical movement has been a scholarly journal of this kind. *Christendom* has never made an appeal to the masses of Churchpeople nor is it intended to do so. It has been and will under its new management continue to be a forum for the scholarly discussion of problems connected with the unity of the Christian Church. It also provides a valuable medium for the publication of important documents, reports of Christian unity conferences, and the like. There is a great need for such a periodical and we rejoice that the generosity of the retiring editor and publishers of *Christendom* have made it possible.

We wish *Christendom* a long and useful life in the cause of Christian unity, to which THE LIVING CHURCH is also devoted.

The Catholic Congress

THE Catholic Congress being held this week in Evanston, Ill., has a splendid program and we hope it will draw a large attendance. It has been some years since one of these congresses has been held and the time is ripe for just such a congress as this.

The central event, as in previous congresses, will be the Solemn High Mass to be held in St. Luke's pro-cathedral with the Rev. Granville M. Williams, SSJE, as preacher. An innovation will be a children's Mass to be held at the Church of the Atonement with instructions by the Rev. Frank Leeming, who has had wide experience in this method of teaching children to worship.

Other features of the program, which is published elsewhere in this issue, include papers on the Intellectual Approach to the Catholic Religion, Psychology and Religion, the Catholic Religion and the Totalitarian State, the Catholic Family, and similar topics of contemporary importance.

Whatever may have been the case in the past, the Catholic Congress this year will not be primarily devoted to elaborate ritual or controversy on ecclesiastical subjects. The services will, of course, be as dignified and beautiful as the splendid facilities of the cooperating parishes make possible. The addresses and discussions will be of interest and importance not

only to those who are avowed Anglo-Catholics but to all thinking people in the Church and in other Christian communions as well. We hope that all of our readers who are close enough to attend a part or all of the Congress sessions will not only do so but will bring with them friends both of our own and of other communions. The American Church Union is performing a splendid service to the whole Church in presenting this worthwhile program and we hope therefore that it will be accepted by the whole Church in the spirit in which it is given. It is not an occasion for controversy but an opportunity for a great advance in the Forward Movement of the whole Church.

Cowley in Japan

A MILESTONE in Japanese Church history was passed last month, when the first Japanese layman to enter an Anglican religious order took his annual vows in the Society of St. John the Evangelist before Fr. Spence Burton, superior of the American branch. Three Japanese priests of the order were professed at the monastery at Cambridge, Mass., some years ago; Brother Mark Masashi Nuki, however, is the first man to take his vows in Japan, as well as the first layman.

The Christian Church in his native land is very small. Roman Catholics, Anglicans, Orthodox, and Protestants together make up an infinitesimal fraction of the population—smaller than the annual peacetime increase of the total population. The building up of the Church in Japan is a delicate and laborious task, threatened always by the danger of offending a government which rules by a semi-religious claim. It is indeed heartening to be able to chronicle this significant step toward the Christianization of Japan.

The religious orders, based upon a courageous and literal following out of the injunctions of the gospel, are virtually the spearhead of the Church's attack upon the world, the flesh, and the devil. The sole light of the dark ages, the missionaries of a large proportion of Europe, the monks have been the strongest bulwark of Christianity in its hours of severest crisis. We are sure that, growing from these small beginnings, the Society of St. John the Evangelist will play an increasingly noteworthy part in the winning of Japan for Christ.

Maryland Marriages

FROM TIME TO TIME in the papers in the Eastern States, one sees an inquiry as to the state or states where a man and a woman can be married without delay. The answer is invariably Maryland. Maryland permits non-residents to obtain a license and be married the same day. No medical examination is required. In 1937 the Maryland legislature passed a law requiring a delay of two days to elapse between the application for the license and the marriage. This legislation was promoted by the Episcopal and other Churches and reflected the attitude of the religious people of the state, but not of the taxicab interests who secured signatures to the number of 20,000 and more to a petition asking that the law be submitted to the voters of the state at the election this year.

So the forces that were responsible for the law are now faced with the task of arousing the voters to their duty to the present and future generations and to put Maryland in line with her neighbors who make hasty or "gin" marriages as they are popularly called, difficult if not impossible. It is a satisfaction to be able to note that the social service forces of our Church are alive to their duty and responsibility.

Reunion Restated

By the Rev. Bernard Iddings Bell, D.D., S.T.D.

WE HAVE HEARD so much of late about the reunion of the Christian Church and of ways proposed thereunto, that it is to be feared that these two new books* will not receive the attention they deserve. Too many of us, alas, are tired of the subject or, if not that, think they know all about it. If they be Anglicans, they may even have acquired a "fixation" about it; either that reunion can be brought about by simple acts of friendliness, coöperation in good (though not necessarily religious) works, intercommunion, and exchange of pulpits; or else that "submission to Rome" is sure to be the eventual way out; or maybe, and this perhaps more often, that the whole thing is a nuisance to contemplate and fraught with disruptive danger to even the brotherhood and efficiency that remains in our communion, and therefore had best be talked about as little as may be.

Those who are wearied by discussion of reunion are both blind to our Lord's wishes in the matter (which is a serious sin) and oblivious of the actual problem today facing the Church, the problem of a Christianity on the defensive before the onslaughts of a pagan secularism—and that in every country, not least in our own. There is, indeed, danger in all reunion projects, danger to the continued unity of our communion; but that danger, whether by way of intercommunion projects with Protestants (which seem to many among us to involve a repudiation of the Biblical and Catholic doctrine about the Church), or by way of pro-Papalist talk and action (which seems foolishly to deny the entirely serious grounds of difference between Rome and Canterbury), originates in a lack of understanding among us as to what it is that actually divides Christians and divides ourselves—a lack of clear thinking, and a consequent unwillingness to remove the differences which do exist between the Churches in the only way they ever can be removed, namely by honest and patient discussion. The danger, the only real danger, is that the official leaders of Anglicanism—in the Convocations of Canterbury and York, in our own General Convention, above all in the Lambeth Conference of Bishops—shall become impatient, substitute sentiment for thinking, and rush us into a relationship with this or that group outside our present fellowship such as can be had only at the price of schism within our own ranks. As Dr. Goudge says, "There is little prospect of the break-up of the Anglican communion unless 'authority' so acts as to commit it either to principles which a large number of its members cannot accept, or to the repudiation of principles which a large number of its members hold to be essential. . . . It is only action which commits the Church as a whole that is dangerous; and if 'those reputed to be pillars' seem inclined to take such action, we should make the situation plain to them. To do this is not to 'threaten,' but to supply necessary information."

But if we are to prevent any such disastrous and premature "going off the rails," either Romeward or the other way, and the creation thereby of another schism as the only product of a seeking to cure schism, there must be many more among us, clerical and lay, who: (a) know what their own Church believes, and why, and what the differing Churches believe, and why; and (b) are prepared to argue out important differ-

ences both charitably and with knowledge of what all sides respectively regard as the truth. Nor is it enough, Dr. Goudge declares, "to understand where we differ; on the things that matter we must cease to differ. . . . This is where controversy, and rigorous controversy, rightly enters in. . . . Controversy has a bad name; but controversy is not in the least inconsistent with love. Much of our Lord's teaching was extremely controversial, and so was much of the teaching of St. Paul. If its object is to get rid of error and reunite the Church, love itself demands it. What we must banish is not controversy [within the Anglican communion or in our relationship with other bodies], but bitterness and party-spirit." One must, to subserve reunion, maintain the convictions that are one's heritage, perhaps correcting them by comparison with other people's honest convictions, perhaps contributing to the correction of those other people's convictions too; and seek as court of appeal, when honest convictions seem irreconcilable, some authority greater than any single group's convictions.† Nothing less than that sort of approach toward reunion will do any good. To talk and act as though there were no convictions on any side worthy of a mutual respect and demanding thoughtful resolution, is not to reunite the Church but only to plunge the Churches into a meaningless activism such as will be treated by the world at large with derision.

IT IS for those who see things in such a fashion that these two books were written. Both manifest the highest charity, though both are prepared by those who themselves hold to one point of view, the Liberal Catholic one. Both recognize that the Anglican communion is a bigger thing than any party or school of thought within that communion. Both acknowledge that the Anglican mind has serious blind spots. Yet both are aware that Anglicanism has a certain witness to bear to what it is convinced is the nature of the Church itself. (It is around the doctrine of the Church, what it is and why, that the difficulty centers in all reunion discussions.) Both books examine, with knowledge, charity, and respect, the variant convictions of Rome and Protestantism. Both serve to clarify issues. Neither is biased or partisan; but neither thinks that the way to agreement is to pretend to agree when there is no agreement. Both are sure that if the Christian army has only comradely good will to depend upon, without an ideology, it cannot contend successfully with the secularist movements which threaten it always, not least today. An agreed-upon ideology is, they are sure, a prerequisite not only for the Church's renewed effectiveness but even for her continued existence.

Books which take that point of view as competently as do these two volumes, simply must not go unread. They are not being neglected in England. *Union of Christendom* has already been the choice of the English Religious Book club, with its 10,000 readers. Nonconformists have read it, in large numbers and with avowed appreciation; and I was credibly informed in Rome this summer that it has been personally and carefully examined by the Pope. Dr. Goudge's name and post—he is Regius professor of divinity at Oxford and canon of Christ church—should insure an equal perusal of his, the

**Union of Christendom*, edited by Kenneth Mackenzie, Bishop of Brechin. Macmillan, 1938. Pp. 702. \$3.00.

The Church of England and Reunion, by H. L. Goudge, professor in Oxford University. Macmillan, 1938. Pp. 330. \$4.00.

† The final appeal, of course, must be to Holy Scripture; but as to how to interpret Scripture there must first be clear agreement; and even that is hard to come at.

newer of the two volumes. Americans—Anglican, Roman, or Protestant—cannot afford to miss all this thoughtful and informative genuineness; and its perusal by those in this country who would rush us toward premature commitments, seems especially desirable and surely not too much to ask.

II.

UNION OF CHRISTENDOM was prepared by a special commission of the (English) Church Union, under the presidency of the Bishop of Brechin (in Scotland), and is encyclopedic in scope. After three preliminary papers (by the Bishop of New York, the Rev. V. A. Demant, and Dr. G. D. Rosenthal) on the pressing demand for reunion, we get at once to the factual meat.

First, how did Christianity get into its present confused and schismatic state? A. W. James contributes a dispassionate paper on the growth of the papacy. Professor Hamilton of Leeds follows with a discussion of the East-West schism. The Roots of the 16th Century Reformation is treated by Miss B. H. Thompson from the ecclesiastical and doctrinal angle, and by Brother Every of the Society of Sacred Mission from the sociological and political angle. T. M. Parker of Pusey house goes on with Post-Reformation Developments, an able examination of the dissidence of dissent, and sympathetic withal. So much for the past.

Second, what are the present groupings of Christendom? Where may we find brief and accurate description of the organization and avowed principles of the various segments thereof? Very competently, for Part III such information has been gathered. Frank de Yonge writes of Latin Roman Catholics and Sir Stephen Gaselee, KCMG, of Uniat Roman Catholics. D. J. Chitty does a paper on The Eastern Orthodox Church and Dr. Wigram one on the less known but important Separated Eastern Communions (the Nestorians and the Monophysite Churches of Syria, Egypt, and Armenia), The dean of Exeter, Dr. Carpenter, follows, to tell of The Anglican Communion, but unfortunately not in his best manner. Fr. Hebert treats of The Scandinavian Communions, of which no man knows more; and the Bishop of Brechin concludes with an essay—too sketchy, but he was limited to 20 pages—on The Non-Episcopal Communions. As one reads this whole section, one is filled with admiration. What a job of condensation, and yet how fairly handled!

Third, what is to be done? Here the Church Union's committee had an inspired idea: to let each segment speak for itself, through an outstanding scholar of its own, telling how it looks on The Possibility of a United Christendom. We can see reunion from our own Anglican viewpoint. How does reunion look to our brethren who are *not* Anglicans? This is the best section. One learns what are the convictions (not merely the prejudices) which seem indispensable to those in the various groupings. In these papers appear at once the difficulty of reunion and the points that must be cleared up. Arseniev's presentation of the Orthodox view of the eternal and visible Church stands contrasted with that of Drs. Knubel and Jacobs, the American Lutheran view of an invisible *ecclesia*; and with the view of the Congregationalists, which makes a Church merely a voluntary association of believers (believers in what? One cannot be sure), described by Dr. C. J. Cadoux, and the similar Baptist attitude as expressed by that eminent American, Dr. Ashworth. Here is presented the Scandinavian compromise between Luther and the Catholic religion (tied up with a State establishment), Catholic in sacraments but individualistic in soteriology, all treated by Einar Molland. Dr. J. Wilson Baird deals with the Presbyterian attitude (one

perceives that Scottish Presbyterians and American ones are far from the same); Dr. Lofthouse, the Englishman, treats of Methodism; and the Archbishop of Brisbane (Dr. Wand, late of Oxford) gives a conservative and "official" treatment of the Anglican position as defined by Lambeth Conferences.

To secure an adequate and sympathetic presentation of the Roman Catholic demands stumped the editing committee for a while, for not one Roman Catholic, clerical or lay, could be induced to write for the symposium. The task was deputed, finally, to Humphrey Beevor of Pusey house, who did it from Roman sources (even the Biblical quotations are from the Douai version), brilliantly explaining what the position of Roman Catholics toward reunion is, and what are their arguments to justify it. As a *tour de force*, it is magnificent. Enrico Pierce, the authority on Anglicanism in Rome, told me last May that the papal circles regarded Beevor's paper as entirely accurate "but stated less charitably than we quite like." This latter may have been due to the fact that Fr. Beevor is more used to hearing Roman Catholics as they speak in England than as they speak in the Vatican.

The book closes with an attempt to present what Anglo-Catholics deem the necessary characteristics of a reunited Church: not the Lambeth Quadrilateral, but "The Appeal to Scripture and Tradition," "Apostolicity," "Grace and the Sacraments," "Authority and Freedom," "Holy Living and Holy Dying," and "A Christian Social Order." Of the last papers, one or two are illuminating, but some are ineptly stated; Dr. Sparrow Simpson's treatment of Apostolicity, in particular, puts the demand for apostolic succession on grounds long since abandoned by most Anglo-Catholic scholars. On the whole, the book seems more fair to every other position than to our own—which is admirable, perhaps, but not altogether enlightening to others than ourselves.

III.

FOR A STATEMENT of our own position—scholarly, logical, shrewdly understanding—one had better go to Dr. Goudge. *The Church of England and Reunion* is remarkable in a number of ways.

It begins with a discussion of the English mind as a hindrance to reunion. The Englishman's outlook on religion, the author points out, is violently colored by certain historical accidents. England, for instance, never was politically a part of the continental Holy Roman empire, and so stood for long, in the late middle ages, a disgusted and perhaps too "superior" observer of papal-imperial quarrels. Moreover, England later suffered from, and rejected, Continental Protestantism. The Puritans became a national nuisance whose theological squabbles discredited in England all theology. Thus the English came to go their own way in respect to religion; and mostly go their own way still. They are insular, indifferent to the Christianity of elsewhere. Again, to most Englishmen the nation has come to mean much more than the Church. Also the Englishman is "practical," which means that he is intellectually lazy (though not so much so, Dr. Goudge seems to think, as his hybrid cousin the American). He is by nature impatient of theology (along with reasoned thinking on politics, esthetics, and everything else). Finally, he loves freedom, "freedom of thought and speech more than freedom of action." "He may live under a tyranny of rule and habit that a Russian [or an Italian] would not bear for a week"; but if he may say anything he wishes, he endures his various actual enslavements patiently. "He feels little responsibility for thought and speech, hardly recognizing that speech is a form of action. He pays little attention to what other people say." He "dislikes not only

authority in matters of religion but expert knowledge of every kind." Consequently, the English find it hard in any field of thought to arrive at a common mind; and their Church, in particular, is full of eccentrics (in the literal sense). "It is for grammar to teach us to express ourselves correctly and to say what we mean. It is for logic to teach us to reason correctly, and to avoid fallacies. It is for rhetoric to teach us to put our case in the best possible way. How helpful in the path of reunion these would be!" But the Englishman will have none of them! (And neither, as Dr. Goudge thinks, after reading us and listening to us at Faith and Order conferences, will American Christians.) Englishmen cannot easily agree one with another, or with understanding disagree one with another.

THE ABOVE are all national defects and hindrances to God in bringing about reunion—to be allowed for but striven against. The Roman Catholics, the Orthodox, and the Continental Protestants alike find it hard to understand what Anglicans are driving at. This is especially unfortunate, Dr. Goudge thinks, in "ecumenical" gatherings such as the one at Edinburgh (he never once mentions "Life and Work" at Oxford, which is significant), where the Catholic point of view, thanks to Roman non-participation and Orthodox peculiarities of thought-process, is presented almost solely by the Anglican representations. A reunion which would ignore Catholics and Catholic concepts would be no reunion worth mentioning; and yet the ineptness of the English mind prevented these from being duly considered either at Lausanne or at Edinburgh. This whole first section of Dr. Goudge's book is important, bearing as it does on psychological weaknesses in us Anglicans which are apparent enough to other people but frequently unsuspected by ourselves.

The main argument, which begins now, is an appeal to Scripture, interpreted modernly and as one whole, for evidence as to which doctrine of the Church, the Catholic or the Protestant, is the one in the mind of Christ.

It is the difference on this point that *most* divides the rent Church of the Living God. There is no blinking this, Dr. Goudge insists, not if we are to be honest. Protestantism supposes that the individual's religion comes first and that corporate religion grows out of it. The Protestant cries, "O pray for the peace of the individual: Jerusalem will prosper if it loves him." Catholicism insists that it is the Church which comes first; that it is the Church which is the normal channel of God's grace; that the Church is Christ's Body and that the individual Christian has salvation, meaning, life, only in and through that redeemed *corpus*. Obviously, both of these concepts cannot be held at the same time by a clear-thinking man or by a clear-thinking Christendom. The difference must be resolved one way or the other, or reunion is a will-o-the-wisp. "What we desire is reunion," says Dr. Goudge, "and acceptance of the Catholic view would greatly forward it. But complete refutation of the Catholic view might forward it equally well." The point is that no Church can hold *both* theories of the Church at one and the same time. Therefore to the Bible we must go, to see what in this matter is the divine intention.

Dr. Goudge does the job most thoroughly, with the wealth of a thoroughly modern Biblical scholarship behind him. In certain minute particulars he is not invariably convincing; but the evidence which he educes is persuasively and overwhelmingly for the Catholic concept. Catholics (whether of Rome, of the Anglican Church, or in the so-called "nonconformist" bodies, and there are a good many in the last-named

folds**) will find his Biblical argument overwhelming; and Protestants will find it extremely hard to controvert. At any rate, says he, let us get this fundamental question cleared up first. The other points that divide the Churches are *relatively* insignificant. Here, then, Biblically justified, is the "Anglican position about the Church." Take it or leave it, *stet*. "Now let us argue about it," he asks.

This article is of necessity too short for me to deal with many other facets of this extraordinary and scholarly book. Suffice it to note one other thing.

Dr. Goudge insists that the place for us Anglicans *first* to argue out, in charity but honesty, this question of "Catholic or Protestant," is within our own fellowship. "*It is more important for the Church of England to increase and maintain its own unity than to hasten its reunion with any other body. It is more important even for the larger reunion itself.*" "Often Protestants in the Church of England wish to unite only with other Protestants, and Catholics in the Church of England only with other Catholics; and, since the well-intentioned efforts of each section seem likely to impede the well-intentioned efforts of the other, a new source of contention arises and the bridge [Church] becomes so unsafe that it should be closed to heavy traffic." "Our bishops said (in the 1920 Lambeth Appeal), and offered to do, all that was possible [to reunite with Nonconformists] without splitting the Anglican communion"; but that appeal presupposed a Catholic doctrine of the Church, and so the "other Protestant Churches" refused it, curtly. "It is only natural that the Evangelicals and their allies [in the Anglican communion] should now wish to make another offer more acceptable; but, if they do, *they will not carry the Anglican communion with them.*" We are being asked to ignore the fundamental question at issue and, in the "South India Scheme" and similar adventures, go at reunion "regardless"; but, says Dr. Goudge, "Full-steam-ahead in a thick fog and over an uncharted sea is hardly a policy for the responsible sea captain. Impatience in a part of the crew is not sufficient to recommend it."

REUNION among ourselves! Without it, we are not leaders toward a reunited Church, nor even coöperators. We are only a nuisance, and a laughingstock to Papacy and Protestantism alike. Why is there no real attempt to get thoughtful Anglo-Catholics, Evangelicals, and Modernists together (not to speak of England), here in America, for fundamental theological discussion? Such discussion would result either in our coming to some real agreement, or else in our agreeing to go with mutual respect two several ways. Either would be more respectable than our present state of recrimination and mutual discrediting, our political jockeying for place. But no, our leaders actually prefer that we Episcopalians shall be, not at all in the Pauline sense, all things to all men. The result is that we seem in a fair way to become nothing to anybody.

**As, for example, Dr. Samuel McC. Cavert in an article in a recent issue of *Religion in Life*. Dr. Cavert is a Presbyterian and secretary of the Federal Council of Churches.

Church Membership

IT IS of vital importance that every communicant of the Church should realize his membership is in a parish only incidentally; membership is essentially in the whole Body of Christ. Of necessity it is expressed first of all through a parish or mission, but immediately it expresses itself in the work of the Church in the diocese and of course throughout the nation and unto the uttermost parts of the earth. —Bishop Clingman.



Music in Worship

ONE OF the axioms of present leaders in Church music has become "no music for its entertainment value." Music is to be solely the handmaid of religion and not to have place in a Church service for its intrinsic worth. It is probably one of the most difficult points about which we must convince both the clergy and the laity. For, over a period of years, music has been considered an attraction to draw people into a Church service. Those parishes which could afford to do so spent large sums of money on their choirs. Important and prominent singers, opera stars, and the like were imported to add their drawing power, and efforts were made to furnish elaborate musical programs each Sunday afternoon or evening. The service was shortened to provide for more music, and the sermon was cut to a brief period so that the service would not be protracted.

All of which we have been guilty of helping to perpetrate before our own conversion to what Church music should really be and accomplish. The result was a musical concert, planned for the entertainment of those who love music, with a short address and a few prayers added so that the people would know they had been in church. The idea and ideal of worship was lost sight of in the effort to gather together numbers.

The ideal of worship is to give praise and adoration to God. The direction of true worship is God-ward and not man-ward. When we put anything before man which has the tendency to turn his attention upon himself, rather than upon God, the whole scheme of worship is destroyed.

Music, therefore, which is planned to please all the people is not good Church music. Music which is employed to stimulate the hearts and minds of people so that their sense of worship is deepened, has true value. When, however, we use it as an attraction or to entertain, it has lost its place and should be rooted out.

We are a dignified Church. We conduct our services with care and decorum. Consequently we have avoided many of the attraction pitfalls into which other groups have, from time to time, fallen. For example, we are inclined to scorn the type of service which advertises the preacher in the following manner:

"Hear him preach! Hear him sing! Hear him whistle!"

We are also inclined to scorn the religious vaudeville show type of service which advertises:

"The Singing Ushers; Little Rose Mary; Baby Frank;
Prof. Jones Smythe at the Great Organ
The Wildwood Trumpeters Solo Quartet."

Our efforts have been on the dignified side, but have we any the less distorted the conception of worship by exalting music in its place? Is it any more worthy to advertise that an operatic star, who may have no interest whatever in religion, will sing at such-and-such a service, than to advertise that a well-known movie star will make a personal appearance at a given service?

The Church needs to regain the conception of the proper place of music in worship. It has a place and a most useful place. Music of the right character, properly prepared and reverently sung, can do much to deepen the spirit of worship

The Catholic Congress

St. Luke's Pro-Cathedral, Evanston, Ill.

Program

TUESDAY, OCTOBER 11TH

8 P.M. Opening session in St. Luke's parish hall. The Bishop of Milwaukee will preside at all sessions. Speakers: Prof. Hoxie Neale Fairchild on The Intellectual Approach to the Catholic Religion; the Rev. Otis R. Rice, on Psychology and Religion.

WEDNESDAY, OCTOBER 12TH

9 A.M. Children's Mass at the Church of the Atonement, Chicago, with instruction by the Rev. Frank Leeming.

11 A.M. Solemn Pontifical Mass, with the Bishop of Northern Indiana pontificating, at St. Luke's cathedral. Preacher: the Rev. Granville M. Williams, SSJE.

3 P.M. Session in parish hall. Speaker: the Rev. William H. Dunphy, Ph.D., on The Catholic Religion and the Totalitarian State.

7 P.M. Banquet at the Hotel Orrington. Speaker: Prof. Howard Patch of Smith college.

THURSDAY, OCTOBER 13TH

7:30 A.M. Mass with corporate Communion for priests, in the cathedral, followed by a breakfast, at which an address will be given by the Rev. Alan Whittemore, superior of the Order of the Holy Cross.

Midday pilgrimage to tomb of Dr. DeKoven in Racine, Wis.

4 P.M. Session in parish hall. Speakers: the Rev. Joseph F. Fletcher of Cincinnati and the Rev. Daniel Corrigan of Oconomowoc, Wis., on The Catholic Family.

8 P.M. Missionary mass meeting and benediction. Fr. Whittemore, OHC, speaker.

* * *

The congress headquarters will be St. Luke's parish hall.

Cards of admission to the Solemn Mass may be obtained without charge from the American Church Union, Rosemont, Pa., or from St. Luke's parish office, Evanston, Ill. After 10:45 the public will be admitted without cards.

Dinner tickets, price \$1.50 plus tax, may be obtained from the same offices.

Registrations will be taken at the parish hall. Those registering will become members of the ACU at the regular rates. ACU membership cards will admit to all sessions, but please register on arrival.

For hotel or rooming house accommodations, apply to Fred Hageman, St. Luke's parish office, Evanston, Ill.

throughout a service. But it must be the type of music that does not distort the text of the liturgy or the text of the poem to which it has been set.

It must be music that is devotional in character and not such that it sets the feet to tapping or calls forth visions of the opera house. It must be music that will focus the minds and hearts of the congregation upon God rather than upon themselves. There is music of this character increasingly available, for the contemporary composers are beginning to write with the thought of worship in mind.

Our Rector—From Various Viewpoints

A Series of Interviews

By John Osman, the Sexton

38 yrs. old. 6 ft. 135 lbs. Voice, hybrid bass.

I 'VE BEEN a-working here now goin' on two years, and if you ask me, the rector would be O.K. if he wasn't afraid of these women. He's always afraid they will complain about being too hot or too cold. Says we got to keep them comfortable and satisfied or they won't come next Sunday. How can I help it if that old spy, Mrs. Bowser, is always either pulling up her fur coat around her neck, or pushing it back like it is too hot off her shoulders, or running her hand along the top of the pew to see if I have left any dust on it. Is that the Christian religion, I'm asking you, to be looking for dust all the time or blowing hot or cold? What gets me is why the rector pays any



JOHN OSMAN
"If it wasn't for these women!"

attention to old complainers like her. This job wouldn't be so bad if it wasn't for women around here. Let the rector tell them a few things once in a while. He should preach more sermons on minding your own business. Not you I don't mean, mister, but other people.

By Mrs. Irving Bowser, a Very Particular Parishioner

46 yrs. old. 5 ft. 1 in. 186 lbs. Voice, untutored second-soprano.

I DO wish that our dear rector would have a little less patience with inefficiency and impertinence. I know Christian forbearance is a virtue, I am long-suffering myself, but I do think we must draw the line somewhere, don't you, and not put up with such incompetence as the rector does when he tolerates a tenor who goes flat on an average of once a Sunday, and that sexton, who always smells as if he had been drinking some cheap cologne before the service—he might wait until it was over—and like all other workmen nowadays thinks he is conferring a favor on his employers who pay his salary—a good one too—if he leaves only part of the pew with an accumulation of dust since the last Sunday, and replaces my hassock with a canvas pancake every week when I do so need the higher hassock to rest my feet on. I don't see why for the sake of the parish the rector tolerates such conditions when he could remedy them in a minute. If he would only preach on duty oftener such people might take the hint.



MRS. BOWSER
"Dust!"

By Joan Barbara Ann Cotton

17 yrs. old. 106 lbs. Blonde.
(Who occasionally attends YPF)

WHAT do I think of the rector? Gee! Don't ask me, I don't know.



JOAN BARBARA ANN
"Don't ask me."

By H. A. Works, the Largest Contributor

42 yrs. old. 6 ft. 175 lbs. Voice, bass.

THE RECTOR? He's O.K. with me. I don't get to church very often, but the wife goes oftener and the children were baptized there. Some criticize him, but I would say he's a very decent citizen. My wife and I like to have him around. That's all I have to say.



MR. WORKS
"He's O.K. with me."

By Sally, the Rector's Daughter

(Home from college for Christmas)

WHOM do you mean, Dad? Oh, mother will jump on me with both feet if I make any criticism of Dad. She thinks he reads the service more beautifully and preaches more eloquently than Demosthenes. But, of course, mother is in love; Dad isn't any Fosdick. And besides, she doesn't hear anybody else except when they go on their vacation in August, and I guess no good preachers are preaching then. Whenever I've been with them at a summer chapel it seemed as if the Bishop, or whoever sends preachers to supply, selected all his stickiest sticks for August. Say, how do they get into the ministry? In any other profession they would have dumped such duds long ago. Why aren't there more men like Bernard Iddings Bell or Bill Spofford?



SALLY PLANK
"He's afraid to say what he thinks."

But Dad! You want to know what I think? I think Dad has got a lot of brains but not much guts. He's afraid to say what he thinks. Too many back-numbers in the pews, I guess, who would stop giving their lousy quarter a week if he talked right out. We have men preach to us at college who give us the works; they tell it to the world. But Dad! Oh well, he's wasted, if you ask me. What he needs is a private income so that he could explode once in a while and blow up such people as that pain-in-the-neck, J. Henry Surwind.

By J. Henry Surwind, Broker and Warden

54 yrs. old. 5 ft. 9 in. 156 lbs. Voice, a purring baritone.

DR. PLANK? We naturally must have a good man for a neighborhood like ours. We looked over a number of clergy who were recommended to us, and, though many had the highest backing, we chose Dr. Plank on the Bishop's recommendation as a man of dignity, poise, and *savoir faire*, who would fit in among the kind of people we have at St. Silas-on-the-Hill. I consider him a man of sound learning and pure manners, who is a fit representative of our congregation. And his wife is quite acceptable also.

It is true that recently some of our more conservative members have been a little upset by occasional references in his sermons that one might construe as condoning some of the damnable activities of the labor unions, but I think he will get over that in due time. I have



MR. SURWIND
"I have suggested . . ."

suggested to him that about once a month he should preach on law and order. Of course, we want a man in the pulpit who speaks his mind, but in these days the clergy ought to try to preserve order, and stick to the Gospel instead of dragging in all this social stuff the New Dealers have popularized with the unthinking mob.

By Mr. Vane, a Vestryman

50 yrs. old. 5 ft. 6 in. 125 lbs. Voice, a jerky tenor.

MY OPINION of the rector is on the whole, I should say—well you know! You mean his work? Oh, what shall I say? Yes, we have fairly good congregations, I should say, though it's just touch and go, you know; sometimes they are there and sometimes they are not, you understand; you can't expect them to come every Sunday, can you? I usher them on my side so it doesn't look so bad if there are not so many, scatter them around, you know, and I tell the other vestrymen who take the offering to count and see if they are distributed; you know, it looks so much better to see the two sides balanced, don't you think? During the sermon I usually make a rough estimate myself, and you would be surprised how often it comes out the same as the count. I slip the papers from Sunday to Sunday under the cushion in the pew, you know, then they won't be disturbed by the sexton. Have them there for years.

Oh, you asked me about the rector, didn't you? Well, you know you can't please everybody. My opinion? Well, as I said, you know how it is, some like him and some don't. What do you think?



MR. VANE
"What shall I say?"

By Frank Torque, a Union Carpenter

38 yrs. old. 5 ft. 11½ in. 156 lbs. Voice, unfiled baritone.

WHO do you mean, old Plank? What do I think of that guy? Well, he's the sub-basement in my estimation. I haven't got no time for preachers who have it so soft. No, I don't go to church, but my old woman goes to his mothers' meeting. No, I never heard him preach, but anybody that could preach a sermon that would suit old man Logan, their treasurer, couldn't preach a sermon to suit me. Not that I'm a Red or anything like that: I ain't got nothing against religion, though my wife says people think I have; but what do these preachers care about workingmen when they get their bread buttered by the capitalists? Think a preacher wants to get crucified nowadays? Why doesn't old Plank come out for the closed shop? Why doesn't he preach social justice? What did he say for the workingman during the strike? Exactly nothing, I'll bet. What Plank ought to do is to preach a sermon once a month on social subjects. Will I go to hear him? Listen, mister, I got to rest sometime, don't I? I get up early every other day in the week. And that's more than some guys I know do.



MR. TORQUE
"Not that I'm a Red!"

By James P. Logan, the Treasurer

58 yrs. old. 6 ft. 2 in. 254 lbs. Voice, bass. Bald.

OUR RECTOR, you say? Oh, certainly, he's all right. He doesn't know a great deal about finances, but that's to be expected. In my opinion all the clergy should get after

these people who don't pay their way. Now I don't see why the rector shouldn't preach a sermon, say once a month, on giving; just explaining incidentally how matters stand financially in the parish. Put it right to the people who don't give a cent but talk a lot, and let the congregation know that some who are making \$50 a week give 5 cts. in their envelopes.

But he says he doesn't like to talk about money in the pulpit; that there might be somebody present that Sunday in trouble who would go away disappointed by any discussion of finances. But to my mind, that's part of his business—to raise money. How can we run the parish without money?

I wouldn't mind if he didn't complain about people not giving enough to missions. Why we actually have envelopes come in sometimes with more money on the mission side than on the current-expense side. On the quiet, I always change that around; they must have made a mistake. But on the whole, our rector is all right. I'm satisfied.



MR. LOGAN
"I'm satisfied."

By Mrs. Martell, President of the Woman's Auxiliary

44 yrs. old. 5 ft. 4 in. 102 lbs. Voice, soprano.

I THINK Dr. Plank is a dear, sweet man. He is the most marvelous preacher. Last Sunday he gave us the most perfectly splendid sermon on our work among the Indians. How darling it would be if he would make one Sunday a month a missionary Sunday, as they do at St. Titus', and give us a series of sermons on such subjects as the departments of the National Council. He could spend a whole year on that. Then the next year he might take each of the great fields in which the Church is working. I did speak to him once about using one of those sweet little litanies for missions on two Sundays in the month, and more regular use of our marvelous missionary hymns, say one every Sunday, and a wider use of intercessions for missions. He started and then evidently forgot.



MRS. MARTELL
"How darling!"

By Mrs. Mary Truefield, One of the Ordinary Members

64 yrs. old. 5 ft. 4 in. 154 lbs. Voice, contralto.

LAST SUNDAY, when the rector announced that he was going to preach in New York during Lent, like a flash there entered my mind the fear that he might get a call to another church, and it was like the damp of the night coming down on my heart. When I got home I said to my daughter, "Ruth, how could we ever give Dr. Plank up? Wouldn't it be terrible to live in this world without him?" When I recall what his ministry in the pulpit, and at the altar, and in our home has meant to us during all the troubles we have passed through, my heart sinks when I think that he might leave here and go to another parish. Indeed, when you asked me what I thought of the rector, I felt queer and dizzy for a minute because I was afraid you had come to tell me he had decided to go somewhere else. I'm so thankful he's to stay with us.



MRS. TRUEFIELD
"I'm so thankful he's to stay with us!"

Uniatism—A Bond Or a Barrier?

By Katharine C. Jones

“IN A STRANGE monastery one does not follow one’s own rule.” This Russian proverb has a deep significance for many Slavic people, especially for the Ruthenians who have been trying desperately for almost three centuries to follow a rule of Uniatism within the monastic walls of Rome. The Uniats, sometimes referred to as Roman Catholics of the Eastern rite, have forms of worship, custom, and law quite different from those of the Latin or Western rite. The largest of the nine groups who worship according to the Byzantine or Eastern rite is that group known as the Ruthenian Uniats.

A Ruthenian Uniat church is Byzantine in form as well as in detail. On the exterior may be seen the onion-shaped towers topped by the Slavonic St. Andrew’s Cross. Inside there are the ikons painted in bright rich colors, accented by burnished gold. Before these holy pictures burn many candles and small red lamps. Through the central of the three doors cut through the ikonostasis, may be seen the altar—the “throne of God in heaven.”

If you were to attend divine service in a Ruthenian Uniat church you would hear the liturgy sung in Church Slavonic, with its many variations on the theme of the Joy of the Resurrection, a theme also central within Eastern Orthodoxy. You would hear many of the Ruthenian folk melodies which are used as settings for the Tropars and Kondaks, the hymns for special occasions. There are sung the antiphons with their many elaborations, the litanies, with their almost continuous response—“*hospodı pomiluj*,” “Lord, have mercy.” It is difficult to believe that these Christians who worship in an Eastern manner are actually members of the Great Church of the West.

In order to gain a strategic position on the scene of history as well as to obtain national favors, the policy of Uniatism has been used by Church and State alike. Through it the Church gained economic stability and numerical strength; the State, protection from a larger power as well as moral support. After the Great Schism between Rome and Constantinople in the 11th century, Rome realized the pressing need for union in order to reclaim and reassert her power. Following the abortive attempt at Ferrara-Florence, Pope Eugenius IV in his bull, *Laetentur Coeli*, July 6, 1439, proclaimed the Florentine Union between the Eastern and Western Churches. This paper reunion was the first of many similar unions and marked the regaining of Papal power. After the Council of Brest-Litovsk, the Pope in his bull *Magnus Dominus* in 1595, permitted to the Uniats the use of the Slavic Liturgy, the administration of the Sacraments in both kinds to the laity, and allowed them to have married clergy. In 1646 an attempt was made by the Ruthenians to effect a union with the Holy See.

“The solemn celebration of the act of reunion took place in Ungvar on St. George’s Day, April 24, 1649. Sixty-three Ruthenian priests accepted the [Roman] Catholic Confession of Faith and were received into the bosom of that Church, upon the following assurances that (1) The Greek rite should remain unaltered; (2) The clergy should have the privilege of electing the bishop, whose election would be confirmed by the Pope; (3) The full recognition of equality with the Latin clergy for the Ruthenian clergy was provided with respect to all their immunities and privileges.”*

*J. Pelesz, “*Geschichte der Union der Ruthenischen Kirche mit Rom*,” Vol. II, p. 359.

There is documentary evidence proving that the Roman See acknowledged, and at times vigorously sustained the rights of the Uniats. Mr. Donald Attwater, a modern authority on the history of Uniatism, in his book *The Catholic Eastern Churches* writes to this point:

“When these people (the Uniats) submitted themselves to the Holy See they kept their own forms of worship, Church law, and religious customs. It must be clearly understood that this is not a matter of concession but of right; they as Catholics have as much right to their traditional and immemorial usages as we Latins have to ours. To attempt to produce a universal uniformity in these things would be artificial, untraditional, uncatholic, and it would not succeed.”

The Holy See has claimed from time to time that universal uniformity is not desirable, maintaining that all people should be Catholics but not all Latins. However, the Uniats in America have felt the steady pressure of the Roman hierarchy advocating conformity to a Latin pattern.

ALTHOUGH the term “Rutheni” was first used by Rome to designate liturgical differences, it had also another connotation—that of nationality. The Ruthenians lived in rural communities in the semi-isolated mountainous sections of the territory comprising Galicia, Bukowina, and the southern portion of Czechoslovakia as well as part of what was formerly Austria. As early as 1880 they began to leave the Old World with its lingering traditions of feudalism to come to live in “the land of opportunity.” Some of the immigrants settled in the soft coal regions in Pennsylvania. For the most part they lived in communities which were isolated from American culture by barriers of custom, code, nationality and language. Their American employers often took advantage of them and both underpaid them and overworked them. Other immigrants settled in the manufacturing centers in New England, New York, and Ohio, and other Eastern industrial centers. The great barrier which added to their isolation was a religious barrier—the barrier of Uniatism.

Imagine the embarrassment of Roman priests ministering to congregations in mining towns in Pennsylvania, when a Uniat priest accompanied by his wife and children arrived in this locality. The Latin hierarchy in America, at the time the Uniats immigrated, was composed for the most part of German, and Irish Roman Catholics, who administered the sacraments according to the Latin rite and who upheld a standard of celibacy. The Latins looked upon the Uniat priests with decided disapproval and were fearful lest they become a great detriment to the ecclesiastical discipline then maintained.

After the establishment of the first Ruthenian Uniat church, St. Michael’s, Shenandoah, Pa., in the year 1884, and the arrival of many Uniat priests in this country, the Sacred Congregation of Oriental Rites directed in 1890 that all Uniat priests coming to America must be celibate. In 1907 the first Bishop, a Basilian monk from Galica, the Rt. Rev. Soter Ortynski, was sent by Rome to assume full jurisdiction over the Uniats. After his death in 1916 the diocese was divided into two administratorships; the Rt. Rev. Gabriel Martyak was made Apostolic Administrator of the Carpatho-Russians, and the Rt. Rev. Peter Poniatishian, Apostolic Administrator of the Galician Ukrainians. This was a time of prosperity, with the establishment of missions and parishes throughout

the West as well as an increase in Church membership. In the fall of 1924 Bishops Constantine Bohachevsky and Basil Takach, who had been sent over from Rome, arrived in America to assume full power over Uniat congregations. Because of the continued pressure from the bishops of the Latin rite in America to standardize both rite and custom, these bishops in sanctioning Latin customs lost prestige and the respect of a great number of the Uniats.

In 1930 a group of Ruthenian Uniats in America protested to the Holy See, the substance of their protests being that Rome had violated the terms made in the Pact of Ungvar in 1649. Of the arguments used, the most important were the "right of usage" as interpreted by canon law, which accords to a custom of forty years' unprotested currency the quality of law, and also the "right of patronage." These were the basic elements in the document, together with allegations of infelicity and non-success on the part of the appointed Bishop. The letter to the Pope also urged that both justice and custom were on their side as over against innovatory legislation directed to secure the celibacy of the clergy and Latinization. The document concludes with these words:

"To our great sorrow all things are becoming worse. The whole of the people has become demoralized. . . . If the contentious factor be not immediately eliminated, if the ruthless introduction of celibacy be not forbidden, our Church can look forward only to its complete destruction."

AS ROME continued in her efforts to Latinize these parishes and strengthen the barrier against Uniatism, an ultimatum was issued in July of 1933, and a copy of the resolutions passed by clergy and laity assembled at Pittsburgh, Pa., was sent to the Apostolic Delegate at Washington and to the Holy See. This ultimatum read:

". . . If the Roman See be not inclined to respect our rights, and does not take into consideration the demands of this congress within 60 days, we, all the people, together with our churches, and the clergy shall break relations with the Roman see for so long a time as our demands are not acknowledged, that is, we shall become independent from Rome."

During the past five years the protesting voices of Ruthenian Uniats have grown clearer and stronger. At the present time there are not only vague murmurings of discontent but also definite protests against regimentation, together with a defense of age-long rights and privileges. Many cases involving Ruthenian Uniat congregations have gone before the civil courts. In Albany, N. Y., there was recently held a trial in which the question asked by some of the congregation of a Ruthenian Uniat Church in Binghamton, was: Do we have a right to choose our own priests as we have done for centuries or does the Bishop have the right to appoint someone whom we have not chosen, to minister to us?

In this case the argument maintained by the conservative side might be summed up as: This church and its properties are under our jurisdiction and must abide by the law of the Uniat group of the Roman Catholic Church. As the local congregation and pastor have gone into "schism" they have no legal claim upon the property which would resort to the Bishop of the diocese as corporation sole. On the other side the defense would be: Rome is not keeping the promises she made to our forefathers, and is taking away our rights. Therefore she has broken the contract made with us and we can no longer submit to her authority.

Before more immediate and practical decisions in these cases could be made regarding actual ownership of Church property it was necessary to hear the testimony of experts in

the fields of canon law and Church history. These experts sketched in some detail the background of the development of Uniatism. Present-day problems were given a sharp perspective as they were set against such a historical background.

The court of errors and appeals in New Jersey upheld the Ungvar Union in a case recently tried in that state involving a Ruthenian Uniat congregation. The court ruled:

"While the members of the Ruthenian Church are in full communion with the Roman Catholic Church in matters of faith and doctrine and acknowledge the spiritual supremacy of the Bishop of Rome, they still retain unimpaired, under the Union of Ungvar, negotiated in 1646, all the rights, privileges, immunities, and practices of the ancient Eastern or Byzantine rite, not inconsistent with the fundamental Christian faith of the Western or Latin Church."

IN THE United States today there are approximately 700,000 Carpatho-Russian and Galician Ukrainian Uniats, generally known as Ruthenians. More than one-half the parishes are located in the soft coal regions of Pennsylvania, more than one-quarter in Ohio, New Jersey, and New York, and the other quarter divided among other localities. Approximately 29,000 Ruthenians in some 35 parishes feel that independence from Rome is the only solution to the problem which is confronting them.

On September 18, 1938, in the city of Constantinople, His Holiness Benjamin II consecrated the Rev. Orestes P. Chornock Bishop of a newly established diocese which claims the rather cumbersome title of the "Carpatho-Russian Holy Eastern Rite Diocese." Bishop Chornock will return to America shortly to assume jurisdiction over the new diocese, which has its center in Bridgeport, Conn.

What meaning has this story for Episcopalians? First of all, there is the strong likeness between the Uniats and ourselves in that we recognize that there are two ideas of the Church in conflict. One would make of the Church a feudal hierarchy, of which the chief constituent would be the priesthood and its primary quality that of regimentation, in which the individual would be surrendered to the authority of the whole as typified in the central organization. The other would say that the Church consists not only of clergy but also of laity and asserts that the clergy form no caste. As over against the Latin despotism of the West there is an alternative ideal of a Christianity in which flourish both authority and freedom. If the deep sympathy of Anglicans throughout the world is stimulated by intelligent facts in the case it will both broaden our own horizon and enable us to ask God's guidance for the Ruthenians in the troublous times that are besetting them.

OCTOBER, MONTH OF ANGELS

OH, FOR A little cabin in October
Set in a field of tasseled goldenrod
Where I may live with daisies of St. Michael,
Which spring wherever angel feet have trod.

Let there be quiet water flowing round me
And sumac burning like a fiery fence;
Let every tree unfurl its royal banners
To show an angel is in residence.

Oh, for a friend to share my golden meadow,
Aware of beauty, tuned to mystery,
Who also in a cricket's humble chirping
Might hear the overtones of Deity.

EMILY TAYLOR PERKINS.

The Two Third Reichs

By the Rev. Dr. Ewart E. Turner

Former Pastor, American Church in Berlin

TRAVELING IN GERMANY this summer I found a problem vital for Europe's future. It is the inner battle between two widely divergent forces, both of which are seeking to determine the spiritual and social philosophy upon which the new Germany is to be built.

This battle is wider than such formulæ as "State versus Church," or "National Socialism versus Christianity." It is splitting the Nazi party into two factions, it has made a wide rift in the army, the university life of Germany is lining up on one side or the other. In the Protestant Church the division is clear: the German Christians frankly want to Nazify all Church doctrine, while the Confessional Church (more than two-thirds of all pastors and communicants) affirms historic Christian faith.

Hitler has repeatedly declared that Nazism is more than a political movement, it is chiefly a *weltanschauliche Bewegung*, a faith-philosophical movement. Christians, and others representing traditional European culture, ask what this faith is. Hitler seemed to answer them clearly by appointing Alfred Rosenberg as Reich leader for the education of the party. Rosenberg is the chief racialist writer and anti-Christian exponent of the Nazi movement.

Chancellor Hitler continues to elevate and honor Rosenberg. At last year's Nuremberg party congress Hitler conferred Germany's highest literary and scientific award on Rosenberg. Shortly afterward, the Martin Luther university of Halle chose Rosenberg as its protector. His books are now texts at the camps and training schools of the party.

Until this year Christian theologians have had opportunity to reply to the anti-Christian writings of Rosenberg. But these theologians so completely refuted Rosenberg and so exposed his historical and philosophical errors that a strict prohibition of books against him has been introduced.

Especially ironical is the preface to Rosenberg's latest attack on Christianity, *Protestant Pilgrimage to Rome*. Rosenberg describes the public discussion between himself and the Protestant theologians as "having totally the character of a knightly encounter." He also adds that he will maintain respect for "even my bitterest Evangelical opponents."

What happened, however, when the Protestants replied to this historically inaccurate defamation of their faith? Dr. Walther Künneth, the great German authority on Rosenberg, prepared a restrained and scholarly reply to the *Protestant Pilgrimage to Rome*. The secret police seized this in manuscript and forbade its publication. The great Protestant publishing house, the Wichern-Verlag, printed a shorter refutation by Künneth, entitled, *Evangelical Truth*. This was confiscated and the publishing house was padlocked for a period.

At a gathering of Protestant leaders in Kassel an official statement regarding Rosenberg's attack was drawn up. The secret police raided the publishing house, Köhler, in Elberfeld, where this official statement was printed. All copies were confiscated and the publishing house closed. House-searchings, even in remote parsonages in the provinces, were instigated by the police in the attempt to prevent the official Protestant statement from being circulated.

But such facts as these are not the total picture which one finds in the Third Reich. To be sure Niemoeller is in a concentration camp, Catholic and Protestant private schools have

been closed, the religious press is severely censored, religious youth organizations are dissolved, the number of Protestant theological students has dropped from 6,500 in 1931 to 1,500 in 1938. Such facts are abundant and terrifying.

There is a second picture, however. My travels in Germany this summer convince me that only a small percentage of those supporting Hitler likewise support "the system." That is, they admire Hitler's personal leadership, they believe progress has been made in foreign affairs, work creation, internal unity, and other fields, but they are also Germans, dwellers in the land of the poets and thinkers. A large group of Nazis are increasingly regretting the anti-Semitic excesses, the decline of the university life, the racial indoctrination of their youth, and especially the anti-Christian campaign of the radical Nazi wing.

One Nazi youth leader expressed it this way to me: "Wait until we younger National Socialists get in power. We are not going to try to revolutionize everything that has been German in the past." Then he described "the two Third Reichs" which already are forming rapidly in the new Germany. One Third Reich, he said, is the Rosenberg-Goebbels-Goering realm of radical and anti-Christian racialism; science, art, and religion must conform to the Nazi philosophy or be liquidated.

THE SECOND Third Reich can name no prominent Nazi among its leaders, but embodies the army tradition, the old Prussian spirit, the university tradition, and the Protestant consciousness. This second Third Reich holds the allegiance of two-thirds of the present supporters of Hitler, my Nazi youth leader stated. These moderate Nazis voted Hitler into power expecting that Christianity would be preserved and German culture saved from Bolshevization.

Everywhere in Germany I found these two forces struggling for dominance within National Socialism. I met Nazi school teachers who conduct Christian devotional services and report reverence on the part of all students. Pastors told me of applications made by whole sections of the Hitler girls' organization to attend church in a body; some were granted and the girls attended in uniform. Groups of Nazi party members from Westphalia, Niemoeller's home province, have appeared at the Berlin governmental ministries pleading for his release.

At the same time, the oldest and finest Protestant church in Munich, St. Matthew's, has been torn down. The buildings and property of the Student Christian association in Berlin were confiscated and the organization forbidden in August. Stadia of consecration (*Weihstätten*) and ancestral halls (*Ahnenhallen*) are springing up all over Germany; the mayor of Gustrow, in dedicating the new *Ahnenhalle* of Mecklenburg, called it "a temple of German blood."

The age-old struggle between Christianity and paganism goes on, even within National Socialism itself.

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A Thankful Heart

A THANKFUL HEART will lighten every burden in life. We should be grateful for all we have and never murmur over what we have neither earned nor deserved. Many overlook the blessings which they already possess by longing and seeking for things that are not fitted to use. —Bishop Woodcock.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

Another Interpretation of the Oxford and Edinburgh Conferences

FIVE MINUTES TO TWELVE. By Adolf Keller. Cokesbury press. Pp. 127. \$1.00.

DR. KELLER, the well-known leader of ecumenism, writes here an interpretation of the Oxford and Edinburgh Conferences, in the hope that he may rouse the worldwide Christian Church to action in this hour of peril—when the clock is almost at the midnight hour, and darkness seems to be settling over the world.

No matter whether or not one agrees with Dr. Keller's theological judgments (or with his political ones, for that matter), one is forced to agree with his urgent call to the Christian fellowship to awake from slumber and recognize that we do indeed stand, as the Germans say, "between the times," and that a unified, convinced (and, may we add, converted) Church is an absolute necessity if our faith is to play its proper part in determining the future of a world which now as always is in God's hands, whether *we* play that part or no.

W. NORMAN PITTINGER.

The Story of a Victory Over Blindness

THE CONQUEST OF BLINDNESS. An Autobiographical Review of the Life and Work of Henry Randolph Latimer. American Foundation of the Blind. \$3.50.

THIS PROFOUNDLY interesting volume is more than an autobiography of a devoted and courageous Christian man, although it is all of that and worthy of praise as such. Mr. Latimer's conquest of his blindness, or it is more accurate to say, the conquest of his handicap of blindness, is a splendid story. Incidentally, but most helpfully, his love for and indebtedness to the Church is brought out, and leads one to remark that the Episcopal Church has made a real contribution to all such work, not in the way of institutions but in the way of inspiring workers.

We have here a sympathetic and intelligent account of the numerous successful efforts of past generations to enable the blind to adjust themselves to their surroundings, and to enable them to become useful members of society.

Whether Mr. Latimer is a descendant of the family of Bishop Hugh Latimer was never fully determined, although Bishop Murray, a former Presiding Bishop, on one occasion gave him a card of introduction bearing the inscription: "The bearer is a descendant of the family of the martyr, Bishop Hugh Latimer."

At one time our author desired to enter the priesthood of the Church, but Bishop Paret dissuaded him. He did become, however, a layreader. He was married by Bishop Helfenstein of Maryland.

The concluding sentences of this book are dedicated "to those who have helped to interpret the world to the blind."

CLINTON ROGERS WOODRUFF.

A Tale of the Homestead Act of 1862

FREE LAND. By Rose Wilder Lane. Macmillan. \$2.50.

THE VERY HUMAN document by the author of *Let the Hurricane Roar* shows how the homestead act of 1862 worked out in real life. Particularly in the lives of the young David Beatons, who with \$1,500 and a team of horses set out for the Dakota prairies, where David had established a claim and built a sod cabin to welcome his bride. To prove this claim took five years; five years of battling with tough soil, isolation, debts, and the endless twisting of hay for fuel. But enemy number one was the weather. Blizzard, drought, cyclone, heat, cold, and rain all took on personality; a personality as distinct as that of the roving gangs of horse thieves or the Indians appearing suddenly and silently under the moon—though the Red men were dangerous only when a visiting uncle bore away a mummified papoose from the sacred burial grove. It takes an author born and raised in a claim shanty to write so sincere and vivid a tale of everyday

prairie life—or to find so thrilling an adventure in a turnip crop. Here we have the best of all the recent settler stories.

M. P. E.

A Study of the Literary Distemper of the Age

LUCIFER AT LARGE. By C. John McCole. Longmans. \$3.00.

THE DRAMATIC title of this book describes the pessimism and moral defeatism exploited by certain modern American novelists, beginning with Mr. Dreiser and cultivated by Mr. Cabell, Mr. Vardis Fisher, Mr. Sherwood Anderson, Mr. William Faulkner, and others. What in the hands of really great writers might be made a relentless exploring of life is in these lesser hands reduced to a mere pose and convention, with the "unhappy ending" as inevitable as the "happy ending" used to be two generations ago. Freud has supplied endless material for this school, but Freud's purpose and ideal—the cure of the morbid condition—is flouted: can we imagine Mr. Anderson permitting the complexes of one of his characters to be sublimated? As Mr. McCole says, quoting Robert Gay, every really great book should have at least "one window open toward infinity," but "our cult-of-cruelty writers close this window." And Mr. McCole turns with relief toward the "regionalists," Miss Margaret Mitchell, Miss Suckow, Miss Cather, Miss Glasgow, and the rest, "for that real temper which alone can counterbalance the literary distemper of our times."

E. E.

An Interesting and Valuable Book on the Psalms

THIRTY PSALMISTS. By Fleming James. Putnam. Pp. xv-261. \$2.75.

THIS IS A very useful book. Dr. James has made discriminating use of the voluminous literature on the Psalter, with which he shows himself to be thoroughly familiar. Particularly he has adopted, and provided a brief description of, the late Professor Gunkel's illuminating classification of the Psalms into hymns, thanksgivings, laments, etc. In his treatment of 30 selected Psalms (including most of the greatest) he has brought out clearly the religious ideas to which the authors give expression, and has concisely indicated their relevance for our own day.

His work is the fruit of sound scholarship and deep personal religion, and is a welcome addition to the very small number of books on the Psalter, of interest and value to the laity. An intelligent use of it would do much to deliver the public recitation of the Psalms from the stupid formalism into which it has, in so many places, degenerated.

CUTHBERT A. SIMPSON.

A Book Especially for the Clergy

THE RIDDLE OF THE WORLD. By D. S. Cairns. Round Table press. Pp. 378. \$3.00.

DR. CAIRNS is widely known as the principal, for many years, of the theological college in Aberdeen, Scotland. His book on the reasonableness of Christianity, and another on miracles, have taken the position of classics in modern apologetic presentation of the Faith. Now, almost coincident with his retirement from active teaching, Dr. Cairns gives us the Baird lectures, in which he faces the modern attack on Christianity and attempts a restatement which shall shirk none of the difficulties, and yield none of the vital points of Christian belief.

That he has succeeded may be granted at once. The book is excellent—well written, allusive, deeply reasoned, and profound. It is a stiff book for the American lay public; but the clergy will find it very rewarding. It will provide no sermons, but will suggest much about which we ought to be thinking. Perhaps at times Dr. Cairns is too serene; but perhaps again his serenity may be born of age and the wisdom which comes when one has looked out for seven decades on the changing scene.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Diocese of Chicago Works on Debt Plan

200 Vestrymen Adopt Program That Is Expected to Bring in \$50,000 to \$75,000 a Year

CHICAGO—New hope for a solution of the heavy diocesan debt problem is seen in action taken on September 27th, when 200 vestrymen of parishes over the diocese met at the Union League club and adopted a program aimed at reduction and eventual elimination of the debt.

The meeting followed a gathering of clergy of the diocese a few days previous when the program was adopted unanimously.

The plan calls for the setting up of an association of laymen with classifications of membership ranging from \$25 to \$100 a year. The association's objective will be only the raising of funds for the diocesan debt and will undertake no other activities. It is hoped that through this group \$50,000 to \$75,000 annually can be raised for the debt.

The proposal was worked out and submitted by a committee of seven laymen, appointed last spring by Bishop Stewart to consider the whole matter of debt. George A. Ranney, utilities company president and chairman of the committee, explained the plan in detail to the laymen in session on September 27th, and urged the necessity of such a program in order to refinance obligations falling due this autumn. Almost half a million dollars falls in this category.

EXPECTS BANKS TO HELP

With such a definite program adopted, Mr. Ranney expressed the belief that bankers and bond houses holding the diocesan debt would accept an extension on maturities.

Bishop Stewart, who was unable to be present at the meeting, sent a message voicing complete endorsement of the plan and urging its adoption.

The new plan, according to Mr. Ranney, will not replace the centenary fund, established in 1935 for debt-raising purposes.

Present at the meeting were many of the city's leading businessmen. The action of the group in adopting the plan unanimously was taken as a heartening sign for the future welfare of the diocese.

New Organist at All Angels', N. Y. C.

NEW YORK—Andrew Tietjen, successor to the late organist and choirmaster, Kyle Dunkel, played his first service at All Angels' church here on September 18th. Mr. Tietjen was assistant to Dr. T. Tertius Noble, organist at St. Thomas', when only 16 years old.



BISHOP MORRIS

\$150,000 Loss in Church Fire in Little Rock, Ark.

LITTLE ROCK, ARK.—Fire of unknown cause completely destroyed historic Christ church here on October 1st, causing damage estimated at \$150,000, of which only \$85,000 was covered by insurance.

Christ church had been in the hands of carpenters and decorators for the past three months. The remodeling and redecorating, including the enlargement of the chancel, had just been completed. A dedication service was to have been held on the following morning. The Rev. Dr. W. P. Witsell is rector of Christ church.

Until the church can be rebuilt, the auditorium in the parish house will be used for worship services. The parish house was only slightly damaged.

Christ church was erected 65 years ago following the destruction of the previous building, also by a fire.

Election to Episcopate Turned Down by Dr. Hart

WASHINGTON—His refusal to accept election as Bishop of Delaware was announced October 5th by the Rev. Dr. Oliver James Hart, rector of St. John's church here.

"After prayerful consideration," Dr. Hart said, in refusing the election, "I feel I must decline my election as Bishop of Delaware. My visit to Wilmington and conferences with the standing committee and trustees convinced me that I would be very happy in the work if I were guided to accept. There is a great opportunity for the Church in Delaware, and I know of no diocese better equipped to meet it.

"My declination carries genuine regret that I shall not have a part with you in that work."

Louisiana Diocesan Tenders Resignation

Incapacitated Since March, He Feels He Cannot Resume Authority and Work of Episcopate

NEW ORLEANS, LA.—Bishop Morris of Louisiana has formally notified the standing committee of the diocese of Louisiana that he has tendered his resignation to the House of Bishops through the Presiding Bishop of the American Church. The resignation will come before the House of Bishops at its meeting in Memphis, Tenn., on November 2d. Bishop Morris has set March 1, 1939, as the effective date of his resignation.

The standing committee has acknowledged receipt of the Bishop's letter and now awaits the action of the House of Bishops before proceeding further under the canons of the Church.

Bishop Morris has been incapacitated since the middle of last March. At that time, his physicians announced that the Bishop had suffered from a thrombosis and would not be able to resume active work for some time. It was then that the Bishop requested the standing committee to assume the ecclesiastical authority under the canons of the Church.

While the Bishop's recovery has been well-defined, in response to the care of his doctors and the prayers of thousands of his fellow Churchmen, it has become evident to him of late that his strength is not such as to warrant his resumption of work and authority.

BISHOP EXPLAINS SITUATION

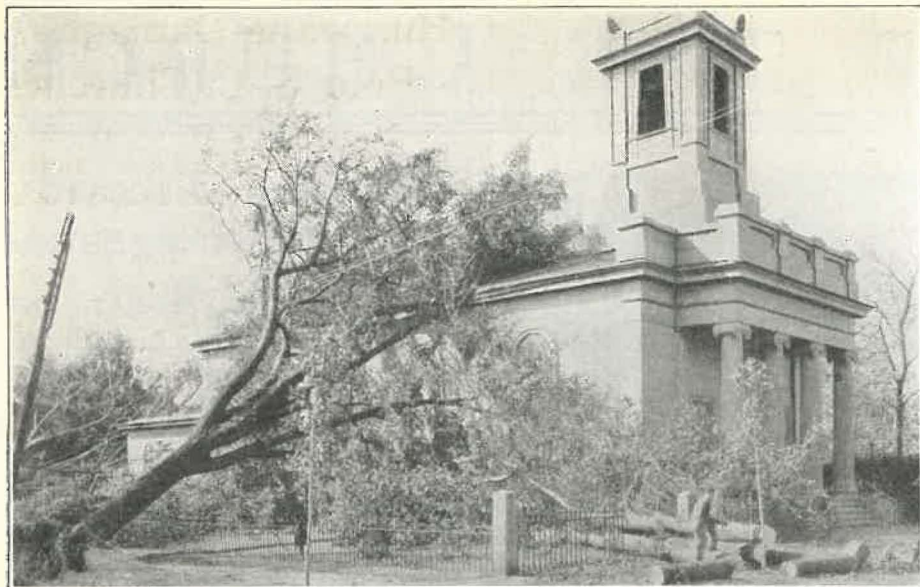
In his letter to the standing committee, Bishop Morris writes:

"During the early months of my illness, I daily looked forward to the time when, as I hoped, God having restored me to health, I might resume the exercise of a ministry which has filled to the brim my cup of happiness. Through His mercy, I did indeed regain a measure of my strength, but gradually I came to realize that for the good of the diocese I should probably be compelled to ask for episcopal assistance.

"Later still, I became convinced that, even in association with a Coadjutor, I should not be able to give the whole of my time, nor could I do justice even to such duties as might be retained by me.

"Nothing less than the contribution of one's whole self, without qualification or diminution, can be sufficient for the task committed to a bishop of the Church, however limited his particular sphere may be. I have come to feel that I should never be contented always holding myself back, never contented with giving half or even three-quarters of myself to the diocese of Louisiana. The choice of a younger and more vigorous man as diocesan authority seems to me to be plainly indicated. Therefore, I have addressed my resignation to the Presiding Bishop."

(Continued on page 360)



STORM DAMAGE AT ST. MARK'S CHURCH, WARREN, R. I.

Express Satisfaction With Lake Mahopac Conference

Sense of Brotherhood Prominent, Says Bishop Manning

NEW YORK—The 11th annual conference of the clergy of the diocese of New York, held at Lake Mahopac on September 27th and 28th, declared a clergyman who has attended all these conferences, had particularly fine addresses, discussion, and spirit of fellowship. Bishop Manning said that he had never noted a keener interest and a finer sense of unity and brotherhood.

The only lack was the presence of the Rev. Richard Townsend Henshaw, late rector of Christ church, Ryè, who died on August 29th. Fr. Henshaw had from the first taken a great interest in the Lake Mahopac conference and been an enthusiastic member of it.

Bishop Manning of New York, the leader and first speaker, explained The Great Need of the Church Today. The crisis in Europe, it was felt, gave special significance to his and all the other addresses.

Other addresses were made by the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General theological seminary, on The Church and the Bible; by the Rev. Dr. Norman B. Nash, Episcopal theological school, Cambridge, Mass., on The Church and the Totalitarian State; by the Rev. Alan G. Whittemore, OHC, on What It Means to Kneel Together at the Altar; by the Rev. John Crocker, chaplain at Princeton university, on The Church and the Colleges; by Dr. Spencer Miller, Jr., on The Church and the Industrial Situation; by Dr. Francis P. Miller, on The Church and the World.

It was agreed that, after Bishop Manning, the deepest impression was that made by Bishop Spencer of West Missouri, the last speaker, who summed up the conference under the topic, Allowed of God to Be Put in Trust with the Gospel.

WNY to Observe Centennial of Primary Convention at Trinity Church in Geneva

JAMESTOWN, N. Y.—In a celebration to mark the centennial of the primary convention of the original diocese of Western New York, the bishops, clergy, laymen, and lay women of the dioceses of Western New York, Central New York, and Rochester will join October 31st in a festival Eucharist at Trinity church, Geneva. Bishop Davis of Western New York will preach.

Bishop Ferris of the diocese of Rochester will dedicate a tablet commemorating the event. The tablet will be the joint gift of the three dioceses taking part in the event.

The primary convention of Western New York is of particular historic interest, since it was at this convention that the Church first allowed the division of a state in the interests of missionary expansion.

St. Augustine's College Begins 72d Year With New Class of 100

RALEIGH, N. C.—St. Augustine's college of this city began its 72d academic year on September 22d with a freshman class of 100, which is a gain over last year. Bishop Penick of North Carolina, president of the board of trustees of the college, was the principal speaker.

St. Augustine's was founded in 1867. It is the only four-year college for Negroes under the auspices of the Episcopal Church.

To Lead Correspondence Work

RENO, NEV.—Deaconess Edith Smith has been appointed to take over the work among the isolated in Nevada upon the resignation of Deaconess Lydia A. Ramsay, who has been in charge for the last two years. Nearly 300 children are receiving religious instruction by mail in the district of Nevada through this correspondence church school work.

Bishop Perry Issues Call to Thanksgiving

Rhode Island Diocesan Asks His People to Join in Prayer After Deliverance From Destruction

PROVIDENCE, R. I.—As life in the diocese began to return to normal after the disastrous hurricane and flood, Bishop Perry issued a message to his people, asking their prayers of thanksgiving for deliverance from an even worse toll of death and destruction which the hurricane might well have levied. He also asked them to give thanks for being delivered from the menace of war.

Text of the message follows:

"My dear people:

"Rhode Island has shared with all New England deliverance from utter destruction. You have reason to join, as I am sure you do join, in public and private prayers of thanksgiving to Almighty God for the merciful providence by which multitudes have been saved from devastation and death. Greater than the relentless forces of nature is the power of divine love which holds the human soul in never-failing remembrance. 'He maketh the storm to cease so that the waves thereof are still. . . O, that men would therefore praise the Lord for His goodness and declare the wonders that He doeth for the children of men.'

"The storm, meanwhile, has taken sad toll of life and property. This fact need be no strain upon our faith. A believing Christian knows God's answer to human suffering. He shares it 'even to the death of the cross.' The response which He asks of all that bear that sign and share that faith is prayer for those who have paid the price of pain and of affliction.

WORLD WAR AVERTED

"For another act of deliverance, worldwide in its effect, we offer thanksgiving. We have been saved in the past week from the menace of a dreadful war. To whatever human agencies we may attribute this blessing, it has been due to a higher Power. Again, the believer knows that the blow was averted ultimately because it was contrary to God's will. Always when evil purposes must be overcome, a price is paid in the suffering of the innocent for the guilt of others. Already this has been shown in the sacrifice made by the people of a helpless nation. So long as selfish ambition resorts to armed force, the danger of war remains. There is need now, as there will be constant need, to pray for the peace of the world and for those who may be made the victims of unrighteous dealing. God reigns in spite of human sin and human weakness. His kingdom is found among men of good will and His will is wrought through prayer."

Anglican Church Scene of Armenian's Consecration

CHICAGO—Archdeacon Nubar Arabian was consecrated Bishop of the Armenian Apostolic Church with the pastorate of the Armenian Apostolic church in Chicago, at ceremonies in Epiphany Episcopal church, on September 25th. Representatives of many communions attended the ceremonies.

Church Youth Work to Be Reorganized

Definite Proposals for Changes in National Set-Up Are Approved by Conference in New York

BY CYNTHIA CLARK

NEW YORK—Definite proposals for reorganization of young people's work in the Church were made by a conference of leaders of youth which met in New York September 27th to 29th. This news will be welcomed by those who have felt for many years that something must be done to unify and promote youth work.

The conference worked in three committees, each of which presented a full report with recommendations which are to be presented to the National Council. These committees were concerned with organization, program, and leadership training.

The committee on organization, of which the Rev. Rex Wilkes, Church of the Messiah, Chicago, was chairman, surveyed work now being done by various organizations for youth. They were particularly interested in the Young Churchman movement which is appearing in a number of dioceses and provinces.

The term, *Young Churchman movement*, is used to describe a form of organization in which all young people in a diocese, young communicants who are not members of any group, college students, and isolated young people are represented. This unifying of youth work has served to strengthen existing organizations, to develop a spirit of coöperation between different groups, to encourage work with youth where it had not previously existed, and to give the young people of the Church the feeling of belonging to something very big and vital.

DEVELOPS CHURCH LOYALTY

It tends to develop a loyalty to and interest in the Church above loyalty to one organization. In view of all this, the committee saw the thrilling possibilities of the growth of this movement in many dioceses and provinces until there would be a Young Churchman movement on a national scale. Therefore the committee recommended the establishment of a youth commission to consist of two young people and an adviser from each province and the executive heads of the national youth organizations.

They asked for adequate funds for such a commission to meet regularly to encourage the growth of unified youth programs, to provide organizational helps, program materials, and leadership training. Such a commission would function until the General Convention of 1940, when further steps might be recommended.

The committee on program, of which the Rev. E. L. Gettier, St. John's church, Huntingdon, Baltimore, Md., was chairman, brought in a definite suggestion that there be one program emphasis for all



HISTORIC CHURCH DAMAGED

The steeple and part of the roof of St. Michael's church, Charleston, S. C., were damaged in the tornado which struck the city recently. (Howard R. Jacobs Photo.)

youth groups in the Church. Time did not allow the detailed working out of such a program, but the committee outlined general areas for such a program during the next few years.

These areas followed the conclusions of the Oxford and Edinburgh conferences. The program committee felt that the World Conference of Christian Youth to be held in Amsterdam next summer could be a focus for such program material, and that the findings of the Amsterdam conference would provide many new areas for future study.

CONVICTIONS ESSENTIAL

The committee on leadership training under the chairmanship of the Ven. Arthur Phinney of Boston brought in a report which has very revolutionary implications. They stated that convictions rather than techniques are essential to leadership. They also pointed out that our present complete dependence on conferences and training schools for developing leaders is unwise.

These reports were accepted by the entire conference and will be referred to the National Council for action.

Rev. Otis R. Rice Will Attend Catholic Congress

NEW YORK—It has been reported here that the Rev. Otis R. Rice is returning to this country in time to fulfil his part on the program of the Catholic Congress, meeting in Evanston, Ill., October 11th to 13th. Fr. Rice was among the passengers temporarily stranded in Germany when the *Europa* turned back to Hamburg.

Allowed to sail when the danger of war in Europe decreased, the *Europa* was expected to dock here October 6th. Fr. Rice's classes at the General theological seminary were postponed until after his return from Evanston.

Hurricane Damages Four S. C. Churches

St. Michael's, Charleston, Suffers \$40,000 Loss; Other Losses Put at \$14,000 and \$10,000

CHARLESTON, S. C.—Four Episcopal churches were damaged here when two tornadoes, striking with savage fury, descended on Charleston at 8 A.M. on September 29th, exacting a toll of 29 dead, scores injured, and \$2,000,000 in property damage. Loss at historic St. Michael's church, worst hit of the Episcopal churches, has been estimated at \$40,000.

The twisters, which lasted only three minutes, laid to waste widely separated areas in the city, occasionally smashing a single dwelling. All over the city where the swirling, 70-mile-an-hour wind touched, trees were uprooted, roofs blown off, and houses and stores wrecked. Hundreds of families were left homeless, and many historic landmarks were badly damaged.

The roof of St. Michael's was blown off and the steeple damaged. The parish house, likewise, was damaged. Communicants who had attended the 7:30 A.M. service for St. Michael's and All Angels' day had just left the church when the tornado struck.

ALTAR NOT EVEN RUMPLED

After the storm it was discovered that the altar, which had been left for the 10 o'clock service, was not even rumped, though other parts of the interior were badly damaged by rain. A number of the stained-glass windows were completely destroyed.

The Rev. Albert R. Stuart, rector of St. Michael's, has already put plans in motion for restoring the famous old church. Though the congregation has been invited by St. Philip's (less badly damaged) to join with the latter congregation when St. Philip's is ready for use, the rector and the wardens believe that they will soon be able to conduct all services in the parish house.

St. Philip's church, the mother parish of the diocese, and the parish house were damaged to the extent of \$14,000. The organ was ruined, a portion of the building roof was blown off, and many windows were broken.

SEAMEN'S HOME DAMAGED

The Harriott Pinckney home for seamen suffered a \$10,000 loss, the entire roof of the annex, with large portions of that of the main building and chapel, being blown off. The chapel is known as the Church of the Redeemer. Stained-glass windows in the chapel were broken beyond repair.

St. Peter's church and its parish house were both slightly damaged by flying debris.

Resumes Religious Broadcasts

NEW YORK—Religion in the News, a weekly broadcast series by the Rev. Walter W. Van Kirk, was resumed October 1st over WEAJ and the red network. The program will be heard every Saturday at 6:45 P.M. Eastern standard time.

Rev. M. E. Peabody Consecrated for CNY

17 Bishops Take Part in Elevation of Rector of St. Paul's Church, Philadelphia, to Episcopate

SYRACUSE, N. Y.—Seventeen bishops joined in the imposition of hands upon the Rev. Malcolm Endicott Peabody, rector of St. Paul's church, Chestnut Hill, Philadelphia, who was made Bishop Coadjutor of the diocese of Central New York at St. Paul's church, Syracuse, on the Feast of St. Michael and All Angels, September 29th. The Presiding Bishop was the consecrator, with Bishops Coley of Central New York and Sherrill of Massachusetts as co-consecrators.

Every one of the 151 parishes and missions of the diocese were represented at the service, admission being by ticket only. Seats were reserved and numbered, with special sections for the wives of the clergy, diocesan officers, and heads of diocesan organizations.

In the procession from the parish house to the church, in addition to the officiating bishops and clergy, bishops not officiating, the clergy of the diocese, and visiting clergy, there were the lay members of the standing committee, the diocesan council, the board of directors of the diocesan fiscal corporation, the chancellor of the diocese, civic dignitaries, representatives of other religious bodies, and the heads of five educational institutions—Chancellor William Pratt Graham of Syracuse university; President W. A. Cowley of Hamilton college; President W. S. A. Pott of Elmira college; President William A. Eddy of Hobart college; and Col. Guido F. Verbeck of the Manlius school.

BISHOP MOULTON READS EPISTLE

Bishop Moulton of the missionary district of Utah read the epistle; the gospel was read by Bishop Davis of Western New York, substituting for Bishop Fiske, retired, who was unable to be present because of illness; the sermon was preached by the Rev. Dr. Angus Dun, professor of systematic theology at the Episcopal theological school; and the litany was read by the Rev. Dr. Endicott Peabody, headmaster of Groton school and father of the Bishop Coadjutor-elect.

The presenting Bishops were Taitt of Pennsylvania and Atwood, retired, of the missionary district of Arizona. The Rev. Matthew M. Warren, rector of Christ church, Macon, Ga., and the Rev. N. B. Groton, rector of St. Thomas' church, Whitmarsh, Pa., were the attending presbyters.

Readers of testimonials were the Rev. Dr. Wilson E. Tanner, president of the standing committee, the certificate of diocesan request and consent; the Rev. Walter C. Middleton, rector of Trinity church, Watertown, the certificate of election; Charles W. Andrews, lay member of the standing committee, the consents of the standing committees; the Rev. Dr. Remsen B. Ogilby, president of Trinity college,



BISHOP PEABODY

Hartford, Conn., the evidence of ordination to the diaconate; and the Rev. Harold E. Sawyer, rector of Grace church, Utica, the evidence of ordination to the priesthood. Bishop Lawrence of Western Massachusetts read the consents of the bishops. The Rev. Dr. Charles L. Pardee was registrar.

The Rev. Frederic T. Henstridge, rector of Grace church, Elmira, was the master of ceremonies, with the Rev. D. C. White and George W. H. Allen as his assistants. The Rev. William J. Vincent, secretary of the diocese, was chaplain to the Presiding Bishop.

MANY BISHOPS PRESENT

Bishops not officiating but joining in the imposition of hands were Ferris of Rochester; Sterrett of Bethlehem; Whittemore of Western Michigan; Oldham of Albany; Hobson of Southern Ohio; Reinheimer, Coadjutor of Rochester; Saphore, retired, of Arkansas; Ludlow, Suffragan of Newark; and Gardner of New Jersey.

Following the consecration, more than 700 people attended a luncheon at which the Presiding Bishop made an address.

Through the courtesy of radio station WFBL, Syracuse, the actual service of consecration was broadcast, as well as the luncheon speeches. The Rev. Harold C. Gosnell, rector of All Saints' church, Fulton, was the announcer and commentator.

Indianapolis Coadjutor to Be Elected October 26th

INDIANAPOLIS, IND.—For the purpose of electing a coadjutor for the diocese of Indianapolis a special convention has been called by Bishop Francis. It is to meet October 26th in the Church of the Advent here.

The special committee appointed to present names to the convention for consideration, has, after much work, completed its task and is now ready to report.

World Council Gets Quarterly Magazine

Willett, Clark & Co., Publishers, Give "Christendom" for Use of Ecumenical Movement

NEW YORK (RNS)—The American quarterly magazine *Christendom* has become the property of the World Council of Churches, now in process of formation, it was announced September 28th at a joint meeting of the American sections of the Life and Work and Faith and Order movements at the George Washington hotel here.

The publication will be operated in the interests of the ecumenical movement by the joint executive committee of the American sections of the World Conference on Faith and Order and the Universal Christian Council on Life and Work.

Dr. H. Paul Douglass, secretary of the commission for the study of Christian unity, a department of the Federal Council of the Churches of Christ in America, will be editor. Headquarters of the publication will be at 297 Fourth avenue, New York.

Announcement of the change of ownership will be made in the autumn issue of *Christendom* by Willett, Clark & Co. of Chicago, the present publishers. The publisher's announcement, which was read to the joint meeting by Dr. John R. Mott, states:

"This transfer takes the form of a gift to the ecumenical movement by the present publishers, Willett, Clark & Co., with the participation of the editor, Dr. Charles Clayton Morrison.

"In giving *Christendom* to the ecumenical movement, the editor and the publishers unite in the belief that its field of influence will be distinctly widened thereby. Increasingly, the magazine has been making itself a forum for the discussion of the ecumenical idea. It is peculiarly fitting, almost inevitable, that its future should be even more closely associated with the united Church in this period of the manifest beginnings of that consummation. As publishers, we are proud of the fact that under our auspices there has been founded and developed a magazine destined for so important a place in the Church universal."

The first issue of the publication under its new management will appear in January.

"Life's Challenge," Magazine for Young People, Ceases Publication

LOS ANGELES—*Life's Challenge*, national magazine for young people of the Church, has discontinued publication. Increasing costs and diminishing subscriptions made continuance impossible, said the editor and publisher, the Rev. Sydney Temple, in a notice thanking Captain Mountford of Church Army and the Rev. Francis M. Wetherill of the Knights of SS. John for their help.

The editor stated that he believed the young people of the Church do need a national periodical and that there is still a possibility that one could be successfully published.

2,500 See Dr. Block Raised to Episcopate

Confirmation, Ordination, and Baptism Certificates Are Read by Japanese, Chinese, and Negro

SAN FRANCISCO—A congregation of 2,500, which filled to its capacity the unfinished Grace cathedral here, saw the consecration of the Rev. Dr. Karl Morgan Block as Bishop Coadjutor of the diocese of California on September 29th, the festival of St. Michael and All Angels.

Bishop Parsons of California presided as consecrator, the co-consecrators being Bishops Stevens of Los Angeles and Jenkins of Nevada. The presenters were Bishops Cross of Spokane and Dagwell of Oregon. The epistoler was Bishop Huston of Olympia, and the gospeller Bishop Sanford of San Joaquin. Bishop Scarlett of Missouri preached.

The litanist was Bishop Remington of Eastern Oregon. Bishop Mitchell of Arizona read the consents of the bishops. Bishops Rowe of Alaska; Gooden, Suffragan of Los Angeles; Porter of Sacramento; and Seaman of North Texas also joined in the laying on of hands.

The attending presbyters were the Rev. Hubert A. Woodfall of St. Louis, and the Rev. Sumner D. Walters of Alameda, Calif. Archdeacon Hodgkin of California acted as deputy registrar. The certificate of election was read by the secretary of convention, the Rev. B. D. Weigle.

EMPHASIZE MISSIONARY OPPORTUNITY

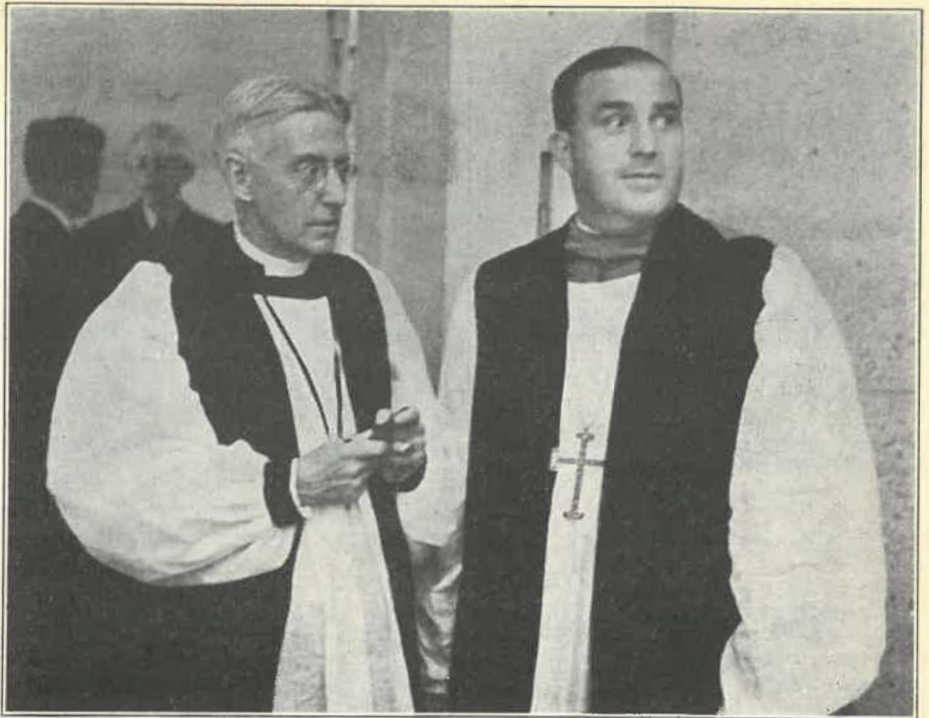
In keeping with the cosmopolitan character of the city of San Francisco, and its missionary opportunity at the meeting point of North and South, East and West, the certificates of Baptism and Confirmation, and of ordination to the diaconate and the priesthood, were read by Negro, Japanese, and Chinese priests of the diocese—the Rev. Messrs. David R. Wallace, Joseph K. Tsukamoto, and Daniel G. C. Wu. The consents of the standing committees were read by the Rev. Dr. Mark Rifenbark, president of the standing committee.

The community at large was represented by Mayor Rossi; by the presidents

Health of Bishop Rogers Is Still Improving Slowly

DETROIT—Continued improvement in the condition of Bishop Rogers of Ohio, convalescing here from a heart attack, was noted last week. He is seeking to gain strength by walking, but once around the block is all he can manage in a day.

The Bishop had given up all hope of attending the special diocesan convention to be held October 10th, it was reported on the 3d, although it gave him the most intense disappointment to make the decision. His resignation, which the convention was called to receive, will probably be presented by letter.



THE BISHOPS OF CALIFORNIA

The picture shows Bishop Parsons (left) and his new Coadjutor, Bishop Block, just after the latter's consecration. (Gabriel Moulin Photo.)

of California and Stanford universities and of Mills college; by delegations from the four theological seminaries of the region; by clergy of other communions, including Archbishop Antonin of the Patriarchate Russian Orthodox Church (in obedience to Moscow), a priest of the autonomous American Russian Orthodox Church, the Archimandrite and the locum tenens of the Armenian diocese, Bishop Stiles (unattached Old Catholic of the Vilatte succession), Rabbi Reichert, Bishop Baker (Methodist), and many Protestant clergy.

The long and complicated procession of many divisions, comprising all these, together with diocesan officers and the official lay representatives of the parishes and missions, was handled by three masters of ceremonies, the Rev. Messrs. Lindley H. Miller, George H. B. Wright, and W. H. G. Battershill.

RING AND CROSS PRESENTED

Immediately before the procession, the Rev. Dr. James P. Turner presented the Bishop-elect with the episcopal ring, on behalf of the clergy of the diocese. The pectoral cross, given by Bishop Block's former parish of St. Michael and St. George in the city of St. Louis, was hung about his neck immediately after the presentation of the Bible, by Bishop Rowe.

An added feature of the service was the benediction of the new *cathedra* in memory of Bishop William F. Nichols and his wife, given by their family.

The day of the consecration closed with a banquet of 400 in honor of the new Coadjutor and his family.

Effective October 14th, Bishop Block will assume entire jurisdiction over the parishes and missions of the diocese. Bishop Parsons has announced that he proposes to resign his remaining title and jurisdiction in October, 1940.

121st Year at GTS Begins With 48 New Seminarians

New Group Represents 38 Colleges and Universities, 33 Dioceses

NEW YORK—General theological seminary opened its 121st academic year on September 28th with 48 new students. Of these, 35 are juniors. One is a senior. The remaining 12 are four special students, four graduate students, and four guest students.

They represent 38 colleges and universities and 33 dioceses. One of the graduate students is an alumnus of St. Paul's university and Central theological seminary, Tokyo. Two of the guest students are members of the Greek Orthodox Church; the third is an Armenian, and the fourth an Ukrainian, members of their respective Churches.

The only change in the faculty is that caused by the death of the Rev. Dr. Frank S. B. Gavin, professor of ecclesiastical history, on March 20th. For the present, Dr. Gavin's courses will be given by his colleagues, the Rev. Dr. Edward R. Hardy, Jr., and the Rev. Messrs. John A. Richardson and William M. Manross, who took his work for him during the months of his struggle with ill health preceding his death.

Dr. Kimura Sails for Honolulu

TOKYO—Dr. Shigeharu Kimura, former director of St. Paul's university here, sailed on September 15th for Hawaii, where he is professor of Japanese history and institutions at the University of Hawaii. He will reside in the home of the late Bishop McKim in Honolulu, until June, 1939.

SSJE Vows Taken for First Time in Japan

Fr. Spence Burton Receives Pledge from Brother Mark Nuki Before Nippon Seikokwai Workers

TOKYO—For the first time in the 79 years of Anglican Church history in Japan, a young Japanese layman took his first vows of poverty, chastity, and obedience in a religious order. On the morning of September 10th at Holy Trinity church, Tokyo, Brother Mark Masashi Nuki of Moji (diocese of Kyushu) took annual vows in the Society of St. John the Evangelist before the Rev. Fr. Spence Burton, SSJE, superior of the American congregation of the Cowley Order.

The hour and a half service brought to a close a week's retreat for the Far-Eastern branch of the order, which had been conducted by the Father Superior, who arrived from the American mother house at Cambridge, Mass., last month for a three-months' visit to Japan.

A large congregation made up of prominent priests and lay workers of the Church, the six members of the Sisters of the Epiphany, and the three Japanese Sisters of Nazareth, as well as many friends and members of the families of the Cowley members participated. The whole ceremony of inducting the first Japanese here into the order was done in the presence of Bishop Reifsnider of North Kwanto, who pontificated.

A choir of members of the order and laymen, both Japanese and foreign, sang the *Missa Marialis* with Introit, Gradual, Alleluia, Offertory, and Communion for the Mass of St. John, Apostle and Evangelist. Douglas Overton of St. Paul's university was at the organ.

FR. SAKURAI SPEAKS ON VOWS

The Rev. Fr. John T. Sakurai, SSJE, senior of the three Japanese Fathers of the order, who was professed at Cambridge monastery before returning to Japan to begin the Far-Eastern branch five years ago, made the address on the significance of the vows Brother Mark was to take. He stressed the fact that men are called by God as doctors, scholars, and craftsmen, and that God expected ordinary men to marry and blessed such marriages. Then he pointed out that Christ, Himself, devoted His life to God's work. To such a devotional life of service the Cowley Order called certain men to take upon themselves the vows of poverty, chastity, and obedience.

Brother Mark, kneeling before the Father Superior, signed his pledge to keep the vows for a year, first in English with a pen, and in the Japanese pledge book with a Japanese brush. The girdle, symbol of the Brother's vows, was first blessed and sprinkled with holy water, then attached around Brother Mark's waist.

Bishop Reifsnider in his congratulatory speech recalled the late Bishop McKim's invitation to the society to establish in Japan a branch of the order. He pointed out that it was fortunate that so many



AT PROFESSION IN JAPAN

Left to right, the Rev. Fr. Spence Burton, superior of the American branch, Society of St. John the Evangelist; Brother Mark Nuki; and the Rev. Canon P. C. Nuki, retired priest of the diocese of Kyushu and father of Brother Mark.

were present to see the first young Japanese layman take upon himself the vows of a religious order.

Fr. Burton stated that Brother Mark, being but 25 years of age, would have to take annual vows for five years, as no man in the Society of St. John the Evangelist might take life vows until he was 30 years old. He dwelt on the meaning of Brother Mark's three vows of poverty, chastity, and obedience and stated that when he became 30 years of age he would be required to take a fourth vow of stability. He pointed out that Jesus was 30 years in preparation and three years in His active ministry.

Fr. Benson, the late founder of the order, at Cowley, England, at one time made the remark that most clergymen want to give three years to preparation and 30 years to their ministry.

OUTLINES PURPOSE OF ORDER

Outlining the purpose of the order to establish a monastic life for men in the Nippon Seikokwai, Fr. Burton recalled days at General theological seminary, New York, where he had as fellow students, the Rev. Dr. Yoichiro Inagaki, professor of Central theological college, Tokyo, and the Rev. Dr. John Cole McKim, now a retired missionary of Japan. These two men as students constantly talked to him of Japan, and probably it was due more to their early talks of 30 years ago than to anything else that the Japanese branch of the order has been realized.

Fr. Burton credited Fr. McKim with the influence which led to three young Japanese men making the decision to devote themselves to the religious life. These young men are the present three professed Fathers of the Japanese branch, Frs. Sakurai, Kimura, and Takeda, all professed in the diocese of Massachusetts.

In addition to the three Japanese Fathers and Brother Mark, there is a Japanese novice, Brother Luke, and two American Fathers, Frs. Morse and Viall, belonging to the Japanese branch house of the order.

Some of China Staff Go Back to Stations

Many, Unable to Return, Help Out in Various Places; Some Are Still Isolated in Anking and Kuling

NEW YORK—Some of the members of the mission staff in China have, according to a report from Bishop Roberts of Shanghai, been able to return to their posts and to reopen a part of their work. Others, unable to do this, are making themselves helpful where they can; and still others are yet isolated in Anking and Kuling.

Writing of the various members of the staff in China, Bishop Roberts said:

"The Rev. and Mrs. Edward R. Dyer have been able to return to Wusih, as have also Drs. Claude Lee and John Roberts, who have been able to reopen some of the work in St. Andrew's hospital, Wusih.

"Late in August the Rev. H. A. McNulty and Mr. and Mrs. David Poston of Soochow arrived in Shanghai from America. The Soochow property is still occupied by soldiers.

"Mr. and Mrs. Harrison King have also arrived from America and are occupying their residence on St. John's compound at Jessfield. Mr. King will continue his teaching at St. John's university, at present located in the Emporium building in Shanghai, though his work will be hampered by lack of laboratory facilities.

"The Rev. Francis Cox has been giving attention to the smaller stations between Shanghai and Soochow, assisting the Bishop as archdeacon. The present outlook is that all of these outstations in the Shanghai area will have to be closed for a considerable period. This is especially true of such stations as Woosung, Yang-haung, Kiangwan, Sungkiang, and Siau-Kunshan.

"Five members of the diocese of Anking, Dr. Harry Taylor, the Rev. Leslie Fairfield, and the Misses Bowne, Colson, and Myers, are isolated in Anking. For over a month they have been cut off from the outside world, but occasional information concerning them has reached Shanghai through the American consul. It is known that they are well and safe.

"Bishop Huntington, the Rev. Lloyd Craig-hill, and the Misses Clarke and Parke are in Kuling. The last word about them, in the middle of August, was that they were all well.

SHORTAGE OF SUPPLIES

"How long the Chinese in Kuling can get along on the supplies available no one knows, but probably not very long.

"In the diocese of Hankow, most of the Wuchang people have crossed the river from Wuchang to stay in the foreign concession in Hankow.

"Sisters Anita Mary and Isabel of the Order of St. Anne, Wuchang, have arrived in Shanghai from America. Present conditions have made it impossible for them to go on to Wuchang. They are, therefore, going to Wuhu to aid Sister Constance Anne of the Community of the Transfiguration.

"Miss Nina Johnson of the diocese of Hankow has arrived in Shanghai after furlough. For a number of years Miss Johnson has been nurse in charge of health matters on the Boone compound in Wuchang. Unable to reach her station, she is at present assisting in the dispensary of St. Luke's hospital, Shanghai."

Sister Superior of Women's Order Dies

Sister Catharine of Community of St. John the Evangelist Was in 91st Year of Age

BROOKLYN, N. Y.—Sister Catharine, superior of the Community of St. John the Evangelist, died in the Sisters' house, Brooklyn, on September 24th. She was in her 91st year.

She was born Catharine Lockhart, in Alabama, and came to New York with her parents as a child. She was educated for the teaching profession, and followed that vocation in New York City until she decided in her 29th year to join the Sisterhood of St. John (or as it was then known, the Deaconess society of the diocese of Long Island). She was admitted as a novice on May 5, 1878, and was professed as a Sister on All Saints' day, 1879.

Her first work as a Sister was in St. John's hospital; and for more than 60 years she served God by ministering to patients, nurses, and other people in the hospital and the other institutions of the Church Charity foundation—these institutions having always been the scene of the labors of the Sisterhood of St. John.

She had charge of a ward in St. John's hospital from 1880 until several years later, supervising the care of the patients. When the present ideal of nurses' training was developed, and a school of nursing was organized in St. John's, Sister Catharine was house mother to the student nurses for a number of years. Many of the older graduates hold her memory in great affection.

She had an active part in the reorganization of the Deaconess society into the Community of St. John the Evangelist. Since 1928 she has been superior of the order. Though she carried few responsibilities in recent years, all who had any association with her are grateful for example, character, and influence. Her last conscious act was to receive Holy Communion on her 90th birthday, St. Matthew's day, three days before she died.

Her funeral on September 27th was in St. John's chapel of the Church Charity foundation. In accordance with her wish the Requiem Eucharist was offered separately from the Burial Office. At the Eucharist, the Rev. C. H. Webb, present chaplain of the Sisterhood, was celebrant. The Rev. Dr. J. Clarence Jones and the Rev. Arthur H. Mellen assisted. At the later service Bishop Larned, Suffragan of Long Island, officiated, assisted by the Rev. Dr. Robert Rogers and the Rev. Messrs. Webb and Mellen of the Church Charity foundation. Burial was in the Sisters' plot in Cypress Hills cemetery, Brooklyn.

Memorial Ceiling Dedicated

CHESTER, PA.—In St. Paul's church here the George Y. McCall memorial was dedicated on September 18th. The memorial ceiling was given by Mrs. Edna Wilkinson McCall in memory of her husband.

North Dakota Delegates Hear "Giving Scraps" Hit

GRAND FORKS, N. D.—"Giving scraps to souls in need," Bishop Roberts of South Dakota declared in his opening sermon at the convocation of the district of North Dakota, held here September 27th to 28th, is "one of the main weaknesses of Christian disciples."

He stressed the fact that a genuine personal interest in the recipient of charity is a Christian duty, saying that our Lord's parables stressed this point more than any other.

At the convocation dinner Bishop Roberts gave what was felt to be a practical and inspiring address on the Church's mission to the rural communities. Bishop Atwill in his annual address laid particular emphasis upon developing the district's church schools and work among the isolated. "Every difficulty should be a challenge," he said.

Mrs. David West of Minneapolis and Mrs. J. E. Flockhart of Dubuque, Ia., addressed the meetings of the district Woman's Auxiliary. The Auxiliary chose Mrs. Atwill as its president during the coming year.

Sessions of both convocation and the Auxiliary were well attended by representatives from all over the state.

District officers were all reelected. Delegates to the provincial synod of 1939 are: Very Rev. John Richardson, Rev. Gayland H. Onstad, Rev. Chilton Powell, Hon. D. B. Holt, Allen S. King, and John H. Lewis.

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Offensive Against Roman Schools in Austria Quicker Than Expected

LONDON (RNS)—The expected general offensive against Roman Catholic schools in Austria has been more rapid and on a larger scale than expected.

Former Chancellor Schuschnigg's old school, the Stella Matutina school in Feldkirch in Vorarlberg, which was administered by the Jesuit Fathers, is being converted into a Reich school of finance.

The oldest and most famous of all the Austrian schools now dissolved is the Scottish high school (*Schottengymnasium*), so called because it was founded by Scottish monks.

The few Roman Catholic schools still permitted to function are those solely for defective children.

Louisiana Diocesan Tenders Resignation

Continued from page 353

Bishop Morris was elected fifth Bishop of Louisiana, to succeed the late Bishop Sessums, on May 14, 1930, in St. James' church, Alexandria, La. He was then serving the Church as Missionary Bishop of the Panama Canal Zone.

Bishop Morris, by his gracious personality and quiet Christian character, soon won the hearts of his people. Clergy and laity alike are unanimous in attributing to him the present unity and strength of the diocese. His influence throughout the state and particularly New Orleans, the see city of the diocese, is well-marked.

NATIVE OF KENTUCKY

James Craik Morris was born on June 18, 1870, in Louisville, Ky., the child of John Hite Morton and Frances Craik Morris. His paternal ancestor was Anthony Morris, founder of the Morris family of Philadelphia. His maternal ancestor was Dr. James Craik, physician general of the American army and friend of President Washington.

ATTENDED SEWANEE

Bishop Morris was educated in the public schools of Louisville and at the University of the South at Sewanee, Tenn., from which place he holds the degrees of Bachelor of Literature, Master of Arts, and Doctor of Divinity. He also holds a law degree from the University of Louisville.

He was ordained deacon in January, 1896, and priest in July of the same year. He was assistant to Dean Stuck at Dallas, 1896 to 1898; curate of St. James', Brooklyn, N. Y., 1898 to 1901; dean of St. Mary's cathedral, Memphis, 1901 to 1916; and rector of Grace church, Madison, Wis., 1916 to 1920.

He was consecrated the first Missionary Bishop of the Panama Canal Zone on February 5, 1920.

Bishop Morris is a member of the Society of the Cincinnati, of Phi Beta Kappa, and of Alpha Tau Omega.

In 1900, he married Edith Garland Tucker of Dallas. Three children were born to the Bishop and Mrs. Morris, all of whom are living.

Under the episcopate of Bishop Morris, the diocese of Louisiana has enjoyed steady growth.

The standing committee has paid this tribute to him:

"In all your labors among us, you have set the flock of Christ in this diocese that wholesome example and pattern which you promised so many years ago at your priestly ordination. God grant that we may not forget that example!

"We are certain that, as you approach your resignation, this diocese is in far better condition, both spiritually and materially, than when first you assumed its administration. Confirmations last year nearly touched the record of a century. Rural missions are better staffed and more strongly buttressed. Clergy and people are happily united in the pastoral relationship. Not a penny of debt rests on the good name of this diocese."



CHURCH OF ST. JOHN THE EVANGELIST
Called one of the most beautiful small churches in America, this structure in Wisconsin Rapids, Wis., is the result of a seven-year building program.

Add New Furnishings to Wisconsin Rapids Church

WISCONSIN RAPIDS, WIS.—A seven-year building program was completed October 2d when Bishop Sturtevant of Fond du Lac blessed a number of new furnishings in the Church of St. John the Evangelist here. The church, which has been praised as one of the most beautiful small churches in America, is now complete in accordance with the original design of the architect, John N. Tilton.

The new furnishings are a reredos and two adoring angels in the chancel, and in the nave of the church carvings of St. John the Evangelist and Our Lady of Mercy. Over the entrance of the church is a carved group, "Suffer Little Children to Come Unto Me." The carvings were made in Florence, Italy, and the reredos was executed by the American Seating company of Grand Rapids, Mich.

In addition four windows were blessed, two being memorials to the founders of the parish, Daniel and Thomas Rezin, and Mrs. Hannah Albee. Another window is in honor of the present vicar, the Rev. James Madison Johnson, while the fourth is dedicated "to those who have gone and to those who come in the name of Witter." The windows were executed by the Conrad Schmidt studio, Milwaukee.

All of the new furnishings are the gift of Mr. and Mrs. Isaac P. Witter of Wisconsin Rapids.

At the Solemn Eucharist, at which the memorials and gifts were blessed, the choir sang the *Benedictus qui venit* and *Agnus Dei* in a new setting composed by the organist, Mrs. Dorothy C. Rogers.

Seminary Professor Ordained

EVANSTON, ILL.—Allen D. Albert, Jr., registrar and professor at Seabury-Western theological seminary, Evanston, was ordained deacon by Bishop McElwain of Minnesota, in Anderson memorial chapel at the seminary on September 27th. Dr. Harold L. Bowen of St. Mark's, Evanston, presented the candidate.

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Theme of Meeting to Be Christian Unity

To Be Emphasized by Synod of Midwest and Woman's Auxiliary at Flint, Mich., October 18th

FLINT, MICH.—The subject of Christian unity will be emphasized at the meeting of the synod and Woman's Auxiliary of the province of the Midwest to be held at St. Paul's church here October 18th to 20th. Bishop Gray of Northern Indiana, president of the fifth province, will preside at the synod sessions.

Activities will begin on Tuesday afternoon, October 18th, with meetings of the provincial House of Bishops, the provincial departments, and the executive board of the Auxiliary. Following dinner there will be a service of Evensong with an address by the Rev. Francis J. Bloodgood of Madison, Wis., on the subject of the Oxford Conference on Life and Work.

Business sessions of the synod and the Auxiliary will be held Wednesday morning, following an early celebration of Holy Communion. Addresses before the Auxiliary will include one by Mrs. C. C. Reimer and one by Mrs. Howard Bigelow on Christian Family Life.

Wednesday afternoon there will be an open forum of the synod and Woman's Auxiliary to discuss the results of the Oxford, Edinburgh, and Utrecht Conferences and consider the whole subject of Christian unity. It is hoped that Bishop Stewart of Chicago will be well enough to introduce this discussion and take the leadership of it, assisted by the Rev. Francis J. Bloodgood and Clifford P. Morehouse, editor of THE LIVING CHURCH. The forum is open to all persons who wish to participate in the discussion whether or not they are members of the Episcopal Church.

PRESIDING BISHOP WILL SPEAK

The Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, will be the speaker at the synod dinner, to be held Wednesday evening. Business sessions of the synod and Auxiliary will be continued on Thursday with addresses before the Auxiliary by Dr. S. L. Joshi, Mrs. E. J. Randall, and Mrs. Charles S. Williamson, provincial president.

The synod will have the pleasure of welcoming to the province of the Midwest the new Bishop Coadjutor of Ohio, Dr. Beverley D. Tucker, brother of the Primate.

Albany Clergy Retreat Held

HOOSICK, N. Y.—A retreat for the clergy of the diocese of Albany was held at Hoosac school, September 14th to 16th, the conductor being the Rev. Theodore N. Barth, secretary of the national retreat association. Bishop Oldham led a conference of the clergy on September 14th, preceding the retreat which began in the evening. The gathering was the first autumn activity of the department of evangelism, of which the Rev. Henry N. Herndon is chairman.

Confessional Synod Makes Clear Attitude on Oath of Loyalty Demanded by Nazis

LONDON (RNS)—The Confessional synod of the Evangelical Church of the Old Prussian union clarified its attitude toward the oath of loyalty to Hitler as the September 30th deadline for taking the oath approached.

In a statement to the public, the synod warned that pastors should only take the oath on the understanding that it does not conflict in any way with their ordination vows.

The statement declared that "in the case of any oath in which appeal to the name of God is made, nothing should be promised or affirmed before God, nor shall His help be invoked for anything which is contrary to His revealed will. This applies to every oath which an Evangelical Christian may take."

The statement also strongly emphasized that "in taking the oath of loyalty to the Fuehrer, no recognition is implied of the present State Church regime, which is against both Scripture and Creed," and makes it clear that "any pastor who has taken this oath is bound solely by his ordination vows in the exercise of his ministry."

The synod decided to communicate its statement on the oath to Adolf Hitler.

Baptisms, Confirmations Increase by 30% in Idaho

POCATELLO, IDAHO—Increases of more than 30% in baptisms and confirmations during the past year were reported by Bishop Bartlett of Idaho in his annual address to the district convocation meeting here September 25th to 27th. Church school pupils also were increased in number, although the number of teachers was smaller.

A high spot of the convocation was the dedication of the new parish house of Trinity church, in which the sessions were held. It is the latest of a number of improvements in the parish property made under the leadership of the Rev. Mortimer Chester, vicar.

The Very Rev. Charles E. McAllister, dean of the Spokane cathedral, and Mrs. Walter Mitchell, wife of the Bishop of Arizona, were speakers at the convocation dinner.

The Rev. C. A. McKay succeeds the Rev. Walter Ashton of the council of advice. Other members and district officers were reelected. Delegates to provincial synod are: the Rev. Messrs. E. R. Allman, E. Leslie Rolls, and L. A. Cook; and Messrs. J. L. Eberle, J. P. Hollowell, and Roy Read.

Correction

CLEVELAND—The Rev. Dr. Gerard F. Patterson, secretary of the diocese of Ohio, read the certificate of election at the consecration September 28th of the Rev. Dr. Beverley D. Tucker as Coadjutor of Ohio. It was erroneously stated in THE LIVING CHURCH for October 5th that the certificate had been read by the Rev. Dr. Edmund B. Redhead. The latter was the registrar.

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By the Rev. Frederic J. Eastman

A modern and sensible plan for giving to the Church, this article caused much favorable comment when it appeared in the September 21st issue of THE LIVING CHURCH.

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Dr. Grant Installed at Union Seminary

Denies in Inaugural Address That Learning Need Stand in Way of Simple and Earnest Faith

NEW YORK—An impressive part of the opening service of the 103d academic year of Union theological seminary was the installation of the Rev. Dr. Frederick C. Grant, formerly dean of Seabury-Western theological seminary, as Edward Robinson professor of Biblical theology. The Rev. Dr. Henry Sloane Coffin, president of Union, read the preamble; Dr. Grant then pledged his subscription to it; whereupon he was declared installed.

The Rev. Dr. William P. Merrill, pastor emeritus of the Brick Presbyterian church, delivered the charge on behalf of the directors of the seminary.

Dr. Merrill said in part:

"In all the world today there is no task more vital, no opportunity more promising, than that which is being committed to this new member of our faculty. For what the world needs most just now is the religion of the New Testament. To bring some of the future leaders of the Church to a clearer realization of what that means is a glorious enterprise.

WORLD KNOWS NEED OF RELIGION

"A marked tendency in our time is a deepening and widening conviction that what the world needs is religion. One might almost say that it is becoming the rule rather than the exception that, in almost any sort of serious gathering of scientists, medical men, social reformers, political groups, the statement is made, and warmly applauded, that we must have religion. Books on religion come from the most unexpected quarters. We may well thank God and take courage.

"And yet all this stops short of the real essential. To tell a sick humanity that what it needs is religion is like telling a sick man that what he needs is medicine. The obvious retort is in the one case, 'What medicine?' and in the other, 'What religion?'"

DR. GRANT'S ADDRESS

Following Dr. Merrill's charge, Dr. Grant delivered his inaugural address, the title being Faith and Knowledge.

He said in part:

"There were those in the 19th century and earlier who deplored the ideal of an educated ministry. The graduates of the schools of theology, so they insisted, were lacking in zeal and fervor or in missionary interest. Academic training and interests, book-learning, worldly philosophy and familiarity with secular thought—all this tended to insulate the educated minister and to hinder his effectiveness as a man among men.

"Hence a number of schools were organized—both East and West—whose chief aim was not to work out an abstruse system of theology, but to familiarize students with the Bible and its exegesis. Other subjects of study, if recognized at all, were subsidiary to this.

"But the challenge to our thesis comes from other quarters, even within the Church. There are those who believe, quite sincerely, that much learning stands in the way of simplicity

and earnestness of faith. To be real, a man's religious life must be directly inspired and guided day by day, morning by morning. Even the Bible provides only the point of departure for private meditation or for public exposition and exhortation. If ever we are to recapture—or be recaptured by—the spirit of first-century Christianity, with its earnestness, simplicity, and joy in believing, its sense of directness and urgency, its fellowship in the Spirit, its realization of the personal presence of Christ in the midst of His Church, then we must lay aside the weight that hinders us through our too much knowledge of things, our too little and too indirect knowledge of God.

"Now, one cannot help being moved by this appeal; a religion that is concerned only with the maintenance of institutions, or with the records of the past, or with the logical exposition of some system of ideas, purely intellectual and divorced from the issues of daily life—such a religion is already moribund and on the way to extinction. We share the feeling of those who hope to see a fresh invasion of our world, here and now, by the power of the divine Spirit, summoning, converting, sanctifying, regenerating individual men and women, and eventually transforming the outward fashion of society.

"But we cannot see that spiritual renewal is necessarily opposed to learning. As we look back across the centuries to the experience of the Church in other ages, we can see that renewal has come as often through the devotion of men of learning as it has through men of zeal and simplicity without learning. The great pioneers of religion have not always been tinkers and shoemakers or converted gallants. Augustine was a teacher of rhetoric. Luther was Dr. Martin Luther, the translator of the German Bible.

"John Wesley and his brother Charles were Oxford scholars. David Livingstone was a geographer and scientist as well as a missionary. Henry Martyn was a great linguist and Bible translator. And even the tinkers and shoemakers have been masters of learning in some field—John Bunyan, for example, was master of a faultless and incomparable prose style all his own, based almost exclusively upon the English Bible. The fault, when learning *seems* to interfere with piety or zeal, is not with learning but with little men unable to support the burden of learning and to use it for the purpose in hand.

USE OF KNOWLEDGE

"The test of a man's learning is his ability to *use* it, not his skill in reciting *verbatim* what he has read or heard. If he has only the testimony of his own experience to rely upon, or to give to others, let him give that; let him not hold back; Christ has done and does great things for men—and through men—ignorant and unlettered, as well as for—and through—men of consecrated intelligence and wide learning.

"But let him not presume to say: 'Zeal is enough, consecration is all I need; learning is a handicap; I have the Spirit and need not listen to the doctors of the law, obsessed and befuddled over minute and irrelevant details.' Nor, on the contrary, has the man of learning any right or the man of true knowledge any wish to despise the 'brother of low degree.' Both are needed in God's kingdom—and the scholar in his study and in his pulpit owes a debt to the other; and he must miserably fail in one of his chief tasks if he neglects to pay it.

"A true theology will be one that is supremely relevant to life, here and now, not in some abstract relation to the world, but in vital interconnection with the actual concrete world of daily experience. If we have such a theology, then let us show it—and prove to men how it makes a difference."

New Conference Aims at Wider Age Group

Brooks Institute Brings Together Members From School and College and Graduates as Well

BOSTON—A new religious conference, called Brooks institute, was started this year, the purpose of which was "to examine the bases of Christianity intelligently, objectively, and with reverence."

It was held at Brooks school, North Andover, September 12th to 16th, through the cooperation of the headmaster, Frank D. Ashburn, and the trustees.

This conference differed somewhat from others in that it was open to older preparatory school boys, college students, and graduates as well, because it was felt that religious instruction is too often limited to a particular age group. Education was the keynote rather than exhortation, and a definite attempt was made to recruit not only those who were interested in hearing about Christianity, but also those who were willing to contribute to its cause.

BEGIN WITH HOLY COMMUNION

The daily program began with Holy Communion, and after breakfast the main lecture was given by the Rev. Elmore McKee, rector of St. George's church in New York, who spoke on The Faith by Which We Live.

Then came four "interest classes" in the first hour, The Life of Christ was given by the Rev. Eugene Blake, rector of the First Presbyterian church in Albany, N. Y.; and Education and Religion by Dr. Theodore Wedel, secretary for college work of the Episcopal Church. During the following hour courses were given on The Prophets by the Rev. A. L. Kinsolving, rector of Trinity church in Boston, and The World Responsibility of the Church by the Rev. Fay Campbell, secretary of Dwight hall, Yale university.

After lunch Prof. Richard Neibuhr of Yale divinity school lectured on Social Ethics, and preceding dinner, the Rev. John Crocker, Episcopal chaplain of Princeton university, gave a course on Prayer.

In the evening a service was held in the school chapel which was conducted by Frank Ashburn, and on two evenings addresses were given by the Rev. Luther Tucker on The Chinese-Japanese Situation and by Spencer Miller on The Economic Situation.

Other lectures were given by the Rev. Charles Cadigan, chaplain of Amherst college, the Rev. C. Leslie Glenn, rector of Christ church in Cambridge, and the Rev. A. Grant Noble, chaplain of Williams college.

The majority of those attending were from college, but there were a number of school boys and a few schoolmasters. It was agreed by those attending that the conference should be held again next year. The Rev. Frederick B. Kellogg of Christ church, Cambridge, is in charge of information about it.

Shelter Storm Victims in Western Mass. Churches

WORCESTER, MASS.—Churches in Ware, Winchendon, and Adams, where the hurricane of September 21st hit hardest in the diocese of Western Massachusetts, were thrown open to house the homeless victims of the storm and flood, the clergy there meeting the situation capably.

The parish at Rochdale, according to reports, suffered the greatest damage from the storm, the roof of both church and rectory having been blown off and the upper section of the tower damaged. At Millville the roof of the church was damaged, the chimney destroyed. A room in the rectory at Amherst was laid open by a falling tree.

On the whole, Western Massachusetts escaped with little serious damage.

Deaconess Ranson, Missionary to Japanese for 34 Years, Retires

TOKYO—Deaconess Anna L. Ranson, since 1904 missionary in Japan, has retired. She sailed for her home in America on September 15th. For 34 years this worker among the women of Japan has trained hundreds of Bible women and kindergarten workers for the Nippon Seikokwai. She has long been principal of the Aoba Gakuin at Sendai.

During the last few years she has become well known among Japanese Christians for her pioneering work at Isoyama, where she has succeeded in building up one of the greatest rural Christian centers in the whole Church in Japan.

Bishop Binsted of Tohoku and Mrs. Binsted are moving to Isoyama rural center to take over the deaconess's work until the Bishop can make adequate provision for a permanent missionary there.

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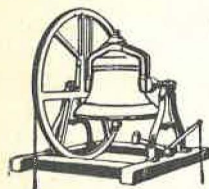
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Archbishop Asks for National Repentance

Urges Spiritual Action on Part of Whole People, Emphasizes Many Heartening Answers

LONDON—The Archbishop of Canterbury on October 2d in a national broadcast of thanksgiving for peace called for national repentance and spiritual action on the part of the whole people and emphasized the "many heartening answers to that call."

"The return to the will of God" is what the Archbishop of Canterbury called for, saying:

"The causes which brought us to the brink of an abyss have their root in the refusal to obey that will. We must acknowledge that our own nation has had her share in these breaches of divine order. Therefore, with our thanksgiving there must be humble confession and radical repentance. The deepest need of the world is to return to the will of God. 'Thy will be done' must not be a mere aspiration but a call to action.

"There are at the present time many heartening answers to that call. For example, some of you know that it is being pressed in many parts of the world by those influenced by what is called the Oxford Group. Some of you may have read the striking letters sent to the press by members of parliament and several labor leaders, and especially another letter bearing with others the honored name of Lord Baldwin.

"All in one way or another insist that what is most needed in our personal, civil, industrial, and international life is, to quote the letter of the members of parliament, 'a rededication of all people to those elementary virtues of honesty, unselfishness, and love which many of us have allowed to take a secondary place'; the subjection, as the Foreign Secretary once reminded us, 'of every part of our being to the service of God.'

"Of course, this has been the constant theme of preachers. It may be more heeded if it is thus enforced by laymen. The commonplaces of the pulpit may begin to bear fruit if they become the conviction of men in parliament, in the office, in the factory, and of the man in the street. Companies of men and women united in such loyalty to the leadership of Christ in the midst of the nation would be a leaven that would gradually leaven the whole lump. Here is the highest and deepest form of national service."

Funds Being Sought for Memorial to Late Rev. Victor O. Anderson

WASHINGTON—Funds for a set of stations of the Cross in memory of the Rev. Victor O. Anderson are being sought by the members of his former parish, St. Agnes' church, Washington, under the leadership of the Rev. Albert J. Dubois, present rector.

The sum sought is \$1,000, of which \$500 was subscribed immediately, to purchase a set of 14 stations by Angelo Lualdi of Boston and Florence, Italy. Although members of the parish will subscribe the major part of the sum, it is expected that many non-members of the parish who came into contact with Fr. Anderson will wish to take part in creating this memorial to him.

Anti-Unification Methodist Bishop Changes His Stand

BIRMINGHAM, ALA. (RNS)—Bishop Warren A. Candler of Atlanta, a leader of the forces opposing Methodist unification, has addressed an open letter to anti-unificationists urging them to stop their agitation against the merger for the larger good of the Church. The open letter is being widely published in Southern Methodist conference organs.

Bishop Candler successfully opposed union in 1925, and also opposed it when it was revived in 1936-37.

Enrolment at Berkeley Is Largest in Several Years

NEW HAVEN, CONN.—Berkeley divinity school here opened its school year the last week in September with the largest enrolment in several years.

Dean Ladd preached at the opening service on the relation of theological study to the world in which we live.

He said in part:

"All theological study must have its orientation in life. We can only study and think as we should if we have deep in mind and heart the picture of the sin-scarred world, standing in its wounds waiting for the healing touch of the gospel of Christ."

At a special meeting of the trustees on September 29th it was announced that a piece of the school's land in Middleton has been leased to Montgomery Ward Co. with headquarters in Chicago. Plans for a three-story, basement, and mezzanine brick building, with a service building in the rear, have been approved and construction will begin soon. The lease is for 30 years and financially should prove very advantageous to the school.

The school did not escape the fury of the recent hurricane. Many trees on the campus were blown down. A large elm fell on the deanery and did considerable damage to the roof. Men have been working for several days removing the tree, but it will be many days before the debris is cleared away.

\$7,500 Left to New York Churches

NEW YORK—By the will of Courtlandt Nicoll, who died on September 20th, the Cathedral of St. John the Divine received \$5,000 and the Church of the Transfiguration \$2,500.

Under the will of Mrs. Victoria Morris, who died on September 18th, the Seamen's Church institute is residuary legatee. This bequest was given in memory of Mrs. Morris' grandfather, Capt. James Rogers.

Orthodox Membership Sought

NEW YORK (RNS)—The executive committee of the Federal Council of Churches of Christ at its fall meeting here on September 23d voted to appoint a committee to confer with representatives of Orthodox Churches in America with a view to considering the possibility of their full membership in the Federal Council.

\$40,000 Memorial to Late Joseph Harries Consecrated in Suburb of Dayton, Ohio

CINCINNATI—A new chapel and parochial mission of Christ church, Dayton, was consecrated September 26th by Bishop Hobson. To be known as St. Mark's chapel, the \$40,000 stone and stucco Spanish mission style building was presented as a memorial to the late Joseph Harries, who planned and started construction of the building as a community church on the outskirts of Dayton.

The chapel will serve the community between the city limits and the U. S. army posts at Wright and Patterson aviation fields. The Rev. David R. Thornberry of Christ church has been appointed vicar.

The community, known as Harries, has grown up in recent years. Mr. Harries conceived the idea of a community church for this suburban neighborhood and took the initiative in its building. It was designed as non-denominational. He saw the cornerstone laid and the walls raised in 1931, but died before the building could be brought to completion. Before his death he expressed the desire that the building be placed under Episcopal auspices.

In May of this year his immediate heirs, Miss Elizabeth and Miss Imogene Harries, acting in accordance with their brother's wishes, proposed to the Rev. Dr. Phil Porter, rector of Christ church, that that corporation receive the completed

Canadian United Church Approves World Council

TORONTO, CANADA (RNS)—The General Council of the United Church of Canada, at its sessions here, expressed approval of the proposed constitution for the World Council of Churches.

building and organize a parochial mission "according to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America."

With the Bishop's approval, the wardens and vestry gratefully accepted the gift and trusteeship, and on July 1st the deeds for the building and seven-tenths acre of ground were transferred, with the consent of the other life heirs, Miss Louise O. Harries, Mrs. Mary E. Fisher Jordan, Ernest Huston, and Ray Huston; and the consent of the trustees of the estate.

Bishop Plays Part in Pageant

ASHEVILLE, N. C.—The 75th anniversary of the consecration of St. James' church, Hendersonville, was observed September 18th and 19th, with an historical pageant tracing the development of the parish. Bishop Gribbin of Western North Carolina took the part of Bishop Atkinson, the consecrator 75 years ago, in the pageant.

New York W. A. Branch Has Eight Council Executives on Year's Formal Program

NEW YORK—The formal program for the year of the neighborhood evening branch of the Woman's Auxiliary in the diocese of New York is to be devoted to the presentation of the work of the National Council by the executives of eight of its departments.

The neighborhood evening branch is beginning its sixth year's program under a new set of officers. Mrs. Margaret F. Ridge is president. She has organized five committees within the group; they are to cover devotional life, study courses, hospitality, entertainment, and membership.

The program of the branch follows:

- October 5. The Finance Department, Dr. Lewis B. Franklin, first vice-president and treasurer.
 - November 9. The National Council, the Presiding Bishop.
 - December 7. The Department of Foreign Missions, Dr. John W. Wood, executive secretary.
 - January 4. The Department of Publicity, the Rev. Dr. G. Warfield Hobbs, executive secretary.
 - February 1. The Department of Religious Education, the Rev. Dr. Daniel A. McGregor.
 - March 1. The Department of Christian Social Service, the Rev. Almon R. Pepper, executive secretary.
 - April 19. The Department of Domestic Missions, speaker to be selected.
 - May 3. The Field Department, the Rev. Dr. Charles W. Sheerin, second vice-president.
- A Summation, Dr. Grace E. Lindley, executive secretary of the Woman's Auxiliary.

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LAURENS MacLURE, PRIEST

NEWTON, MASS.—The Rev. Dr. Laurens MacLure, rector emeritus of Grace church, Newton, died here on September 27th. Born in Butler, Pa., March 15, 1862, he attended Witherspoon institute in Butler. In 1881 he received his degree of Bachelor of Arts and in 1884 his degree of Master of Arts from Hobart college, which also awarded him an honorary degree of Doctor of Sacred Theology in 1898.

In 1884 he was graduated from the General theological seminary and was ordained deacon, being advanced to the priesthood in 1886. His ministry was in the diocese of Pittsburgh until 1907, at which time he became rector of Grace church, Newton.

In 1930 he resigned as rector of the parish and was made rector emeritus. He was a member of the standing committee of the diocese of Pittsburgh and was twice a deputy to General Convention from that diocese.

In Massachusetts, he was at various times a member of the standing committee, one of the examining chaplains, a member of the Bishop and council, and in 1925 a deputy to General Convention.

Funeral services were held at Grace church on September 30th. Bishop Sherrill officiated, assisted by the Rev. H. Robert Smith, rector of the parish, and the Rev. Richard Preston of All Saints', Worcester, a former rector.

EDWARD K. WOODWORTH

CONCORD, N. H.—Edward K. Woodworth of this city, one of the leading laymen in the diocese of New Hampshire, died September 28th. He served the diocese and St. Paul's parish here for many years.

For the past 19 years he had been chancellor of the diocese, and for many years

he served as secretary of the standing committee. He attended five General Conventions, and at the time of his death he was junior warden of St. Paul's parish. He had served in the choir for 55 years.

For long a member of the executive council of the diocese, he was also the oldest member of the board of trustees of St. Mary's school in Littleton.

The funeral service was conducted by Bishop Dallas on September 30th in St. Paul's church, the Rev. Bernard N. Lovgren assisting.

ARTHUR TRUSCOTT

MERCHANTVILLE, N. J.—Arthur Truscott, member of a family long known for its interest in the welfare of the Church in this vicinity, died on September 12th after a long period of ill health.

He had served as vestryman of Grace church, Merchantville, for 40 years and warden for a year, besides acting as superintendent of the church school for some considerable time and helping the work and progress of the parish in a great many other ways.

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MEETINGS

Evangelical Education Society

THE 76TH ANNUAL meeting of the life and contributing members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 20, 1938, in the board room of the Platt building, 130 South 22d street, Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be presented.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BRERETON, Rev. JAMES P., formerly rector of St. Paul's Church, Medina, Ohio; is in charge of St. Andrew's Mission, Dayton, Ohio (S.O.), since October 1st.

COOPER, Rev. FRANCIS M., formerly rector of St. Thomas' Church, Hancock, Maryland; is rector of Calvary Church, Ashland, Ky. (Lex.).

FRIEDRICH, Rev. JAMES K., formerly assistant at St. Stephen's Church, Hollywood, Calif.; is assistant at All Saints', Beverly Hills, Calif. Address, 7110 Hillside Ave., Hollywood, Calif.

GENTLEMEN, Rev. WILLIAM B., formerly rector of the Church of St. John Evangelist, Mansfield, Mass.; is in charge of All Saints' Mission, Pleasant Ridge, Cincinnati, Ohio (S.O.). Address, 3376 Arrow Ave.

HOWES, Rev. LYMAN B., formerly rector of Grace Church, Galena, Ill. (C.); has accepted the appointment to St. Matthew's Church, 1738 W. Marquette Rd., Chicago, Ill.

MYERS, Rev. FRANK R., formerly headmaster of St. Michael's School, Ethete, Wyo.; is in charge of Christ Church, Douglas, Wyo.

ROSE, Rev. DAVID S., is curate at St. Mary's Cathedral, Memphis, Tenn. Address, 692 Poplar Ave.

SAYRE, Rev. Dr. CLAUDE E., formerly rector of St. Luke's Church, Ada, Okla.; is in charge of the Church of the Good Shepherd, and of St. Andrew's Church, Portland, Oreg. Address, 111 N. Graham St.

SNODDY, Rev. Dr. WAYNE S., formerly rector of St. Paul's Church, St. Louis, Mo.; is rector of the Church of Our Merciful Saviour, Mt. Auburn, Cincinnati, Ohio (S.O.). Address, 48 Hollister St.

STIRES, Rev. ERNEST VAN R., formerly rector of All Saints' Church, Richmond, Va.; to be rector of St. Paul's Church, Waco, Texas, effective November 1st.

VOLLMER, Rev. MYLES A., formerly rector of St. Paul's Church, Mayville, N. Y., and chaplain of Chautauqua, N. Y. (W.N.Y.); to be rector of St. Mark's Church, Lewistown, Pa. (Har.), effective November 1st. Address, St. Mark's Rectory.

WOOD, Rev. GEORGE B., formerly rector of St. Andrew's Church, Ashland, Wis. (Eau.C.); is rector of Christ Church, Austin, Minn. Address, 712 Walnut St.

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TURNER, Rev. ROBERT N., retired, formerly Somers, N. Y.; 701 Hope St., Bristol, R. I.

CALENDAR OF COMING EVENTS

OCTOBER

- 18-20. Midwest province synod, Flint, Mich.
- 20-21. Washington province synod, Richmond.
- 25-26. Sewanee province synod, Winston-Salem, N. C. New England province synod, Boston.
- 28. Southwest province synod, Houston, Tex.
- 31-Nov. 1. Forward Movement Commission, Memphis, Tenn.

NOVEMBER

- 1-3. House of Bishops, Memphis, Tenn.
- 8. Convention of the diocese of Upper South Carolina at Camden to elect a bishop.

CHURCH CALENDAR

OCTOBER

- 16. Eighteenth Sunday after Trinity.
- 18. St. Luke. (Tuesday.)
- 23. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Friday.)
- 30. Twentieth Sunday after Trinity.
- 31. (Monday.)

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8:00 P.M., Choral Evensong and Sermon

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