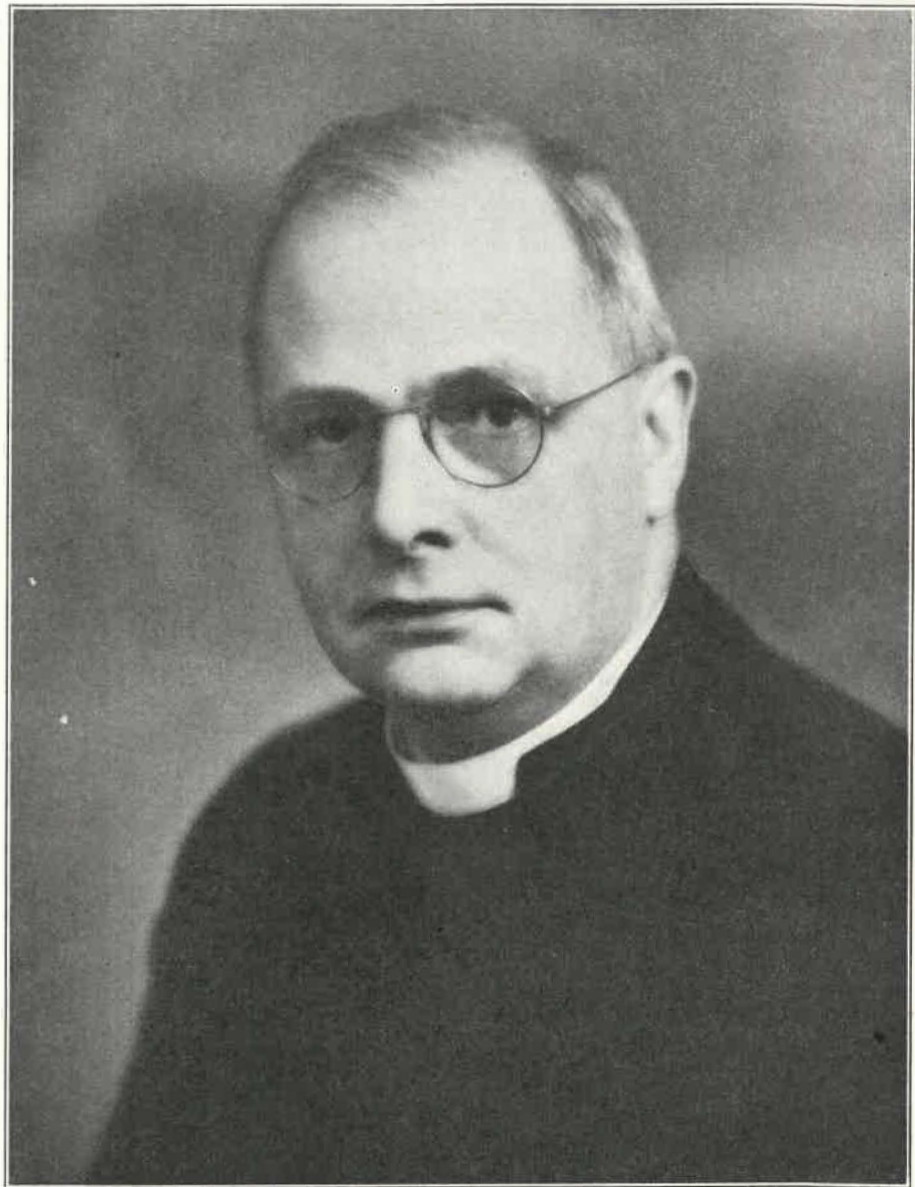
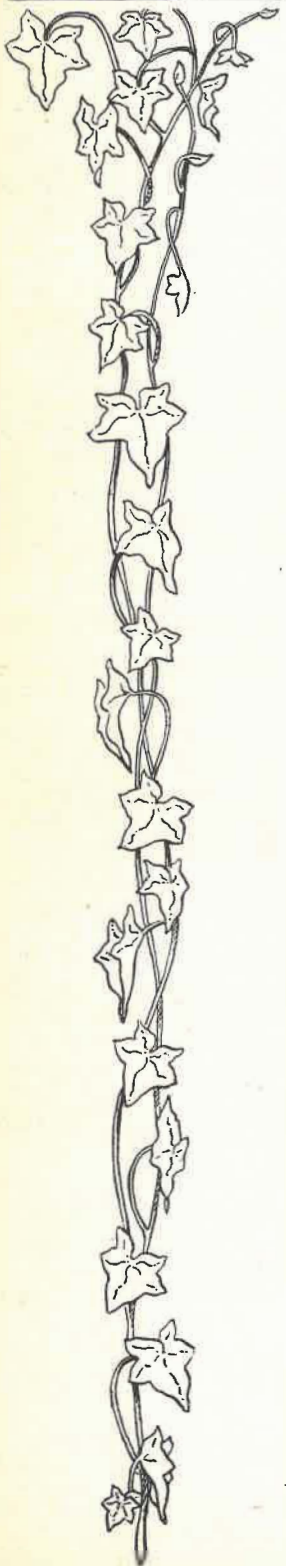


October 5, 1938



# The Living Church



#### TO LEAD CATHOLIC CONGRESS

Bishop Ivins of Milwaukee will preside over the sessions of the congress, which meets October 11th to 13th in Evanston, Ill.

Vol. XCIX, No. 14

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# C O R R E S P O N D E N C E

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Fr. Spofford and the Communists

**T**O THE EDITOR: Friends tell me that Editor Morehouse took me for a ride in editorializing on answers to questions that he submitted to me, and published in THE LIVING CHURCH for September 21st. He asked me seven questions and, after declaring me to be a nice guy who is sincere, pronounces my replies cockeyed. I have no doubt he is right, since his questions assumed more knowledge than I possess.

First, he asked me what Communism is; second, am I a Communist; third, at what points do I (a) agree, (b) disagree with Communist doctrines.

The only one of these that I can adequately answer is the second, and I thought I did answer that. If not I will. I am not a Communist. I am trying hard to be a Christian and I did say, twice not once, that since Communist doctrine is based upon a materialistic philosophy there is reasonable and rational ground for the opposition of Christians to it.

In answer to questions one and three, I first stated that they covered a lot of territory and then gave him the best answers I could in the briefest amount of space, having in mind that THE LIVING CHURCH is not made-up in a rubber form and therefore is limited in space.

I still think I did an adequate job in setting forth the economic aims of Communism, but Brother Morehouse comes back with the complaint that I entirely neglected to deal with the ethical and metaphysical aspects of the doctrine. Bless his dear Harvard training, I have only the slightest idea how to deal with such questions.

I suppose I could follow his example and run to the *Encyclopædia Britannica* and find out what some Englishman thought about the subject 10 years ago, but I am so off the British at the moment, due largely to Mr. Chamberlain, that it is difficult for me to turn to any British authority.

To answer his questions adequately would require three things that are not available: first, more knowledge than I possess; second, more time than I have; third, more space than I imagine is available for me in THE LIVING CHURCH. After all, if a fellow is to write a book it ought to be based upon something other than a questionnaire.

Mr. Morehouse asked me if the American League for Peace and Democracy is a Communist organization. I said, "No," as loudly as I could. He asked me if the Church League for Industrial Democracy is a Communist organization and again I shouted, "No." He then asked me the difference between them and I did my best to tell him.

He did not like my answers, so I suppose we will have to let it go at that. Nevertheless, my answers still stand. He declares himself to be a revolutionary Christian and that's swell with me. Where we seem to differ is that he believes that the tiny handful of revolutionary Christians can isolate themselves from the rest of the world and accomplish their aims, whereas I believe that the present situation calls for cooperation of all forces in the areas where they agree.

I don't think it is smart for us to kid ourselves about organized Christianity. The world is on the verge of a crack-up. As I write this letter, a week before it is printed, the chances are at least 50-50 that the whole

of Europe will be running with blood by the time you read it. And isn't it a sober fact that the Christian Church, as a lone force, is completely unable to stop the massacre? So we have to stand shoulder to shoulder with all who declare that this thing shall not be.

If the Communists are in the group so much the better. They are not lily-white, God knows. But I will take them to Hitler and his gangsters. If you really want to know what they are like read that well-documented book by Dr. Aurel Kolnai, *The War Against the West*, which I am told is now available in this country. And don't tell me that Com-

## Dr. Gavin's Letters

**T**O THE EDITOR: The undersigned has been appointed literary executor of the late Rev. Dr. Gavin. In order to carry out as well as possible this responsibility, I am asking, through your columns, anyone who has letters from Dr. Gavin to loan them to me for proper use in the assembling and, if possible, publishing of his papers.

Orange, N. J. (Rev.) E. C. BOGESS.

munism and Fascism are twin evils, as Mr. Morehouse did. They may both be evils but it is completely screwy to say that they are twins, and the man that says they are ought to take time out to read a book.

In the light of present events, I would most certainly go for the Communists, as we see them today in this crisis, in preference to those stalwart Christians of England and France who desert their own creation, Czechoslovakia, and sell her down the river; or "Butch" Franco who goes to Mass on Sundays and Holy Days and then goes out to slaughter his own countrymen as the puppet of two other sons of the true Church, Hitler and Mussolini.

If that makes me a Communist, a Red, or

any other handle that you, along with Mr. Hearst, want to fasten on me it is O.K. as far as I am concerned. All I can say is, why in the name of common decency are you not one also?

Let me tell you something: I went through the last war a complete pacifist. I still am a pacifist. And I submit that the only realistic peace position today is for those who want peace to stand by China, Spain, Czechoslovakia, and whatever nations are next on the list; to demand foreign policies in all democratic countries that will distinguish between the aggressors and their victims; to demand of our governments concerted action to quarantine Hitler, Mussolini, and whoever is running the show in Japan.

That is all the American League for Peace and Democracy stands for and I am for it. If the Communists agree with the program so much the better. It simply means that there are another 80,000 Americans standing with us in the crisis which is more serious than any experienced by a man now alive.

After it is over, if it is in our lifetime, which I doubt, we can then line up in our various camps and argue the fine points of metaphysics in the correspondence columns of any publications that are fortunate enough to weather the present storm.

(Rev.) W. B. SPOFFORD,  
Executive Secretary,

Church League for Industrial Democracy.  
New York.

**T**O THE EDITOR: I thank you for your admirable editorial on Fr. Spofford and Communism. My only fault to find with it is that you did not point out even more forcefully the evasiveness of Fr. Spofford's replies to your questions. The only way that the Church League for Industrial Democracy can regain the respect of the Church, and especially of those within it who are informed about industrial and political matters, is to dissociate itself from fuzzy-minded pro-Communism. Your editorial was worth waiting for. (Rev.) BERNARD IDDINGS BELL.  
Providence, R. I.

**T**O THE EDITOR: I wish to congratulate you on your editorial of September 21st in THE LIVING CHURCH. I have been greatly perplexed by the so-called Liberal group's tendency to damn Fascism to the exclusion of noticing the grave danger of Communism. Both are to be equally condemned, and I think that your editorial is the best and clearest that I have ever read. . . . (Very Rev.) AUSTIN PARDUE.  
Buffalo, N. Y.

**T**O THE EDITOR: In this area Republicans are as scarce as Communists—neither party has a candidate for any office in this state. We have heard that in some parts of the country there are reputable Church members who are Republicans, but we have always considered it an idle rumor, like the rumor that there are Communists in the House of Bishops. For our provincial enlightenment, couldn't you answer these questions:

What is a Republican? Are you a Republican? On what main points do you agree or disagree with Republican doctrine? Is THE LIVING CHURCH Republican, Republican dominated, Liberal with strong Republican

(Continued on page 332)

## The Living Church

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Established 1878

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## EDITORIALS AND COMMENTS

### Christian Radicalism

WHAT IS Christian radicalism? If we take it upon ourselves to define the term and explore some of its implications, we must state clearly at the outset that we claim no editorial omniscience. Undoubtedly others who have also given long and earnest thought to the relationship between the Church and the world could do as good a job or better. Indeed, the writings of Frs. Peck and Demant, of Vida Scudder and Maurice Reckitt, of Nicholas Berdyaev, of Christopher Dawson and Peter Maurin, of many another Christian radical, present forcefully and at length various aspects of this important subject which we are trying to crowd into a single editorial. However, having used the term in the recent past, we find it incumbent upon us to say what we meant by it.

Properly speaking, a radical is one who is concerned with the roots (*radices*) of things. The Christian radical is concerned with seeing that the roots of society are planted in the soil of Christianity and nourished by the water of the Catholic faith. He is not concerned with digging up roots indiscriminately but with tending them as a wise gardener; nourishing good ones, weeding out bad ones, transplanting promising ones that need a better environment.

Radicalism, in social-political language, has come to mean the belief that the present order is fundamentally askew, and must be changed in basic ways. Christian radicalism, of course, means that the changes are for the purpose of bringing the world into alignment with the teachings of Christianity.

In relation to society, what are the great teachings of Christianity? Here are some of the basic ones, stated as plainly and simply as we can state them:

(1) All men are immortal spirits of equal worth in the sight of God, living in a material universe with which they establish contact through a mechanism called the body.

(2) Man exists for one supreme purpose—to love and honor his Maker. The first petition in the Lord's Prayer is "Hallowed be Thy name." The first commandment is "Thou shalt love thy God." All man's "rights" are contingent upon this fundamental right and duty.

(3) The universe is overruled by God, who can and does intervene in the worldly order whenever He sees fit to

do so; but He has given man the privilege and duty of ordering his minute fraction of the universe according to his own free will—free, that is, to work with or against God.

(4) Any property which a man holds is his in stewardship only, to be used for the advancement of God's kingdom. It may be considered rightfully his, in this sense, just so long as he uses it for that purpose. The moment he does not, he is violating the Eighth commandment, and his rights to it are forfeited. A multitude of our Lord's parables support this view—notably those of the Husbandmen, the Talents, the Faithful and Unfaithful Servants.

(5) Man is a social being. He cannot work out his divine destiny in isolation, and he is responsible for aiding his fellowmen. Because God loves them, he too must love them. Because God makes no distinction of race, nation, or color, he may not do so. He may not consider the claims of his own family higher than those of the stranger (St. Mark 3: 31-35).

(6) Though created to employ his free will in the love and service of God, man proved weak, selfish, and stupid in the first crisis, and perpetually continued so. God met this abject failure of His creature with the Incarnation of Jesus Christ—His teaching, His example, His witness to God's love, and His atoning life and death.

(7) The Incarnation is not a mere historical event in the past. It is a continuing fact. Christ is with us always, even unto the end of the world, in the Church which is His mystical body. The Church is the only effective agent of redemption of man and society. It is the source of the means of grace and the normal agency of the Holy Spirit (St. John 14).

(8) Man's earthly life is not all of his life. In fact, it is but a brief probationary period, and it is to be lived with eternity in constant view. Thus, the enjoyment of the good things of this life, while pleasant, is relatively unimportant. Blessed indeed are the poor, for they have not sold their heavenly birthright.

(9) Society exists for the purpose of carrying out the creative and redemptive work of God.

These nine principles, being fundamental to Christianity, are also fundamental to Christian radicalism. The Christian

radical, looking upon society, finds its present structure such that it denies and obstructs these basic truths.

Liberalism,\* the great hope of the 19th century and the bitter failure of the 20th, is based upon far other principles. Forgetting that man is an immortal spirit, it surrounded him with mechanical toys and made him subservient to them. It measured man's worth in the terms of money, and asked him to find his supreme end in the enjoyment of created things. It tried to push God out of the universe and either claimed that man was quite free to mold the universe to his liking, or said that he was the helpless product of heredity and environment. It developed the idea of private property into a quasi-divine right of holders of property to manipulate it for their personal advantage. Admitting that man is a social being, it tried to base social life on the "be happy and you'll be good" principle—the idea that the greatest material good of the greatest number was the basis of morality. It hush-hushed the idea of original sin by various lines of reasoning, and tried to reduce our Lord's earthly mission to a vague reassertion of the golden rule. It denied the supernatural character of the Church, and insidiously worked within her until she was broken into a multiplicity of sects and her voice was reduced to a pleading whisper. It focused all man's energy on this world until it had created a Frankenstein civilization that now threatens to overwhelm in catastrophe the men who made it. Now, driven to the wall by the twin heresies of Communism and Fascism, it tries to summon the Church to its aid by claiming that it supports the following Christian institutions:

The family; which it has undermined until it has made marriage nothing more than a license for a temporary physical relationship which may be dissolved, reestablished, and redissolved at will.

Equality of man; which it has maintained as a wistful dream of the future, while actually discriminating against the foreigner, the member of another race, and the poor.

The worth of the individual as opposed to the State; which it has subverted by denying his essential nature as a child of God.

Education; which it has secularized and standardized until it has become a humanistic veneer of knowledge without spiritual foundation.

The democratic process (civil liberties and the right to vote); its solitary social achievement, which however it has surrounded with checks and stumblings blocks and hedged around with a law code based on property rights as above human rights.

Americans have been taught at their mother's knee, in school, in college, in the newspapers, in business, in the vast majority of their social contacts, and even in the Church and church school, that Liberalism is the only workable political philosophy. Those of them who, on reading the New Testament, find that Liberalism, as conceived by its contemporary advocates, is destructive of much of our Lord's teaching, have been told that the kingdom of which He spoke was an "ideal," not to be realized in this world—at least not in our lifetime. He laid down an "ideal" of Christian marriage, His beatitudes were the colorful exaggerations of an Oriental,

His portentous warnings about riches were counsels of perfection not intended for the average man. Higher criticism and theological intricacies have developed even fancier escape mechanisms. Our Lord lived in momentary expectation of the end of the world, it is said, so the ethics he enunciated must be watered down with the idea of living somewhat longer. The self-emptying of the Logos was so complete that the second person of the Trinity became a split personality.

**T**HE CHRISTIAN radical believes two blunt dogmas: (1) Our Lord knew what He was talking about; (2) He meant what He said. If these two propositions are true, it is time for Americans who wish also to be Christians to unlearn many of the things they learned at their mother's knee, in school, and church school, in college, in the newspapers, in business.

The Christian radical condemns Capitalism, which is the political-economic expression of Liberalism. But he must equally condemn the two alternative secular philosophies of Fascism and Communism. The world, deprived of an absolute standard by the growth of Liberal secularism, is struggling in a sucking mire in darkness. To the right shines the will-o-the-wisp of Fascism, and a diabolical voice whispers: "Here is security in national strength, here is dignity in national honor, here is courage, here is the nation for whose glory you can forget yourself, sacrifice yourself—give the leader your allegiance, and he will tell you what to do." And on the left another voice whispers: "Here are all the goals of your long striving. Here is an economy centrally planned so that it will work out right, here we produce according to ability and distribute according to need; the light of God has failed you; do not expect it to come back, but help the working classes to throw off the oppressors; never mind the supernatural kingdom of God, but help us build a super-material sovietized kingdom of this world. Give the party your allegiance and it will tell you what to do."

It is not necessary here to dwell on the basic opposition of Fascism to Christianity. But the humanitarian claims of Communism seem strangely attractive to a certain group of Christians. We wish we had power to convince them that cooperation with Communism is an offer to wade through blood to a goal which also denies the fundamental purpose of man. Christians in Germany thought they could cooperate with Fascists against Communism, and discovered too late that they had been smiling as they rode on the tiger. Now a group of Christians in the United States wishes to try riding on a leopard, who may purr like a nice kitty but who will not and cannot change his spots.

Perhaps the most important point to stress about these three systems is that even if they were successful they would be opposed to Christianity. And world events are rapidly moving to prove that, cutting themselves off from the Source of all power and love, they cannot hope to succeed even on their own standards.

**I**N THEIR pastoral letters of recent years, the bishops of the Church have sketched out some of the practical planks in the platform of Christian radicalism. They have said:

"No reestablishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain" (1933).

"We hold that the recognition of a partnership relation between employer and employee is required not only by prin-

\*We are aware that in referring to "Liberalism" we are using a term that is used in a wide variety of ways and that is susceptible of innumerable interpretations. We have ourselves used it in various ways, sometimes with approbation, in distinction to the reactionary attitude that "what is, is right." In this editorial we use the term in its secular and semi-technical sense, to indicate the thought-pattern that either denies divine authority or, paying lip-service to it, so waters it down as virtually to reject it. This thought-pattern, stemming from the principles of the French Revolution, has become the dominant philosophy of Western society, and may perhaps be best formulated in the dogma that "man is the measure of all things."



ciples of Christian brotherhood but as a policy insuring the largest measure of economic satisfaction to all concerned. . . . The Church should take a position of leadership in the movement to consolidate the gains already made" (1934).

"The task of the next generation of Christians," the bishops again emphasize in their most recent pastoral, is "to stand together for an interpretation of the universe in terms of belief in God and the truth that He is in Christ reconciling the world to Himself. . . . The Christian conception of God's purpose is man's hope of understanding among nations and races. . . . The Church must not sit quietly by when the world faces acute social and economic problems. It is intensely concerned with those crises that bring misery and need to God's children" (1937).

But the Church is weak and divided. It is full of deadwood. It is smitten with timidity, and often appears as the servant of those in high places. "Ye are the salt of the earth" said our Lord. "But if the salt has lost its savor wherewith shall it be salted?" "With sugar," cry the Communists. "With pepper," say the Fascists. The Christian radical replies, "The salt must regain its savor."

No matter how weak the Church seems to be, it is the strongest force in the world, for its strength is from the Source of all strength. Divided, it is the only source of unity, for it is the expression in the world of the Source of all love. Full of deadwood, it is the only bearer of life, for it is the incarnation of the Source of Life. Smitten with timidity, it shall draw power from the Source of all courage. The servant of the mighty, it shall return to its charter of feeding the hungry, clothing the naked, freeing the oppressed, redeeming the world. And the gates of hell shall not prevail against it.

What crimes have those who call themselves Christians done to the mystical body of Christ! The world hastens toward catastrophe, and the Church seems impotent to avert it. But the answer is not to choose between catastrophes. The answer is to turn again to the roots of the Christian ethic, fulfilling secular duties as they arise but concentrating on those three great aims which we have mentioned before and shall continue to urge as long as THE LIVING CHURCH exists: a reunited Church; a converted Church; and a converted world.

This is our concept of Christian radicalism.

## Dr. Grafton Burke

IN THE DEATH of Dr. Grafton Burke the Episcopal Church has lost one of its foremost missionaries. An able physician who might have won fame and fortune for himself had he devoted his talents to conventional metropolitan practice, he preferred to give his life to the service of his fellowmen in Alaska. Ordained to the diaconate many years ago, his was a ministry both to the souls and to the bodies of his patients, whether Indian, Eskimo, or White. When only this past summer, after 30 years of service as a physician in the far north, Dr. Burke was advanced to the priesthood his people and his fellow-workers united to pay him and Mrs. Burke a sincere tribute of love and appreciation.

Of Dr. Burke's splendid, self-sacrificing work as a medical missionary at Fort Yukon, Bishop Rowe, himself one of our Church's greatest missionaries, writes:

"For 30 years Dr. Burke carried on alone this great work. The work did not kill him, but the burdens of finance did, and perhaps the lack of sympathetic interest.

"Like a valiant knight, loyal to the call of His Saviour and to the memory of his dear friend, Archdeacon Stuck,

turning down tempting offers from the enticing places outside, he heroically endured to the end, counting not his life dear unto himself.

"Now he has gone from us and entered into the rest that was welcome, and what shall we do? When God takes to Himself a leader, He has another to take his place. And He asks, 'Whom shall I send?' And who will answer 'Here am I, send me'?"

In the annals of the missionary work of our Church the name of Dr. Grafton Burke will ever stand high. May he rest in peace, and may he have the privilege of exercising in the nearer presence of his Lord that priesthood which was bestowed upon him as the climax and culmination of a lifetime of ministry.

## Reply to Fr. Spofford

IN A FIERY letter in the correspondence columns of this issue, the Rev. W. B. Spofford takes exception to our editorial in the issue of September 21st criticizing his replies to certain questions that we had asked him. Our editorial spoke for itself, and so does Fr. Spofford's letter, so that we do not feel that the subject requires further comment as regards the main issue. We should, however, like to make one or two observations in regard to some of the new points that Fr. Spofford makes in his letter.

First of all, we think that Fr. Spofford has hit the nail on the head when he refers to the fact that he did not deal with "the ethical and metaphysical aspects of the doctrine" of Communism. After all, when one is dealing with a far-reaching philosophy such as Communism these are tremendously important aspects. It is in exactly this respect that we feel that the largeness of Fr. Spofford's heart and the warmth of his emotions have guided him more than the keenness of his mind—for he is entirely too modest when he adds that he has "only the slightest idea how to deal with such questions."

Since Fr. Spofford in his exasperation with Mr. Chamberlain is uninterested in "what some Englishman thought about the subject 10 years ago," perhaps he will permit us to substitute for that part of our editorial a statement made by an American, Mr. John McCarten, only a couple of weeks ago. Writing in the *New Yorker* of September 24, 1938, in regard to Earl Browder and the Communist party, Mr. McCarten says:

"The party's method of controlling its mass organizations is quite simple. In the midst of the unregulated membership it insinuates a group of well-disciplined comrades, who make up a 'party fraction.' Thereafter, by acting in unison at all times, the party men are able to maneuver the uncertain majority as easily as a squad of policemen maneuvers a crowd at a parade. The efficiency of the technique is demonstrated in the proceedings of the League for Peace and Democracy. Ostensibly without political affiliation, the league, which claims a membership of 4,000,000, faithfully follows the party line in all its policies. It even tinkered with its name to avoid offending the Communists. It was the League Against War and Fascism until some of its more naïve members suggested that it ought to be against Communism, too. Thereupon the decision was made to call it the League for Peace and Democracy. Under its new name, the league is currently doing all it can to get the United States into an anti-Fascist bloc with France, England, and the Soviet Union. This is especially gratifying to Browder, who believes that through 'collective security' the non-Fascist powers can stymie both Hitler and Mussolini. In the event that collective security doesn't stop the Fascists, after all, Browder is all set to march

on them. 'If there is a war against Fascism,' he has said, 'I am for it.'"

This bears out our point that the League for Peace and Democracy is not really interested primarily either in peace or in democracy. If further evidence were needed we might cite Fr. Spofford's own letter in which, though he declares himself a complete pacifist, he claims that "the only realistic peace position today is for those who want peace to stand by China, Spain, Czechoslovakia, and whatever nations are next on the list; to demand foreign policies in all democratic countries that will distinguish between the aggressors and their victims; to demand of our government concerted action to quarantine Hitler, Mussolini, and whoever is running the show in Japan." That may or may not be a wise program but it certainly is not a peaceful one.

**N**O, FR. SPOFFORD, we had no intention of taking you for a ride in the editorial in question. We were simply pointing out what seems to us a very grave danger in the tendency of certain Church groups to flirt with Communism, which we believe to be quite as anti-Christian as Fascism. In that sense we still think that they are "twin evils." And if the Communists have their way we can hardly hope that "after it is over . . . we can then line up in our respective camps and argue the fine points of metaphysics," since both Fr. Spofford and this Editor will have been liquidated long since, and there will be but one camp in which no one would be allowed to express the Christian point of view if he wanted to. The example of Soviet Russia is sufficient proof of that.

### Through the Editor's Window

**B**ISHOP STEWART of Chicago—God bless him!—is convalescing. His attack last summer has slowed him up physically, and we are glad he is wise enough to recognize that fact and not try to take up his manifold diocesan responsibilities too soon. But his mind and his wit are as keen as ever, and his eyes still twinkle with his penetrating Scotch humor, as witness the following expanded limerick which he sends us from his home in Evanston:

#### ANOTHER PAPAL BULL

**A**LFRÉD NOYÉS wrote a book on Voltaire,  
And he tried to be honest and fair;  
But alas for his hope!  
He offended the Pope,  
Though the joke was, he didn't know where.

They sent him a message censorious  
These holy officials inglorious,  
With a definite threat,  
That conditions be met  
Or pop—Index Expurgatorius!

Now Alf (who was once very "Protty")  
Replied to the Romans so haughty,  
"Bring thumb nail and screws,  
To submit I refuse."  
Oh, Alfred how naughty! how naughty!  
You must not say that,  
Or by Cardinal's hat,  
They will swear you are still just a "Protty."  
I admit that it sounds very dotty;  
But you'll have to give in  
Or commit mortal sin,  
And be out with us poor Hottentotti!

G. C. S.

## CHURCH MUSIC

Rev. John W. Norris, Editor

### Standards

**A** CHOIRMISTRESS writes that she has been struggling for years to develop a choir of high school girls but finds that it is a well-nigh "insurmountable task, because the standards of Church music are so much lower than those of the high schools." It would seem at first glance that this choirmistress has been satisfied with low standards, simply accepting the music formerly sung as the guide to her work. Or it might be, of course, that she has a rector who refuses to allow her to alter the musical program.

One cannot transplant a high school choir into a church and let it sing the same music which it is accustomed to sing. No matter how high the standards of that school may be, no matter how classical the compositions employed, no matter how thoroughly drilled are the singers, that music may not be suitable to church services. For "good music"—be it classical or otherwise—is not of necessity good Church music.

It would be interesting to attend the rehearsals conducted by this choirmistress. Do they open with prayer? Are the choir members come together to sing music or prepare to carry their part of the worship in the service? Do they view their choir work as an opportunity for themselves, for their own benefit; or do they view it as an opportunity to praise God? Here it seems to me is the very first standard to be established by any choir—a standard of purpose.

Then what of the hymns? Are they carefully studied by the choirmistress and does she instruct her singers on the basis of that study? Or is the hymn an unimportant feature of the service, which must be done fairly well but with little consideration of what is being sung? How often one hears a choir come to a half or full close at the end of a musical phrase in singing a hymn, without any consideration of the verbal phrase of the text. How seldom we hear a choir carry over the musical phrase so that the verbal phrase will not be lost. Yet this very failure results in a distortion of the text. No musical director of account would permit distortion of the text of a chorus which he was conducting any more than he would permit the distortion of a musical phrase by pausing in the middle of it for a breath. And lastly with regard to hymns, are the proper tempos carefully studied? It is quite a common fault to sing every hymn at the same tempo. It reminds one of Canon Douglas' classical reply to the woman who asked him whether he sang the hymns fast or slow.

"Why," replied the canon, "I sing the fast hymns fast and the slow hymns slow."

Then as to the chants! Here again is a matter of service music that is usually treated as routine. The choir is taught the melody of the chant. The words are put to it, perhaps once, and that is the end of the matter. In such cases the chant can only be viewed as something which in the final analysis is easy to sing. And that is where our choir leaders so often err. For good chanting is one of the most difficult bits of singing a choir is called upon to do. A choir which can really chant well has acquired an art which is most difficult to learn.

Let this choirmistress establish a standard of purpose; let her urge a high standard of singing in the hymns and chants, and her difficulty will be overcome. Carelessness and uninterestedness in what seems like unimportant music are the basis of low standards.



# The Bishops and the Church

By the Rev. Angus Dun, D.D.

Professor in the Episcopal Theological School, Cambridge, Mass.

**T**ODAY one member of the body of Christ's Church in this place is honored and all the members rejoice with him. As when a man is honored for his fleetness of foot or skill of hand or wisdom of mind, the honor goes to the whole man; as when a king is crowned, the whole body of the nation is lifted up; so when a bishop is consecrated the whole Church he is called to serve knows in that act something more of its own high calling and dignity.

This familiar figure of the Church as a "body" is God's word to us today, speaking to us of the unbreakable interconnectedness of the members of the Church. And especially it speaks the truth that the meaning and existence of that "member" we call "bishop" is rooted in the life of the whole Church. None of us suppose that the Church exists, not even the Episcopal Church, to provide the world with bishops. The Church does not exist for bishops. Bishops are for the Church. And the Church is for God and His Christ and His world.

To know what a bishop is we need to know what the Church is. But, likewise, we may see more clearly what is our common calling as members of the Church in the claims and expectations centered today on this one man.

The Church is a community, a shared life, a communion issuing out of Christ's life. It began to be when He first appeared and gathered around him lives that answered "Yes" to Him and His word. It was built up from the beginning out of the lives which looked on Christ and said, "There is the highest; I shall follow"; out of the lives that heard Christ and said, "It's true that the great law of life is 'Thou shalt love God and thy neighbor as thyself.' It's true that the servant is the greatest of all. It's true that self-guarding anxiety is a faithless and self-defeating thing. If my life is not built on these truths my life is false and insecure." The Church was fashioned out of the lives that came to see that the deepest, holiest, final reality—before whose judgment they should stand at last—is not overbearing power or calculating justice, but the outgoing, self-giving, redeeming love in Christ.

The Church, said St. Paul, boldly, is the body of Christ. A body is the instrument of a life-purpose, a spirit, a will. The Church, then, is the instrument of Christ's life purpose and whatever is sound in her life is shaped to His will, His life is a life of faith and witness, testifying to the reality of God, itself a disclosure of God. Therefore the Church is a community of faith and witness. His life is a worshiping life, praying, interceding, and at the last offered up that the Father's name might be hallowed. Therefore the Church is a community of worship. Christ is the world's chief servant. The Church, therefore, is instrumental to His life-purpose only when it stands at the service of the world.

Let us develop these three aspects of the Church's life a little further.

*MORE BISHOPS were consecrated in September of this year than in any one other month since October, 1922. In this sermon preached at the consecration of the Rev. Malcolm E. Peabody, September 29th, Dr. Dun brings out the relationship between Christ, His Church, and the Church's bishops. The text was "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . . And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it" (I Corinthians 12:12 and 16).*

What is the Church? It is the body that answers with out-reaching trust to the self-disclosure of God in Christ. That is faith. The Church as "the blessed company of all faithful people" stands for that even when many of the members do not truly believe. What can the best say save, "Lord, I believe, help thou mine unbelief"? And the Church, as the body responsive to the will of its Head, is a community of witness, called and sent to witness to the truth about life as seen by those who trust Christ. It is a witness to the reality of God, to the truth that man is neither the product of blind causes nor a spiritual waif left on the doorstep of Mother Nature, but a creature of God, whose life is unfulfilled save in the service of God. It is a witness to the dark reality of sin, to the fact that our deepest offenses are not against the passing social conventions but against the Giver of life. It is a witness to the saving love of God in Christ, which lends unearned dignity to men even in their failures and offers a way of renewal and restoration to the sonship they have dishonored and the brotherhood they have renounced. All this the Church is if it be the instrument of Christ's life-purpose.

**W**HAT is the Church? It is a community of worship, a worshiping body. The center of its life lies there. Its most distinctive function in the world is to bow before Him who is Holy and summon men to bow with her, to seek that cleansing Presence, to practice that most selfless act of the human spirit which we call adoration. The Church is renewed whenever the human wills that are the members of the body bend into line with the righteous will of God in prayer and make that self-offering that asks nothing save the honor of God, which is true sacrifice.

Again, what is the Church? It is a community of love and service, the brotherhood of every race and class called to a life of mutual charity and generous service to the world. As Christ came "not to condemn the world but that the world through Him might have life," so the Church exists for the world. She is false to herself when she grows self-centered and begins to ask what she can get from the world, seeking querulously for the world's support and the world's approval. Christ is no beggar, asking the world's sympathy and support. "Weep not for me. Weep for yourselves." The Church is more true to herself when she offers men a blessing without price in a hovel than when she so enriches her fabric that she becomes in effect an overdressed beggar asking anxiously for men's alms.

The true order of our thinking here today is to move from Christ to the Church and at the last to come to the bishop and his calling. A bishop is a servant of this common life of the Church as a community of faith and witness, a community of worship and a community of mutual charity and service to the world.

For 18 centuries, at least, bishops have been viewed as

guardians of the Church's faith, sworn trustees of our spiritual inheritance from Christ and His Apostles. The Church has a treasure committed to her care. It has a sacred Book. It has a Gospel. It has holy actions which we call sacraments. A bishop is in a special way the guardian of that treasure. It is for him to see to it that the pure Word of God is preached and that the witness and worship of the Church are kept faithful to the Founder's spirit. But here, straightway, we must see that the task laid upon the bishop is essentially our common task. Every member of the Church in his calling is a guardian of our inheritance from Christ and His Apostles. We cannot ask a bishop to guard for us what we do not treasure ourselves. We cannot treat him as an officer in a safe-deposit company who takes our inheritance and shuts it up for unproductive safe-keeping. Our inheritance from Christ is no talent that can be wrapped in a napkin and buried in the ground. It is a *living* faith that can only be guarded in living minds and in the daily action of a faithful community. The creed is guarded, not by being printed in a book, but by being lived in people who confess the creative Father and the redeeming Son and the sanctifying Spirit. The sacraments are preserved by being faithfully used. Every man and woman in this diocese who walks humbly before God, who makes it his secret prayer that God's will be done in his home and work, who seeks to embody Christ's charity in his human relationships and meets tragedy with quiet confidence is a guardian of the faith. Every father and mother who bring their child to baptism with the true prayer that he receive an inheritance better than they can give and be delivered from the sin with which they have surrounded him and become in truth Christ's "faithful soldier and servant"; every boy and girl who comes to Confirmation, not to please the rector or to do what others are doing, but to receive new gifts of the Spirit; every simple soul who reaches out his hands for Communion and seeks to join his self-offering to the sacrifice of Christ is a guardian of the sacraments. We ask the bishop to watch over a treasure constantly recreated in us.

**A** BISHOP is a priest, a high priest. As such he is a servant of the Church at prayer. A priest is one who goes before men to lead them into the Holy Presence. He is the bearer of God's blessing to men with authority. He is set apart to handle those plain gifts of God which become sacred by being taken up into the communion of man with God. He himself becomes a part of the sacraments by being their agent. When a bishop lays his hands on those who come for Confirmation or on those to whom is committed the Church's ministry, those mortal, failing hands of his become outward and visible signs of inward and spiritual grace. But this priesthood, too, is something which we all share. For Christians Christ is the one in whom all priesthood is fulfilled. He is the One, who, bearing the sins of men on His heart enters the Holy of Holies. It is He who makes atonement and whose love and forgiveness "cover" human transgressions. Because He was sanctified He could sanctify and bear a blessing to men. And His priesthood is committed to all who are joined with him in the "royal priesthood" of all believers. The whole Church is called to offer prayers for all sorts and conditions of men, praying without pride for those who will not pray. The ministry of those whom we name priests and bishops is representative of our common calling. The prayers they utter are the Common Prayer of the Church. The sacraments they administer are the sacraments of the Church. When they receive new members into the fellowship, they receive them in our name and we all become responsible with them for the nurture of these new lives. When they ordain other men to

the ministry they act for the whole Church. And we cherish the office of bishop in large measure because he so clearly embodies the fact that these acts are the acts not alone of a local and transitory congregation but of the whole Church in its continuing life. When priest or bishop lifts before God the tokens of Christ's body and blood the whole brotherhood makes the offering. The bishop is a member and organ of the Church in his priesthood, as in all else. The demands it makes upon him are none other than the demands made upon us all. And his imperfections as a priest are our common human imperfections. We do not make him a bishop because he is good enough any more than we come to Church because we are good enough. The Church is not what the world often thinks it pretends to be, "a club of the best people." So the bishop is again a representative of us all in being an unworthy man who is ready to "put on Christ" and let Him cover what we cannot conceal.

**F**INALLY, a bishop is an organ of the Church in its character as a community of mutual charity and service to the world. We call him a "minister," the chief "minister," and we do well. For minister means simply "servant." He is God's serving-man and therefore of necessity man's serving-man. The Church will expect him to be "on call." Even the community outside the limits of the Church will expect him to be a "public servant," one who can be counted on to lend what strength and talents he has freely to the meeting of any human need. That is a compliment to the office and to the Church. But the chief servanthood into which he enters is not his alone. It is every man's calling in Christ. In his servanthood he but represents us and we can rightly ask nothing of him which we refuse for ourselves. If there be a business man in this congregation or diocese who thinks he can make personal gain the unquestioned law of his business life, or if there be a politician who thinks he can make private advancement the goal of his career, or if there be a mother of daughters who thinks she can make a life a refined pleasure and privileged ease, interspersed with socially recognized charity benefits, the rule of life, they have no part in the doings of this day.

It is a large part of the bishop's position that he is the *representative Churchman*. That places a heavy demand on him. But in simple justice it places heavy demands on us whom he represents. It is our profession that the "servant is the greatest of all." We set this man in a high place as an embodiment of that profession. That will make him search his heart. It should make us search ours.

To every member of this Church, every lay member and every parish priest, there comes today this word from God. You are not today spectators of a pageant, you are actors in the event and parties to a contract. Everything you ask of this man, Christ and this man in Christ's name rightfully asks of you. For "as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "And whether one member suffer, all the members suffer with it, or one member is honored, all the members rejoice with it."

#### A Prayer

**O** LORD JESUS CHRIST, who hast promised that the gates of hell shall not prevail against Thy Church, grant unto this American Church that it may speedily be delivered from all obscurity, both in name and teaching, and may faithfully set forth the true glory of Thy kingdom before all men: who art with the Father and the Holy Ghost, ever one God, world without end. *Amen.*  
—*American Church Union Pamphlet.*



# The Bombing of St. Anne's

By the Rev. Mother Ursula Mary, O. S. A.

Superior of the Convent of St. Anne, Wuchang, China

**I**F ONE wants a commentary on the Book of Revelation, this war in China will furnish a few notes. We feel quite sure that we know something about the locusts with stings in their tails. They have hovered over us with the sound of many chariots, and their power to hurt men is prodigious. Ever since last summer they have come at intervals to deal death to a peaceful populace, but the last few weeks have seen a great increase in their frightful activity.

Time and again, day after day, the air raid siren has sounded, and a terrified populace has sought refuge in dugouts and any buildings which seemed more substantial than their flimsy dwellings. Day after day bombs have fallen in different sections of the city to blow to bits many people and horribly mangle others. There is a curious feeling of helplessness as the lovely blue sky suddenly is turned into a terrible menace, and hell seems to have invaded the precincts of heaven.

On Friday, August 12th, when the siren sounded, our American flag in the center of the compound was run up as usual, and we went through the general technique of bringing our valuable papers, etc., downstairs. One of the Sisters was about to settle down to her usual air raid pastime of doing accounts, and the other to typing letters, when it became evident that bombs were coming our way. Fr. Morse, SSJE, who had just come over from St. Michael's, was with us.

We hastened into the hallway and backed into the closet under the stairs, which we had learned was the safest place. One Sister was not quite quick enough to get in. She was just outside the door when the house began crashing around us, after a terrific whistling, ripping sound, as a bomb landed in the garden a few feet away. There was no chance to get out, it all came so quickly, and the second floor descended rather gently, quite blocking the front door. We could see nothing for dust, and do nothing but stand under the stairs, which mercifully held, while the whole house on one side came crashing down. It was a most singular sensation to feel it crashing literally about our heads.

The Sister just outside the closet was knocked down by the vibration. A bookcase toppled over on top of her. It, however, protected her from serious injury from the falling walls and ceilings. It was only a few minutes, though it seemed an eternity, before the crashing subsided, leaving us surrounded by mountains of débris.

When the noise of the planes grew fainter, we started to work our way out through what had been the refectory, climbing over beds buried in bricks from the second floor, and

a mantlepiece or two. This side of the house was quite open to the sky with only a few rafters dangling overhead to show where the roof had been. We finally reached the ground and, skirting the ruins which quite blockaded the garden, saw a heap of bricks where the chapel had been. Worming our way through the devastated back quarters of the Buddhist nunnery next door, we finally reached the House of the Merciful

Saviour compound, which was intact. There we found the few of the family who had not moved to Boone weeping and lamenting our demise!

They were very astonished and happy people when they saw us actually alive and walking across the compound. They literally fell on our necks with joy, for they had seen the house collapse with us in it, and felt sure we had been crushed to death. But there we were, quite complete, plus a thick coating of dust—and no clean clothes available!

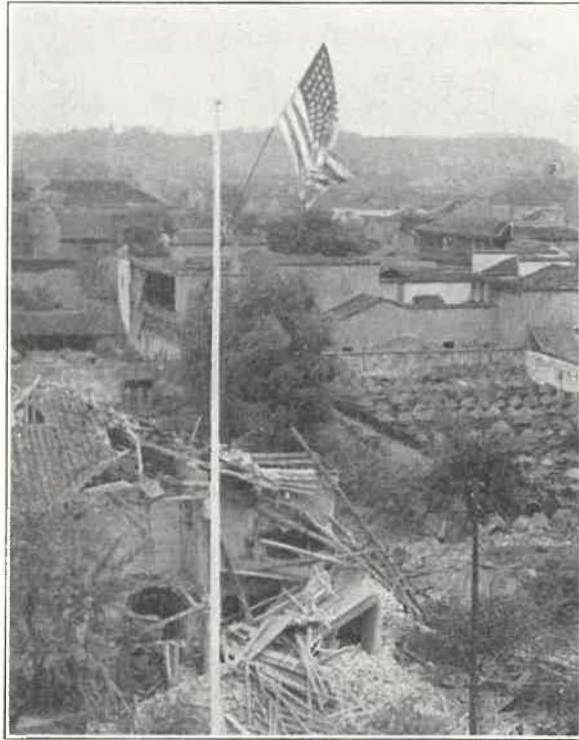
It was afternoon before we could get hold of Mr. Kemp, who came over with his Chinese assistant and, cautiously ascending the stairs, managed to pass down to our servants the contents of three rooms on the one side of the house which was still standing at a precarious angle. It was days before things could be dug out of the débris on the other side, but gradually most of the trunks containing winter

clothing, etc., were salvaged, plus our precious ice chest, and a lot of groceries laid in against the time when supplies should be scarce.

**F**R. MORSE and our Chinese priest salvaged the crucifix on the altar and the vestment-case and some of our books were dug out. Bit by bit we hope to get almost everything. Even the figures on the rood were not too badly damaged to be restored, and the crystal Madonna in the common room was dug out of a pile of bricks quite unharmed. We were very happy as we transferred our chapel furnishings to the House of the Merciful Saviour chapel and began saying Offices there.

But continued bombings proved that no place in Wuchang was secure. The planes had gone the length of the Ta Ts'ao Kai, dropping bombs every few feet, and the whole street was a desolation. St. Michael's church and the House of the Merciful Saviour were untouched though bombs dropped just by the walls. Whether the American flags painted on the roofs helped to save them one does not know, but they have escaped so far. The Sunday congregation at St. Michael's consisted mostly of our family and a few old ladies and half a dozen men, everyone else having scattered to the country.

It became evident that Wuchang was quite unsafe and



RUINS OF THE CONVENT

practically deserted, so on Monday afternoon the Bishop asked us to move to Hankow. Miss Dexter welcomed us royally at the diocesan house (Bishop Roots' old residence) and made us very comfortable there, while the House of the Merciful Saviour people were packed into an empty house on the compound.

They had moved over the day after our bombing, being transported by the Seventh Day Adventist truck, bag and baggage, plus a dozen babies and their paraphernalia. At the river, they were transferred to the launch, two big girls carrying two babies in each of two baskets, and in Hankow they took horse carriages to their destination. So they arrived on the cathedral compound where they all were fed from the common kitchen erected there for refugees until we could set up our own kitchen yesterday in a corner of the compound behind their house.

**F**OR A WEEK all had to sleep on the floor, not a great hardship for Chinese in hot weather, as they all had bamboo mats, but now our beds had been moved over and they are all quite comfortable. Twelve girls and three women have now moved to this house which has been turned over to us, and we are all very comfy and nice. Four more babies have been added to the nursery, but the Church general hospital nurses who are also refugeeing in Hankow now help care for them. They occupy two rooms on the ground floor.

Our old ladies plus a few extra ones and five of the small children are upstairs in that house. The babies were turned over to our care when the House of the Merciful Saviour was moved to Boone compound the first of July, as we expected then that there would be a safety zone on that side of the city. This babies' refuge had been started by wives of professors at Boone, but when the college moved to Kweilin the babies were left behind to our tender mercies. They are war babies, of course, not all war orphans or *warphans* as the British consul dubbed them, but babies who had to be abandoned by their parents.

While at Boone one of the refugees from the north who came to stay with us, presented us with another pair of twins! And since we moved to Hankow two more babies have been added to the nursery, so that altogether there are now 16. Some of the House of the Merciful Saviour children were able to go off to the country with relatives, so that family was reduced to 25. But with a few old women from St. Michael's parish who had no home left after the bombings, and the babies' refuge, the House of the Merciful Saviour family now numbers about 60! A number of other St. Michael's people are living on this same compound, plus the doctors from the hospital, who will soon move elsewhere. It is hoped to reopen the hospital in another section of this city, as the ex-foreign concessions which have been turned back to foreign control are considered fairly safe.

Swarms of people from the native city come into them for the day, camping anywhere on the streets till night, and then returning home to sleep.

**I**T IS all so pathetic and sad, the terrible suffering and loss of life, the destruction of property—all so wanton and needless. *One hides one's face in shame to think that much of this horror and incredible suffering is caused by planes and war materials purchased in the USA.* May God forgive the Christian nations who have allowed this to come to pass, and may He open the eyes of those whose luxuries are purchased at the expense of shattered bodies and ruined lives to see at what terrible expense their comfort and luxury is purchased!

## Bishop Finlay

### A Tribute

By the Rev. Maurice Clarke, D.D.

Rector of Grace Church, Camden, S. C.

**W**HEN THE NEWS was published in the papers on Sunday morning, August 28th, that the Rt. Rev. Dr. Kirkman G. Finlay, Bishop of the diocese of Upper South Carolina, had stepped through the door of death into the life eternal, a deep sense of loss was felt in thousands of hearts.

What was it that caused his passing to bring such a sense of intimate and personal loss to large numbers of persons?

First of all, a certain uniqueness about him attracted people irresistibly. His physical appearance was striking—tall, thin. His face bore the marks of many Calvaries, and yet his eyes were aglow with a kind and gracious humor. There were certain little idiosyncracies of behavior, and always a refreshing unconventionality.

Then there was his beautiful simplicity. This is why the children loved him. Those who attended the Kanuga adult conference will never forget the whistle with which he commanded attention in the dining room and the notices he gave out concerning "us midgets."

There was his winsome humility. How he used to squirm when anyone lacked restraint in praising him! Even at Kanuga, which was in a peculiar sense his own creation, it was only under pressure, or for the good of the cause, that he could be induced to speak of the part he had played in its acquisition and development.

And his gentle dignity. In his robes of office he was truly a regal figure. But even in street clothes there was the same grave and gentle dignity. There was a simple stateliness about the way he walked down the street. In spite of his simplicity and unconventionality, however, no one would ever have thought of taking liberties with him.

He had an unflinching compassion for the poor. In Columbia, S. C., there is an institution known as the Woodyard. Its purpose is to provide wood for the poor during the mildly cold days of the winter. Recently a writer told of seeing Bishop Finlay some years ago walking down the street early one cold morning with a cross-cut saw over his shoulder. He was going down to start the Woodyard by helping to cut wood for those who were too poor to buy it.

There was steel in Bishop Finlay too. When he had convinced himself that a given thing was right, he had the courage to throw himself into the fight to bring it to pass. Several years ago he felt that his Negro Churchpeople ought to be given fuller membership rights in the organization of the diocese. They had neither seat nor vote in the convention. He felt they should be given both and so recommended to the convention. He knew it would be an unpopular proposal but that did not deter him.

At the end of an impassioned speech he said: "Brethren, please don't think I'm angry. I am not, but I am desperately in earnest."

And so he was, all his life.

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### Forgiveness

**H**E DID NOT set us a task and demand that it be done perfectly. He said rather, "Walk with Me and let Me show you how." I think His chief business in dealing with all those who belong to Him is to pick them up when they fall down and wipe the dust off so that they can start again.

—Bishop Lloyd.



# "Drang Nach Osten"

## *The Background and Significance of the Sudeten Dispute*

By J. Martin Klotsche

Professor of History, Wisconsin State Teachers' College, Milwaukee

THE CONCLUSION that the present crisis in Czechoslovakia was precipitated by German intervention is incapable, for the legitimate grievances that the Sudeten Germans had against the Czech government could have been resolved by the Czech government had these grievances not been exploited by the German government for the purpose of creating disturbances in the Sudetenland. Konrad Henlein, leader of the Sudeten German party, emphatically insisted prior to the rise to power of Hitler in Germany that the integrity of the republic of Czechoslovakia must be maintained. Speaking on this situation in 1933 Henlein declared: "The welfare of the Sudetens is indissolubly bound up with the welfare of the Czechoslovak republic. We stand, in principle, and unambiguously, for loyalty to this state. For more than a thousand years Germans and Czechs have lived together in these lands, and always their fate has been common, in times of distress, and in times of prosperity."

Much has been made in the current discussions on the Czechoslovakian question about the grievances of the German minorities in the Sudeten land. The grievance that was most frequently discussed in my conversations with the Sudeten Germans was the indifference of the Prague government to the economic distress of the Sudeten area. That this area is faced with serious economic difficulties no one can deny. Upon careful analysis, however, these conditions are to be attributed more to general economic conditions throughout the world rather than to the specific policy of the Czech government. The essentially industrial character of the Sudeten area has made the effects of economic uncertainty throughout the world more apparent in this section than in other parts of the republic. The disintegration of the Austro-Hungarian empire in 1918 alone was responsible for cutting a potential home market for Czechoslovakian industries from a population of 52,000,000 people to 15,000,000. In addition, one must also realize the disastrous effects that economic nationalism had upon further depriving industries of their markets. New industrial competition from such countries as Yugoslavia, and decline in trade with Germany valued in 1927 at 4,851,000,000 crowns and in 1936 at 1,160,000,000 crowns, throw further light upon the plight of Czechoslovakian industries.

One frequently hears the argument, If the Germans in the Sudeten area want to belong to Germany why should they be denied that opportunity? I am personally convinced that if a plebiscite were held in the Sudeten portions of Czechoslovakia that an overwhelming majority of the population would vote for union with Germany. It is essential to point out, however, that much of the pro-Nazi sentiment in this area has been made possible by the effective propaganda of the German government superimposed upon a terroristic technique that would make opposition to Nazism well nigh impossible.

Is the real interest of the German government in Czecho-

*DR. KLOTSCHÉ has just returned from Germany and Czechoslovakia, where he observed at first hand the series of events that have brought Europe to the brink of war. In this article he endeavors to go behind the series of crises of the past month, and indicate the larger significance of the drama leading up to Hitler's ultimatum with its October 1st deadline.*

slovakia, however, a desire to rescue the dissatisfied minorities from a so-called corrupt government? Hitler in a speech to the Reichstag in February, 1938 announced that "one of the interests of the German Reich is the protection of Germans who of their own power are not in the position to assure for them-

selves on our frontiers the right to personal, political, and philosophical freedom." On further contemplating the implications of this statement one immediately thinks of the German minorities in other parts of Europe. What of the 230,000 Germans in the Tyrol region about whom one Italian official said "they were just 230,000 too many" and about which section Mussolini said, "It will become Italian only after every German has been liquidated." In the Tyrol, German stations have been renamed, German signs have been replaced by Italian, and graves can no longer bear German inscriptions. One might also wonder what consideration those Germans and Czechs in the Sudeten area who have persistently stood out against Nazi penetration into that region would be granted should it be given to Germany. A study of minority problems in Europe today could hardly lead to the conclusion that the German government has a benevolent interest in those groups that come under the general classification of a minority.

A MUCH MORE plausible explanation for Germany's interest in Czechoslovakia can be found if one examines its policy in Czechoslovakia in the light of general German foreign policy. The German "*Drang nach Osten*" (push to the East) is too familiar a concept to merit further emphasis. Even in Bismark's time Bohemia was considered the focal point of German foreign strategy and the present German government has reiterated this position so frequently that its repetition has almost become monotonous. If Czechoslovakia cannot resist the aggressions of Germany, it is fantastic to assume that the other central European powers (except by the intervention of France, England, or Russia) could do so. For this reason the present Czechoslovakian crisis assumes double significance. Not only will a German victory mean the dismemberment of an independent national state but it will be a prelude to further activity in the rest of central Europe.

The strategy that the German government has used in the present Czechoslovakian crisis furnishes an interesting commentary on Fascist strategy in general. It is not war itself but the threat of war that explains the success of Hitler's policy. One is constantly amazed at the victories of the German government in the field of foreign policy that have been accomplished not by war, but by diplomacy. In passing, reference might be made to Anschluss, the remilitarization of the Rhine, and Nazi domination of Danzig. The Czech crisis has supplied further data concerning German strategy. It almost borders on the ridiculous that the proposal for the

dismemberment of Czechoslovakia should have come not from Germany but from those very countries, England and France, upon whom Czechoslovakia has depended for support. The recent Anglo-French agreement was in reality a double victory for the Hitler government. First, it gave some assurance to the German government that it could secure the Sudeten area without military intervention and secondly it seemed to give it assurance that if Czechoslovakia would fight to preserve its independence, it would be forced to do so without the support of its allies. Whether further demands of the German government, too extreme for either France and England to accept, will negate this diplomatic advantage is for the time being beside the point. Of real significance is the fact that through a series of diplomatic negotiations, coupled with a German threat of force, Czechoslovakia, pressed into decision by France and England, was forced to accept an agreement that several weeks ago would have been entirely out of the question.

Undoubtedly, the Anglo-French agreement to allow the dismemberment of Czechoslovakia led to bitter difference of opinion about its justice. Such phrases as the "desertion of Czechoslovakia" and "Czechoslovakia sold down the river" expressed the hurried conclusion of mass opinion in democratic countries. An analysis of British foreign policy in other recent crises should, however, have made the recent Czech proposal, if not easy to justify, at least easy to understand. Preservation of national interest, even at the expense of collective security, is not a new idea in foreign policy. Is it not better, so the argument runs, to give up part of someone else's territory than to give up one's own? The dismemberment of Czechoslovakia was concretely therefore, a way of placating Germany without sacrificing Britain's own interests. One is reminded of the gambler who over a period of years had accumulated large winnings, then suddenly decided that gambling was morally wrong but insisted upon keeping his winnings.

An even more sinister implication of British foreign policy is the growing conviction that the Chamberlain government is bent upon preventing the collapse of Fascism even if it is necessary to sacrifice a democratic state to achieve this aim. The collapse of Fascism in Europe may possibly mean the end of capitalism in Europe and a fundamental economic change in Europe is bound to have its reverberations in England. Let us no longer be deluded that the current crisis in Europe has matched the democracies against the Fascist countries. Whether English public opinion will support the Chamberlain government is today a very moot question. Several years ago an aroused English electorate was able to prevent the Hoare-Laval agreement in regard to Ethiopia from being consummated. One hears on all sides manifestations of displeasure on the part of the English public with the recent Czech proposal. However, while the opposition may be vociferous, the Chamberlain government holds in its hand the trump card—it has preserved the peace. Anyone familiar with the anxiety of England's citizenry about a future war and especially the possibility of effective air raids on London and other large centers must therefore realize that the nearer England comes to war the more difficult it becomes to overthrow that government which insists on peace, regardless of the price.

Only a word is needed to explain France's position in the recent crisis. To all intents and purposes, the French government is a dominion of the British Empire in the field of foreign affairs. As she has become more and more isolated on the continent and as her fear of Germany increases she must of necessity, even at the expense of disregarding treaty obligations, embrace Great Britain. The current proposal for

the dismemberment of Czechoslovakia made it possible for the French government to save its face, at least technically, for it made possible a German victory in Sudetenland without military intervention and in so doing freed France from, if not the moral, the legal responsibilities of aid to Czechoslovakia.

ONE QUESTION remains to be considered and that is whether Czechoslovakia will accept a proposal for its dismemberment without resistance. Events in Europe are moving too swiftly to risk a prophecy. I was amazed, however, to find such a spirit of determination among the Czechs to prevent intervention on the part of Germany even if armed conflict should lead to extermination. Undoubtedly Czech leaders have discovered that the obstacles of fighting Germany are more overwhelming now that they have actually been faced with such a possibility. Not only are Russia, France, and England uncertain quantities but even more important is the increasing harmony of action, whether it be real or artificial, between Germany, Poland, and Hungary. A glance at the map of Central Europe reveals the geographic encirclement of Czechoslovakia should such an alliance be effected. Should Czechoslovakia, however, decide that the odds are too great against her and accept current proposals, many questions will still be unsettled. Can border incidents in the Sudeten area be kept to a minimum pending the completion of negotiations? With both borders massed into armed camps a new emergency may arise at any moment. Will the German government, now that it has won its first point, demand further concessions and if so, can these be secured without increasing the possibility of resistance?

Should, however, the present crisis be solved without war the next question will be, Where will Hitler strike next? Will it be the Polish corridor, Alsace-Lorraine, Memel, the Ukraine, the Balkans? Pronouncement from Germany in the past five years should leave no doubt that Germany has not yet completed its foreign policy. It will be for others to decide whether the Czech crisis was the time for firm action to prevent German expansion or whether a later and more serious crisis which can not help but precipitate war will finally resolve the controversial issue in present day Europe.

#### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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#### Evil and Persons

THERE IS no evil in the world apart from persons, only the opportunity of turning good into evil. The stimulus God has provided to incite us to follow the good, if misused or ignored, may lead to stagnation or destruction. The struggle runs throughout all nature. "The whole creation groaneth and travaileth in pain."  
—Bishop Jenkins.



# Priscilla Lydia Sellon

## *An Early Victorian Pioneer in Social Service—Part II*

By the Rev. Thomas Jay Williams

Priest in Charge, St. Augustine's Chapel, Trinity Parish, New York

**T**HE CHOLERA EPIDEMIC in the Three Towns furnished Miss Sellon and the Sisterhood of Mercy with a wider opportunity for social service, especially in the field of nursing, and brought to the Devonport society much favorable attention.

Miss Amelia Warren, the delightful old lady referred to previously as the "Deane," who was active in the nursing during the epidemic, wrote to her family a detailed account of the system perfected by Miss Sellon. Where necessary, nursing was done in the dwellings of the patients; but cases which could be moved were cared for in a hastily erected temporary hospital near St. Peter's church. Children already exposed to infection were cared for in two large marquees in an open field.

The Sisters worked night and day, by shifts. Miss Sellon, though not yet recovered from the severe illness which had followed the unpleasant publicity of the previous winter, defied her physician's orders. She left her bed each day to take her turn with the nursing. Miss Sellon secured helpers from the older Sisterhood in Regent's Park. Only one Sister died of cholera—a novice who had purposely been kept from nursing. Miss Warren contracted the disease through her heroic kindness in relieving with her own lips the swollen breasts of a patient whose child had died shortly after birth. But she recovered before the abatement of the epidemic late in November, 1849, and joined the Sisterhood at the end of the year.

Miss Sellon acquired the field occupied by the cholera hospital, and in October of the following year the cornerstone of St. Dunstan's abbey, a permanent home for the Sisterhood, was laid. But prejudice again asserted itself. A free-for-all attack on the Sisters requited their hospitality in entertaining neighbors and former patients with an outdoor luncheon. They were the targets of abusive language, empty plates, and scraps of food.

The appearance in 1852 of a series of "exposures" coming from ex-Sisters (one of them later indicted for theft and proved to be psychopathic) who held grudges against the organization, fanned prejudice into flames. The new abbey was picketed by hired emissaries of Miss Sellon's foes—who never failed to remove their placards when one of the Sisters appeared.

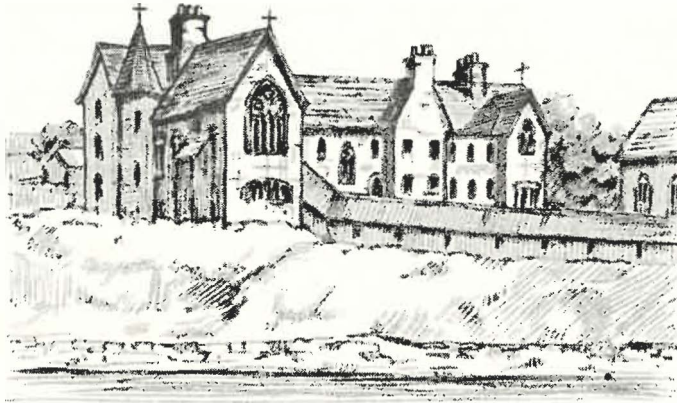
One point of attack against Miss Sellon was her method of initiating branch work in Bristol by going to live among the slum dwellers as one of them. This was branded as "disingenuous" and "Jesuitical." Another was the enormity of having "young ladies, delicately nurtured, one of them a peeress' daughter," perform such demeaning tasks as pumping water, washing pots, and emptying the dustbin! Worst of all, the critics felt, was the Sisters' appearing in the streets after nightfall, even though

they were engaged on errands of mercy.

Miss Sellon herself, urged by Bishop Phillpotts, published a refutation of the charges brought against her. Countercharges followed, which elicited from Commander Sellon a "Contradiction." In blunt sailor fashion, he put his daughter's detractors in their place.

The Sisters acquired further experience in practical nursing in 1853 during a second outbreak of cholera. This was later to be of great value to them.

Meanwhile the work at Plymouth was being coördinated and expanded to fit new needs, and branch houses, including a hospital at Bristol and another at Alverstoke, near Gosport, were instituted. The educational and social work was also advancing. The extent of this latter work is detailed in a letter of the vicar of St. Peter's, Plymouth, to Bishop Phillpotts: (1) The orphans' home cared for 26 children, who were given an elementary education; (2) St. George's college provided for 26 sailor boys; (3) the "house of peace" gave training for nursing and domestic



ST. DUNSTAN'S ABBEY, c. 1870



ELDRRESS PHOEBE

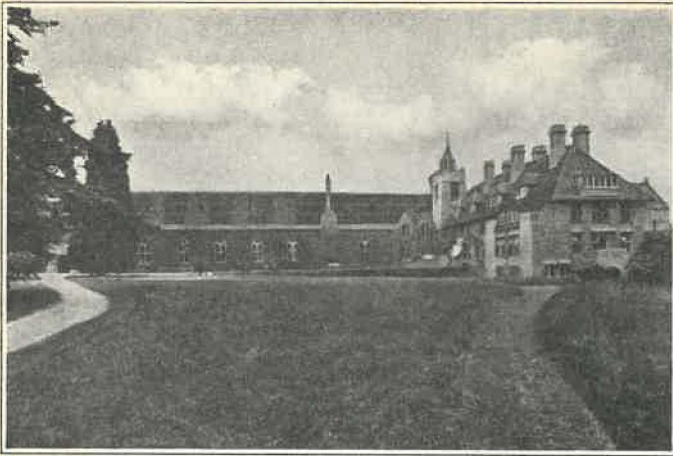
A veteran of the cholera epidemic in the early days of the Sisterhood, Eldress Phoebe went to Lahaina in 1867 and served in Honolulu from 1878 to 1890.



SISTER MARY CLARA

This Sister nursed sick and wounded soldiers at Scutari under Florence Nightingale; she later served at Lahaina from 1864 to 1878, and at Honolulu from 1878 to 1882.





PRIORY OF JESUS CHRIST, ASCOT, BERKSHIRE

service to 12 destitute girls; (4) the home for sailors housed three men and one couple; (5) the industrial school taught 120 young women a means of self-support; (6) the several "houses of hope" sheltered some 160 inmates; (7) the lodging houses provided shelter for the families of the industrial girls and other needy persons; (8) the day school gave an elementary education to 60 or 70 poor children, for some of whom home accommodations were provided; (9) and the soup kitchens fed from 80 to 100 persons daily.

THE Sisterhood was not large. It needed and received help from the Regent's Park community, as in the cholera epidemic. Coöperation with the older organization was furthered, in 1854, by the sending, under Florence Nightingale, of Sisters from both communities to nurse the sick and wounded in the hospitals at Scutari and Balaclava.

When Sidney Herbert, the Secretary at War, issued a call for volunteers to serve in the East, Miss Sellon responded at once. She arranged, after several interviews with Miss Nightingale, to send four Sisters from Devonport and four from Regent's Park. Her own ill health made it impossible for her to volunteer. Had that been possible, however, she would have considered it unwise to have a person in the party whose presence might set up a rival authority to Miss Nightingale.

Of the 36 nurses and Sisters who went with Miss Nightingale to Scutari, only 16 proved efficient, "while five or six were in a class of excellence by themselves."<sup>1</sup> Among the latter were Sisters Bertha Turnbull and Margaret Goodman, from Devonport, and Sister Sarah Anne Terrot, originally from Regent's Park. Miss Goodman and Miss Terrot each wrote vivid accounts of experiences *en route* and in the hospitals.<sup>2</sup>

The "Sellonite" Sister Elizabeth wrote to a relative a letter which was published in the *Times*, describing hospital conditions as they were in all their stark horror. This letter was the

<sup>1</sup> Cook, *Florence Nightingale*, Vol. I, p. 187.

<sup>2</sup> Goodman, *Experiences of an English Sister of Mercy* (1862). Terrot, *Reminiscences of Scutari Hospitals: 1854-1855* (privately printed in 1898, after Miss Terrot had been awarded the Royal Red Cross in recognition of her services).

first of many revelations which successfully aroused public opinion in favor of the reforms which Miss Nightingale's genius eventually effected, though at the time it caused considerable trouble to that leader, and the discharge of its author from the service.

IN 1856 the Regent's Park community was merged with the Devonport Sisterhood to form the Society of the Most Holy Trinity, with Miss Sellon as superior. In 1862, the care of incurable patients and convalescents, begun at Gosport and later removed to Boyne hill, was continued at the newly built Priory of Jesus Christ and Hospital of the Holy Cross and Passion among the pines of Ascot Heath.

Miss Sellon's health had never been robust, and the effect of nursing cholera patients in 1849, when not fully recovered from a serious illness, had left her a permanent invalid. As early as 1852 her father wrote: "She is scarcely able to walk. She is wheeled about from house to house in a small chair. She cannot sit upright for any length of time; her meals are often taken in a reclining position, and she is obliged to write and travel in the same posture." In 1861 she suffered a paralytic stroke, after which she became increasingly helpless. But her enthusiasm for service and her power of organization never diminished.

In 1864, at the request of the King and Queen of Hawaii, three Sisters were sent to establish a school for native girls at Lahaina. Two of these, Sister Bertha and Sister Mary Clara, had gone to Scutari in 1854. Three years later, in response to a further appeal from Queen Emma, Miss Sellon herself, partially paralyzed as she was, undertook the long voyage to Hawaii by way of Panama. She brought an additional three Sisters with her, Sisters Phoebe, Beatrice, and

Albertina. While in Hawaii she built at her own expense, on land in Honolulu given by the Queen, St. Andrew's Priory school. Here native and half-breed girls received training to fit them to be wives and mothers. The Sisters stood *in loco parentis* to many of them.

St. Andrew's priory was the last of Miss Sellon's perma-  
(Continued on page 320)



ST. CROSS SCHOOL, LAHAINA



SISTERS OF MERCY IN HAWAII

Queen Liliuokalani is shown between Sisters Beatrice and Albertina at the St. Andrew's Priory 1914 commencement exercises.



# BOOKS OF THE DAY

Edited by

Elizabeth McCracken

## Philosopher, Poet, Psychologist, and Theologian

KIERKEGAARD. By Walter Lowrie, D.D. Oxford university press. Pp. xviii-636. \$7.00.

**S**OREN KIERKEGAARD (pronounced Ker-ke-gor), held by many to have been the most original and influential thinker of the 19th century, has only within the present decade come to be more than a name to most English readers. Very little is so far available for them in translation, and for that little they are chiefly indebted to scholarship in the United States. The pioneer work was published in a bulletin of the University of Texas, in 1932: *Selections from the Writings of Kierkegaard* (now out of print), by Dr. L. M. Hollander; the most notable publication is the translation of *The Philosophical Fragments* (Princeton university press, 1936), by David F. Swenson, the "Nestor of Kierkegaardian studies in America," from whose pen further works are promised.

In his introduction, Walter Lowrie gives a conspectus of the writers who in their various countries have served to spread the fame of Kierkegaard, men differing as widely as the free-thinking Jew, George Brandes, and the Spanish Catholic, Unamuno. Dr. Lowrie fails to name Baron von Hügel, to whose citations in his *Mystical Element of Religion* (E. P. Dutton, 1909) of the doctrines of "that most stimulating, profound, tragically non-mystical, religious ascetic and thinker, the Lutheran Dane, Soren Kierkegaard," a certain percentage of English readers must owe their first knowledge of S. K. (By these initials Dr. Lowrie ingeniously refers to him throughout his volume.)

We may question one or more of Von Hügel's characterizations, especially the epithet "non-mystical." As to whether S. K. was a mystic, there has been much controversy. He emphatically rejected the term as applied to himself, but it has been shown that his religious experience and development answered in general to the classic stages of Catholic mystical theology. There were his two conversions, in 1836 and 1838, the second with "indescribable joy," an evident parallel with the experience of Pascal; there was a religious experience in 1848 concerning which he wrote: "As I put it in my language, God had run me to a standstill"; following that, until his death in 1855, there was his increasing apprehension and agonizing desire for the fullest sacrificial surrender after the example of the supreme sacrifice of the God-Man: "It is by such torments as mine that a man is educated to endure to be a sacrifice"; and chief of all, there was his inescapable sense of a God-relationship.

In his most rebellious stage he never needed proof of the existence of the God against whom he rebelled: "The fool hath said in his heart, 'There is no God'; but he who says in his heart or to other men, 'Just wait a minute and I will prove it'—Oh, what a rare wise man is he!" In this passage and in many another may be noted that touch of humor that commonly characterizes the great mystics.

Prompted thereto by the discovery of Frithiof Brandt that large portions of Kierkegaard's pseudonymous works contained autobiographical matter, Dr. Lowrie has built a biography of S. K. upon quotations from his works and his journals. These ably translated paragraphs constitute two-fifths of the volume, we are told. Although the author disclaims any attempt to interpret S. K.'s thought, a student of his philosophy and theology will find much that is revealing.

Dr. Lowrie is principally occupied with tracing the formative experiences and events of Kierkegaard's life. He reckons them to be three: his relationship to his father, his engagement to and separation from Regina Olsen, and the ridicule directed against him in the comic periodical, the *Corsair*. There was a fourth event of great importance for understanding him, his attack upon the established Church in Denmark, but perhaps this is to be regarded as culminating rather than formative.

Theodore Haecker in his illuminating essays on *Soren Kierkegaard* (Oxford university press, 1937) says that S. K.'s work is at once "poetry, philosophy, psychology, and theology." No one can read him, even in extracts, without noting his delicate poetical

understanding, his penetrating psychological insight, and his profound theological intuition. It is surely as theologian that he must ultimately be judged, for his immense learning and his philosophical questionings were all cast aside for the "fighting certainty" of a great faith; but it may be added, once more in the words of Haecker, that it is "wherever he speaks not of faith but of love, of the essence and mystery of divine love, that we find his most profound theological ideas, the noblest product of his mind."

His campaign of accusation against the established Church of Denmark, that it did not represent true Christianity, in connection with which he was judged by some to be bordering on insanity, was launched by him in a conscious spirit of martyrdom. It undoubtedly cost him his life. Although throughout his whole lifetime he had taken his regular part in the services of the Lutheran Church, upon his deathbed he judged it inconsistent with this campaign of protest to accept the ministrations of any pastor employed by the State; he therefore died without the Viaticum, but in radiant peace.

In the intensity and energy of his thought-life, he fulfilled a long time in his short 42 years, and now as his centenary approaches his fame is steadily spreading. He attracts and he repels, but he makes men think: that was his constant aim and object. No man or woman willing to be called Christian can fail to be stirred to self-scrutiny by the tremendous challenge of his searching appeal for religious sincerity and truth.

Dr. Lowrie has produced an ably conceived and carefully executed study. Within the compass of a single volume, he has succeeded in presenting a complex personality in such wise that readers are enabled to form their own judgments (and these judgments will be varied) of the man's character and actions; and at the same time, by means of the numerous quotations he has given a general idea of the writings that have proved so widely fertile in their influence.

In the appendices a glossary of terms has been included to help the "simple reader," in addition to the notes, index, and other material useful for scholars. The synopsis of S. K.'s works is particularly valuable. The volume is enriched by some interesting portraits.

MOTHER MARY MAUDE, CSM.

## A Challenging Book for Thinking Christians

COMMUNISM AND MAN. By F. J. Sheed. Sheed & Ward. Pp. 244. \$2.00.

**N**O ONE seriously interested in the relationship between religion and the economic problem of modern man can afford to miss this thought-provoking volume. The author, one of the leading publishers in London, one of the best-known of the younger Roman Catholic intellectual laymen, and one of the leaders of Catholic action, has done a service to his brethren of all the Churches.

There is nothing particularly Roman about the book, not even his considerable and admiring citation of the bull, *Quadragesimo Anno*, for that papal allocution, it is agreed by sociologists of all religions, or none, is the only really competent social utterance issued by a Christian commission in the 20th century. In it is hard to see how even a liberal Protestant, provided he has a God in other than a Hegelian sense (the religious equivalent of a Pickwickian sense), can fail to agree with most of what Mr. Sheed had written; and even where he disagrees, he will find cause for serious cogitation.

Mr. Sheed does not like Communism. He considers it to be false in philosophy, foolish in gross misunderstanding of man, an emotion rather than rational—in short, essentially a millenarian religion and a false one; but he is not content, as many Catholic apologists are, with calling it names and crying out for a preservation in the name of God of the *status quo*. Neither of these does he deem compatible with shrewd wisdom or with Catholic morality, as defined both by the ancient fathers and by the modern popes. His is no knocking down of straw men; and,

as the author more than intimates, his absence of enthusiasm for old-fashioned capitalism is not likely to endear him to the rock-ribbed reactionary.

The introductory chapters are devoted to an examination of Karl Marx's backgrounds and teaching. Marx is an Hegelian, except that Hegel's "becoming universe of spirit" with Marx is a "becoming universe of matter." Marx, it is true, insists that his dialectic materialism is not vulgar mechanist materialism. What the difference is remains unclear, however, because Marx never defines what he means by matter. At any rate, in his system there is no room for cosmic rationality. This opens the system to attack for the absurdities common to all irrational and materialistic philosophies.

Moreover, according to Marx's dialectic theory, the present class struggle will end in the triumph of the proletariat, which thereupon at once is to produce the permanently classless state. This classless state is for Marx the synthesis of a previously existing thesis class and an antithesis class. Always in history heretofore there has been a thesis class, an antithesis counter class, and a synthesis class growing out of the solution of their conflict, which in its turn becomes a thesis class, to be opposed by a new antithesis class, and so on.

Why does Marx think that his new proletarian society will not in its turn arouse an antithetic reaction? Marx never says. He simply makes an act of faith in proletarian man's goodness, for which there is no evidence. This leads Mr. Sheed to the shrewd observation that Marx's naïve notion that proletarian men are to be a new kind of man, in whom the selfish greed for goods and lust for power magically disappear, is due to the fact that Marx never knew proletarians, or any other men intimately.

"If he had taken some of that time which he spent with books in the British museum and devoted it to speaking from a platform in Hyde park, he might (so great was his genius) have produced a sociology greater than any man has produced without the aid of revelation." But alas, he simply did not know man, "because he was not fundamentally interested in man, but only in systems."

**T**HIS leads Mr. Sheed, in part two, to an examination of man's nature: as a rational animal, a social animal, and, *in himself* an incompetent animal. This section is good medicine for any persons who still follow the fairy-anthropology of Rousseau; and it is to be feared that a good many of our liberal-minded social reformers, including quite a few of the reverend clergy, are in that category. For sheer common sense it is hard to beat these central pages.

Why, then, the author goes on to ask, has Communism such a hold on people, if its philosophy is bad and its anthropology impossible? Because it is a millenarian sort of revolt against the uncorrected absurdities into which, thanks to Christian neglect, the world has fallen in the hands of a pagan capitalism. Capitalism, says Mr. Sheed, is quite as anti-Christian as Communism, at least in Capitalism's present form; and our religious leaders have overlooked this and too much permitted God to be regarded "as a constitutional monarch of the English sort, who must be treated with the uttermost respect but not allowed to interfere in the affairs of life."

God has been relegated to the realm of religion; and we have been content to have it so. God's will in respect to society is not merely dodged; we have forgotten that He has any such will. In consequence, the avarice of man and his appeal to force to advance and protect that avarice, have run riot. The depressed many, their distressful exploitation unopposed by the Church, have listened to Marx's gospel, which seeks to cure avarice by diffusing it, unmindful of the certainty of a domineering exploitation by those who *manage* the diffusion. It is an absurd gospel, but it is the one that has vigorously come forward for man's possible social salvation.

Both Communism and capitalism—they are as like as peas, says the author, in their fundamental mistakes—will fail, because they both disregard the facts about man. Modern society comes, in consequence, to catastrophic conclusion. The Church, which has the true gospel, a gospel consistent with those facts, is recreant and footling. The Pope is neither of these things, insists Mr. Sheed; but even the Roman Church as a whole refuses to listen to his wisdom. Why? Because Christians are themselves tied in to the perishing world by their own blind avarice, and are not willing to pay the price demanded for a vital evangelization.

Denouncing Communism alone will not do. "You cannot destroy a vision [however foolish] by nibbling at it or laying violent

hands on it. You cannot meet a vision with arguments at all. You can meet a vision only with a vision."

Rich Catholics have forgotten the implications of brotherhood; all Catholics have failed in their social duty, not because they are Catholics, but because they are contentedly ignorant and sinful men. Let Catholics not be satisfied with beating other people's breasts; let them first beat their own. Christianity, Mr. Sheed maintains, can destroy Communism, but to do that it will have to destroy capitalism as well, or at least so greatly change its fundamental motivations as to make it well-nigh unrecognizable.

These are some of the many thoughts developed in this challenging book, which is having a large reading in England.

BERNARD DODDINGS BELL.

## Priscilla Lydia Sellon

(Continued from page 318)

foundations. But when, in 1866, East London was visited by an unusually severe cholera epidemic, she converted a large warehouse in Spitalfields into a temporary hospital. Despite physical handicaps, she superintended the work herself, being still "a most striking person, with commanding gestures, and a peculiarly imperative wave of a very well shaped hand."<sup>3</sup> A like enterprise was undertaken in 1871, when the same section of London was swept by smallpox.

Priscilla Lydia Sellon died at West Malvern five years later, on November 20, 1876. She was in her 57th year. The *Times* paid a just tribute to her abilities and her achievements.

**W**ITHIN a few years of her death some of her own immediate enterprises had to be given up for lack of money and workers. Dr. Pusey carried on a successful campaign for the convalescent hospital at Ascot, enlisting, through Lord Halifax, the patronage of the Princess of Wales. He also made himself responsible for the printing press established by Miss Sellon as a means of livelihood for young women. The Honolulu work was turned over to other hands in 1902; the property at Plymouth was leased to another Sisterhood.

But long before this, nursing had become recognized as one of the most honorable callings open to women. "Gently nurtured females" could everywhere be found engaged in tasks that no longer shocked country vicars. Social settlements had sprung up in slum areas; and preventive work and vocational training were coming to have their place in every sensible plan of moral betterment.

Improvement in housing conditions is the latest of Miss Sellon's ideals to engage the social conscience. Others have popularized these ideals or perfected their workings. And they are justly honored. But Priscilla Lydia Sellon, the woman who first conceived and put into practice these social advances, was chiefly known in her lifetime as a "Puseyite ogress," exercising mesmeric powers to entice romantic young ladies of large fortune into her pitiless toils. Today she is remembered by a comparatively small circle as the "restorer after 300 years" of conventual life in the Anglican Church. But her place among the foremost pioneers of social reform in the 19th century has received little recognition.

<sup>3</sup> Mother Kate, SSM, *Memories of a Sister* (London, 1903), p. 85.

## LIBERTY

**A**S I love freedom I must choose the good,  
As butterflies choose sunshine, and as birds choose flight:  
O passionate and lovely choice, evil withstood,  
The liberty of God's freeborn and trusted sons of light.

M. E. H.



# NEWS OF THE CHURCH

## Grafton Burke Dies in Seattle Hospital

Had Been in Charge of Hospital in Alaska Since 1908; Was Ordained Priest This Year

SEATTLE, WASH.—The Rev. Dr. Grafton Russ Burke, medical missionary of the Hudson Stuck memorial hospital and priest in charge of St. Stephen's mission, Fort Yukon, Alaska, died in Virginia Mason hospital here at 6 o'clock Sunday morning, September 25th. He was 52 years old.

Dr. Burke suffered a complete nervous collapse during the latter part of August and was brought here for treatment. His condition had not noticeably improved at any time since then. After his death it was discovered that cancer was the cause. Dr. Burke's wife was present at the end.

Grafton Burke, the son of William C. and Kate Harris Burke, was born in Paris, Tex. As a young boy he was taken into the choir of St. Matthew's cathedral, Dallas, Tex., by the dean, the Very Rev. Hudson Stuck. Dean Stuck had him serve as an acolyte, arranged for his education in St. Matthew's grammar school, and then in the University of the South, Sewanee, Tenn.; the medical school of the University of the South; the medical school of Cornell university, and the post-graduate hospital of New York City.

Dr. Burke served on the staff of St. Luke's hospital, New York City, as well as the New York hospital, New York City. He took post-graduate work in Vienna and several of the other medical centers in Europe.

### TOOK CHARGE OF HOSPITAL

When Archdeacon Stuck went to Alaska, Grafton Burke followed upon graduation. He could not but be devoted to his great friend. In 1907, Archdeacon Stuck, assisted by the Bishop of Alaska, founded the hospital at Fort Yukon. It is known as the Hudson Stuck memorial hospital. Grafton Burke arrived in August, 1908, and took charge.

On August 11, 1910, Grafton Burke was married at St. John's-in-the-Wilderness to Miss Clara M. Heintz. His widow and  
(Continued on page 331)

## Bishop Rogers Gradually Improving After Attack

DETROIT—Bishop Rogers of Ohio, who has been recuperating here for the past few weeks, after having suffered two heart attacks, is gradually improving, and he is now able to sit up, to walk about a little, and to take a daily automobile ride.

## Rhode Island and Connecticut Worst Hit As Hurricane Sweeps Atlantic Seaboard



DR. GRAFTON BURKE

## Dean Matthews of St. Paul's, London, to Lecture in East During October, November

NEW YORK—The Very Rev. Dr. Walter R. Matthews, dean of St. Paul's cathedral, London, is expected to arrive in New York City on October 12th. During the first few days of his visit, he will be the guest of the Rev. Dr. Frederic S. Fleming, rector of Trinity parish.

The dean will spend a lecture-week at Harvard, which will include a preaching mission in the University church.

Following is a list of Dean Matthews' preaching and lecturing engagements:

- October 12. General theological seminary.
- October 16. Trinity church, New York City.
- October 19-21. Union theological seminary.
- October 23. National cathedral, Washington.
- October 30. Princeton university, Princeton, N. J.
- November 6. Yale university, New Haven, Conn.
- November 13-20. Harvard university.

### Archbishop of Armagh Dies

NEW YORK—The Archbishop of Armagh and Primate of All Ireland, the Most Rev. John G. F. Day, died in Dublin, Ireland, September 26th. He was 65 years old. The Archbishop was elected April 27th, having previously been Bishop of Ossory, Ferns, and Leighlin.

13 Drowned in Rhode Island; Many Connecticut Churches Damaged; Losses in Other Dioceses

THE TROPICAL hurricane, tidal wave, and torrential rains and floods which on September 21st ravaged the states of the Eastern seaboard and caused a death toll of nearly 500, left in their wake a number of Episcopalian victims and much wrecked Church property. Worst suffering dioceses were Rhode Island and Connecticut. Thirteen communicants have been reported dead in Rhode Island alone, and more reports are yet to come in.

### RHODE ISLAND

PROVIDENCE, R. I.—At Westerly, the mothers' club met for Holy Communion on the morning of St. Matthew's day and then went to the beach for a party and to plan fall activities. A tidal wave swept down upon them after they had settled themselves in a house on the beach. The 10 mothers were drowned.

Below is a list of the dead:

Mmes. David Lowry (wife of a vestryman of Christ church, Westerly), Fred Read, Andrew Pascoe (president of the altar guild), John Holland, Frank Friend, Frank Dewey, Albert Perrin, Sr., Stanley Livingston, and Hobart Livingston (wife of a vestryman).

Mrs. Harold Higginbottom and James Higginbottom were also drowned at Westerly. At Narragansett pier, Mrs. John Norris and her son John were drowned.

Damage to church property will total hundreds of dollars, it has been estimated. Shingles have been blown off roofs and many trees have fallen and broken roofs. One church, St. Ann's at Block Island, was completely destroyed. No estimate of the damage has been given.

Ten thousand dollars' damage to the roofs, etc., of St. George's school, Newport, had been reported.

Communication has been made extremely difficult, since telephone and power lines are down along the seaboard; and martial law in the storm-ridden areas makes it impossible to get pictures.

Bishop Perry has made a tour of the

(Continued on page 324)

## Bishop Wise Returns to Hospital for Treatment

TOPEKA, KANS.—Bishop Wise of Kansas, ill again, has returned to a hospital for further treatment. The Bishop was ill for some time before the middle of July, when he left Topeka for his summer cottage on St. Joseph's island, St. Mary's river, Ontario.

## Brother of Presiding Bishop Consecrated

Dr. Beverley D. Tucker, Ill for Several Weeks, Recovers in Time for Ceremony

**R**ICHMOND, VA.—A congregation far exceeding the capacity of St. Paul's church of this city took part in the consecration, on September 28th, of the Rev. Dr. Beverley D. Tucker as Bishop Coadjutor of the diocese of Ohio.

Having been seriously ill with intestinal flu for nearly two weeks, Dr. Beverley D. Tucker was for some time undecided as to whether he would be able to go through with his consecration service. At a consultation with his physicians, however, it was decided that he might go ahead. Dr. Tucker had been found to be free of fever and improving in condition.

The procession, consisting of clergymen and laymen from the diocese of Ohio, the vestrymen of St. Paul's church with the clergymen and lay representatives of the diocese of Virginia, representatives of the city and state government and of numerous colleges and universities, ministers of other religious bodies in Richmond, both White and Negro, was formed in the parish house and entered the church from the street.

The consecration sermon was preached by Bishop Strider, Coadjutor of West Virginia, and Dr. Tucker was consecrated by his brother, the Most Rev. Dr. H. St. George Tucker, the other consecrators being Bishops Hobson and Clingman.

### MORE TUCKERS

Dr. Tucker had as his attending presbyters two of his brothers, the Rev. Dr. Herbert N. Tucker and the Rev. F. Bland Tucker, and his brother-in-law, the Rev. Dr. Luke M. White. The presenters were Bishop Goodwin, Bishop Coadjutor of Virginia, and Bishop Brown of Southern Virginia.

Bishop Gravatt of West Virginia was the Litanist; Bishop Darst of East Carolina, the Epistoler; and Bishop Jett, retired Bishop of Southwestern Virginia, the Gospeler. The Rev. Dr. Edmund B. Redhead, secretary of the standing committee of the diocese of Ohio, read the certificate of election. Dr. William G. Mather, the treasurer of the diocese of Ohio, read the testimonial of the convention; the Rev. Dr. Walter F. Tunks, rector of St. Paul's church, Akron, read the evidence of ordination; the Rev. Dr. Walter R. Breed, president of the standing committee of the diocese of Ohio, read the certificate of consents of the standing committees; and Bishop Dandridge, recently consecrated Coadjutor of the diocese of Tennessee, read the certificate of consents of the Bishops.

The Rev. Dr. C. J. Gibson, rector of St. James' church, Richmond, was master of ceremonies assisted by the Rev. Dr. J. Ernest Carhartt, rector of St. Peter's church, Ashtabula, Ohio, the Rev. Messrs. L. C. Harrison, B. B. Comer Lile, P. W. Reed, and S. S. Spathey.



**BISHOP PHILLIPS**  
The new Southwestern Virginia diocesan was consecrated in Lynchburg, Va., last week.

## Proposed Merger of Salina and Kansas Objected to by "Watchman," District Organ

**SALINA, KANS.**—The *Watchman*, publication of the district of Salina, in its first issue since the depression, published the third week in September, comes out strongly against a merger of the missionary district with the diocese of Kansas.

In a very long account of differing conditions in district and diocese, it points out instances of the result of similar mergers. Small town work, it feels, is slighted at the expense of city work, when such a merger occurs.

Objecting to the view that such mergers save money for the national Church, it maintains that the merger is a "gain for the process of urbanizing the Church, and nothing more."

The *Watchman* continues:

"The district of Salina trusts that retrenchment may be abandoned in connection with the missionary program of the national Church. We trust that if retrenchment must be made, it will come with horizontal cuts throughout the whole Church, and not by the vertical slicing off of a whole missionary area.

"We believe apostolic tradition would prevent this. And we trust, and pray, that another Bishop of Salina may soon be sent us to carry on the faithful work and fatherhood of Bishop Griswold, Bishop Sage, and our present Bishop whose resignation, much lamented, is in the hands of the Presiding Bishop."

### Retires After 42 Years

**NEW YORK**—William M. Williams, assistant to the director of St. Luke's hospital here, and for 42 years a member of the administrative staff, retired in September. A reception was held September 21st in his honor at the hospital.

Mr. Williams spoke on the development of hospitalization during his long connection with the work.

## Consecrate Bishop of Southwestern Va.

Dr. Henry D. Phillips Advanced to Episcopate in St. Paul's Church, Lynchburg, Va.

**L**YNCHBURG, VA.—The Rev. Dr. Henry Disbrow Phillips, former rector of Trinity church, Columbia, S. C., was consecrated the second Bishop of Southwestern Virginia in St. Paul's church here on September 27th.

Promptly at 11 o'clock, the procession, under the direction of the Rev. Robert A. Magill, master of ceremonies, and the Rev. Roland Moncure, assistant, entered the church headed by the choir. Next came the lay members of the standing committee and executive board, 10 members of the vestry of Trinity church of Columbia, S. C., and a group of ministers of other churches.

These were followed by some 30 clergymen from Virginia, South Carolina, and neighboring states, and about 35 of the clergy of Southwestern Virginia. The Bishop-elect, attended by his brother, the Rev. Robert T. Phillips, and the Rev. Dr. Clayton Earl Wheat, next entered the church.

The clergy taking part in the service and 14 bishops came next, followed by the Presiding Bishop.

The congregation filled the church to overflowing and crowded the streets adjacent the building. The service itself was begun by the Presiding Bishop, the epistle being read by Bishop Brown of Southern Virginia, and the gospel by Bishop Darst of East Carolina.

### BISHOP PENICK PREACHES

After the sermon, which was delivered by Bishop Penick of North Carolina, the Bishop-elect was presented by Bishop Juhan of Florida and Bishop Thomas of South Carolina. The certificate of election was read by the Rev. Dr. Alfred R. Berkeley, the canonical testimonial by Charles Francis Cocke, the certificate of ordinations by the Rev. Dr. John J. Gravatt, and consents of standing committees by the Rev. John F. W. Field, and the consents of bishops by Bishop Strider. The Litany, with its special suffrages, was read by Bishop Goodwin, Coadjutor of Virginia.

### PRIMATE IS CONSECRATOR

After the Bishop-elect had responded to the various questions asked him, he knelt in the center of the chancel and the Presiding Bishop and the co-consecrators, Bishops Jett, retired, of Southwestern Virginia and Mikell of Atlanta, together with the other bishops present, laid their hands upon his head. The prayer of consecration was offered by Bishop Tucker, the newly consecrated Bishop was then vested in the rest of his episcopal robes, and the service of the Holy Communion proceeded.

The musical portions of the service were rendered by the choir of St. Paul's church, under the direction of James Womble, organist and choirmaster.



## World Council Group for America Formed

Life and Work, Faith and Order, and Canadian Inter-Church Organize Discussion, Promotional Agency

**R**OCHESTER, N. Y. (RNS)—A North American Provisional Committee of the World Council of Churches was organized here by representatives of the joint Executive Committee of the American sections of the Life and Work and Faith and Order movements and the Inter-Church Canadian Committee on Life and Work and Faith and Order.

The newly constituted group will consist of four members from each country and the chairmen of the two sections as *ex-officio* members.

Although the North American Committee was organized as a coordinating agency, it was decided that both countries should maintain autonomous groups within their own borders and should maintain direct contact with the central offices of the projected World Council in Europe. The North American section will meet periodically for discussion of common problems and the promotion of educational work to further the interests of the ecumenical movement.

### ALLOCATE PLACES ON COMMITTEE

The meeting here disposed of the matter of allocation of places on the Central Committee and General Assembly of the World Council, whose constitution provides for 18 places on the Central Committee for North America.

It was decided that 15 of these places are to go to the United States and 3 to Canada. Fifteen of the 90 places in the General Assembly will also go to Canada. The Canadian representatives also agreed that one-sixth of the expenses of the World Council in North America should be the share of the Canadian churches.

### COMMEND CALL TO PRAYER

A call to prayer for the victims of intolerance and oppression was commended to the Churches of North America through their appropriate organizations by the conference of American and Canadian Church delegates.

### Bishop of Upper S. C. to Be Elected November 8th

**COLUMBIA, S. C.**—For the purpose of electing a successor to the late Bishop Finlay of Upper South Carolina, a special meeting of the diocesan convention has been called by the standing committee, which is now the ecclesiastical authority in the diocese. The convention will meet November 8th in Grace church, Camden.

Delegates to the convention will include the clergy of the diocese, four laymen from every parish, and two laymen from every organized mission.



MEMBERS OF NEW YORK'S FALL YOUTH CONFERENCE

### New York Young People Launch Youth Division

**NEW YORK**—First cooperative venture of all the young people's organizations of the diocese of New York, the fall youth conference at Camp Talcott, September 16th to 18th, was attended by 150 young people from 35 parishes.

At the conference, which was held under the auspices of the new youth division of the diocesan religious education department, the young people decided to unite in a youth division of the diocese, to comprise all between the ages of 16 and 25. Membership is to be based on the following four-point pledge:

(1) To attend church every Sunday, unless prevented by illness or other grave cause; (2) To make a stated weekly contribution to the support of the Church; (3) To pray daily, using where possible the pamphlet *Forward day by day*; (4) To try to bring at least one new person for the Church of Christ this year.

Membership cards and buttons will be issued by the diocesan headquarters of the youth division, of which the Rev. F. Gray Garten is the director. A goal of 1,000 members by January 15th has been set.

It was explained that the new youth division is not a new organization but simply the gathering into one whole of members of all existing youth groups, whose activities will go on as before, and of young people who do not belong to any organization.

The leader-in-chief of the conference was the Rev. C. Avery Mason, rector of Ascension parish, Staten Island, and the new president of the diocesan board of religious education.

### Bishop Ivins to Be Preacher at Chicago Catholic Club Meeting

**CHICAGO**—Bishop Ivins of Milwaukee will be the preacher at a Benediction service held October 10th in St. Luke's pro-cathedral, Evanston. The service is to be a part of the monthly meeting of the Catholic club of Chicago, and will be held the evening before the meeting of the Catholic Congress in Chicago.

Bishop Gray of Northern Indiana will be the celebrant; the Rev. Dr. Franklin Joiner, the deacon; and the Rev. Frank Damrosch, Jr., the subdeacon.

### Study Church Influence at Dakota Convocation

Laymen Discuss Necessity of Making  
Impression on Community Life

**SIoux FALLS, S. D.**—Highlight of the 55th annual convocation of the district of South Dakota, held in Trinity church, Wauertown, on September 20th to 22d, was the men's forum, which studied the influence of the Church in its particular community.

Discussion was largely by laymen. It emphasized the duty of the Church to impress itself on community life. The Rev. John Schmalstieg of Vermillion continued the subject later in the day at the annual banquet.

Only change in the officials of the diocese was the election of C. R. Morey of Aberdeen to the executive council.

Clerical delegates to the provincial synod: the Rev. Messrs. Joseph Ewing, John Schmalstieg, and David Clark. Alternates: the Rev. Messrs. John Patterson, Stewart Frazier, and Bruce W. Swain. Lay delegates: Charles Smith, W. D. Swain, and Irving Mumfort. Lay alternates: Steve Pearson, J. J. Murphy, and Robert Chatterly.

### Dedicate Window at Maplewood, N. J.

**MAPLEWOOD, N. J.**—The great west window in St. George's church, Maplewood, was dedicated September 25th. Given by Mrs. Albert Connelly in memory of her parents, the window celebrates four notable saints of Christendom.

### Fr. Rice Reported Among Stranded Reich Tourists

**NEW YORK**—The Rev. Otis R. Rice, instructor in the General theological seminary, is reported to be among the passengers on the *Europa*, which turned back to Bremerhaven September 28th, after starting for New York.

Together with other Americans booked on German boats, Fr. Rice faces the possibility of being stranded in Germany, as the threat of war and the resulting exodus of Americans from Europe has overtaken steamship facilities, and all German liners are being kept in home ports.

Fr. Rice is scheduled to speak in Evanston, Ill., at the Catholic Congress, October 11th, his subject being Psychology and Religion.



## Storm Damage Great on Atlantic Seaboard

Continued from page 321

churches in the stricken area, and has issued a call to the clergy to aid in the recovery.

Many graphic descriptions of incidents during the hurricane have come in. One priest writes of watching the second story of a factory building being blown off and into his yard and of seeing his church roof dangerously near to being lifted clear of the building. The gale reached a velocity of 100 miles an hour, and the city of Providence was flooded by a tidal wave 10 to 12 feet high.

### CONNECTICUT

WETHERSFIELD, CONN.—In the Connecticut and Housitanic valleys havoc was wrought by the tidal wave and hurricane, shore property suffering heavy damage, and wreckage covering the entire shore line. It is estimated that at least three-fourths of the 218 parishes and missions in the diocese of Connecticut suffered some damage.

Fully three-quarters of the cities and towns of the state have lost practically all

the fine old trees that were the pride of New England. In many instances the trees, toppled by winds which reached velocities up to 125 miles an hour, crashed through houses and caused heavy damage to Church properties throughout the diocese.

Five days of rain preceded the hurricane and when it struck many communities were already under water. Hartford, Wethersfield, Rocky Hill, Windsor, East Hartford, Willimantic, Glastonbury, South Glastonbury, and other Connecticut river valley towns had catastrophe from flood conditions even before the hurricane hit.

Telephone, light, power, train service, and even busses were cut off from normal functioning. Five days after the disaster, many communities had not been heard from, and others reported simply that they are under martial law and were digging their way out as best they are able.

The damage has been so great and the experience of all communities has been so terrible that they are not thinking in terms of material losses. The universal feeling is one of thankfulness that the loss of life was so miraculously low. As one man put it, losses are so great that people have been brought to their knees in thankfulness that it was not worse.

Every church in the diocese, as far as the diocesan office knows, had special services of thanksgiving for having been spared life. Houses, trees, utilities service, even food, are secondary to the fact that people are alive. Rather than being resentful at their losses, they are grateful for the gift of life.

Damage to Church property, so far reported, is as follows:

St. James', Fair Haven, tower gone, organ ruined, heavy damage from water. No services immediately because it is felt the building is unsafe.

Diocesan house, Hartford. Damage by falling trees. Water damage.

Grace church, Broad Brook. Chimney came through roof of the church and went through to the basement. Water damage.

St. Peter's, Hebron. Roof gone. Water damage.

St. Paul's, Willimantic. Chimney gone. Trees uprooted.

St. James', New London. This was one of the worst hit communities. The church is standing but the windows are heavily damaged and the water damage is great.

St. Mark's, Mystic. Chimney through vestry room. Building thought unsafe for occupancy.

St. Mary's, South Manchester. Damage from falling trees.

Epiphany, New Haven. Damage to basement from water.

Black Hall. Heavy damage to rectory.

A clergy conference was in session at Choate school, Wallingford, during the worst of the hurricane. The clergy watched through the windows the campus of the school being made a shambles of wreckage and fallen trees. Though nearly all means of communication were cut off, many of the clergy left that night for their homes, which they feared to find damaged by the storm.

### LONG ISLAND.

BROOKLYN, N. Y.—Reports of loss of life and damage to property resulting from the tropical hurricane that swept across Long Island are still incomplete. Westhampton Beach, where a hundred fine summer residences stood on a narrow strip of sand dunes between the ocean and the bay, suffered most. The fury of the storm struck here.

The annual clergy conference of the diocese had been in session in Westhampton since September 19th and adjourned on September 21st after luncheon, just when

## How Much Shall I Give to the Church?

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.*

*So well has the plan worked out in St. Paul's parish, Jackson, Mich., that THE LIVING CHURCH feels many rectors will want to propose it to their parishioners. To facilitate action, the article has been reprinted in six-page leaflet form and is offered, while reprints last, at*

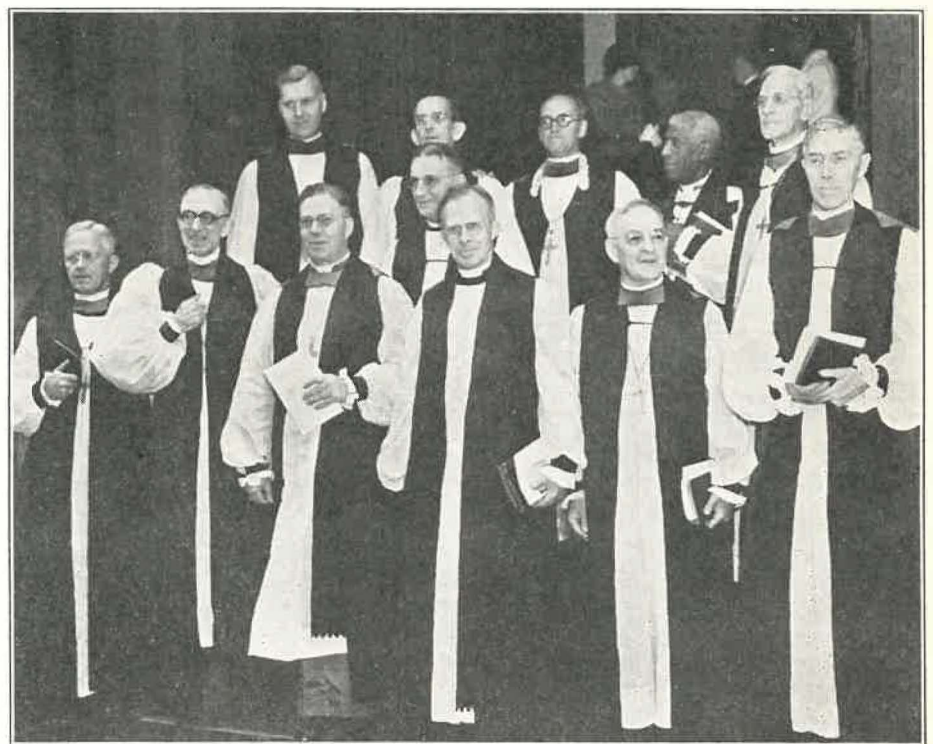
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BISHOPS AT THE CONSECRATION OF BISHOP DANDRIDGE

Left to right, upper row: Bishops Hobson, Darst, Quin, Demby, Bratton; lower: Bishops Clingman, Mikell, Campbell, Colmore (behind Bishop Dandridge), Dandridge, Maxon, Tucker.

(Nashville "Tennessean" Photo.)



**New York Clergy Asked to Aid Hurricane Sufferers**

NEW YORK—Bishop Manning on September 23d issued a call to the clergy of the diocese to aid the people of the dioceses stricken by the recent hurricane. The storm passed over New York City without causing much damage, and reports from other parts of the diocese indicated inconvenience but no serious trouble and no loss of life nor injury to Church property.

This was in sharp contrast with the disaster in neighboring dioceses. Bishop Manning said:

"As Bishop of the diocese, I ask the clergy in all our churches to offer prayers for all who are suffering from the great storm and to pray that those who have been called into the other life may rest in peace.

"I also ask the clergy to urge their people to make generous gifts through the Red Cross or other recognized agencies for the relief and help of those who are suffering through this catastrophe."

the storm was approaching its greatest severity. Most of the clergy, leaving in the storm, found their way home with great difficulty, falling trees adding to the peril of violent wind and rain.

The Rev. Arnold Lewis, priest in charge of St. Mark's church, Westhampton, soon found himself in a dangerous situation as he tried to reach his imperiled parishioners and friends in their homes on the beach. House after house collapsed, and while most of the occupants escaped into the storm, some were killed as their homes fell.

Boats were brought into use to ferry the people over to the mainland. Then came the tidal wave, and many of the boats were capsized. The waters came up into the village itself, and the church where the conference had its Eucharist mornings was surrounded by water which filled the basement and rose toward the main floor. The steeple was blown off. Everything in the basement, including many books and all the vestments, was ruined.

A power boat from the bay was deposited in the church lawn and left there by the receding waters. Mr. Lewis worked all night with others in the rescue of those imperiled and in the relief of the suffering. He was sometimes up to his chest in the water.

The Howell house, where the conference was housed, and which was closing its season that day, reopened its doors to the sufferers. It fed and housed 70, though the roof of the kitchen wing had been blown off.

The Rev. Walter Robert Hampshire, of Christ church, Bellport, attended the clergy conference. His wife took the opportunity to visit her mother at her home on Westhampton beach. At the end of the conference, Mr. Hampshire fought his way through the storm to join his wife and her mother. Soon word came to evacuate all the houses on the beach, and get to the mainland. Mr. Hampshire and his wife and her mother were separated in the large group of people being taken into the boats. All the boats were overturned. Mr. Hampshire managed to swim to shore, helping

others on the way. His wife also reached the mainland, being a good swimmer. But the mother was drowned. Her body was recovered shortly afterward.

St. Andrew's Dune church, Southampton, is reported almost a total wreck, and beyond repair. What is left standing is laid open so that guards have been posted to prevent looting of the furnishings and memorials. Fragments of the church have been picked up at unbelievably long distances from the site.

A letter is being sent by the Bishop to all the clergy asking them to appeal to their people for contributions for the relief of suffering and for the rehabilitation of mission properties. A complete survey of the situation is under way. The Red Cross and local committees are said to have met every present need of the refugees for food, shelter, and clothing.

NEW HAMPSHIRE

NASHUA, N. H.—No Church property in this diocese was damaged by the floods and hurricane on September 21st, the damage here being chiefly broken electric lines and the like. Thousands of trees, however, were destroyed.

MASSACHUSETTS

BOSTON—Almost as by a miracle, Church property in the diocese of Massachusetts escaped serious injury from the recent hurricane. In no place was any Church property destroyed and all the damage can be repaired at a comparatively small expense.

**N. Y. and N. J. Synod to Assemble in Garden City**

BROOKLYN, N. Y.—The 22d synod of the province of New York and New Jersey will assemble in the Cathedral of the Incarnation, Garden City, L. I., on October 18th, beginning with Holy Communion at 7:30 A.M.

The Rev. Dr. Daniel A. McGregor of the National Council will speak on Religious Education, and will be followed by Miss Cynthia Clark on the same theme.

The Rev. Dr. Charles W. Sheerin of the National Council will speak for the Field Department. In the evening there will be a public service at which the preacher will be Bishop Bartlett of Idaho.

On October 19th Bishop Gilbert, Suffragan of New York, will lead a conference on social service, and afterward the Rev. Niles Carpenter, dean of the school of social work of the University of Buffalo, will speak on The Church in an Industrial Urban Civilization. In the afternoon will be a business session of the two houses, and the synod will end with a dinner at the Garden City hotel, Spencer Miller being the dinner speaker.

**Preaches to Detroit Games League**

DETROIT—Bishop Creighton, Coadjutor of Michigan, was the preacher at the first of a series of monthly worship services for members and friends of the new Episcopal games league of Detroit in St. Peter's church here on September 18th.

**SOMEWHERE TO BE HAD**

By the **VERY REV. RAIMUNDO DE OVIES**  
Dean of St. Philip's Cathedral, Atlanta



Photograph by Leonid Skvirsky, A.R.P.S.

The title is from a quotation of George Meredith's "Take ship! For happiness is somewhere to be had."

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## A Churchly Hymnal for Children

### THE HYMNAL FOR BOYS and GIRLS

Dean Maurice Clarke of St. Paul's Cathedral, Marquette, Mich., writes about this new hymnal, "The hymns are beautiful both in language and in music and the worship services are both Churchly and richly devotional. It is all splendid." It is edited by Caroline Bird Parker and G. Darlington Richards. \$80.00 a hundred. Examination copies are available to choir directors and music committees.

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## Unceasing Prayers for Peace Offered

Corporate Intercessions Made at  
Westminster; 1,000 Attend Service  
in Tewkesbury Abbey Church

LONDON—Prayer for the preservation of international peace has been offered day and night in churches throughout the country during a week of crises unprecedented since 1914. The dean and chapter of Westminster abbey arranged for two days and nights of unbroken, corporate, silent prayer for peace to be offered, and asked the Church Union to be responsible for half that period. The union promptly addressed an appeal to English Catholics in London to make a point of saying their prayers in the abbey during that time, particularly during the hours of the night when attendance is most difficult.

#### PRAY AT TEWKESBURY ABBEY

Over a thousand pilgrims from the West Midlands of England prayed for the peace of the world and the unity of Christendom in the historic Abbey Church of Tewkesbury on September 10th. The church is a magnificent Norman building, within whose walls the friends and kindred and counselors of kings lie buried in tombs and in chantry chapels carved with exquisite delicacy. Three of the pilgrims, a vicar and two of his parishioners, went to Tewkesbury on horseback, setting out at 4 o'clock in the morning and arriving in time to take part in the Eucharist at noon.

Three Bishops and the Russian Orthodox Archimandrite attended the service. In the afternoon the pilgrims went in procession from the garden of what in medieval times was the abbot's lodging to the abbey church. They were headed by the bishops and more than 30 priests, many of them in beautiful copes. After Evensong the vicar, the Rev. E. P. Gough, preached an admirable sermon on unity—the unity of Christendom, but more particularly unity within the English Church.

"Is it in vain," asked Fr. Gough, "that we hold our hands to the venerable Pontiff of the West, to the Apostolic See, and ask whether in such a time and when the Religion of Christ is so threatened, it is defensible to adopt an absolutely *non possumus* attitude? For without this great Church no reunion can be complete. Will she not herself lead us along the path to unity and make that primacy of honor, which we are prepared to accord to her, the keystone that will hold together the whole arch?"

At the same time, Fr. Gough is convinced that of all Christian communions none is so fitted as the English Church to draw together the separated children of God, because she is both Catholic and Reformed, and he insisted that its members would best serve the cause of ultimate Christian reunion by loyalty to their own "historic and Mother Church of England."

#### REV. A. W. BARKER RETIRES

The pearly kings and queens of Cockney London, in all their finery of feathers and



#### BIBLE IN "TIME CAPSULE"

The memento to archaeologists of future ages, buried beneath the soil of the World's Fair grounds, Flushing, N. Y., contained only two books—a Bible, shown above, and the Book of Record of the Time Capsule. Five thousand years from now it is hoped that scientists will come across the torpedo-shaped tube of cupaloy and find the religious, literary, scientific, cultural, and social objects it contains.

(Westinghouse Photo.)

pearl buttons, assembled in great numbers in the Church of St. Mary Magdalene, Old Kent road, on Sunday to say a sad goodbye to the vicar, the Rev. A. W. Barker, who is compelled by ill health to retire after 15 years' work in the parish. The pearlies, many of whom are street traders and hawkers, came from Bermondsey and Bow and Haggerston and Southwark, some in donkey carts, others in wagonettes. Mr. Barker has proved a friend in need to the costers of London, and they are not backward in gratitude. When he first came to the parish, he got to know many of his people because he did not mind having a pint of beer in a public house with them. He became expert at shove-ha'penny and at darts, and earned the title of the "coster bishop."

#### Young People of Streator, Ill., Build Up \$3,000 Endowment Fund

STREATOR, ILL.—Young people of Christ church, Streator, have made several important contributions to the work of the Church. Through the erection of a bronze plaque, they brought to the attention of the parish the need for an endowment fund. The late Bishop Sherwood, some time rector of Christ church, left a small legacy for the fund and through the efforts of the young people, this has now grown to \$3,000. They hope to increase it to \$20,000 within 10 years.

Two members of the group are now candidates for the priesthood. The young people of Streator, in cooperation with those of Christ church, Ottawa, launched a deanerywide project and also revived the old-fashioned parish picnic idea. The Rev. William Cullen Bryant is the rector.

#### Retreats Conducted for Clergy and Women by Canadian Priest

FARIBAULT, MINN.—The Rev. Roland F. Palmer, SSJE, Bracebridge, Ont., conducted a retreat for the clergy of Minnesota and Eau Claire dioceses in Seabury hall here September 21st to 23d.

Fr. Palmer also conducted a retreat for the women of the two dioceses at the same place.



### Give Religious Instructions in Rural Schools for First Time in History of Parish

BASSWOOD GROVE, MINN.—For the first time in the history of the neighborhood of Basswood Grove, religious instructions were given in the rural schools there on September 15th. This was brought about by the popularity and success of the daily vacation church school at St. Mary's church, Basswood Grove.

The Rev. David R. Haupt, priest in charge, conducted the church school during the past summer at St. Mary's, the only truly rural parish in the diocese of Minnesota.

The new religious instructions are to be given with permission of state law, the approval of the school boards, and the co-operation of the teachers. The plan is one which might be used throughout the entire rural area. A priest who understands and loves rural life and people starts out in the morning of one day each week, visits each school, and gives the instructions.

There are no buildings near St. Mary's church except that of the farm across the road and the district school in a nearby field. October 9th the parish will celebrate the 75th anniversary of its founding.

### 60,000 Barrels of Flour Given to Spain by American Friends Group

PHILADELPHIA (RNS)—The American Friends service committee will distribute 60,000 barrels of whole wheat flour on both sides of the Spanish civil war, according to an announcement from committee headquarters here. The announcement follows a recent appeal to farmers by the committee to give their surplus wheat for the Friends child feeding mission in Spain.

The State department, Red Cross, Surplus Commodities administration, Maritime commission, and the two Spanish governments have cooperated in furnishing the wheat, freight expenses, milling, and transportation. The flour is expected to feed half a million people for three months, the committee states.

### Arkansas Diocesan to Be Consecrated October 5th

NEW YORK—The Presiding Bishop has taken order for the consecration of the Rev. Dr. Richard Bland Mitchell, Bishop-elect of the diocese of Arkansas, on October 5th at Trinity cathedral, Little Rock, Ark.

Consecrator will be Bishop Mitchell of Arizona, and the co-consecrators Bishops Mikell of Atlanta and Bratton of Mississippi. Bishops Clingman of Kentucky and Carpenter of Alabama will be the presenters; the Rev. Dr. Arthur R. McKinstry and the Rev. J. Lundy Sykes the presbyters. The preacher will be Bishop Barnwell of Georgia.

Bishop Juhan of Florida will read the litany; Bishop Capers of West Texas, the epistle; and Bishop Spencer of West Missouri, the gospel.

## GTS Announces Six Extension Courses

Subjects Include Religion and New Testament, Preaching the Gospel, and English Reformation

NEW YORK—General theological seminary has announced the six following extension courses, under the auspices of the Friends of the Seminary:

Preaching the Gospel, a course of six lectures for the clergy, by the Rev. Dr. Howard Chandler Robbins, on Mondays at 11 A.M., from October 17th to November 21st. The Religion of the New Testament, a course of six lectures for men and women, by the Rev. Dr. Burton Scott Easton, on Mondays at 8 P.M., from October 17th to November 21st.

The Church and the Contemporary Situation, a course of six lectures for young people, by the Rev. W. Norman Pittenger, on Mondays at 8 P.M., from October 17th to November 21st. The registration for this course is limited to three members from each parochial young people's organization.

The English Reformation, a course of six lectures for men and women, by the Rev. John A. Richardson, on Mondays at 8 P.M., from January 9th to February 13th. Church Music, a course of five sessions, by Ray Francis Brown, on Mondays at 8 P.M., from January 9th to February 6th. This course is limited to the rector, the organist, and four singers (men and women) from each parish.

Christian Understanding of Human Nature, a course of six lectures for men and women, by the Rev. Otis R. Rice, on Mondays at 8 P.M., from April 10th to May 15th.

#### WILL ALSO BE DISCUSSION GROUPS

In addition to the six courses listed, there will be a discussion group, limited to the clergy and to directors of religious education, on four Mondays, January 23d to February 13th, from 8 to 10 P.M.

These will consider the following subjects: The Aims of Religious Education, by the Rev. Dr. Edward R. Hardy, Jr. The Psychological Approach, by the Rev. Otis R. Rice. The Curriculum Leader, by the Rev. Dr. D. A. McGregor. Worship, by the Rev. Charles R. Feilding and Ray Francis Brown.

Registration for all courses must be made with the registrar of the seminary. No charge is made. Dinner may be had at the seminary at 6:30 P.M., at a charge of 75 cts., if notice is given in advance at the seminary office.

#### Parish House to Cost \$50,000

CHICAGO—Indication of a revival of interest in building is provided by All Saints' church, Ravenswood, which has just started erection of a new parish house. The structure will involve eventual expenditure of between \$40,000 and \$50,000.

"Pay as we go" is the basis on which the parish is erecting the building.



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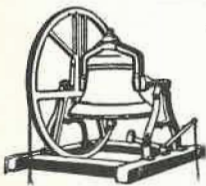
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## Minnesota Church Built by Efforts of Atheist Pioneer Observes 80th Anniversary

CHATFIELD, MINN.—St. Matthew's church, built largely through the efforts of an atheist pioneer, marked its 80th anniversary on September 25th, when Bishop Keeler, Coadjutor of Minnesota, the Rev. J. Ross Colquhoun, rector of the parish, and the Rev. Messrs. David R. Haupt and George L. Brown, former rectors, gathered here to participate in the services.

St. Matthew's is unique in two respects: first in that its founding may be attributed to an atheist, and second in that it is supported entirely by voluntary pledges, no money-making affairs being sponsored by the parish. All obligations, parochial, diocesan, and general, are met in full.

About 1850, a small group of land men came to Chatfield, then an unsettled territory. As the community grew, they decided there should be a church to care for spiritual needs of the people. The wife of one was an Episcopalian, so Episcopal church it was.

They banded themselves together to raise money with which to erect a church. Not one was a Churchman. There was a Unitarian, a Quaker, a Methodist, a Roman Catholic, and the atheist.

It was he who was the most arduous worker for the new project and who said, "I don't believe in God, man, or devil, but no community can be respectable without a church."

## Church Cornerstone at Resort in Maine Laid by Bishop Brewster

WATERBORO CENTER, ME.—Bishop Brewster of Maine laid the cornerstone of the new Church of St. Stephen the Martyr here on September 18th. A community of 900 permanent residents and 1,000 more during the summer resort season, Waterboro Center has never before had a church of any denomination.

Mrs. Bertha McLucas, widow of the late Rev. George McLucas, gave the tract of ground with 1,000 feet of shore line to the Bishop of Maine for the purpose of the new church. Begun by Fr. McLucas six years ago, the work of the Church is now carried on here by the Rev. Dr. V. L. Dowdell, rector of Trinity church, Saco.

## Dedicate Memorials on 80th Year

ANOKA, MINN.—An altar window, a reredos, and a pulpit were blessed and dedicated on the 80th anniversary of Trinity church here on September 25th. The window, given by Arthur B. Bohan, was in memory of his late wife, Cynthia Doner Bohan. The reredos was given by the members of the parish. Miss Helen Caine gave the pulpit in memory of Mrs. A. T. Caine.

## Celebrates Centennial

FRANKFORT, KY.—The Church of the Ascension will celebrate its centennial October 30th and 31st with special services and a banquet. The Rev. E. W. Baxter is rector.

## Expect 500 at 16th Synod of Northwest

Presiding Bishop to Preach; W. A. to Meet in Joint Session; Bishop Ingley to Report on Deaf Work

ST. LOUIS, S. D.—Approximately 500 bishops, clergy, and lay people are expected to hear the Presiding Bishop preach on October 4th, when he appears before the 16th annual synod of the province of the Northwest, convened in Calvary cathedral here. Bishop Roberts of South Dakota and the Very Rev. Dr. E. B. Woodruff, dean of the cathedral, are the hosts.

General sessions for legislation and presentation of the work of the Church are to open on October 5th. Bishop Keeler, Coadjutor of Minnesota, who is president of the synod, is to preside. The Woman's Auxiliary is to be in session during the same days as the synod, October 4th through 6th, and Mrs. David R. West is to be in charge.

The first joint session of synod and Auxiliary is to meet on October 5th. The Rev. Hiram Kano, a Japanese clergyman, will tell of the Church's work among his people in Western Nebraska; and the Rev. Vine Deloria, an Indian clergyman on the Pine Ridge reservation in this state, is also to address the session. Miss Monica Howell of the diocese of Montana is to tell of work among the isolated.

Speakers for the discussion of the Church's work among college students will be President I. D. Weeks of the University of South Dakota and the Rev. Alden Kelley, the Episcopal student pastor at the University of Wisconsin.

Bishop Keeler is scheduled to preside at the annual synod banquet. The speakers are the Presiding Bishop and David E. Bronson, Minnesota chairman of the department of field and promotion.

The Rev. Dr. A. E. Knickerbocker and the Presiding Bishop are to present the relation of the province to the National Council. Reports on work among the deaf and on religious education are to be given by Bishop Ingley of Colorado and the Rev. Edgar F. Siegfriedt, respectively.

General theme of the Auxiliary sessions is to be Fellowship. Speakers will be Mrs. John Flockhart, Mrs. Charles P. Deems, and Bishop Keeler.

## St. Ann's, New York, Marks 150th Year of Framing of Constitution

NEW YORK—A national service in honor of the 150th anniversary of the framing of the Constitution of the United States was held at St. Ann's church, Morrisania, in this city. It is in this church that the remains of Gouverneur Morris, "penman" of the Constitution, rest.

The Presiding Bishop was the speaker for the day, and the lesson was read by A. Newbold Morris. Prayers were read by the Rev. Dr. Edward C. Russell, rector of St. Ann's.



## Election in Delaware Is Spirited Contest

**Dr. Clash and Rev. L. W. Pitt Get  
Strong Support on First Ballots;  
Mr. Pitt Withdraws on Ninth**

WILMINGTON, DEL.—The election of the Rev. Dr. Oliver J. Hart, rector of St. John's church, Washington, as fifth Bishop of Delaware, came after a spirited contest maintained between the Rev. Dr. Charles W. Clash, rector of Immanuel church, Wilmington, and the Rev. Louis W. Pitt, rector of St. Mary's church, Ardmore, Pa. Election was on the 15th ballot.

The voting continued throughout the day, Dr. Hart receiving no clerical and 5 lay votes on the first ballot. On the fifth ballot he received 1 clerical and 3 lay votes; on the tenth ballot, 14 clerical and 35 lay votes. The final ballot gave him 24 clerical and 43 lay votes.

Dr. Clash began as the favorite with 9 clerical and 13 lay votes, and he continued to draw a good number of votes throughout the balloting. Mr. Pitt, who withdrew after the ninth ballot, began with 2 clerical and 15 lay votes; and his vote increased steadily up to and including the sixth ballot.

Other candidates drew only scattered votes. It was not until early evening that the final decision of the adjourned convention meeting at Dover was reached. Then the testimonial of Dr. Hart's election was signed by the clergy and the laity.

### FIX SALARY OF BISHOP

Before receiving nominations for the office of bishop, the convention fixed, according to canon, the salary of the diocesan.

Those persons nominated for the office of Bishop of Delaware were, in addition to Dr. Hart:

The Rev. Drs. Charles W. Clash, Daniel A. McGregor, and Richard W. Trapnell; the Very Rev. Messrs. Allan Evans, Noble C. Powell, and Arthur B. Kinsolving, II; and the Rev. Messrs. Louis W. Pitt and Claude W. Sprouse.

### Karl Staps, Organist for 14 Years at St. John's, Denver, Resigning

DENVER, COLO.—Karl O. Staps, for 14 years organist and choirmaster at St. John's cathedral here, recently submitted his resignation, effective at the end of September, when he and Mrs. Staps plan to leave Denver.

Mr. Staps is known for his work in building up the boys' choir at St. John's cathedral. More recently he established a girls' choir, and he has also been influential in securing the Phipps memorial organ which was installed during the past year. His successor has not been appointed.

### Fr. Fritz Installed as Rector

MENLO PARK, CALIF.—The Rev. Charles Edward Fritz was installed as rector of Trinity church here on September 11th by Bishop Parsons.

## Persecution of Jews Scored by Archbishop of Warsaw in Criticism of Blood Theories

LONDON (RNS)—An outspoken denunciation of persecution of Jews in Poland and a strong criticism of racialism is made in a pastoral letter just issued by the Cardinal Archbishop of Warsaw, Mgr. Kakowski.

"We did not desire that those who try to solve the Jewish question with sticks and by smashing Jewish windows should use our opinion against us, but now we too must say what we think about racialism and all the blood theories," the pastoral said.

Declaring that racialism is contrary both to Christianity and to Polish traditions, the pastoral letter continued:

"In our national and soldierly consciousness we cannot understand why the fellow with the Aryan name who skins the poor peasant with whom he happens to deal should be regarded, from the point of view of the State, as a more valuable element than our heroic Jewish friends who gave their lives in defense of Poland and who fell in the trenches wearing the uniforms of the Polish legionary, although they could have been highly placed officials in the Austrian army or have lived comfortably otherwise."

### St. Matthew's, Evanston, Begins Weekday Religious Education Plan

EVANSTON, ILL.—St. Matthew's church, Evanston, has launched a program of weekday religious education. In order to carry out the program, Miss Mary Elizabeth Hyde, graduate of Chase house training school, has been employed as director of education and will assist the Rev. John Heuss in the work.

Children in the church school are asked to come one hour during the week for instruction. These classes will be after public school hours. To assist in the work, a series of parents' meetings has been planned to which noted educators will speak.

### York, Pa., School Adds New Course

YORK, PA.—When the church school at St. John's here opened September 11th with a rededication service for 40 officers and teachers, the largest teaching staff in the history of the parish, a new feature was the institution of a class to supplement the Christian Nurture series in use in all grades up to and including the 11th. The supplement, for the 12th grade, is a course in Personal Religion.

Designed for teen-age pupils, the course will include a study of hygiene, economics, sexual relationships, sanctity of the home, world problems, and the application of Christianity in daily lives.

### Sister Jolly to Speak

ROANOKE, VA.—Sister Jolly of the mission in Liberia, West Africa, will make several addresses between October 27th and November 3d in the diocese of Southwestern Virginia, according to Miss Jane Byrd Pendleton, diocesan president of the Woman's Auxiliary.

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## Ban Proselytizing Activity in Greece

Place Restrictions on Entrance of  
Non-Orthodox Missionaries Who  
Seek to Win Faithful Over

PARIS (RNS)—Restrictions barring non-Orthodox missionaries from Greece recently promulgated by the Greek dictatorship are not intended to prevent clergymen from visiting Greece, but to stop the propaganda of those who seek to win proselytes from the Orthodox Church into sects or other religious bodies.

It is said that any clergyman can expect a passport visa to Greece on presentation of recommendations furnished by his Church authorities. The aim of the Greek government is to prevent the type of propaganda which has been carried on with the aid of foreign money and having as its object the drawing of Orthodox away from their Church. Such propaganda has been particularly strong by the Russellites.

The Uniats have also worked strenuously in Greece among the refugees from Smyrna just after the disaster in Asia Minor.

It is probable that government action against proselytizing has been based upon the greatly increased prestige of the Greek Orthodox Church itself from the reinvigoration provided by the Zoe or life movement. This movement now has about 300,000 Orthodox children enrolled in Sunday schools, and provides preachers who occupy pulpits with packed churches in both cities and villages.

### YMCA WELL SUPPORTED

Such Christian workers from abroad as recognize that proselytizing must not be resorted to, and who work in harmony with the Orthodox Church, seeking to strengthen the efforts of Orthodox priests and teachers, have not been affected by this regulation. Thus the YMCA in Greece is, from the Church's standpoint, an Orthodox institution, since its members and officers are Orthodox, and it has the blessing and support of the Archbishops of Athens and Thessalonica.

The American colleges at Thessalonica are regularly visited by Orthodox priests, who give religious instruction and conduct Orthodox liturgy. The Greek Orthodox Church has no objection to any Christian Church caring for its own members. But it believes that true Christian ecumenism is entirely opposed to proselytizing from one Church to another.

### Ann Arbor Church Redecorated

ANN ARBOR, MICH. — St. Andrew's church of this city, of which the rector is the Rev. Henry Lewis, has been redecorated during the summer, and a number of other changes have been made. The east window has been reset in stone and the altar pace and chancel floor lowered. The work is not yet all completed, but it is expected that it will be during the fall.

## Bishop Seaman Calling Roll of 14 Years' Confirmations

AMARILLO, TEX.—Bishop Seaman of North Texas, on his fall visitations throughout the district, is making use of a plan that will enable him to account for most of the persons he has confirmed in a period of nearly 14 years. He calls the roll of those he has confirmed in each congregation he visits.

In advance of the Bishop's visit, a postcard notice of the service is sent to each person on the list checked by the local minister. Members of the congregation are asked to hand in, after the service, information about those who do not answer "Here."

Notwithstanding the high turnover in Church resident memberships, as a result of the district's being newly settled and increasing rapidly in population, the percentage of "here's" is high.

## Prayer for World Peace Asked by Bishop Stewart

Two Other Noted Church Leaders Sign  
Appeal to City's Churchgoers

CHICAGO—Bishop Stewart joined with other Chicago church leaders in issuing on September 24th an urgent call to prayer for world peace. Signing the appeal with the Bishop were the Rev. Theodore C. Hume, pastor of the New England Congregational church and chairman of the Chicago Church federation commission on world friendship, and Clifford W. Barnes, president of the undenominational Chicago Sunday evening club.

The statement follows:

"Momentous issues affecting the choice between war and peace, not only in Europe and Asia but in our own country, hang today in delicate balance and depend for their outcome upon the expressed will of the people, not less than upon the grave decisions of statesmen.

"We earnestly invite every Christian church in Chicago and every Christian man and woman in our city to set aside a special period on September 25th, for prayer to Almighty God that the leaders of our own and other nations may be guided by Divine wisdom into the way of righteousness and peace, and that in this hour of decision we may be delivered alike from the sins of self-righteousness and of faithless despair."

### "Living Church" Literary Editor

Gives Address on Religious Press

BOSTON—Miss Elizabeth McCracken, literary editor of THE LIVING CHURCH, spoke on aspects of the religious press at the conference for the archdeaconry of New Bedford, which met at Rest House, Swansea, September 12th to 14th. Archdeacon Bartow presided and outlined the purpose of the conference.

Schooling for missionaries was the theme; and preaching, parish visiting, social case work, ministerial correspondence, finance, and publicity each had a place in the program.



## NECROLOGY

† May they rest in peace. †

### ROBERT CORNELL, PRIEST

NEW YORK—The Rev. Robert Cornell, member of the staff of Trinity church here, died September 16th in St. Luke's hospital. He had been ill two months.

Born in Flushing, L. I., he was the son of George H. and Johanna Sexton Cornell. After attending Flushing high school, he was associated with the Chase National bank before he entered General theological seminary.

Ordained deacon in 1921 and priest in 1922, by Bishop Burgess, he first served as curate of St. Mark's parish, Philadelphia. Later he became assistant at the Church of St. Mary the Virgin in New York and rector of St. Mary's-by-the-Sea, Point Pleasant, N. J. Resigning from the latter charge in 1928, he went to St. Mary the Virgin's again, as assistant priest. From 1930 to 1934 he was in charge of St. Mark's, Philadelphia.

Surviving are two brothers and a sister, Richard, Harold, and Marjorie Cornell.

### ARTHUR B. PAPINEAU, PRIEST

BOSTON—The Rev. Arthur B. Papineau, who was ordained deacon in 1892 by Bishop Brooks, died September 6th at the Phillips house here. Funeral services were held September 7th, Bishop Sherrill officiating.

The son of Augustin and Lucy Adams Papineau, Arthur B. Papineau was born in Waltham in 1869. He was graduated from Harvard and the Episcopal theological school in Cambridge. He was ordained priest by Bishop Potter in 1893.

His first rectorate was at the Church of the Holy Name in Swampscott, where he remained from 1892 until 1894. Later he served at St. James' church, Old Town, Me.; St. George's church, Maynard; and Grace church, Vineyard Haven. He retired last May.

From 1905 until 1925 he was general secretary of the Middlesex mission field. He married Miss Grace Burrill in 1894. She survives him, as does his son, Dr. Alban Papineau, and two daughters, Mrs. George Wilson and Elizabeth Papineau.

### MRS. J. N. McCORMICK

GRAND RAPIDS, MICH.—Bessie Chapman Tucker McCormick, wife of retired Bishop McCormick of the diocese of Western Michigan, died September 24th at her home here after a heart attack which followed an illness of several weeks.

Mrs. McCormick was 71 years old and since February 14, 1898, when her husband became rector of St. Mark's church, she had lived in Grand Rapids. Bishop and Mrs. McCormick would have celebrated their golden wedding anniversary next year; they were married October 9, 1889, in Baltimore, Md.. Mrs. McCormick's na-

tive city. The marriage followed five years after the ordination of the bridegroom, which also took place in Baltimore.

Before coming to Grand Rapids, the McCormicks lived in several Southern cities, where Bishop McCormick served as rector.

Mrs. McCormick's interests throughout her married life lay mainly in her home and in the Church. She was the daughter of an officer in the Confederate army, E. Brison Tucker, and was an active member of the Daughters of the Confederacy. Her Church affiliation in Grand Rapids was originally with St. Mark's church and was later transferred to Grace church.

Mrs. McCormick leaves, besides Bishop McCormick, four children, James Donald McCormick; the Rev. Augustine McCormick, rector of St. James' church, Woonsocket, R. I.; Douglas Newton McCormick; and Mrs. Michael T. (Virginia) Scully. Another son, the Rev. John Brian McCormick, died in 1923 as a result of shell shock which he suffered while serving overseas as chaplain of the 15th field artillery of the second division.

Bishop Whittemore of Western Michigan, assisted by the Rev. Donald V. Carey, rector of Grace church, conducted the funeral service on September 26th, at Grace church. Burial was in Oak Hill cemetery.

## Dr. Grafton Burke Dies in Hospital at Seattle

Continued from page 321

two sons, Hudson of Seattle and Grafton, a medical student at Dartmouth, survive him.

Dr. Burke was ordained to the diaconate in 1922. He became a priest on June 25, 1938, St. Peter's day.

Eminent medical men touring Alaska and seeing the work Dr. Burke was doing in this far-away Arctic hospital were so appreciative of it that it is not surprising that the American College of Surgeons elected him a fellow member. He held other honors, too, one being that of Doctor of Science.

### PATIENTS WERE INDIANS AND ESKIMOS

The patients of Dr. Burke were the Indians, Eskimos, traders, and trappers who inhabit that immense Arctic area. The ailing children outnumbered all other patients. From distances of 1,000 miles they came by canoe or dogsled.

The hospital frequently overflowed and the overflow was cared for in tents. Medical attention and hospital care, without money or charge, were given to one and all alike. As of old it was, as where the sick lay all around our Saviour.

In addition to his physical ministrations, Dr. Burke served the people spiritually. Services were held, children were baptized and prepared for Confirmation, marriages were solemnized, and the dead received Christian burial.

The house of Dr. and Mrs. Burke was the only place where strangers, travelers, and visitors could find hospitality. This was freely offered. Visitors from distant parts found a surprise in the gracious hospitality, and many in the Arctic today speak grateful praise of Dr. and Mrs. Burke.

## New Books

**Somewhere To Be Had**, a book by the Very Rev. Raimundo de Ovies, Dean of St. Philip's Cathedral, Atlanta, leads our October list. Here is a book on seeking happiness in life which has grown from the author's experiences with people. A newspaper columnist, lecturer and author, and Dean of one of the large Cathedrals in the South, Dean de Ovies is well qualified to write on the subject. This is the second edition, revised, of a limited edition issued last December. In reviewing the first edition the **Churchman** says, "**Somewhere To Be Had** deals with life questions that thoughtful people are asking and it deals with them without evasion and without equivocation. More, it deals with them intelligently and with conviction—the conviction of authority and with the authority of conviction." The book gets its title from George Meredith's line, "Take ship!—for happiness is somewhere to be had." The book is priced at \$1.50.

**Parish Administration** by the Rev. Don Frank Fenn, D.D., was published this past summer. It is an important book dealing with the practical problems of the ministry, and is intended especially to help the young clergyman starting out on his life's work. However, the book is very valuable for all the clergy as it contains a mine of information and suggestions for any priest—new or experienced—in active parochial work. Bishop Johnson, Editor of **The Witness**, who wrote the Foreword, states, "It is not an academic production, but one which deals with the practical problems of the ministry." Herein lies its value because it is a very practical book on parish administration. The book is fully indexed, has 334 pages, and is beautifully bound—the price is \$3.50.

**A Church School Looks at Christian Unity** by Helen C. Washburn, is an important publication in the educational field. Is it possible to win the people of an ordinary parish to give thought and study to the problem of Christian unity? Miss Washburn thought it was, and that it was even possible to win the interest of the boys and girls. For seven weeks the whole educational program of the parish dealt with the question of Christian unity—and this is the record of her experiment. Paper bound and priced at \$.75.

Another new book in the educational field is **Working in the Church** by Dorothy Dickinson Barbour. Here are hundreds of practical suggestions for working with eight year olds. By offering alternatives, the course encourages choice and initiative, and the fitting of local conditions. This new course is distinctive both in method and attitude, in purpose, and in the means suggested for its accomplishment. **Working in the Church** is a new trend in religious education. Cloth bound and priced at \$2.00.

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## Prayer Day Sought by Federal Council

November 20th Recommended; All Faiths Asked to Join in Giving Moral Aid to Persecuted

NEW YORK (RNS)—A call for a special day of prayer for the victims of racial and religious oppression in Europe, was unanimously issued September 23d by the executive committee of the Federal Council of the Churches of Christ in America at its meeting here.

Sunday, November 20th, was recommended as the day of prayer.

Heads of the various national communions will be invited to unite in issuing the call to prayer, which is expected to be observed in Canada as well as throughout the United States.

[Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians, said the conference would ask Christians of all communions and faiths in the United States and all Jews to offer prayers Sunday, November 20th, for the victims of persecution throughout the world.]

The decision was made on the recommendation of an advisory committee headed by the Rev. Dr. Lewis Seymour Mudge of Philadelphia, who said that the suggestion for such an observance has come from several quarters and particularly from the joint conference of representatives of the Churches of Canada and of the Churches of the United States recently held in Rochester, N. Y., for the consideration of common interests in relation to the ecumenical movement.

### TAKES UNANIMOUS ACTION

Following this report the executive committee took the following action without a dissenting vote:

"Inasmuch as great numbers of persons in areas which have lately come under the control of the National Socialist government are newly joined to an already large and tragic company of the victims of intolerance, the executive committee decides to issue a call for united intercession and prayer for all sufferers from religious and racial oppression in Europe; recommending that wherever convenient, Sunday, November 20th, be observed as a special day of prayer for this purpose and that the heads of the various national communions be invited to unite in issuing the call to prayer for this occasion.

"It is further recommended that, in connection with the call to prayer, the attention of all Churchpeople be directed to the urgent need for generous response to the appeal for the relief of refugees from Germany, both Jewish and Christian, at this time."

### Ottawa, Ill., Church 100 Years Old

OTTAWA, ILL.—On October 16th, Christ church, Ottawa, will celebrate the 100th anniversary of its founding. Special services will be held that day. Bishop Chase visited Ottawa for services as early as June 13, 1837; and the following year, Christ church was established.

## Correspondence

Continued from page 306

control, Liberal with no Republican control? Is the Episcopal Church a Republican organization, a Republican dominated organization, a Liberal organization in which Republicans largely control, or a Liberal organization sans Republicans?

In 1860 it was alleged that the Republican party was Communistic and radical. Have they ever denied these charges? Where does your program differ from the Republican program?

(Rev.) CHARLES GRANVILLE HAMILTON.  
Aberdeen, Miss.

YES and no. —THE EDITOR.

### Christian Radicalism

TO THE EDITOR: One thing interests me in the Editor's comments on Fr. Spofford's answers and that is the reference to "truly radical Christianity" and "Christian radicalism."

To use a vernacular expression, I will say this is a new one on me. The Editor says that "when the Church League for Industrial Democracy abandons its complacent attitude toward Communism and bases its program squarely on the platform of Christian radicalism our enthusiasm for it will increase a hundred fold."

Having said that, the Editor should say more. I have never heard of this platform of Christian radicalism. Will the Editor kindly print it and explain it in THE LIVING CHURCH? It is about time, for if there is such a platform we ought to know. And I for one would like to study it. So please bring it out so that we may see it and examine it.

I wonder, by the way, if the Editor had it in mind when he put that note at the end of a letter referring to person worried about the differences in clerical incomes to the parable of the Vineyard. I don't understand that note unless it means that all clergy should receive the same income. Did the Editor mean that, and if he did not what did he mean?

(Rev.) EDWARD G. MAXTED.  
Pascagoula, Miss.

(1) SEE THE leading editorial in this issue. (2) The essential point in regard to the parable of the Vineyard, it seems to us, is that the service of the Lord cannot be measured in terms of material wages.

—THE EDITOR.

### "Men of Mercy"

TO THE EDITOR: It appears that there may be Churchmen [L. C., September 7th] who are trying to soothe the conscience of Christians in California in regard to the passage of a bill which may affect the standing of animals. In soothing this conscience, they are misleading other Churchmen and making life difficult for those who love animals. This attitude must be stopped before its reverberation is felt over the whole Church.

Christ did away with the blood and thunder method of animal sacrifice. His teaching was that God wanted not drained blood and burnt bones, but an active human, kindly, and spiritual life in the living man. An early scripture supports this view by saying that God gave animals to man as companions. We do not lead companions to a slaughter. Some there were in the Old Testament who paid no heed to this purpose of companionship that God gave, and so there are some today. Still, the modern system of pethood gives the animal a place in the household, and thus he becomes a companion in the true sense



of the word, a creature entitled to all such a position merits.

If one will stop to classify natural rights, one will find the animal closely resembling some form of man, physically, mentally, and emotionally: *e.g.*, food, training, pain. Since *natural* cannot be closely defined, but must cover a multitude of persons, places, and pets, we are forced to consider only the primitive as the basis of *natural* in all and of all. What authority will undertake to define for me, a *natural* right that a human holds over any other animal?

If man has absolute rights, is there a need for God? If man is absolute, what gives God the power to destroy, to correct, to build, and to bless? According to Scripture, the position of man is relative to God. In such wise is the animal. Though through the years and trials of companionship animals may have been made relative to man, nevertheless, they are also relative to God and part of God's household. Man is not free to do as he pleases. He is free to choose between good and evil, but no matter which choice he prefers, he will find a code to be followed, a compulsion of some kind. Then man is not even absolute in his freedom, is he? More likely, man's rights are purely relative with those of the animal.

One may with good graces differ with anyone stating "that animal life is a part of the world that is created by God to serve as the testing ground of human character." There is no scriptural basis for this. In very few cases does the Bible even hint of cruelty to animals. The swine may have perished, a good example; but in the New Testament are not the lower animals powerful, living illustrations of the to-be-desired virtues of men? Regard the scriptures referring to care, love, trust, and faith. Also, whereby comes our

beloved term pastoral if it is not intimately connected with animals, and the prime elements of life, which include animals?

So to close this message, let us remember that the animals, which we accept as pets by birth or capture today, are primarily wards of God, and entitled to the best of Christian care, treatment, and respect. They are useful exponents of various illustrations, companionships, and love. They are nourished by nature as it evolves itself, which of all things springs from God. Literally spoken, Jesus said: "Why do you worry? Behold the fowls of the air. . . . Your heavenly Father takes care of them." Need more be said in this letter? Here for a form of lower life than man is expressed a position before God that even man does not have freely.

Niles, Ohio. (Rev.) B. DE FREES BRIEN.

**TO THE EDITOR:** Your editorial of September 7th apropos Paul de Kruif's article, *Men of Mercy*, in the *Country Gentleman* is to be most highly commended. Your statements regarding the immense benefits to mankind arising from animal experimentation are both clear and convincing and will be of great use to the layman who wants a logical explanation. Coming in a journal to which many of us look for spiritual values, and sensibly combined with these values, it lends much to the truths stated in your editorial.

In my experience, few if any of your critics will refuse treatments or ask questions when their own health depends on the results of animal experimentation.

Baltimore, Md. (Dr.) J. W. DOWNEY, JR.

**TO THE EDITOR:** Many years I have been a regular reader of *THE LIVING CHURCH*, and I want you to know that one

subscriber at least does not at all sympathize with your editorial on vivisection [L. C., September 7th].

Superficially, your arguments sound convincing to those who agree with you that "the duty of kindness to animals rests not on any obligation to the animal itself." But to those who love animals as friends and believe that God created them to be happy, and who know that they have deeper feelings and greater loyalty (I am speaking chiefly of dogs) than many men and women, your article is not convincing. It has made me determine to join the ranks of such anti-vivisectionists as one finds in England.

(Miss) ISABEL KEARNEY BENJAMIN.  
Cragsmoor, N. Y.

**Parish Problems**

**TO THE EDITOR:** Believing that pastoral care can be better taught in the seminaries if a sufficient number of actual and instructive parish problems can be gathered together to serve as teaching material, I am endeavoring to collect such problems and shall appreciate any and all contributions. Kindly remove all marks of identification such as names, places, etc., before sending the stories.

By *problems* I mean to include not only situations involving persons but also institutions and communities. They need not necessarily be problems which have been or can be definitely solved or answered, since the purpose of such teaching material would be to train theological students to think along the lines of actual parochial situations, rather than memorize answers to what are often moot questions.

(Rev.) ROLLIN J. FAIRBANKS.  
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## Workers in Church Schools Learn Use of Puppet Shows in Christian Living Study

CHICAGO—The use of puppet shows in Biblical and Christian living studies was demonstrated by Mrs. Robert John of Christ church, Waukegan, at the 11th annual weekend conference of church school workers, held at Christ church, Woodlawn, September 10th and 11th. This is said to be the first practical use of puppets in religious educational work.

Fifty-six parishes and missions sent 250 representatives to the conference which is sponsored by the diocesan department of religious education.

A broadening of the whole scope of parish religious education was urged during the various addresses and discussions of the conference. The Rev. Dr. Harold Holt, rector of Grace church, Oak Park, and chairman of the diocesan department, gave the keynote address.

Announcement was made that the final report on the 1938 Lenten offering of children of the diocese showed \$6,465 contributed, an increase of about \$150 over the previous year.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

BIMSON, Rev. WILLIAM C., formerly rector of St. Luke's Church, Willmar, Minn.; is rector of All Saints' Church, Minneapolis, Minn. Address, 3041 Park Ave.

BLANEY, Rev. ALBERT E., formerly rector of Christ Church, Eastport, Maine; is rector of St. Anne's Church, Calais, and in charge of St. Luke's Mission, Woodland, Maine. Address, 9 Lafayette St., Calais, Maine.

BLEIL, Rev. BERTRAM F., formerly vicar of Grace Mission, Martinez, Calif.; to be rector of St. Stephen's Church, San Luis Obispo, Calif., effective October 16th. Address, 1334 Nipomo St.

BRINCKERHOFF, Rev. SAMUEL R., formerly assistant at St. Mark's Church, Mount Kisco, N. Y.; is rector of St. Luke's Church, Scmers, and of St. James', North Salem, N. Y. Address, St. Luke's Rectory, Somers, N. Y.

DAY, Rev. W. FRIEND, formerly vicar of St. Paul's Mission, Hamilton, with missions at Darby, St. Ignatius, and Thompson Falls, Mont.; is vicar of St. Paul's Mission, Fort Benton, and general missionary for North Central Montana. Address, St. Paul's Vicarage, Fort Benton, Mont.

GLASIER, Rev. J. ARTHUR, is in charge of St. Mark's Church, Waterville, Maine. Address, 10 Center St.

HARRIS, Rev. CHARLES, JR., formerly rector of

Christ Church, Central City, Nebr.; is in charge of Good Shepherd Church, Onondaga Castle, N. Y. (C.N.Y.).

HARRIS, Rev. EDWARD B., formerly in charge of Emmanuel Church, Powhatan, Va. (S.V.); is rector of Holy Trinity Parish, Collington, Mitchellville, P. O., Maryland (W.).

HAYES, Rev. JAMES L., formerly in charge of St. Mark's Church, Waterville, Me.; is rector of St. Margaret's Church, Belfast, Me. Address, 6 Church St.

HOLMES, Rev. ELBERT B., formerly rector of St. Luke's Church, Malden, Mass.; is in charge of All Saints' Mission, West Newbury, Mass.

HULL, Rev. JOHN D., formerly in charge of the Church of St. John the Evangelist, Haverhill, Mass.; is in charge of St. Ann's Church and of St. Paul's Church, Revere, Mass.

KELLERMAN, Rev. ROBERT M., formerly chaplain CCC Camp, Grand Marais, Minn.; is rector of Trinity Church, Bellaire, Ohio (S.O.). Address, 4163 Harrison St.

LOWELL, Rev. HOWARD M., formerly curate of Grace Church, New Bedford, Mass.; to be rector of the Church of the Good Shepherd, East Dedham, Mass. Address, 58 Cedar St. Effective October 15th.

MACON, Rev. Dr. CLIFTON, is locum tenens of the Church of St. Michael and St. George in St. Louis, Mo., pending the election of a rector.

MINIFIE, Rev. BENJAMIN, formerly curate of the Church of the Redeemer, Morristown, N. J. (N'k); is rector of Grace Church, North Attleborough, Mass. Address, 104 N. Washington St.

PHILLIPS, Rev. JOHN P., formerly curate at St. Mark's Church, Grand Rapids, Mich. (W.M.); is



## C L A S S I F I E D



### ANNOUNCEMENTS

#### Born

A DAUGHTER to the Rev. and Mrs. Thomas E. Jessett of St. Luke's, Wenatchee, Wash. (district of Spokane), to be named Angela, on September 19th.

#### Died

SISTER REGINA, of the Sisterhood of the Holy Nativity, died on Sunday, September 25th.

She was the daughter of the late Charles Franklin and Irene Hibbler Garrigues, of Philadelphia. Burial on September 28th from the Convent chapel.

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in charge of Calvary Church, Bastrop, Texas. Address, Box 374.

SEDCWICK, Rev. HAROLD B., formerly curate of Christ Church, Cambridge, Mass.; to be rector of All Saints' Church, Brookline, Mass., effective November 1st. Address, 1789 Beacou St.

STEWART, Rev. CHARLES E., formerly in charge of the churches at Onancock, Pungoteague, and Belle Haven, Va. (S.V.); is rector of Christ Church, Emporia, and of the churches at Lawrenceville and Purdy, Va. (S.V.). Address, Emporia, Va.

TREDER, Rev. RUDOLPH W., formerly member of the G. T. S. associate mission at Hays, Kans. (Sa.); is vicar of St. Cornelius' Church, Dodge City, Kans. (Sa.).

VOEGELI, Rev. C. ALFRED, formerly rector of St. Bartholomew's, Hohokus, and vicar of St. Andrew's, Harrington Park, N. J. (N'k); to be dean of St. Luke's Cathedral, Ancon, Canal Zone.

WATT, Rev. JAMES SUTHERLAND, formerly rector of St. Peter's Church, Norfolk, Va. (S.V.); to be in charge of Christ Church, Amelia, Emmanuel, Powhatan, St. Luke's, Subletts, and Manakin Church, Huguenot Springs, Va. (S.V.), effective October 9th. Address, Powhatan, Va.

**NEW ADDRESSES**

BLODGETT, Rev. CHAUNCEY H., formerly 12 Pine St., Nantucket, Mass.; 148 W. Lanvale St., Baltimore, Maryland.

BRASIER, Rev. FREDERIC M., formerly 944 Main St.; 413 W. Water St., Kerrville, Texas.

CRAWFORD, Rev. OLIVER F., formerly Bethany Grounds, Topeka, Kans.; 506 N. Walnut St., Pittsburg, Kans.

FLETCHER, Rev. ROBERT C., formerly 319 Broadway, Homewood, Birmingham; 2015 N. 6th Ave., Birmingham, Ala.

FRANKLIN, Rev. GEORGE DEH., formerly St. Jude's Church, Tiskilwa, Ill., 500 Diversey Pkwy., Chicago, Ill.

GOOD, Rev. WILLIAM J., formerly 498 Clinton Ave., Albany, N. Y.; 175 Ninth Ave., New York City.

KENNEDY, Rev. DOUGLAS W., formerly 3916 Locust St.; The Fairfax, Locust at 43d St., Philadelphia, Pa.

KOCHEK, Rev. HAROLD E., formerly 2 Ayr Road, Brookline, Mass.; 74 S. Main St., Randolph, Mass.

MCGARVEY, Rev. JOHN P., formerly 905 Fountain Ave., Lancaster, Pa.; 3419 N. 17th St., Philadelphia, Pa.

PICKELLS, Rev. JOHN R., formerly 7425 S. Shore Dr.; 4567 Woodlawn Ave., Chicago, Ill.

WILSON, Rev. C. MERTON, formerly 22 New York Ave.; 7 McKenna Ave., Baldwin, L. I., N. Y.

**ORDINATIONS**

**PRIEST**

SOUTHERN VIRGINIA—The Rev. JOHN FLETCHER WARD was advanced to the priesthood by Bishop Brown of Southern Virginia in Ascension Church, Norfolk, Va., September 12th. The ordination was presented by the Rev. Taylor Willis, and is rector of Ascension Church, Norfolk. The Rev. Dr. Charles T. Warner preached the sermon.

**DEACONS**

MAINE—DANIEL H. E. FOX was ordained deacon by Bishop Brewster of Maine in St. Matthew's Church, Lisbon Falls, Me., September 21st. The candidate was presented by the Rev. George L. Cadigan, and will continue at Cambridge Theological School. The Rev. Ernest O. Kenyon preached the sermon.

MISSISSIPPI—RICHARD T. MIDDLETON was ordained deacon by Bishop Green, Coadjutor of Mississippi, in St. Mary's Church, Vicksburg, June 7th. The candidate was presented by the Rev. C. E. Woodson, and is in charge of St. Thomas' Mission, Columbus, Miss. The Rev. Arthur B. Keeling preached the sermon.

**Begins Work in Madison**

MADISON, WIS.—Miss Emma Louise Benignus, United Thank Offering college worker, began her service at St. Francis' house here with the opening of the school year in September.

**CALENDAR OF COMING EVENTS**

**OCTOBER**

- 4-5. Northwest province synod, Sioux Falls, S. D.
- 10. Special convention, diocese of Ohio.
- 11-13. National Council meeting, New York. Catholic Congress, St. Luke's pro-cathedral, Evanston, Ill.
- 18-20. Midwest province synod, Flint, Mich.
- 20-21. Washington province synod, Richmond.
- 25-26. Seawane province synod, Winston-Salem, N. C.
- 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**

- 9. Seventeenth Sunday after Trinity.
- 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.)

**CHURCH SERVICES**

**DISTRICT OF COLUMBIA**

**St. Agnes' Church**  
46 Que Street, N.W.  
Washington, D. C.

Rev. A. J. DuBois, S.T.B., Rector  
Sunday Masses: 7 and 10 A.M.  
Daily Masses: 7 A.M. Confessions, Saturday, 7:30 P.M.

**MASSACHUSETTS**

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.  
Weekday Masses: 7 A.M., Thursdays and Holy Days 7:00 and 9:30 A.M.  
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

**NEW YORK**

**The Cathedral of St. John the Divine**  
Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.  
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.  
Organ recital, Saturday at 4:30.

**The Church of the Ascension**  
Fifth Avenue at Tenth Street  
New York City

Rev. DONALD B. ALDRICH, D.D., Rector  
Sundays  
8 A.M., Holy Communion  
11 A.M., Morning Prayer and Sermon  
8 P.M., Evensong and Sermon

*Week-Days*

8 A.M., Holy Communion  
5:30 P.M., Vespers  
THIS CHURCH IS NEVER CLOSED

**St. Bartholomew's Church, New York**  
Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector  
8:00 A.M., Holy Communion.  
9:30 and 11:00 A.M., Church School.  
11:00 A.M., Morning Service and Sermon.  
4:00 P.M., Evensong; Special Music.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M. and 4 P.M.  
Wednesdays and Holy Days: Holy Communion, 10 A.M.  
Fridays: Holy Communion, 12:15 P.M.

**NEW YORK—Continued**

**St. James' Church, New York**  
Madison Avenue at 71st Street  
THE Rev. H. W. B. DONEGAN, Rector

Sunday Services  
8:00 A.M., Holy Communion  
11:00 A.M., Morning Prayer and Sermon  
8:00 P.M., Choral Evensong and Sermon  
Thursdays and Saints' Days  
12:00 noon, Holy Communion

**Church of St. Mary the Virgin, New York**  
46th Street, between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass). Evensong, with Address and Benediction, 8 P.M.  
Weekday Masses, 7, 8, and 9:30 A.M.  
Confessions: Thursday, 4:30 to 5:30 P.M.; Fridays, 7 to 8 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.  
Four Organ Recitals by ERNEST WHITE, October 10, 17, 24, and 31, at 8:30 P.M.

**St. Thomas' Church, New York**  
Fifth Avenue and West 53d Street  
Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.  
Daily Services (except Saturday)  
8:30 A.M., Holy Communion  
12:05 P.M., Noonday Service  
Thursdays, 11 A.M., Holy Communion

**Trinity Church**

Broadway and Wall Street  
In the City of New York  
Rev. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8, 12 (except Saturday). 3 P.M.

**PENNSYLVANIA**

**St. Mark's Church, Philadelphia**  
Locust Street between 16th and 17th Streets  
Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.  
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

**WISCONSIN**

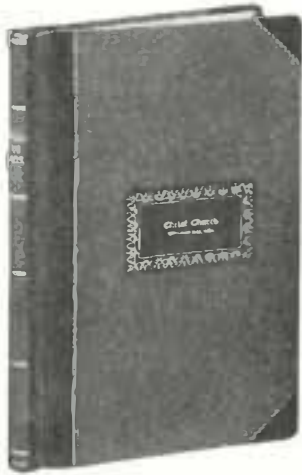
**All Saints' Cathedral, Milwaukee**

E. Juneau Avenue and N. Marshall Street  
VERY Rev. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).  
Weekday Mass: 7 A.M.  
Confessions: Saturdays, 4:15-5, 7:15-8.  
Evensong, 5:30 daily.

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*Confirmations*, 12 pages; 90 entries  
*Burials*, 12 pages; 90 entries  
*Marriages*, 40 pages; 39 entries  
*Families*, 36 pages; 630 entries

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*Confirmations*, 20 pages; 360 entries  
*Burials*, 20 pages; 360 entries  
*Marriages*, 64 pages; 126 entries

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*Preliminary*, 4 pages  
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*Baptisms*, 124 pages; 1,220 entries  
*Confirmations*, 56 pages; 1,080 entries  
*Burials*, 56 pages; 1,080 entries

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*Confirmations*, 76 pages; 1,480 entries  
*Burials*, 76 pages; 1,480 entries

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