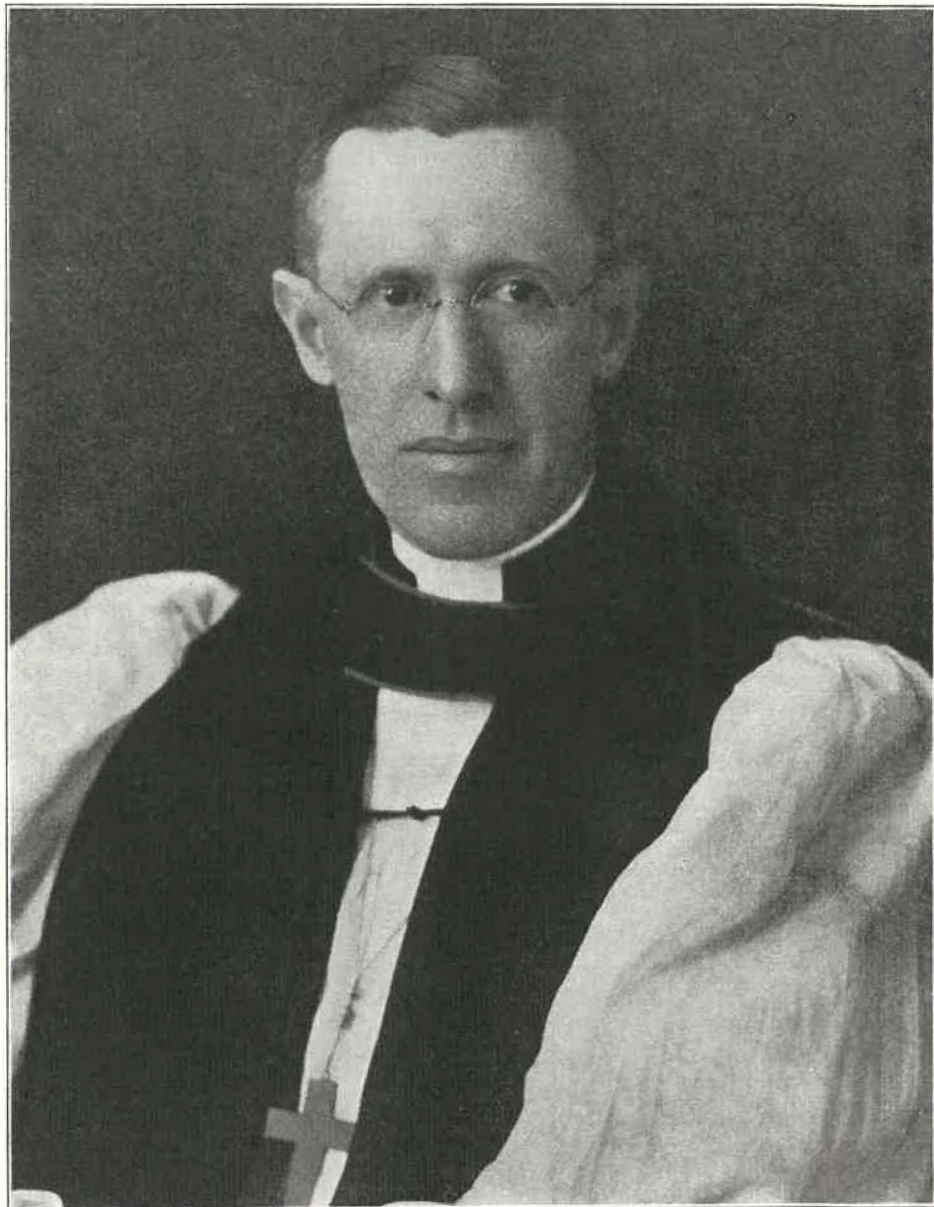
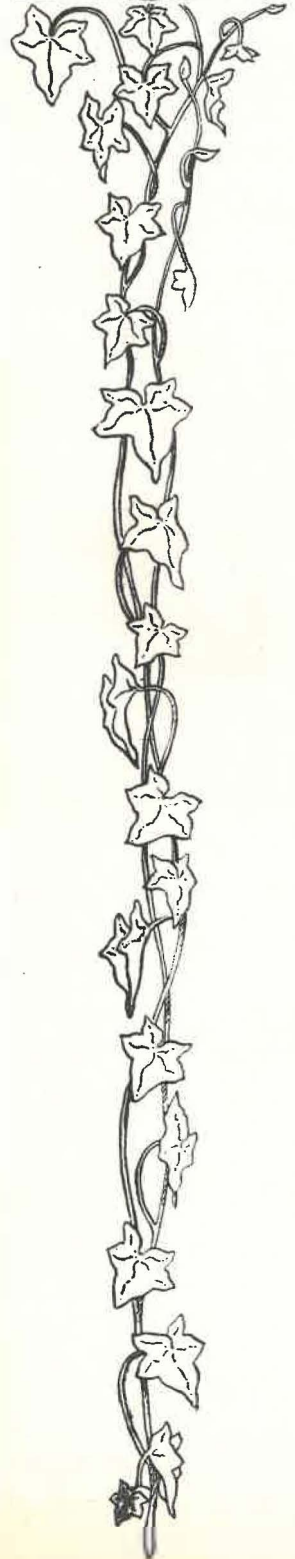


March 30, 1938



# The Living Church



BISHOP McDOWELL OF ALABAMA

Death came to Bishop McDowell last week, after a short illness.

(See pages 389 and 403)

Vol. XCVIII, No. 13

Price 10 Cents

# CORRESPONDENCE

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

## More Wives for Priests

**TO THE EDITOR:** As a rural priest, I have been greatly interested in the many helpful suggestions as to how the efficiency of our rural work might be increased. Many of my friends in the three religious orders have suggested the use of celibate clergy. May I submit my findings as the result of twenty years of rural work? The need seems to be for more priests' wives. Whatever no one else in a rural parish will do is cared for by the convenient formula: "The rector's wife will do it." Obviously, if the rector had more wives much more could be done. The Holy Eastern Orthodox Church made a halfway recognition of this situation by allowing the parish priest a wife, while the higher clergy have none. Since we allow even our bishops one wife, it would seem to be a logical extension of the principle if we allowed our secular clergy at least two wives; and, in the rural field, where they are such an important aid, three or more.

I have seen the wife of the priest act as janitor, Altar guild, chorister, organist, parish laundress, parish visitor, expert in religious education, head of the Woman's Auxiliary, charity field worker, head cook at the parish suppers, dramatic coach, star of the home talent show, prima donna, hostess to important visitors, and a thousand more. All this has not put any extra strain on the parish finances nor kept the people of the parish away from any of their social diversions.

Think what a lot of work could be done if the rector had three or more good husky wives. Furthermore, a multiplicity of wives would add to the varied talents which might be brought to the small parish: one could be selected for musical ability, one for social charm, another could be a sort of middle European peasant type, good for scrubbing floors and washing and ironing surplices for the choir. . . .

Since they were merely members of the rector's family, and clerical salaries take no cognizance of the size of the family, there would be no added financial burden to the rural parish, nor to any aid furnished by the diocese. The suggestion is perfect and needs only permissive legislation, which the Commission on the Canons could probably work out easily.

(Rev.) DELBUR W. CLARK.

Coxsackie, N. Y.

## Depths of Savagery

**TO THE EDITOR:** For two days the people of Barcelona have been butchered. The depths of savagery into which we have sunk are inconceivable—young men consenting to slaughter defenseless people. And the great Roman Church officially blesses such action.

In like manner the Russian Church behaved before the Revolution. Surely the handwriting is on the wall. . . .

Over my radio this morning comes the report of 26 Norwegian sailors in jail for a month in Galveston for refusing to sail a ship bound for Japan with scrap iron. Someone undoubtedly will shout "Reds," but these are the men who some day will rule. What will they think then or what do they think now of the Church?

It is my impression that the Church (all

parts of it) in the leaders invariably supports the powers that be, rarely champions liberty at the cost demanded, and seldom insists upon justice at the price to be exacted.

(Rev.) TRUMAN HEMINWAY.

Sherburne, Vt.

## Judge Not

**TO THE EDITOR:** May I venture to ally myself with Mr. F. G. Mahler in the current issue of THE LIVING CHURCH, regarding its editorial stand in the present international tangle.

It must be remembered there was no question of Fascism or of Hitler (who, incidentally, had not then appeared upon the political horizon) when some time ago the two German speaking nations wished to combine, and were only prevented from doing so by the powerful framers of the Treaty of Versailles, whose real reason, as it now openly appears, was the fear of Germany's regaining some of her lost power and a measure of equality among the nations.

It brings to mind the period of the Great War. The rector of my church was so violent and denunciatory, breathing out threatenings and slaughter, that one fairly trembled during the sermon hour, and I was forced to take refuge in a near-by sanctuary (the sympathies of whose incumbent were no less pronounced than those of his colleague), but who had yet the grace to remember the Scriptural injunction: "Vengeance is mine, I will repay, saith the Lord."

I had hoped that our Church had learned something in the intervening years, so that if and when the next war loomed, it would take the "better part" so nobly evidenced by the Roman Pontiff who threw the whole force of his great influence toward the pouring of oil on the warring factions, thus bearing witness to the world, of our Lord's insistence

on the second commandment's being only less great than the first!

Surely it is incumbent upon us, His followers, to abstain from the bitterness and self-righteous criticism voiced today with the same militant tone of the past. . . .

For thus inevitably do we sow the dragon's teeth and betray our Master who bade us: "Judge not that ye be not judged."

ETHEL R. THAYER.

Boston.

## State, Not Diocese

**TO THE EDITOR:** In the news item which I prepared for THE LIVING CHURCH and which you so kindly published [L. C., March 16th], I used the word "diocese" where I meant "state" in a paragraph recounting the development of the order in 1937. The Rev. Gordon L. Graser, rector of Emmanuel church, Anacostia parish, Washington, D. C., who happens to be the order's chaplain in the diocese of Washington, has written to Fr. Ruth, our director general, calling attention to the error, and asking me to correct it.

Fr. Graser has written that it is "discouraging to read that my diocese is unaffiliated" when he has been working hard for advancement of the order's work. I am sorry to have caused any discouragement, although unintentionally, especially in a diocese where Fr. Gabler's is not our only outpost. I can only add that a newspaperman's urge to get the news of the council's meeting to you while it was still news caused the slip.

You will favor me greatly, and do the order a service, if you will find space for this correction among your other letters.

HENRY C. BECK.

Haddonfield, N. J.

## Racial Missionary Districts

**TO THE EDITOR:** I take the position, irrespective of diocesan representation of the Colored race, that the advancement of the work of the Church among the Colored people demands the simple permission of General Convention for any two or more bishops to constitute their territory as a missionary district. This is all of my contention. If no two bishops should desire to avail themselves of such permission, no harm is done. Should such avail themselves of the permission, only such Colored congregations and clergy as elected to be included in such district would be effected thereby.

This plan does not at all interfere with the existing arrangement; only, it offers a choice between the district and the diocesan convention. The Church ought to try any and all plans which may result in gathering a larger number of Colored people into our Communion.

I do not believe that any bishops, living or dead, made a more earnest appeal to the Colored race, void of any discrimination, with equality in the diocesan convention, than the late Bishop Dudley of Kentucky and Bishop Kinsolving of Texas. They invited the race to full fellowship, and took as advanced position as any bishops in the entire country. What has been the result with respect to increased membership in the states of Kentucky and Texas? After all of

## The Living Church

Established 1878

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

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these years of endeavor, the number of Colored communicants, now reported in Kentucky, is 396. That of Texas is 247. In Alabama, Louisiana, and Mississippi, where such faithful friends of the black man as Bishop Wilmer and Bishop Green, earnestly wrought among them, in the same spirit which characterized Bishops Dudley and Kinsolving, we have now in all three of those states, a total of 900 Colored communicants.

The late Rev. Dr. William Meade Clark, writing from a bed from which he never arose, declared, with respect to our present contention, that "the Church never would prosper in its Negro work until that right thing was done."

The present policy of inactivity, or marking time, with respect to this work, seems almost in line with the policy mapped out for the American Church Institute for Negroes, by the late Rev. S. H. Bishop, its first executive secretary.

Writing to me, under date of January 27th, 1912, he said:

"Under ordinary circumstances I should agree with you that the ministry of the Word and faithful pastoral work are of more value in Church extension than anything else; but the situation of the Colored people has this peculiarity, namely, that the great body of them are churchd to their own satisfaction, and that a part of that satisfaction is that within their present church affiliations they have political initiative and self-government. They have no political initiative and self-government in any of the special spheres of life, and they therefore specially value it in the Church. Now, my emphasis upon the Institute, and the only emphasis to which I have committed myself, (unless by an error of the tongue which I did not mean) is that the Negroes being to themselves satisfactorily churchd, it is a relatively futile task for our Church to make any particular attack upon such an immense compacted body."

(Rev.) GEORGE F. BRAGG, JR.  
Baltimore, Md.

### The Place for the Book

TO THE EDITOR: In conversation the other day with a rather exceptionally intelligent Churchwoman, I happened to mention (not by title) a book, a second reading of which I had just completed, not without pain, but led thereto by an exuberantly favorable review in THE LIVING CHURCH of March 2d. "Oh, yes," said my friend, "you mean that book with some such title as *Debunking Jesus*." I corrected her; but nevertheless her expression seemed to me, though inelegant, a not wholly inept paraphrase of the actual title: *The Peril of Modernizing Jesus*. What struck me at first sight was a peculiarity in the title itself. For surely, the trouble with Christianity has always been that succeeding generations of Christians have failed to modernize Jesus; that is, to recognize in His life and words as recorded and commented on in the New Testament such a quality of timelessness and authority as should perforce mold every future phase of developing human relationships and be found increasingly applicable to every succeeding social problem. But such an idea could never, in the opinion of both our author and his reviewer, have occurred to the very limited mind of Jesus; and therefore He was thrown back on the sole remaining hope for the world—"That God would intervene by a purely miraculous act and bring in His Kingdom." To which one can only reply, "Precisely." For that was what actually occurred "in the fullness of time." Inherent in the will of God from the dawn of creation was the whole cosmic process of evolving Redemption, culminating in the Incarnation of Himself in the person

of the man Christ Jesus. A "miraculous act"? Yes, if regarded from the merely human plane on which our author's mind seems to dwell; but inevitable in the orderly development of God's self-revelation to man. . . .

I concede wholeheartedly that books such as this by Dr. Cadbury have a definite place, and are needed; but I maintain that their proper place is in the library of the professional student of technical theology, not in that of the general Christian practitioner. Moreover, even though the reviewer be, as in the present instance, so noted a student and exegetist as Dr. Easton, I hold that his amazingly sympathetic review would have appeared more fittingly and usefully in some technical journal, than in THE LIVING CHURCH which we average Christian people have come to regard as our guide in matters of Catholic reading, study, doctrine, and practice.

WILLIAM C. STURGIS.  
Anniquam, Mass.

### Clerical Unemployment

TO THE EDITOR: I have expected to see letters congratulating you upon your editorial of January 12th about the clergy unemployment situation, but better late than never. It is to be hoped that the committee mentioned will really do something. Let me suggest that they make absolutely sure that they contact all the men involved; not relying upon the mail alone, but inviting attention through the columns of the church papers—addresses are not always reliable. Also let me suggest their getting in contact with men who now have disability pensions. I mention this because I happened to talk with one such man last summer, and learned that he had been forced on that pension through lack of work, thus probably affecting his health—a very possible happening. It may be there are others, and some might have recovered sufficiently to take up parish work again if the opportunity offered. . . .

Apparently the Church professes to ordain priests who are equal in all respects to the clergy of the Roman and orthodox communions. That means they are ordained for life. To talk about unemployables, to force men out of active work on some plea or another, to suffer them to remain unemployed, is really a denial of what the Church professes. Even the unemployable—whatever that may really mean—is at least capable of performing sacramental acts, and a place could be found somewhere that could use his duties. Talk about lack of money is but an excuse to enable those who have to stick to it. I went over a diocesan journal not long ago and came to the conclusion that the salaries for all the men in active service would stand a 5% contribution to a special fund on the average, without any of those men learning what poverty meant. That would have provided ample funds to take care properly of every unemployed man in that diocese, would have given several opportunities to improve or extend its work, and probably would have left some over to help a diocese that was really poor. Such a plan as that would be far more in keeping with the true Christian spirit one has a right to look for in those who are supposed to be our leaders than the indifference with which this unemployment problem seems to be viewed generally. It would also help to remove the feeling of disgust felt by many laity over the denial of the reality of ordination I have referred to. . . .

There is not the slightest doubt in my mind that this curse could be completely removed very quickly, every unemployed man properly provided for and doing some part of the work he was ordained for, if the will existed. I agree with those who lay the entire blame upon the bishops; enough instances

have been quoted in earlier letters to show that, and many of us could add one or more examples. Our bishops need consecration beyond what some of them seem to have received with their office, a consecration which is expressed in acts as well as in words.

CLARENCE P. TOWNER.

Los Angeles.

### Christian Unity

TO THE EDITOR: The letter of Victor D. Cronk in your issue of February 9th interested me very much, and it may be of interest in that connection, that when I was rector of St. Uriel's, Sea Girt, N. J., I started a small movement to get the different ministers of religion together on certain subjects which we could all discuss without rancor.

This movement was inaugurated by the offering of the Holy Sacrifice at St. Uriel's. There were no communicants at this service, but there were present, as well as I can remember, two priests of our Church (including myself, who was celebrant), two priests of the Roman Church, two Methodist ministers (one Protestant, and the other so-called Episcopal), one Baptist minister, one Presbyterian minister.

I do not consider that by thus inviting these gentlemen to be present at the Holy Sacrifice, I was doing anything out of the way, though I would not think of inviting them to make their Communion, much less assist officially at the service.

(Rev.) HAROLD LASCELLES.  
Winter Park, Fla.

### Protests Publicity Material

TO THE EDITOR: Allow me to add my protest to that of the Rev. J. Warren Albinson [L. C., March 2d] in regard to the recent publicity material issued by the Department of Religious Education of the National Council, suggesting means by which church schools can earn money during Lent.

Is Lent to become a period of concentrated money raising? I doubt seriously that our missionaries, desperate though they may be, would sanction such a concept of the penitential season.

(Rev.) ROLLIN J. FAIRBANKS.  
St. Johns, Mich.

### Asks for Literature on Church

TO THE EDITOR: As an English university student and a possible ordinand in the Church of England, or rather, the Church of God, perhaps in this country, perhaps elsewhere, I am interested in the religious problems of today. I have often wondered about the difficulties which must face the Church in America. I would be greatly obliged if any of your readers, clerical or lay, including young men of 21 to 25 years, would care from time to time to send me information, letters, magazines, etc., of their Episcopal Church, in any part of America. If I am able, in return, I shall try to help my correspondents obtain similar information of the Church in England.

WILLIAM C. SMITH.  
Selwyn College,  
Cambridge, England.

### The China Fund

TO THE EDITOR: Dr. Franklin has informed me that less than half the China fund has been raised to date. So 10 of us have tightened our belts, and we send \$10, the equivalent of one day's food each.

Let 50,000 laymen do the same, and we shall have the amount needed plus much more.

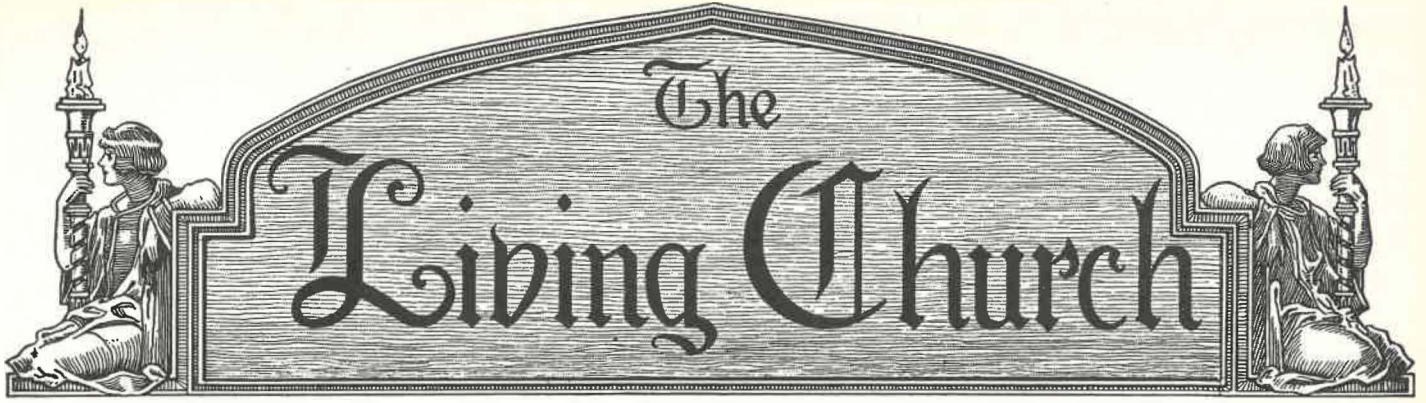
JOHN W. LETHABY.  
Portland, Ore.



DR. FRANK GAVIN

**A**N INFORMAL picture of Dr. Gavin, who died March 20th, taken by his son, William Gavin.





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No. 13

## EDITORIALS AND COMMENTS

### Two Distinguished Churchmen

**I**N THE DEATH of Dr. Frank Gavin, the American Church has lost its most brilliant scholar. Although Dr. Gavin's title at General Theological seminary was professor of Ecclesiastical History, his interest and influence covered an amazingly extensive field. His knowledge of psychology and psychiatry caused him to be widely consulted as an advisor and confessor. His rabbinical training and knowledge of Jewish theology gave him invaluable contacts with members of that race. His familiarity with Eastern Orthodox and Old Catholic history, theology, manners, customs, and personalities made him, in his capacity as counsellor to the Presiding Bishop's Advisory Commission on Ecclesiastical Relations, virtually an ambassador at large representing the American Episcopal Church to these groups. Equally valuable were his intimate contacts with leaders of the Protestant bodies, the Federal Council of Churches, and the Roman Catholic Church.

Dr. Gavin was a noted scholar, theologian, and teacher. Of him it could be said as of Mark Hopkins that a college education might consist of the student at one end of a log and Frank Gavin at the other. He had an open mind that readily made contacts with persons of the widest variety of backgrounds— theological, racial, national, and political—yet he was himself firmly grounded in the Catholic faith and no one ever questioned where he stood intellectually or theologically. He was first and foremost a priest of the Holy Catholic Church, and his life centered about the Blessed Sacrament of the Altar.

To visit Dr. Gavin's home was always an adventure, and often a severe tax on one's linguistic ability. There one might (and often did) meet a Greek Orthodox archbishop, a German refugee theologian, a French composer, an Armenian student, or a Hungarian rabbi, with each of whom Dr. Gavin was equally at home and with most of whom he could converse freely in their own language. Indeed so great was his facility in languages that he is reported to have picked up enough Dutch in conversation with a casual acquaintance on a train from Berlin to Holland to enable him on arrival to deliver a lecture at a Dutch university in the language of the land, rather than in English or German, as he had planned.

Dr. Gavin's death will be mourned not only throughout the Episcopal Church but in almost every corner of Christen-

dom, so wide were his contacts. And the mourning will be not simply official but personal, for all who knew him found in him a friend.

To this editor the death of Dr. Gavin comes as a personal bereavement. For nearly a score of years "Father Frank" has been one of his wisest and most understanding counsellors. He it was who advised the Editor in high school to choose Harvard as his college, and tutored him in Latin (which he invariably translated into modern slang) to meet the entrance requirements. He encouraged him to take up the profession of religious journalism and later, as associate editor of *THE LIVING CHURCH*, gave his continuing help, not only by writing editorials from time to time but even more through his sane and constructive criticism and suggestions.

Yet sadness is not the dominant note as we mark the passing of this talented and devoted child of God into the nearer presence of his Master. With St. Paul he has fought the good fight and has amply earned his reward. Dr. Gavin knew too much of life to fear death, and his sure and certain faith must have made his passage into the greater life a relatively easy one. Our sympathy goes out to his bereaved family, but for Frank Gavin himself we have no sadness—only joy and the prayer that God will grant him continual growth in His love and service, and grant to us who had the privilege of calling him friend the grace so to follow his good example that with him we may be partakers of the heavenly kingdom.

**A**NOTHER noted Churchman whose death is a shock to entire Church is Bishop McDowell of Alabama. In extending our sympathy to his bereaved family and diocese we are confident that we speak for all Churchmen who had any contact with him.

Quiet and unassuming, Bishop McDowell did not often appear in the public press as the champion of any cause. Nevertheless, he was a man of strong convictions and on occasion he did not hesitate to express them in a forceful yet kindly manner. A case in point is his recent letter refusing to support an anti-Japanese boycott, quoted editorially in our issue of February 23d. Another is his vigorous article in

defense of Christian marriage written just before General Convention and criticizing the proposals of the Commission on Marriage and Divorce for the relaxation of the Church's marriage law.

Bishop McDowell was one of the most scholarly members of the contemporary episcopate of the Church. He did not often speak in the House of Bishops but when he did his words carried great weight with his episcopal colleagues.

Bishop McDowell was also a wise administrator and a true father in God to the clergy and lay people of his diocese, both white and Negro. To them his death will mean a personal bereavement, and it will be hard to find a successor capable of winning so high a place in their affections.

**M**AY the souls of these two distinguished Churchmen through the mercy of God rest in peace.

### Religion and the World's Fair

**A**S everyone knows, New York is going to have a world's fair in 1939. According to the advance ballyhoo, it is to be bigger and better than any previous World's Fair. "A Century of Progress," held in Chicago in 1933 and 1934 will have to take a back seat, as will the Paris Exposition held last year. The 1939 fair is going to show New York and America at its biggest and—one hopes—its best.

What part will religion play in the 1939 World's Fair? At a luncheon on March 1st Grover A. Whalen, president of the Fair corporation, announced that provision had been made for a "tribute to the principle of freedom of worship and an unusual opportunity for the expression of the prevailing influence of religion in every phase of American life." This opportunity takes the form of the donation of "a generous site for erection of a proposed Temple of Religion to be open continuously for the duration of the Fair to all visitors irrespective of faith." The funds for the proposed temple are to be raised through an interdenominational appeal.

In commenting on the project, Mr. Whalen said: "A keystone of liberty is freedom of worship, the right of each individual to entertain and practise religious beliefs according to the dictates of his conscience. The right is guaranteed in the Constitution of the United States. . . . Denial of freedom of worship destroys true civic liberty and its support is the immediate personal concern of all American citizens."

These are high sounding words, but what are the facts? Here are a few of them:

(1) According to an official news release of New York World's Fair, Inc.: "Neither the plan, structure, nor the ground it occupies is to be consecrated nor are formal religious services of any denomination to be held in the temple."

(2) The temple is to take the form of a tower, which according to the official announcement, "is ecclesiastic in spirit but not of traditional religious architectural style." An architect's drawing, released with the announcement, does not indicate that the tower is in any sense "ecclesiastic in spirit." The style is described as "modernized Gothic," but it appears to be so modernized that the religious significance of the real Gothic seems to have been completely lost.

(3) No religious exhibits will be permitted on the Fair grounds.

(4) No religious services will be permitted on the Fair grounds—with one exception. It is reported that on the insistence of the Archbishop of Brooklyn a chapel will be built in which Mass will be said for Roman Catholics employed in the Fair grounds. It is also indicated that the Jews will be

permitted to build a duplicate of the Newport, R. I., synagogue, said to be the oldest in America, though whether services will be held in it is uncertain.

The news bureau of the National Lutheran Council states that for two years representatives of all Lutheran bodies in America had coöperated in making arrangements for a Lutheran exhibit at the 1939 World's Fair. A year ago the committee received instructions to file application for space. This was done immediately but no confirmation was ever received. Now the committee has been notified that in view of the plan for the non-sectarian "temple of religious freedom" no religious exhibits are to be permitted.

Our own Church has also been engaged in negotiations for two years with a view to the possibility of erecting a special building for the Episcopal Church, or else having an Episcopal Church exhibit in the Hall of Religion as was so successfully done in Chicago. We understand that the Presbyterians have also been engaged in similar negotiations, all of which have resulted in failure due to the adverse ruling of the Fair corporation.

Commenting on this peculiar stand, the Lutheran news bureau observes mildly: "Although the proposed temple will undertake to prevent the idea of religious freedom, one of the fruits of the Protestant Reformation, it does seem unfortunate that there will be no opportunity for religious exhibits."

For our part we should like to know just what concept of religious liberty is held by Mr. Whalen and the other officers of the New York's World's Fair. It strikes us as a peculiar one, to say the least.

### The Bombing of Barcelona

**E**VEN a world that is rapidly becoming accustomed to barbarity was shocked at the Spanish Insurgent air raid on Barcelona. Nearly 1000 men, women, and children, mostly non-combatants, were killed and thousands of others injured or rendered homeless in this cold-blooded attack.

Certainly Secretary of State Hull was correct in saying: "On this occasion, when the loss of life among innocent non-combatants is perhaps greater than ever before in history, I feel that I am speaking for the whole American people when I voice a sense of horror at what has taken place at Barcelona, and when I express the earnest hope that in the future civilian centers of population will not be made the objectives of military bombardment from the air."

But we fear that Secretary Hull's "earnest hope" will prove vain. The bombardment of Barcelona is a notable example of the inhumanity of modern war. With the tremendous lethal weapons of today and the warped moral standards that characterize any nation at war, it is impossible to "humanize" war. Should a general European war break out this year or next every capital and metropolitan area in Europe will be threatened with treatment such as Barcelona has received—and that regardless of which side of the battle-line it may happen to be on.

Nevertheless it is incumbent on men of good will to do all that they can to protest such horrors as the bombing of civilians from the air, and we are glad that many of our own bishops, headed by the Presiding Bishop, have made such a protest. We regret, however, that their protest took the form of calling upon the Roman Catholic hierarchy to "bring the might of your influence to bear on Gen. Francisco Franco" to end the bombing of civilians in Spain. This tends to line up the hierarchies of two Christian and Catholic Churches



on opposite sides of the Spanish question. This is a false alignment, for undoubtedly our bishops would have protested just as vigorously if the Loyalists had bombarded an Insurgent city. It is the crime and not the criminal that our bishops are condemning. The fact that the Roman Catholic hierarchy has chosen to take sides in the Spanish conflict is no reason for our own bishops to do so, whether on the same side or on the opposite side.

The cruelty is not all on one side in the Spanish conflict or in any other war. Spanish Loyalists have shot down thousands of civilians in cold blood including priests, monks, and nuns. The fact that they did so on the ground rather than from the air does not make their act any less despicable.

The moral of the whole thing is that there is no humanity in modern war, nor can there be. The most constructive attitude that Christian forces can take is not simply to throw up their hands in horror at atrocities committed by one side or another but to use their efforts to prevent war everywhere and to build a Christian world in which war will be impossible. This is a harder task but a far more important one.

### Religious Education Publications

WE HAVE COMMENTED heretofore on *Flashes in Religious Education*, published by the department of religious education of the province of the Midwest. This is an unusual publication, in that it appears not in periodical form but rather as sets of cards with headings classified so that they may be filed away for future reference. Subjects dealt with in the latest issue include the Lenten offering, Lenten children's services, rural life study material, adult education, missionary education, teacher training, and so on. In addition to the cards there is included a most interesting *Chart of Church History*, designed as a guide for use with confirmation classes, prepared by Dean Hoag of Christ church cathedral, Eau Claire, Wis. *Flashes in Religious Education* is sent free to all parish priests and seminary students in the Fifth province, and is available to others on application to Dean Hoag, chairman of the provincial department of religious education, for 50 cts. a year. It is an invaluable little publication that ought to form the basis for a permanent file to be kept by the rector or director of religious education in every parish.

Another particularly valuable working publication in the field of religious education is the *Scratch Pad*, issued by the religious education department of the diocese of Ohio. This comes in mimeographed form with colored sheets containing such subject headings as The Executive Secretary's Page, Adult Education, and Little Helpers. The Rev. William G. Studwell of Lakewood is the chairman, and the Rev. Paul R. Savanack the executive secretary of this department.

Such publications as these are of tremendous help to teachers in the church school and all workers in religious education. We are glad to see that an increasing number of dioceses and provinces are undertaking this practical method of exchanging experience and comparing methods.

### Wanted: A Secular Bishop Brent

THE WORLD breathes a sigh of relief that neither the German-Czechoslovak crisis nor the Polish-Lithuanian one has plunged the world into the horror of a new general war. Tension in both of these disturbed areas has appreciably lessened and the immediate danger appears to be over.

But the outlook for the future is still far from bright.

Reports are beginning to seep out of Austria indicating that the typical Nazi oppressive measures against Jews are already going into effect. The Protestant population of Austria is very small, but it is interesting to speculate whether Hitler will dare take anti-Catholic measures in view of the fact that Austria is 90% Roman Catholic. Meanwhile the problems of Czechoslovakia and Lithuania are not solved but merely deferred.

We wish that we could see a way out of the impasse that has been reached between the Fascist and the democratic powers, with Russia standing on the side lines ready to make Communist capital where she can, other than through the shambles of war. But apparently the world learned nothing by the first World War and there seems to be nothing that can stop the headlong plunge toward a second one.

Would it not be possible to hold a new peace conference now before a new war breaks out? The Versailles treaty and the other postwar compacts have been abrogated in so many particulars that they are worthless as a basis for enduring peace. Moreover, even the victor nations have admitted that they were based on force rather than justice.

If there is a new world war there is bound some day to be a peace conference sitting among the ruins of a score of exhausted and depopulated nations. Haven't the statesmen of these nations enough foresight and ability to hold that conference now and try to establish a new European peace based upon justice and righteousness?

What the nations need is a secular statesman with the ability to bring the nations together in a diplomatic world conference, as Bishop Brent brought the Churches together in an ecclesiastical world conference in 1927. May God send us such a statesman before it is too late.

### Franciscan Facts and Fancies

WE HAVE just been looking over a fascinating volume, the *Franciscan Almanac* for 1938 (published by St. Anthony's Guild, Franciscan Monastery, Paterson, N. J.). This is a book the page size and style of the *World Almanac* and contains an amazing array of statistics, tables, and general information. The index alone takes 12 pages of small type and runs from Abandonment to Zuchetto.

Much of the information in the *Franciscan Almanac* of course pertains to the Roman Catholic Church. However, information is given about general religious matters and secular affairs as well. For example, there are sections dealing with such varied matters as adoption, first aid for dog bite, drowning, and electric shock, fanaticism, Fascism, height and weight, heaven and hell, biblical measures, motion pictures, diabolical possession, postage rates, sports, television, and the nine worthies of the world.

As is perhaps to be expected, the Protestant Episcopal Church does not fare very well, having only two references in the index. The first of these refers to a table giving the United States religious census figures; the second to a table giving the age and origin of the principal Churches in the United States. This latter table gives us the astounding information that the Episcopal Church had its origin in the American colonies, that its founder was Samuel Seabury in the 17th century, and that its adherents are "found mostly in New York and Pennsylvania"! (But the official census table quoted on another page lists this Church as one of the three "ranking religious denominations" in Connecticut, Delaware, District of Columbia, Nevada, New York, Rhode Island, and Utah—also in the cities of New York, Philadelphia, Boston, Buffalo,

San Francisco, Washington, St. Paul, New Haven, and Hartford.)

Can it be that the Franciscans are guilty of heresy? We always thought that it was good Roman Catholic doctrine that the Episcopal Church was founded by King Henry VIII or (when this claim was proved untenable) by Queen Elizabeth. Now, however, we find Samuel Seabury named as our founder and that, remarkably enough, in the century before he was born! This is a miracle indeed.

But perhaps, we thought, Samuel Seabury was made to supersede bluff King Hal (to whom seminary students sometimes facetiously refer as "our beloved founder of blessed memory") because he was the first American Bishop. We therefore turned in the tabulation to the Roman Catholic Church to see if the name of the first Roman bishop in America was there given. But no, the information there contained is that that Church had its origin in Jerusalem and that its founder was Jesus Christ in the year 33. Under "comment," we read the remarkable statement: "The name Roman was applied after the Reformation as a phrase of reprobation; as understood now the word 'Roman' draws attention to the unity of the Church."

Since our Roman Catholic brethren claim to be authorities as to the foundation of the Episcopal Church we wish they would agree among themselves as to the name of the founder and the time of foundation. Can it be by any chance that their failure to do so is due to the fact that that, being a part of the Holy Catholic Church, its origin must be traced back not to Samuel Seabury nor Queen Elizabeth nor King Henry VIII nor St. Augustine of Canterbury nor even the British bishops before the Roman mission but to our Lord Himself?

### Noonday Prayer for Missions

WHAT is the origin of the custom of noonday prayer for missions, which is now virtually universal in the American Episcopal Church? Glancing through a copy of the *Spirit of Missions* for September, 1897, we were interested to read the following paragraph:

"The Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at 12 o'clock for brief prayers for the coming of Christ's kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad."

Does our present practice date from this meeting?

### ANSWERS TO CORRESPONDENTS

COED MAWR—The Liberal Catholic Church is a relatively small denomination claiming the apostolic ministry through the Old Catholic Church of Holland but not recognized by that Church or by our own. A number of its clergy are former priests of the Episcopal Church who have been "reordained." Further information may be obtained from the Advisory Commission on Ecclesiastical Relations, 281 Fourth avenue, New York.

D.R.—Growing plants are not used on the retable for practical reasons. They require periodic watering, with consequent risk to hangings, linens, etc. Also the loam, fertilizer, etc., in the pots is hardly appropriate for the holiest spot in the church. The prohibition is not prescriptive, but has grown out of natural reverence. Flowers of any kind on the Altar are permissive, not liturgical.

### ACKNOWLEDGMENTS CHINA EMERGENCY FUND

Anonymous .....	\$ 5.00
L. E. Gibson, Oakland, Calif. ....	3.00
A Friend .....	2.00
Girls' Friendly Society, St. Matthias' church, Grafton, W. Va. ....	1.00

\$11.00

Rabanus Maurus on

## THE LORD'S PASSION

Translated by Edith M. Almedingen

### VII.

FOR remember again and yet again that, whatever her grief and agony, the Lord's Mother was conscious that the strength of her God did not forsake her in that hour. Tormented she was, beyond all doubt, but cry out she would not, lest the spirit of patience were to go from her, lest her dying Son were still more bitterly burdened by the cruel evidence of her own heart sharing in His death. So she kept silent, and so much the sharper did she feel the sword piercing through her heart.

The strength of God must indeed have been with her, for when she heard that He, treated so brutally, prayed to God the Father for them as for those who knew not what they did, when she heard Him make that tender plea on their behalf, she might indeed have said unto Him, "Sweetest and most beloved Son, why do You say this? They have cursed You, mocked at You, and have now crucified You, and must You give them Your blessing? Is their ignorance any excuse? You have never done any evil to them." None of these things did she say, and what could she say when, in dying, He left her to the care of a young friend? What was the comfort the grieving mother received at the death of her beloved Son? That she was expected to accept the son of Zebedee in the place of God's Son. Her Son in His true flesh—but He was also her Lord, and at the foot of the Cross she must have known it, else its weight would have utterly crushed her.

Long, long ago Simeon had warned her that a day would come when a sword would pierce her heart, and all through the years of waiting she had expected its coming. Now it had come. Now she had a mere mortal to comfort and cherish her through her own remaining years; but she knew that far greater comfort would be hers, that the broken Body of her Son was not conquered unto death by the agony of the Cross. Some such hope must have been given to her, even though in the depths of her grief she could not as yet clearly perceive it.

Reflect further that in the last hour the Lord's own grief was deepened all the more when He thought that for some His Blood would have been shed in vain, that men and women would be born into the world for whom His holy Passion would mean little enough.

A few brief hours before Calvary He had lost an Apostle. Hanging on the Cross, He had brought a thief to his salvation; but there, on Calvary, He saw much further than the walls of Jerusalem. He could look both into the present and into the future. He could see the bleak ingratitude of many, who would persist in calling themselves Christians, and by whom He would indeed be as wholly forgotten as though He were a dead man of small importance in history.

And this has come true. Few, very few, are those whose hearts are inclined to offer Him thanks for all the great good His bitter Cross has won for mankind. Few, very few, will devote a few moments to thinking on His Passion, even though, when their eyes look upon a crucifix, they are quite ready to say with their lips: "Glory, laud, and honor be to Thee, O Christ, King, and Redeemer."

And the Lord also saw the treatment He would receive at the hands of those who would hate Him without a cause,

(Continued on page 397)



# The Litany

## *A Letter to an Ordinand*

By the Rev. John W. Gummere

Rector of St. Andrew's Parish, Charles Town, W. Va.

*My dear ———:*

**B**EFORE WE KNOW IT episcopal hands will have been laid upon your head and by some strange process of remote control that dream of a little boy with his trains to become a railroad president will have been redirected. On that day they will charge you with the responsibility of administering the sacraments of the Church. Whether you consider them as two or count them as seven will be a matter of comparatively little importance. What will really affect the lives of those to whom you minister is whether or not you will be able to bring home to them the fact that they are dramatic manifestations of an underlying principle that is inescapable in its effect upon the life of men.

There is no need for me to remind you of the definition of a sacrament which you learned in your catechism. It spoke of an outward and visible sign of an inward and spiritual grace that is given unto us, but the trouble with definitions is that they are definitions, and in matters of religion the drawing of lines is apt to do damage. I wonder if the thought has occurred to you that the sacramental principle is as much at work in the outward and audible as it is in the visible. I don't suppose that you understand me and so I am going to try to clarify my thought in what I fear may prove to be a lengthy and unsatisfactory letter. I fear this because you will not be able to hear my voice. I cannot convey to you all the sense of rhythm and of cadence that I would. I can only hope that you may catch the significance of what I feel. If you do, you will be able to impart it to your congregations and in many of your services they will find that for which they long, but they will find it without conscious quest. If you do not, they will leave the church with a sense that the service is over and that nothing has happened. That is just the sort of effect that many of us create for them, and the fault is even more ours than theirs.

And so I am going to write to you about the Litany, not its history or its text or its place in our scheme of worship, but rather what I would call the feel of it. To do so adequately may be all but impossible but it may also be worth the effort.

It was 31 years ago that I first caught the feeling of the Litany. I was only a boy then. The family was traveling in Europe that summer, two aunts, my cousin, and myself; a Quakeress, two Presbyterians, and the young Episcopalian. On a hot afternoon as the train bore us down to Chartres, the three ladies were so concentrated upon that breviary of feminine American tourists which is published by the Women's Rest Tour Association that they were able at least for the time to forget the presence of their youthful male companion. His heart sank within him when he at last learned the result of their meditations, but his feelings were muffled under the cloak of the quaint custom of politeness which prevailed in that day. Today I think that we might forgive any explosion which would issue from a healthy boy who had just learned that he was to spend the night in the Convent du Sacre Coeur, but in those years explosions were not nearly as effective as they have now become. So I did not explode.

It was not until the coachman had pulled the bell over the gateway to the convent garden, and the startled eyes of a

sweet-faced sister looking out through the wicket had fastened themselves upon me, that the ladies realized the enormity of their request for hospitality. Then it was that all of the resources of the little Quakeress, that mistress of diplomacy, had to be called into play, and it was arranged that the strangers would be received if the boy would sleep in a tiny bedroom in the convent stable, *à côté des poulets et des vaches*. It was further provided that when the sister brought him his hot water in the morning she would knock on his door, but that under no circumstances was he to open that door until the sound of her sabots had died away. And when in addition to these precautions it was settled that because of my sex our meals would be served privately, then a truly marvelous concession was made. We would all be permitted to attend the final devotions of the day, but under no circumstances were any of us to speak thereafter until Mass had been said on the following morning.

**T**HUS IT WAS that the four Protestants (as I then believed myself to be) took their places in that dimly lighted chapel and saw for the first time the white-robed Sister kneeling in perpetual adoration before the Altar. There just such a figure kneels at this moment, and there a similar figure has knelt during every minute that has since intervened, and for many years before we came and for even more after we are gone, offering the oblation of her life; there she will kneel. Think of immuring yourself within ten minutes' walk of the windows of Chartres and knowing that you will never again feel the twilight fall through that glass. It is greater than a perpetual fast in the presence of a banquet. There in any event she knelt, a blood-red scarf falling from her shoulder to the floor, and all was still as death until the Mother Superior came, student lamp in hand, and placed it upon the little organ behind us.

Thus against the background of that stillness we heard for the first time the rhythmic beat of sandaled feet as two by two the sisters came through the cloister to kneel each upon her well-worn stone, and then again the silence fell. Now the mother spoke, and her voice was soft and even. She was reading a Litany of the Saints. One by one she called their names, some instantly recognized as those of great figures in history, others of those of whom we had never heard, and after each a brief description. Then I began to feel the Litany, for at each pause the household answered *Ora pro nobis*. How tame that looks in writing but if you too would get the feel of it, I will have to ask you to say with them as we did

*Ora pro nobis*  
*Ora pro nobis*  
*Ora pro nobis*  
Over and over.  
Over and over.  
Now and at the  
Hour of our death.  
Often repeated.  
Often repeated.

And if you are able to do this, you may be able to understand that soon we ceased to be as individuals and lost ourselves in the movement of the whole, while thought swept on and on,

carrying us before the Queen of Heaven and putting us down before the presence of her eternal Son. Then it seems the language changed and instead of the *Ora pro nobis*, *Ora pro nobis*, we were saying *Ayez pitié de nous*, *Ayez pitié de nous*, *Ayez pitié de nous*. And finally after *Pater Noster* and *Ave Maria*, it was *Amen, Amen, Amen*.

**N**OW IT DAWNS upon me that if certain of our friends were to read this, they would burst in upon me and say: "What do you mean by writing such stuff as this to that young man? You said that you were going to write to him about the Litany. This is not the Litany. This is popery. This is a Litany of the Saints. This is medieval superstition of the sort from which the blood of martyrs has freed us; from which your fathers fled to this land seeking religious liberty and unalloyed truth."

True. All that they might say in this vein would be true. The form of sound words is popery and so many people persist in stumbling over the form of sound words. The theology too is Roman, as Roman as it can be, but popery is more than a form of sound words and more than a grouping together of certain theological formulae. It is also an attitude of mind, and on that I will touch a little later. But if the form of sound words were popery, then certainly the effect was far otherwise. And that effect, how shall I describe it? When the final silence fell, it was as though the walls of that little chapel had faded away and the impenetrable blackness between the stars of that summer sky had yielded, and that in the rhythm of the *Ora pro nobis* we had caught something of the heart beat of all life as it flowed on and on to pour out the eternal oblation of its being before the glory of Him who is its beginning and its end. That was not such a simple thing as popery. That was what St. Paul must have experienced when he wrote "seeing we are surrounded by so great a cloud of witnesses," and what the Lord Christ always felt when He sensed the infusion of the Uncreate upon all that returns to it.

No, the foundation of that experience was not medieval. It was rather primeval and elemental. In that

*Ora pro nobis*  
*Ora pro nobis*  
*Um-tum tum tum-tum*  
*Um-tum tum tum-tum*

I hear the drums of Africa calling the savage out of his jungle to the crude worship of the cruel conception of his deities, when by the mysterious effect of an oft-repeated cadence he lost himself in a primitive form of religious exaltation.

I hear it in the Song of the Three Children which they sang in the burning fiery furnace, as Shadrach led: "O all ye works of the Lord"; and the others responded: "Bless ye the Lord. Praise Him and magnify Him forever."

"O ye sun and moon,"  
"Bless ye the Lord. Praise Him and magnify Him forever."  
"O ye stars of heaven,"  
"Bless ye the Lord. Praise Him and magnify Him forever."

Until there came to stand among them in the midst of the conflagration One whose form was like unto that of the Son of Man.

I hear the voice of the great congregation in the temple of Solomon when the precentor chanted: "O give thanks unto the God of all gods," and the reply rolled back, "For His mercy endureth forever." And again, "O thank the Lord of all lords," while again and again came that same response, "For His mercy endureth forever."

I hear echoed in that *Ora pro nobis* the unforgettable moment when the Lord God Jehovah makes his entrance upon

the fish fry in *Green Pastures* and, looking upon his children on this side and that, pointing his finger here and there, he asks:

"Is you been baptized?"  
"Yes, Lawd."  
"Is you been baptized?"  
"Yes, Lawd."  
"Is you been baptized?"  
"Yes, Lawd."  
"Yes, Lawd. Yes, Lawd. Yes, Lawd."

And with that threefold response, there was introduced one of those utterly simple spirituals which, with its constantly repeated refrain, lifted us out of our seats in a theater and started us on such a journey as proved to be a spiritual pilgrimage. There is no need for me to tell you that it was not the form of sound words of any theological presupposition which did this to us, but rather it was the operation of one of God's elemental laws:

**J**UST SO it was that night in the convent chapel. When that service was over, there was no need for anyone to remind us of the rule of silence. We kept quiet as we went to our rooms not because we had been told, but because even a boor would have known that silence was the only possible thing. We had gone to a service and something had happened. A Litany had become a means of grace.

A few minutes ago I wrote you that Romanism is an attitude of mind and now I must explain what I meant. I have attended Roman Catholic services often, particularly during the war, and constantly I received this type of impression: In the chancel there were one or more priests and several perfectly trained acolytes. In a balcony at the rear of the church there was perhaps a quartet, while between these two groups there was a congregation assembled. It was a congregation that had passively conceded to its ministers and choir all responsibility for the effect of that service. Having done this, it was free to do as it pleased. It could tell its beads, or doze, or walk around, or kneel, or watch its neighbors, or curl a mustache, or powder a nose. It knew that the acolytes would make its responses for it, that the choir would do its singing for it, that its clergy would pray for it, and that someone would call its attention at the great moment by ringing a bell. It had put all authority, all its privileges, and all its opportunities in the hands of others who in turn provided impeccably for it an outward and visible though scarcely audible means of grace. Do not misunderstand me. It was a means of grace, but it was a means which had totally eliminated that primeval principle of which I have written.

Now why have I written all of this to you? In a moment I pray that my reason may be as plain as daylight. Don't you see that when you become the rector of a parish of the most evangelical tradition, you are going to find yourself in front of an utterly Romish congregation? The curious part of it is that even the Unitarians and the Presbyterians and the Methodists in many places have been rushing headlong in that direction at an even faster rate than we have. Some of your people are going to call you a High Churchman. Don't you be either fooled or frightened or flattered. In their method of worship there is more of popery of the above sort than you will ever attain. They will come to church on Sunday morning and will expect you and your choristers to do every last thing for them so that they can sit there peacefully and undisturbed and go home after the service knowing that nothing has happened. Believe me, if you don't free them from their Romish ways, nothing is going to happen. Your services are going to

(Continued on page 397)



# Why Do We Starve Our Missions?

By the Rev. Clifford E. Barry Nobes

Curate, Mission of St. Mary the Virgin, Sagada, P. I.

**M**ANY are the reasons that have been advanced for the decreasing support of the missions of the Church. That support and interest have diminished considerably is true. Although there was a temporary pick-up in general Church contributions, coinciding with the late lamented pick-up in business conditions, the revival of interest did not carry over into the missions of the Church. I have just concluded a long furlough from my station in the Philippine Islands, and during my months in America I have been privileged to do a considerable amount of traveling all over the East, South, and Southwest, giving addresses on the missionary work of the Church. Naturally, I have been interested in finding out what causes the apathy that results in starvation rations for the missionary enterprise, and in this article I shall attempt to give the reasons that I have discovered for the lack of interest.

As I see it, the first reason that the general work of the Church has not been supported is chiefly that the priests of the Church have forgotten that the Gospel consists of but one charge—"Go ye and preach"—and that the Church exists as a corporate body chiefly for the purpose of carrying out that divine commission. Missionary work is too often presented, if at all, as an adjunct of parochial or diocesan activities. Too many priests and bishops meet their missionary obligations, if at all, only after all other items in their budgets, including superfluous activities, which in missionary parlance would be labeled "Class B or C advance work projects," are adequately taken care of. Rephrasing this impression, one might say that the vision of the catholicity of the Church has been lost because the disease of parochialism has not only been permitted but has even been encouraged to befog the congregations of the Church.

After a speaking engagement in one apparently prosperous church, I was approached by a woman who quietly gave me a ten dollar bill with the whispered admonition, "Don't tell the rector, he doesn't believe in missions." So often that it is the usual occurrence, visiting missionaries are permitted to tell their stories only on condition that they do not make an appeal for funds. And there are many rectors who throughout the year do little if anything to stimulate missionary giving but who make capital of a missionary's visit by insisting that gifts which come as a result of his visit be sent through the regular channels so that their parishes will receive credit on the quotas for the gift.

A parish that exists only for itself is a doomed one. Parishes that meet their missionary obligations and encourage their people to go beyond what is expected of them have no difficulty in meeting local needs. That is a demonstrable truth, and yet there are scores of clergymen and vestrymen who have so little interest in the Church that lies beyond their parochial borders that they might just as well be closed down for all the good they do in the propagation of the Gospel beyond their immediate neighborhoods.

When the disease of "parochialism" spreads, it becomes "diocesanism." This malady thrives of course because the bishop of the diocese where it prevails is simply a rector whose

*"I DON'T believe in missions," says Mr. Average Churchman—by his deeds if not in so many words. Who is responsible for this unChristian attitude? Fr. Nobes, who last week appraised the "Old Folks at Home," has a frank answer to this question.*

"promotion" has widened his vision to take in the area of a diocese and who does not realize that he is a Bishop of the Catholic Church rather than of a particular diocese. As there are

rectors who have refused to permit their vestries to give outside of a parish until the money is in sight for every item on the parochial budget, so too there are bishops who pare down the financial obligation their diocese should assume to support the general work of the Church until every diocesan need has been amply cared for.

**I**T IS nothing short of scandalous that as poverty-stricken a missionary district as the Philippine Islands contributes more each year to the general work of the Church than do three dioceses (not dependent missionary districts) within the United States of America. The reason for that is not, as it might be thought, that the Philippines receives so much from America that it can afford to send some back, for the money that comes back comes directly from the pockets of the people of the district, but rather, that the people of the Philippine Church have been taught that they belong to a world-wide fellowship and that they are responsible, under God, for their share in supporting its program.

A few years ago I spoke to an Igorot boy who was giving 20% of his salary to the general Church program. I pointed out that it was not required of him that he give so generously, that people in America thought 10% was the maximum God expected of them. The Igorot simply replied "The people in America have churches, schools, and hospitals wherever those institutions are needed. If they could see how badly we need them, and I suspect the need is as great in China and Japan, and in other countries where our Church is working, then they would give more. When we in the mountains have churches, schools and hospitals in all the towns that need them, then we will reduce our offerings." Unfortunately, they probably will, for in the better life they will then lead, they will be tempted to forget the existence of the millions of people whose suffering will still be a present reality.

In traveling about the country and talking to the "man in the pew," I found another reason for the failure of the Church to support missions. This, although advanced by the parishioner, is really the fault of the clergy. It is the objection so often made by the average parishioner to the missionary program of the Church on the ground that missionaries introduce Western culture, of dubious value, into countries that are already happily supplied with a culture of their own. The well-informed communicant of the Episcopal Church is aware of the fact that his missionaries are at work in only those countries which have already been opened to Western culture by non-religious agents thereof.

The task of the missionary among the primitive people of Luzon, for instance, is not to "Westernize" Igorots, but rather, to give them the Christian religion which alone can save them from losing all sense of ultimate values when Western traders, agriculturists, miners and other non-religious ambassadors penetrate their country. There is not a priest in the mountains of the Philippines who has not fought against

the arrival of mining prospectors because he has felt, rightly, that the people are not yet sufficiently educated to the value of money to know how to use it judiciously. And surely, had there been as many Christian missionaries as business men at work in China and Japan the present sinful war might have been averted.

SOMETIMES the communicant of the Church argues that too much money goes into institutions and not enough into what he chooses to call "the purer evangelical work of preaching the Gospel." The man who says this usually insists that missionary budgets should not include appropriations for the building and maintenance of universities, hospitals, schools, etc., for, he says, it is the task of the civil authorities to provide such institutions for the care of their people. Again, if the clergy were interested enough in missions to understand the problems that confront their colleagues in other lands, such an argument would never come from their pews.

It is only because Western nations have absorbed some of the Christian principles to which they have been exposed for hundreds of years that Western governments have undertaken social service work on a large scale. Where the governments are not alive to their obligations, it is incumbent upon the Church to do the work they fail to do. So, for instance, we in the Philippines are being called upon this year to take care of many more students in our schools than in any previous year because the government, at the instigation of American advisers, has seen fit to transfer revenue previously allocated to the educational system to the upbuilding of a military machine. Are we to turn children away when they ask us to educate them because their own government has fallen down on its job?

Furthermore, the way to a man's soul is often found through his body or mind. We in the Philippines have to deal with a people who ascribe all illness to the machinations of evil spirits. How can we demonstrate that their own religion is in error and that the Supernatural is beneficent except by building dispensaries and hospitals in His name? Christ didn't merely preach, He cast out demons, too.

Almost as often, one hears the objection based on just the opposite viewpoint. Some people object to missions because they do not carry on institutional work without reference to the Christian religion. They say they would gladly support hospitals and schools if they did not feel that these institutions are but bases for the propagation of the Christian religion. To this the missionary can only reply that salvation comes not through a sound mind and body but through a healthy condition of the soul, and the missionary does not pretend to be a secular social worker but rather, one who is working primarily for the conversion of sinners.

It would be futile for me to try to remember the number of times I have met people who have said that they would like to support missions, but because they are staggered by the total amounts presented to them out of the general Church budget as the amounts needed, fear to offer their little contributions. Far better, they imagine, to contribute the small sum they can afford, to a smaller total sum, and so the money that might have gone into the missionary work of the Church often finds its way into the parish alms box or into a building fund for the new parish hall or organ. Of course this is a silly argument, but it is seriously advanced so often that the Church's missionary program is crippled at the present time.

These people apparently do not realize that the American dollar translates into two, three, and four units of currency

of the countries in which our missionaries are at work, and that one unit there goes as far as the American unit of a dollar does in the United States. A native member of the missionary staff of any of our hospitals in the Philippines can live comfortably on twenty dollars a month, because that sum becomes 40 pesos in the Islands.

I recently had the pleasure of addressing a branch of the Woman's Auxiliary in which there was a member who, upon learning that 25 cts. would pay the monthly fee for board and tuition of an Igorot school boy, had the presence of mind to point out to the other members of the branch that there was no one there present who could not supply a scholarship for a month to at least one boy. Enough quarters were collected on the spot to make possible the education of five boys for a full school year. If the American clergy would take the trouble to investigate the intricacies of foreign exchange, at the time of making their pleas for missionary support, and report their discoveries to their people, I venture to say many extra dimes and quarters would be collected.

ALTHOUGH it may sound absurd, it is nevertheless true that the general work of the Church suffers to a considerable extent because of the fact that some people's interest in missionary work is not really that but is rather an interest in certain colorful people in the mission field. They support the work only so long as their particular heroes or heroines are in the field. Is there any one who has not heard an acquaintance say, "Oh, I think Mr. So-and-so's work in Such-and-such a place is so wonderfully interesting. But I dislike his neighbor and I won't help him." The Church is not engaged in missionary work because Mr. So-and-so has a delightful personality. It is trying to build up the kingdom of God, and there are as few striking persons carrying on its task, in proportion to the total number engaged, as there are romantic figures in any other department of its activity. The allegiance of the people at home *must* be won to the cause as a whole and not to any single individual.

When I was a seminarian, along with most other seminarians, I criticized the administration of the general Church program as it was carried on through the Church's national headquarters. But since I have been closely associated with Church Missions House I have grown to realize that my criticisms were groundless. Unfortunately, most priests do not come into close enough contact with the Church House to get over their youthful prejudices. I have found, on the contrary, that their unfair prejudices are often handed on to the "man in the pew," and when they are, there is inevitably a marked decrease in the enthusiasm of the parishes concerned for the work of the general Church. The missionary who has a day-by-day contact with the Church House has nothing but praise for the way in which the individuals who make up that efficient staff carry on their task in the face of, at the best, a lack of coöperation, and at the worst, active hostility, from parishes and dioceses of the Church.

It would be unfair to close without giving credit where credit is due. It has been an inspiration to travel about and find that the women of the Church are apparently as enthusiastic about missions as they ever were. Not once have I met an apathetic group of women, and not once have I heard a woman of the Church say "When we have built our parish house, or installed our new organ, or otherwise expended our money on local needs, then we will see what we can do with the pennies that remain over." That, rather, is the refrain of the men's clubs and vestries. Perhaps the reason for the greater interest of the women as a group than of any other



group lies in the fact that they have been schooled to give regularly through the UTO boxes, and when one gives, one also prays, and when one prays, one gains a sympathetic understanding.

It is not the purpose of this report to survey all the objections raised to missionary work, but merely to record those that have struck me most forcibly because of their universality. In reading them over again, it will be seen that there is not a single one here given that is not ultimately the fault of the men in the pulpits of the Church. As long as seminarians turn out curates, vicars, and rectors rather than priests of the Catholic Church, with a vision of the catholicity of the Church, the missionary work of the Church is bound to suffer.

### The Litany

(Continued from page 394)

be just like those of a thousand others, staid and stodgy and sleepy and eminently respectable and utterly lacking in any suggestion of religious exaltation.

In your litanies of classic cadence, your versicles and responses, your *kyries*, your *sursum cordas*, your psalms and hymns, and even in your amens, you have outward and audible means of grace of such immeasurable potency as can make of every public act of worship a thing of beauty, of delight, and of life. Say to yourself, your organist, your acolytes, and your choir, "Thou shalt not steal." Refuse to accept responsibilities that are not yours. Don't let your Protestant congregation make a papist out of you. Put back into their throats the vocal chords which God intended them to use and teach them to hear the pace of the Eternal in the rhythm of their own liturgy.

### The Lord's Passion

(Continued from page 392)

those who would spend their lives rendering evil for good. Ah, could He but suffer His holy Passion all over again, He would surely suffer worse agony, inflicted by the indifferent and ungrateful Christians, than had been the pain meted out to Him by Jews and Gentiles outside the gates of Jerusalem! A coldly indifferent, ungrateful, unheeding Christian heart daily increases the Lord's hurt, daily reopens His bitter wounds, daily nails Him afresh to the Cross.

### The Rector and the Parish

**T**HE RECTOR makes the parish. The parish also makes him. He tries to do what his people expect of him and if they expect much, he will essay much. This is particularly true of the young priest, newly ordained, who can be made or marred by the parish in which he begins his work. In every congregation there is a place for the saints of God, and, much as I believe in the three-fold ministry, I also believe that there are other offices as well. Poor is that parish which is without its saints. They are the salt of the earth and, certainly, of the Church. They have advanced in spiritual things. They uphold the hands of the minister. They pray for him continually. They are means used by the Holy Ghost, the Comforter. And we are all called to be saints.

So, even as the true parish produces as a fine fruit men who become candidates for the sacred ministry, so when men come to it with the seal of their ministry freshly put upon them, the parish, through its members, who may be very humble people, continues to help them to become fruitful workers in God's vineyard.

—Bishop Whittmore.

## CHURCH MUSIC

Rev. John W. Norris, Editor

### Organ and Choir

**A**N EDITORIAL COMMENT in the *American Organist* deplores the present trend toward concentration on the choir with a partial ignoring of the organ and suggests that "without an organ to hold the service together, and a competent organist directing the whole affair from his console, the service will degenerate into a choral concert—and it'll be an inferior concert at that." The evil of the past has been that whether the emphasis was placed upon the organ or the choir the result was a "concert" and not a Church service. It is perhaps fair to believe that the editor had in mind the non-liturgical service, but there are many in our own Church who perhaps share the opinion expressed.

It has been our experience that there are two types of organist-choirmasters (allowing, of course, for the exceptions) who generally have played the church services—those who concentrated upon the organ and were satisfied if the choir gave a perfunctory choral rendition of the service, and those who viewed their instrument as one designed for accompaniments and bent all their energies toward a fine choral service, which often, unfortunately, assumed the familiar form of the concert hall. The effort of today is to obtain the organist-choirmaster who recognizes that a perfunctory service is not a worthy oblation and that the church is not a concert hall. The older organists viewed their part of the service purely from the musical standpoint while the modern organist, who is aware of the place of music in a church service, is seeking to contribute to the worship of the church.

In such an effort it is quite natural that the emphasis should be upon the choir rather than the organ. The organ should not be neglected but its place in the service is not to hold the service together (the liturgical service is independent of any outside help) but to accompany and support the singing of that service.

Emphasis on the choir is more important, however, because the choir is in a real sense a lesser minister. Its primary function is to lead the congregation in the music of the service. In a choral Eucharist this is of great importance, and unless the music of the choir be rendered with the utmost reverence and devotion, as well as musical skill, it becomes distracting rather than directing.

The organ is a mechanical instrument. The choir is composed either of men and women or of boys and men. These are humans who are using the talent God has given them to sing his praises. They do not form a musical unit only, but a unit of worshipers who are capable of making melody before God. They use words which should carry meaning to themselves and to the congregation. These words must be heard. It is, therefore, necessary that the enunciation and diction of the choir be as nearly perfect as is possible of attainment. This will not be the case if the choir leans at all times upon an organ. The singers will have a tendency to become slovenly in diction because the organ will cover the words. They will not sing accurately, because even if they are slightly out of pitch the organ will prevent its being noticeable.

What is really needed today is a balance in the musical portions of the service. The organ has its place and it may be helpful in establishing the mood of a particular service. The choir has its place and should keep to it.

# Mothering Sunday

By Elizabeth McCracken

CHURCHPEOPLE in America are rather inclined to think of Mothering Sunday as a festival more appropriate to England than to this country. To begin with, they are apt to say, there are few mother churches with chapels here; and those chapels are not chapels of ease in the ancient sense. Furthermore, when there is a mother church, it is in a large city; and its chapels are not in the fields but in the thickly settled parts of the same city. A procession from the chapels to the mother church would hardly be feasible, even if the chapels had not their own regular services for the Fourth Sunday in Lent. Trinity church in New York City, to be sure, is called the mother church by her seven chapels; but the relationship is not at all that of the middle ages. And it is certain that a procession of the congregations of the seven chapels would not be easy to arrange, they being so widely separated.

Another argument brought forward is the difference in climate: at this time of year in England, the air is mild; here, it is still cold. As for the violets and "Lent lilies" (as the English call daffodils) with which the festival is marked in England: they find them in the lanes and meadows, we are told, while we must get them from the florist. Yes, we are urged to agree, Mothering Sunday makes a lovely celebration in England; but it is not just suited for America.

The interesting fact is that, ever since Miss C. Penswick Smith made a study of the old customs and brought them to the attention of the English clergy, Churchpeople in various parts of the land have celebrated the day with the same zest as the people of England. The revival proceeded slowly in the Church of England, at first. And so it grew here. One parish made the day a special occasion; then another and another. More interesting still is the fact that the emphasis was not the same in all instances, nor even the form of the celebration. Yet all the parishes which kept the day felt a certain kinship. And today they all declare that they are integral parts of the Mothering Sunday movement.

For example, as long ago as 1898 the Rev. A. C. Dobie of Coombe Keynes, Dorset, England, an ancient mother church, aroused the enthusiasm of the daughter church at Wool, about three miles away, to revive the old custom of the yearly pilgrimage. Every Mothering Sunday since, the people from the daughter church come in procession, singing the Psalms of Degrees and traditional hymns as they march. Both congregations meet at the Altar, receiving the Blessed Sacrament together. Not many parishes can return so literally to the ways of the past. But they do not all try to do exactly the same things.

In Nottingham in recent years, the rector of St. Cyprian's church revived the early custom of "clipping the church." The clergy, choir, and people joined hands, making a circle around the church. When the circle was complete, they sang "O mother dear, Jerusalem." This aroused such delight in everyone who took part, including the brass band which accompanied the singing, that the custom is now a regular feature of the observance of Mothering Sunday in that parish.

*LAST SUNDAY was just the Fourth Sunday in Lent to most Churchmen. Some remembered it by its traditional name of Refreshment Sunday or (from the Gospel) as the Sunday of the Five Loaves. ¶ But as Miss McCracken points out in this article, not a few parishes are reviving the interesting medieval tradition of Mothering Sunday, and finding that it has an appeal in 20th century America as it did in 14th century England.*

It has spread to other sections of England.

"Clipping the church" would seem to be a form of celebration limited to those churches which have a path all around them, and to those climates where the sun is sure to shine and the wind blow softly. Yet a parish in Northern New England did it, last year, with great satisfaction—though

the day was bleak. And a city church which could be surrounded if the circle included the rectory and parish house, "clipped" the church—though the ceremony drew a curious crowd.

Language is potent. It may be that this custom appeals to some Churchpeople by reason of the word "clipping." It is derived from the Anglo-Saxon verb, "clyppan," meaning "to embrace."

Most celebrations, however, are less striking than the two described. In the great majority of parishes where the observance of Mothering Sunday has been revived, the celebration is just sufficiently different from that of other Sundays to make it memorable. In many instances, the ancient custom of the family Communion is the center of the festival. Parents come with all their children, and the confirmed boys and girls go with them to the Altar.

CERTAIN old customs which have to do with eating and drinking have been revived. So have the traditional customs as to flowers. The Rev. Edgar M. Rogers, rector of Trinity church, Everett, Washington, has the *simnel* at the gathering following the service in his parish; the *cake* is made by an authentic recipe of the middle ages, and is wreathed with violets and primroses in the ancient fashion. This is all the more delightful because the parish is not very old; at the cutting of the *simnel* the places of honor are taken by five women of the parish who were present when the parish was founded: the mothers of the parish, they are styled.

Furmety, the porridge-like drink made of wheat, milk, and eggs, is not so often seen on the breakfast tables of parish houses on Mothering Sunday as *simnels*, but some enthusiasts provide it. The children like it, when it is flavored with honey in the medieval way. *Simnels* are not often seen in America. But at many a parish breakfast now cakes of some simple sort are served. The children like these, also.

As for the flowers: in some instances, as at St. Luke's chapel, New York City, there are violets and "Lent lilies" on the Altar and before the plaque of our Lady on this day. The vicar, the Rev. Edward H. Schlueter, sends a special letter to all members of the congregation, telling them of the significance of the day. The custom of the family Communion is followed. And there is an offering, in thanksgiving for the blessings of a good mother.

Mothering Sunday is one of the oldest festivals of the Church. Whether we call it Refreshment Sunday, or the Sunday of the Five Loaves, or simply the Fourth Sunday in Lent, it is one of our own special days. To our Church as to the Church of England, it is part of our heritage as Anglicans.



# What About the Atonement?\*

By the Rev. William M. Hay

I NEED NOT PRETEND that I can explain the Atonement,† for it is a mystery. All that can be done is to edge in toward an explanation, drawing lines from landmarks that we are more or less sure of. Each man must design his own theory; and the theories differ according to each man's emphasis on one or other of the landmarks. No theory is universally acceptable; but each man is sure of his own theory, because it works with him. That is, the Christian religion works its characteristic works in a man because, and as soon as, he takes hold on the fact that *somehow* an Atonement is real, and that it is available for him.

The Church has never officially approved of any theory, but has always emphasized the fact. You could not expect the Dominicans, with their insistence on reason as man's highest attribute, and the Benedictines, who stress the will and the affections as the way to God, to have precisely the same explanation of the Atonement; but each hold it as a central fact.

The word itself testifies to the fact that something had to be done to restore a right relation between God and man—had to be done, that is, unless God's purpose in creating man were to be defeated, and because man himself had not the power, even if he had the will, to restore the old relation. So God, under the motive of His love, did for man what he could not do for himself, He devised a method or opened a way to a reconciliation. What God did we call the Atonement. As God had made man free, the method must still leave him free; and as God cannot deny Himself, the method must be in harmony with God's nature; and as man is a great being (did not Christ die for him?) and his relation to God an important matter and the law of God an expression of God Himself, which law man had transgressed, the Atonement needed to be so great and deep and far-reaching that it stretches beyond our knowledge or imagination.

The Atonement is God's renewed activity for man, to the end that man might no longer be an alien but be reconciled to the Father through the Son, that man might be forgiven in such a way as not to flout the law but to glorify it, and that, in spite of sin, the purpose of creation might be consummated by free grace from God coöperating with free obedience from men.

What makes the whole thing so difficult is the varying weight that different men give to the several elements that enter into the problem. What are some of those elements?

(1) The character of God. We have a dim idea of justice, and also of mercy; but to understand these attributes in their perfection, and to reconcile their conflicting claims, so that they do not conflict, but issue in perfect love—no man can do that.

(2) The character of man. What is man? And what is his situation? And what is his destiny? Is he a fallen being? Then from what did he fall? Is he an arising being, with an inbuilt principle of growth slowly pushing him upward in spite of, or even because of, his mistakes? Is he chiefly a body

gradually developing a soul; or is he already a soul, dwelling in a collocation of gases and a handful of minerals, his body, which is at once his instrument of expression and his handicap? And why is man? For what was he created and made as he is?

(3) The problems of the world about us, as they concern the relations of God and man. For instance—the suffering of the good . . . life continually causing death . . . the tininess of our world in a frightfully vast universe . . . the awful silence and loneliness . . . the success of cruelty . . . unanswered prayer . . . blind children . . . painful life and inexorable death.

(4) The reality of sin. It is simply toying with tragedy to adorn human villainy with excuses drawn from our modern overemphasis on economics and physical science. It is not salvation from ignorance, poverty, or ill-health that Christ primarily provides, but from sin; the other results are valuable, true, but secondary, flowing from salvation. If sin be not a reality, the Christian religion does not exist save as a philosophy of life which proves its truth only in so far as it ministers to the outside of man. Saving is something more than helping men to sit on the silken cushions of their temporal advantages.

(5) In the midst of all this—and much more—stands the Cross, the focus-point of all history, the chief factor in the Atonement. On that Cross is pain, so pain must have a purpose. On that Cross is innocence suffering, so all others who suffer unjustly—the maimed, the cheated, the betrayed—may reckon that somehow reason and patience and love will redress the account. On that Cross is God in His divine Humanity, God come down not merely to the level of the mighty and the wise, but to the level of the poor and the deceived and to them that have no helper; come down not alone to bear their doleful life, but their sins and their death—so, after all, cruel life must somehow have a meaning, and the jealous grave must somehow lead to peace through Him.

NOW the problem of any theory of the Atonement is just how to reconcile in one coherent statement so many and so diverse elements, on some of which we have but a slight hold, and some of which may easily be stressed too much.

That the whole subject in our day has fallen into the background is because of the battle over some of the elements, and till that battle settles down, the Atonement itself, and its power for men, and its issue in salvation will be in abeyance. The Atonement is God's assertion of the dignity of man, and when it is forgotten, man becomes just a high-grade gorilla, not to be saved, but to be exploited by those who can. And the Atonement is God's assertion of Himself, and when God is interpreted as a "stream of tendency," "man himself at his best," "society divinized," and is lost to men's sight in the glory and wonder of His creation, and obscured in the problems His very revelation has started, inevitably the Atonement becomes a far-off speculation, of no vital importance.

The Atonement is the ground on which man's salvation is made possible. What the Atonement has always meant has been this. No matter what man is, he is imperfect and in need. The perfectifying and amplifying *process* (and its completion as well) is called salvation. Man cannot save himself but he can, indeed must, coöperate. It is God who saves; and the process of salvation is worthy of God, a reconciliation of mercy and justice, a justification of man's creation in the beginning, and it implies and provides for his entrance upon an

\*This is the fifth in a series of Lenten articles by Fr. Hay on fundamental teachings of the Church. The sixth article, What About Salvation? will appear in next week's issue of THE LIVING CHURCH.

† If anybody wants to read something really good and satisfying on this subject, let him read the chapter in *God and the Supernatural*, by Fr. Cuthbert; and chapter VIII in *The Son of God*, by Karl Adam; and the chapter in *Divine Humanity*, by W. K. Lowther Clarke. Of the three, the first is the best.  
—W. M. H.

unimaginable destiny; and it is historical, worked out in time and space by the Incarnation.

The first step in any man's salvation is that he be forgiven. He knows that as his first need—if he does not, the first problem of the gospel-preacher is to bring him to a realization of it. God's forgiveness cannot be bought—there is no compensation men can pay. Here come in the texts about *free* grace, about the inadequacy of "works." Works do not purchase or merit the favor of God; they are an evidence you have His favor. If you really forgive a man—and it is a hard thing to do—it is not because he paid you. God's forgiveness has to take into account not only a man's acts but the consequences of them, running on perhaps for generations, and the memories of them remaining to tempt and disturb even after long years. If a judge dismissed a criminal because he was too soft-hearted to punish, he would be doing no one a good turn—neither the law, nor the public, nor the criminal himself—the result is not righteousness but unrighteousness. Let grace abound, but not to the end that sin may much more abound. God's forgiveness has to honor the law, the perfect and God-like law, and at the same time *save* the culprit. It is not as simple as it looks—not just a wet sponge across a scrawled slate.

**I**F I SAW a man struggling in the water, and I could reach down from the dock, grab him, and pull him up to safety, I would do it, without waiting to see if he were Jew or Gentile, Black or White. He needs to be saved, and he knows it, and I know it; he needs this particular salvation, from drowning, and I have the power to save him, whether he cooperates or not. (But what if it took my life—as mankind's salvation took the life of Christ?)

And so men argue like this, discounting the Atonement—God is able to save, He is loving, therefore He will save. Man needs, even if he does not know what he needs. Man's necessity and God's power alike lay the responsibility of salvation upon God. You would not let a man drown if you could save him? Well, then, will God not surpass what even you would do?

Our evangelistic appeal, our missionary vitality, and our unity are all weakened because, in the atmosphere of this day, our sense of the Atonement has been watered down to an automatic and universal salvation by a generous, easy-going God of His human creatures without or with their consent. Against all that, however popular it is, I set some propositions that seem to me to be true.

First, that this is an ethical universe, that is, that there is a real distinction between right and not-right. I know we cannot group everything as plain black or plain white—most things seem grey to our dim sight; but that does not weaken the conviction that ultimately there is a distinction between even similar acts, an essential distinction. God sees that distinction now, even if we do not. Now, surely, if the distinction in the moral quality of acts is real, though to us obscure, there must be a different outcome as those acts develop their consequences. It is just not rational to argue that it makes no final difference to God or man whether you live like an apostle or an apostate.

Second, that salvation is a reality. Whatever your opinion of man's origin or history, is it undeniable that he needs *something*, something that must come from outside him and above him. By his own bootstraps man does not lift himself—though I must say I can't see why not; it does seem as though, if he pulled hard enough, he ought to go right up in the air; but

I have never been able to do it. Large history and small (the newspapers) show that man has not power in himself to rise above himself. Our speed, our inventions, our machines, do not do it; we are undeniably clever, but we are not saved by cleverness.

Third, that man's unique distinction is his ability to choose and his consequent responsibility. Even the Inquisition, burning me to save me, honors me more than do the modern prophets who tell me I am an automaton—at least the Inquisitors acknowledge there was in me the godlike power to decide, while the moderns say I "couldn't do otherwise," any more than an acorn can become an elm. The moon shows forth the glory of God, and the stars exhibit His handiwork—they have to. But men don't have to. If they come, they come freely.

So the problem of the Atonement is God's problem—how to deal with this creature man so as to meet all his need now and forever, so as to develop him fully as a man, a unique creation; how to do that within the limits imposed by the fact that while the universe is ethical, man makes many mistakes and learns slowly; and above all, to remain always the God of holiness, holding in perfect balance justice and mercy, with pity for foolish man (for the ground of the Atonement is divine love) yet honoring His own law, the expression of His own perfect will.

**T**HERE ARE other questions that arise—the justice of the suffering of One who was sinless; vicarious suffering—whatever Christ did, how does it avail for me, how do I take advantage of it? Why the Incarnation? Why was the Death necessary? If a "ransom" (Mark 10: 45), to whom was it paid? If an "obedience" (Philippians 2: 8), to whom and why? If a "sacrifice" (I Corinthians 5: 7), to whom? In short, the Atonement is a mystery, that is, not something about which you cannot know anything, but about which you cannot know all, nor even very much. So don't worry too much over the questions, but take what follows as the fact, even if neither of us understands it:

"God was in Christ reconciling the world unto Himself" (II Corinthians 5: 19). Man's all-embracing need is for salvation. By the victory of the Cross (demonstrated as a victory by the Resurrection) a complete salvation is provided. Man being what he is, he avails himself of this salvation (mediated through the Church) by believing (without comprehending), by humbly and penitently accepting what he did not pay for, then living his life in this new environment and by these new principles as a new man in Christ Jesus. And presently he discovers why it is that the Atonement, and the Cross as its culmination, have always been central in Christian thought, preaching, and life, namely, that this non-understood mystery has power, produces results. It changes things. It changes the man himself. The deaf now hear voices they never heard before; the blind see life and duty and death in a new light; and the lame walk already as on golden streets.

#### Bishop Mitchell on Missions

**A** WOMAN in Santa Barbara once told Bishop Mitchell that she did not "believe in foreign missions." She seemed surprised when he told her that that was a subject about which she was not permitted to have an opinion, because God had settled that a long time ago and her only concern was how to obey His known will. She went on to say that she felt that we should "Christianize America first." "All right," he replied, "how much have you done in that? How many people have found God through you because you want to see America Christian?"



# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## The William Belden Noble Lectures for 1937

ASPECTS OF BELIEF. By J. S. Bezzant. Scribners. \$2.75.

"HUMAN actions, resulting from the freely determined characters of human persons, may and do produce effects within nature which otherwise, so far as we know, nature does not produce. Science cannot, except within limits, predict these actions, though it may be able to understand and give an account of them when they have taken place. It is not otherwise with the immanent activity of God, which is always personal activity, and does not cease to be personal because it may act uniformly." This citation from pages 112-113 of Canon Bezzant's latest book is a virtual summary of its argument: the "scientific" and the "religious" conceptions of the universe instead of being in opposition are really complementary; both are needed for comprehension of reality. The term "apologetics" has with good reason fallen into some discredit nowadays, but Canon Bezzant's competence and perfect sincerity take away all reproach from the term: this is "apologetics" of the finest type.

In the chapter on Christ, it may be noted, the author shows his ability not only as a constructive thinker but as an historian as well. And the final chapter, on Authority, deserves very careful study. Here Canon Bezzant states the problem squarely: few theologians today outside of fundamentalistic circles contend for theological infallibility in the traditional sense; does this mean the breakup of all Church authority? Is every individual left free to begin all over again? Or can the infallibility discarded on the ultimate plane be brought in again on a lower plane: a not uncommon conclusion of many superficial writers on the subject? To this last question Canon Bezzant replies with a vigorous negative; but as regards the individual he writes that each person "will always be ready to recognize that the Church has an inevitable, real, and justifiable authority so long as he does not presumptuously claim for himself what, in doing so, he denies to the Church" (p. 201). This is ideally put.

A minor matter but one perhaps worth mention: This book contains the William Belden Noble lectures as delivered at Harvard in 1937. They were consequently written for an American audience. But Canon Bezzant has written throughout as if he were to address a Church of England clerical gathering, with the special traditions and interests of such a group. Not a single American writer is cited. Nor is any attention paid to German research; of living German scholars only Dr. Dibelius is mentioned and only from an English translation. B.S.E.

## An Excited and Exciting Book

WHAT HAS CHRISTIANITY TO SAY? By F. R. Barry. Harpers. Pp. 192. \$2.00.

THIS is an excited and exciting book. Canon Barry, known to all of us for his prophetic preaching and his many books on "the relevance of Christianity," has written a call to faith and action, addressed to the Christian Church and to those who would defend the traditions and ideals of Western civilization which are bound up with a Christian culture.

An old world-order is in ruins, or is toppling into ruins. A new one is rising. "And the fundamental question of this age, deeper than all temporary crises," says Canon Barry, "is whether Christianity can survive and provide the foundation of that new world order toward which, with so much suffering and anxiety, the human race is trying to find its way. Has it a message for this age of iron, or is it so bound up with a dying culture that it must perish in its decline and fall? If the latter is true, there is little hope left for us."

In answering that question, Barry sees that "the real frontier of the modern world" is not between right and left, but between Christianity and paganism, between "a view of human life which regards man as the last word in the universe, and history as a self-contained process, and that which ascribes sovereignty to God, the Father of our Lord Jesus Christ." It is only on that deep faith that there is hope for the world. "Sentimental idealism,"

"fine words," "international brotherhood," "and even the newer gospels of nationalism, totalitarianism, alliances, and armaments, will not save us. If we are to be saved, we must trust life, and trust one another"; and "what enables us to trust life, in the end, is the central Christian conviction that the world belongs to a God of love and righteousness who is reconciling it to His own will." It is the gospel of divine activity and love.

Sound theology, deep theocentric conviction, wide acquaintance with modern problems—all are found here, and make this a book which will rouse the reader to Christian thought and action.

W. NORMAN PITTENGER.

## Dr. Brunner's Study of Christian Ethics

THE DIVINE IMPERATIVE: A Study in Christian Ethics. By Emil Brunner. Macmillan. Pp. 728. \$7.50.

SINCE the time of the Reformation no single work on ethics has been produced which makes the Evangelical faith its center." This book is intended to be the first full-sized Protestant ethics. But throughout one must understand Protestant and Evangelical in the most uncompromising Barthian sense; only in that sense is the claim true. The book is a massive exposition of justification by faith, used as a principle for the valuation of conduct.

Nothing is good but God, and what God wills, and obedience to what God commands. There is no intrinsic good; the good "cannot be defined in terms of principle at all," whether the principle of happiness, duty, nature, or even love; "the idea of 'good' as a leading idea in ethics spoils ethics as much as the idea of 'value,' with which it is closely connected"; the good is simply *what God wills*, and we know that only by supernatural Revelation. What God wills is "community": He wills to impart Himself in love, and He wills to be accepted by us in faith. "To love Him truly means to let oneself be loved by Him; this is faith, and it is the fulfilment of the first Commandment." (Brunner seems especially vehement against our loving God in the usual sense: God loves us, and we should love our neighbor, but the preferred attitude to God is put rather coldly in terms of faith, not of love. Likewise worship, sacrifice, service, gift, to God directly for His own sake, are disparaged. "When a man turns to Him, desiring to serve Him, God directs His attention to the world and its need.")

"Man is a being whose nature has been perverted"; "hostility to God now forms part of the very nature of man"; there is no conscience except a "bad conscience," which "attacks man like an alien, dark, hostile power." But the grace of God, in Christ, through our faith, reverses all this. In the New Birth, we are completely forgiven, we live on the powers which flow from justification by faith alone, and we do good deeds only in so far as God does them in us.

Such, all too bluntly put, are the principles of this very theocratic morality. There are many chapters on their application in life, still in rather general terms, never laying down the law or subdividing the precepts, but building up the good life of people in the ordinary walks of life.

Our natural goodness has been reduced to zero, in the first part of the book. But in the second half it seems to have gone through zero and come up again, with its sign changed. Virtue, happiness, self-love, natural law, and even asceticism in a sense, come back absolved and re clothed: it appears that it is not what you do that matters, but with what attitude you do it; and we must completely reverse our attitude, but still do the deeds that we have considered good all along. The natural "orders," everyday institutions of common life, such as family, business, education, Church, State, are all soaked in sin, but their sinfulness is all forgiven, and they are to be used as necessary means justified by the ultimate end. In all these spheres, "the final word must be: to live on the divine forgiveness."

Elaborate notes collected toward the end of the book give interesting personal and bibliographical information and discussion, including some account of the author's divergence from

Barth—this book was the chief occasion for it—wherein it appears that Barth condemns Brunner as too naturalistic. That charge is indeed amazing. To most of us, Brunner will be regarded (with admiration, though in opposition), after this book more than ever, as the strongest and steadiest of the antinaturalists.

MARSHALL BOWYER STEWART.

#### Sermons by a Preacher of the Highest Rank

THE GATES OF NEW LIFE. By James S. Stewart. Scribners. \$2.75.

A NEW volume of *The Scholar as Preacher* series, which like its predecessors contains sermons by a preacher of the highest rank. Mr. Stewart takes a text as something to be explained to the congregation, not as something to be mentioned at the beginning of a sermon and then disregarded: he comes back to his text continually and never lets himself wander far away from it. Yet his exposition never degenerates into an exegetical lecture; usually his opening sentence deals with the immediate interests of his hearers, and at the end of his sermon it seems impossible that they should not feel that the message of the text is likewise a vitally important message to them.

B. S. E.

#### A Fresh Guide for Good Friday Devotions

THE TREE BEARS FRUIT. By Roy Irving Murray. Morehouse-Gorham. Pp. 92. \$1.00.

THIS is a series of meditations for Good Friday, based on the Seven Last Words, but with a rather novel method of approach. The volume will be suggestive for the clergy in preparing addresses, and will prove helpful to laypeople who are looking for a fresh guide for Good Friday devotions.

One may be permitted to wish that Fr. Murray had been a little more attentive to the critical study of the New Testament. While there is nothing whatever to be said for introducing criticism into prayer, a great deal may be said for chastening devotion *before the fact* by a critical interest in the material. However, it is probable that this lack will trouble few people; and the results which Fr. Murray reaches are in every case important, indeed invaluable, for the Christian life.

W. NORMAN PITTINGER.

#### The Archbishop of Brisbane's New Book

FIRST-CENTURY CHRISTIANITY. By J. W. C. Wand. Oxford Press. \$2.25.

IN 1934 the Australian Church took the extraordinary step of electing an Oxford scholar and dean directly to the Archbishopric of Brisbane. At a public welcome in his new home one of the speakers "informed the audience that the Archbishop . . . would not now be able to write any more books"; the Archbishop now admits to some delight in having proved this prophecy false. The book is, moreover, written with real historic competence and at the same time with great pastoral ability; this summary of apostolic thought is one that puts spiritual values to the front and emphasizes their permanent quality. There is, however, a certain weakness in treating the Jewish backgrounds. Synagogue services were not conducted by "the most honorable person present" (p. 109); they were conducted by a large number of persons under the direction of the "ruler." And the Jewish elders were not officers of the synagogue; they were officers of the community.

B. S. E.

#### Essays on the Priesthood

PRIESTHOOD. Edited by Hubert S. Box. Macmillan. \$3.50.

THIRTEEN ESSAYS, by as many different writers, on aspects of the priestly life. The editorial control of Dr. Box, however, has been slight and each contributor has written as he pleased; as a result the volume suffers from a lack of unity.

The opening essay on the theology of priesthood and the two that follow on the history of the concept represent traditionalism, while Fr. Jarrand, writing with competent historical knowledge on *The Priest and the Mass*, contradicts the basis of important statements made by these three essayists. Fr. Jarrand, on the other hand, is little touched by the Liturgical Movement,

which is commended elsewhere in the book to the extent of terming children's Eucharists "monstrosities." It would be easy for an unsympathetic critic—say, a nonconformist—to collect a long list of passages that either "cancel out" or rest on unhistorical premises; so important a theme and one of such spiritual import calls for more careful editing and for a more judicious choice of contributors. None the less real spiritual heights are touched, and the book can be most helpful to a reader who seeks for the best. The outstanding essays are those called *The Priest as Apologist* by Prof. Clement F. Rogers and *The Church in Relation to the World* by Fr. Hebert.

B. S. E.

#### Aids for Busy Teachers

THE MODERN PILGRIMAGE: Forty Lessons for Bible Classes, Youth Groups, and Study Circles by various Contributors. Edited by J. R. Lumb, M.A. SPCK. Macmillan. Pp. xiii-270. \$1.60.

THE WAY OF THE EPISTLES: A Course of Lessons for a Year. Based on the Sunday Epistles. By the Rev. H. E. Sheen. Morehouse-Gorham. Pp. xiv-240.

A PEOPLE'S BOOK OF SAINTS. By J. Alick Bouquet. Longmans. Pp. 299. \$2.00

THREE useful books as aids to busy teachers. The first named is a marvel of compression: in the section on *The Life of our Lord* especially, much information is given in brief space and yet not so condensed as to make dry reading. Other sections contain lessons on *The Faith of the Psalms*, and on *The Teaching of the Prayer Book*, the latter with sound doctrinal instruction on the Sacraments. More than half the book is devoted to friendly talks on the Christian's social relationships and on his life and duties. In a final series of six lessons are related stories of Christian "Torch-bearers," chiefly to the Orient in modern times.

*The Way of the Epistles* follows two earlier books of instruction by H. E. Sheen on the Gospels and on the Collects. The lessons are very fully worked out and should prove a boon to any teacher with little time for planning and preparing a course of lessons.

The *Book of Saints* consists of 38 short biographies of saints of various nations, some well known, some little known. They would make good readings to fill up the last few minutes of a weekly Bible class. An acquaintance with the saints thus acquired might help to counteract the Protestant influences under which many of our children are brought up, and to make the doctrine of the Communion of Saints a practical reality. The fact that this book is a reprint speaks for its value.

MOTHER MARY MAUDE, CSM.

#### A "Refresher" for Lent

LIKING LENT. By Julian Carrow. Morehouse-Gorham. Pp. 60. 80 cts.

DOES LENT sometimes bore you? do you wonder if it is at all worthwhile? or has it grown stale in your experience? If so, here is a "refresher," as one would say in England. The author appreciates the dulness which many find in the Lenten season; and recognizing this, he makes helpful (and not saccharine) suggestions for ways in which the rich meaning of Lent may be brought back. They all come to the final chapter, which makes it clear that Lent is the season when by careful pruning of interests, special attention to spiritual privileges, and earnest endeavor after the Christian life, we strive to come closer to God through the fellowship of loving souls which is his Church.

The book will be especially useful for laypeople who wonder what Lent is all about. Parsons may recommend it unhesitatingly.

W. NORMAN PITTINGER.

#### The "Ultrathin" Bible

ALL OXFORD BIBLES are marvels but the latest productions on "ultrathin" India paper are miracles. The new 16mo fits comfortably into a man's pocket, but thanks to the intensely black "onyx" type is perfectly legible; and space has somehow been found for references and maps (Number 03237x; \$3.50).



# NEWS OF THE CHURCH

## Bishop McDowell of Alabama is Dead

Is Overtaken by Illness While on Visitation; Burial Services Held in Birmingham March 22d

BY LEON C. PALMER

MOBILE, ALA.—Death came to the Rt. Rev. Dr. William George McDowell, Bishop of Alabama, on the evening of March 20th. Bishop McDowell contracted pneumonia during an episcopal visitation to the Southern part of the diocese, and although he received good medical care from March 12th, when he arrived here with a high fever, he was not able to survive the crisis.

The funeral services at the Church of the Advent, Birmingham, 11 A.M., March 22d, were conducted by Bishop Clingman of Kentucky and Bishop Barnwell of Georgia, both of whom, former rectors of the Church of the Advent, were classmates and close friends of Bishop McDowell at seminary.

Bishop Bratton of Mississippi, Bishop Mikell of Atlanta, and Bishop Capers of West Texas were also present. Canon James R. Sharp, of Tennessee, and the Rev. William S. Slack, president of the Louisiana standing committee, represented Bishops Maxon and Morris, who were ill. The Alabama clergy attended in a body, in vestments; and 40 Protestant pastors and the rabbi of the local Jewish congregation marched in the procession. Two Greek Orthodox priests, fully vested were also in the procession.

Burial was in Elmwood cemetery with Bishop Clingman pronouncing the committal.

### GRADUATED FROM VIRGINIA SEMINARY

Born in Lexington, Va., on August 2d, 1882, Bishop McDowell was educated at Washington and Lee university, receiving there the degree of Bachelor of Arts, after which he taught for several years. He then attended the Virginia Theological seminary, being graduated in 1909. After ordination to the diaconate by the Rt. Rev. Beverley D. Tucker, he was placed in charge of Meherrin parish, in Southern Virginia; and in that same year he was advanced to the priesthood by Bishop Randolph. On May 25th, 1915, he was married to Mary Meade Phelps.

Six children—William George McDowell, Richard Edward McDowell, John Meade McDowell, Alan McDowell, Douglas Randolph McDowell, and Mary Meade McDowell—as well as the Bishop's wife, survive him.

In 1919, the Virginia Theological seminary conferred upon him the degree of Bachelor of Divinity and four years later the degree of Doctor of Divinity. Wash-

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## Bishop Francis Plans to Ask for Bishop Coadjutor

INDIANAPOLIS—At the diocesan convention on April 20th, Bishop Francis is planning to ask consent to the election of a Bishop Coadjutor. For some years the Bishop's health has been failing, and he will cite this fact and his advanced age as reasons for his request.

Bishop Francis is today, in years of service, the oldest diocesan Bishop in the Church in America.

## Canon Averill Retires After 43 Years' Service

FOND DU LAC, WIS.—The Rev. Dr. Edward W. Averill reached the retirement age March 13th, and his resignation then went into effect as canon of St. Paul's cathedral. The chapter immediately elected him as an honorary canon on nomination of Bishop Sturtevant.

Fr. Averill received his Bachelor and later his Doctor of Divinity degrees from the Western Theological seminary, Chicago, and was ordained priest by Bishop McLaren in 1894.

Before coming to the cathedral as dean in 1923, he was rector of Trinity parish, Fort Wayne, Ind., for 20 years. Since 1934 he has acted as canon residentiary of the cathedral. He will retain Fond du Lac as his home, traveling south for the winters.

Fr. Averill is a well known author of several volumes, among which are *Talks on Church History*, *Talks on the Prayer Book*, and *Holy Communion with Private Devotions*. He is also editor of the *Diocese* and a publisher, as head of the Parish press, Fort Wayne, Ind.

## Bishop Cook Changes for Worse

WILMINGTON, DEL.—A change for the worse in Bishop Cook's condition was noted March 23d, according to reports from Johns Hopkins hospital, Baltimore. The Bishop has shown unusual vitality, doctors believe; but they held little hope for his recovery.

He underwent an operation for the removal of a brain tumor some time ago.

## Dean Washburn Third Dean to Deny Retirement Story

BOSTON—Dean Washburn of the Episcopal Theological school does not plan to resign, he stated in a recent interview. The *American Church Monthly* erred when it stated that he, along with two other deans, intended to resign in the near future. The other two deans have also denied the report.

One of the rules of the Episcopal Theological school requires that a professor resign in the June following his 70th birthday. This means, in Dean Washburn's case, June, 1940.

## Dr. Gavin Dies of Pneumonia Attack

Death of Leading Church Diplomat Unexpected; Held Many Important Posts in Interfaith Relations

BY ELIZABETH MCCrackEN

NEW YORK—The Rev. Dr. Frank S. B. Gavin, professor of ecclesiastical history at the General Theological seminary and leading diplomat of the Episcopal Church, died early March 20th, of pneumonia with complications, in St. John's hospital, Brooklyn.

Dr. Gavin had been in poor health for almost three years, but he had seemed less ill during the past winter and the sudden change was not expected.

He was taken to the hospital on March 15th, and rapidly lost ground. On Saturday night, March 19th, he received the last rites, being still conscious. The Rev. Granville M. Williams, SSJE, rector of the Church of St. Mary the Virgin, gave him the Viaticum and the Rev. Stratford C. Jones of Brooklyn administered Extreme Unction.

With Dr. Gavin at the time of his death, were the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological seminary, the Rev. William M. V. Hoffman, SSJE, and the Rev. Charles H. Webb, director of the foundation of the diocese of Long Island of which St. John's hospital is a part. Dr. Gavin himself chose to go to St. John's hospital, instead of to one nearer home, because of his friendship with Fr. Webb.

Although he could not speak, Dr. Gavin recognized Dean Fosbroke and the others and indicated that he wished them to be with him. Mrs. Gavin and the two older sons were at the hospital and with Dr. Gavin throughout the whole period.

### BORN IN CINCINNATI

Frank Stanton Burns Gavin was born in Cincinnati, Ohio, on October 31st, 1890, the son of Dr. William James Gavin, a physician, and Laura Adelaide Burns Gavin. After graduation from a local high school, Dr. Gavin attended the University of Cincinnati, from which he was graduated with the degree of Bachelor of Arts in 1912. In 1932 that university gave him the honorary degree of Doctor of Laws. He received the degree of Master of Arts in course from Columbia university in 1914 and Doctor of Philosophy in 1923, also in course. In 1916, he received, again in course, the degree of Bachelor of Hebrew Literature from Hebrew Union college and the degree of Master of Sacred Theology from Harvard university. In 1919 he received the degree of Doctor of Theology from Harvard, still in course.

Dr. Gavin entered the General Theolog-

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## Chicago Youth Work to Be Coördinated

Research Committee Will Study  
Youth Groups, Secular Agencies,  
and World-wide Youth Movement

CHICAGO—First steps have been taken in the coördination of youth work in the diocese of Chicago, by a special youth commission appointed by Bishop Stewart.

Under leadership of the Rev. Rex Wilkes, rector of the Church of the Messiah, the commission has set as its aims the stimulation, coördination, and extension of youth work in all its branches in the diocese.

A research committee has been set up, under the chairmanship of the Rev. Thomas K. Rogers, curate of the Church of the Holy Spirit, Lake Forest. This committee is to study existing church groups for young people, youth organizations of other Churches, secular agencies, and the youth movement in the world.

The commission also is studying the question of establishing a youth department of the diocesan council and will make recommendations to the council shortly.

One of the first projects of the commission as proposed is a weekend conference for all youth in the diocese to be held early in the fall. This would combine similar conferences which have been held by the young people's society of the diocese, the Junior Brotherhood of St. Andrew, the Girls' Friendly Society, and similar groups.

The commission also will sponsor a course in young people's work at the summer conference of Church workers at Racine this coming summer. Bishop Stewart proposed the youth program in his charge to diocesan convention in February.

### St. Paul Clericus Conducting Noon Hour Services for Lent

ST. PAUL, MINN.—Noon hour Lenten services, under the auspices of the St. Paul clericus, will be conducted at 25 East Sixth street during the last three weeks of Lent, Mondays to Fridays, inclusive, from 12:05 to 12:35 P.M.

Guest preachers will be the Very Rev. R. F. Philbrook, Trinity cathedral, Davenport, Ia., March 28th to April 1st; the Very Rev. John Richardson, Gethsemane cathedral, Fargo, N. D., April 4th to 8th; Bishop Keeler, Coadjutor of Minnesota, April 11th to April 14th; and the Rev. Parry M. Gilfillan, Twin-City missionary, on Good Friday.

### Actor Reads Lesson

CHICAGO—Maurice Evans, English stage star now playing Shakespearean roles at a Chicago theater, read the lessons at the morning service in St. James' church, March 13th, at the invitation of the Rev. Dr. Duncan H. Browne, rector. Dr. Browne is chaplain of the Actors' league in Chicago.

### Cathedral Fund Already Nearing Fifth of Total

NEW YORK—Almost one fifth of the \$1,000,000 required to complete the building program of the Cathedral of St. John the Divine has been raised to date, Bishop Manning announced recently. He read a statement by Mayor La Guardia concerning the appeal for funds to make possible the opening of the cathedral before the beginning of the World's Fair.

Bishop Manning stated that he and the Mayor, as well as the committee, were exceedingly pleased with the response to the appeal. It was only four weeks since the first direct call had been made.

"A gift at this juncture," the Bishop said, "has double value. It adds to the fund and encourages others to give. I ask you and the public spirited people of our city to give your support to the Mayor and his committee by your interest, by enlisting the interest of others, and by your own prompt and generous contributions."

### Church Has Opportunity to Further Unity Cause

CHICAGO—Declaring the Episcopal Church has the largest opportunity in her history to further the cause of Christian unity, the Very Rev. Chester B. Emerson, dean of Trinity cathedral, Cleveland, warned that such unity can come about only by synthesis. He made the statement on March 15th before the Chicago Brotherhood of St. Andrew meeting at Central YMCA.

"Never before has the Church had such a striking opportunity to advance the cause of Christian unity," said Dean Emerson, "but she must remember that she cannot force the terms for unity upon any one. She should state clearly the minimum terms upon which she will herself consider union, and then hope that other Churches will see their way clear to accept such terms."

Dean Emerson warned against a domineering attitude on the part of the Episcopal Church toward other communions in discussions on unity. Dean Emerson was the speaker at noonday services in the Loop during the week.

### Bible Most Widely Read Book in City Jail, Survey Shows

DANVILLE, VA. (RNS)—The Bible is the most read book in the local city jail. City jailer Harper Chandler keeps a good supply of Bibles on hand at all times, and they are renewed frequently.

"Usually murderers are the most industrious readers of the Bible," Mr. Chandler said, "and they do some heavy reading as the time for their trial draws near. Most prisoners charged with serious crimes call for a copy of the Bible after they have been in jail a week."

After a check of the literary instinct of prisoners in the city jail, Mr. Chandler said the Bible outstrips the sensational and sexy picture magazines and papers which are the type usually sent to prisoners.

## Fellowship Strong in Chinese Church

Bishop Roberts Opens Conference;  
Speaks on Opportunity for Fresh  
Start; Dr. Lee Reviews Work

By M. H. THROOP

SHANGHAI—That fellowship is the primary characteristic of the Church in China is the impression received by many who attended a conference of the American Church mission here in February. For wherever refugee Christians move, they are being cared for by the local churches.

Many of the churches outside the foreign settlement and much of the secular property have been damaged so that parish life is quite impossible in the former manner. Yet groups of Christians from the congregations are meeting daily and weekly for prayer and worship.

Bishop Roberts, who opened the conference with a celebration of Holy Communion, spoke on the Opportunity for a Fresh Start. M. P. Walker reported on General Convention, which he had attended as a deputy from this diocese. He succeeded in conveying something of the spirit of optimism which had animated the Convention. A discussion of the state of the churches was led by the Rev. Hollis Smith.

Dr. Claude Lee spoke on the future of the medical work. It has survived greater crises in the past, he believes; and knowing the character of the medical staff, he is sure it will go on in the future. Much more medical work is now being done at the mission than before the outbreak of hostilities; St. Luke's hospital has doubled its capacity and St. Elizabeth's has done likewise.

Dr. F. L. Hawks Pott addressed the conference on educational work. St. John's university is one of only four Christian institutions of higher learning that have been able to carry on full work. More than ever, the speaker gave the impression, it is standing out as the leading university in China.

### Ground Broken for New Parish House; to be Community Center

ATLANTIC CITY, N. J.—Ground has recently been broken at All Saints' here for the erection of a new parish house, the first unit in what is hoped to be a community center in the Chelsea district.

The unit is seriously needed by All Saints', the congregation having increased of late. In the past three years the church school has tripled attendance. This, together with the new Estey pipe organ and new lighting fixtures by Rambusch, makes All Saints' one of the best equipped parishes in South Jersey.

During the past three years All Saints' has paid off \$5,000 in notes, paid a full five years' back assessment to the diocese, and has taken itself entirely out of debt. A \$50,000 bequest received last year remains intact in principal, the vestry having placed it in an endowment fund.



## Intercommunion Idea Defended by Clerics

Rhode Island Committeemen Warn  
Clergy Against Signing Statement  
on Reunion

PROVIDENCE, R. I.—Clerical members of the standing committee of the diocese of Rhode Island last week rose to defend the position of the Archbishop of Canterbury and Bishop Freeman of Washington regarding the practice of intercommunion. They cautioned clergy throughout the country to examine carefully a statement on reunion now being extensively circulated in opposition to recent intercommunion services between various Christian groups.

[The statement criticized was published in last week's issue of THE LIVING CHURCH.]

The Archbishop of Canterbury, on the strength of a ruling which the Church of England adopted after the Lausanne conference and which permitted intercommunion between representatives of different Christian bodies at gatherings in the interest of unity, celebrated Holy Communion for all delegates of the Oxford conference, in the Church of St. Mary the Virgin, Oxford, last summer. Bishop Freeman celebrated at a similar service at a gathering in Washington cathedral of American delegates to Oxford and Edinburgh.

The statement on reunion, objecting to these occurrences, says in part:

"Eventual intercommunion is the goal at which we aim and for which we pray, but we deem services of Holy Communion shared by those of various Christian bodies a hindrance rather than a help to that end, if such services be held before such time as the Churches shall have come to agreement and unity in respect to Faith and Order."

A covering letter requests that the statement be signed and returned, so that it along with the others may be presented before Easter as a mass protest to Bishop Tucker, Primate of the Church.

In opposition to this statement on reunion is the caution sent out by clerical members of the standing committee. The letter is addressed to the bishops and the clergy of the Episcopal Church; and it contains the signatures of the Rev. Stanley C. Hughes, Newport; the Rev. Anthony R. Parshley, Bristol—both canons of the Cathedral of St. John here; the Rev. John B. Lyte, this city; and the Rev. Irving Andrew Evans, rector of St. Andrew's school, Barrington.

The letter calls attention to the statement on reunion and goes on:

"Without consultation with the Bishop of Rhode Island, who is abroad on official business, we urge the clergy to scrutinize this statement carefully and to realize that it means that clergy would announce by their signatures their disapproval of the acts of the English Archbishops and the Bishop of Washington, and that they approved the refusal of sacramental grace to those Christians of other names who come seeking it to our Altars.

"We do not believe this to be the position

## Dr. Leighton Parks Dies; Well Known as Modernist

LONDON—The Rev. Dr. Leighton Parks, rector emeritus of St. Bartholomew's church, New York, died here March 21st at the age of 86. Dr. Parks had lived in England in retirement for the past 15 years.

Dr. Parks was a brilliant clergyman and a militant Modernist. His denial of the Virgin birth caused widespread discussion and controversy in the Church in 1923.

Dr. Parks was born in New York February 10, 1852, son of the Rev. Martin Phillips Parks and Georgina Clough Mabry Parks. He was a graduate of St. John's college, Annapolis, Md., and the General Theological seminary, and also held the honorary degree of Doctor of Sacred Theology from Harvard.

Dr. Parks became partially blind in 1920. This was a factor in his relatively early retirement. Since 1925 he had lived in Surrey and took little part in Church affairs.

[A further account of Dr. Parks' life will be published in next week's issue of THE LIVING CHURCH.]

of the great majority of our clergy and earnestly hope that no such expression of opinion will take place.

"We are sending a copy of this letter to the Presiding Bishop. If you feel as we do about this matter, will you not write him?"

Canon Hughes, in a supplementary statement, said:

"What the Archbishop of Canterbury . . . did at Oxford . . . was quite right—a fine Christian thing to do. Refusal of some brethren to intercommune at Lausanne in 1927 caused bitterness—it was a most unfortunate thing. Now at Oxford . . . this prejudice was broken down.

"If this statement on reunion prevails much harm will be done the cause of unity. What we are afraid of is that a number of the clergy, who will read the pious language of this statement, will not realize that it will take away with the left hand what it gives with the right. It is a shocking thing to contemplate that a wall should be placed around the Lord's table to keep out Christians of whatever name."

Canon Bernard Iddings Bell, one of the original signers of the statement on reunion, defended his opposition to intercommunion:

"The objection to preliminary intercommunion of a premature nature is that they put non-Episcopalian ministers in the embarrassing position of being treated as laymen.

"Agreement must be reached before ministers can be equals, and their flocks brethren. There is nothing magical about sacraments. They cannot unite in anything but sentimentality, those who are in intellectual disagreement. Intercommunion is, we think, an end, not a means to an end."

## Canon Nolan Talks on Missions

SPRINGFIELD, MASS.—Canon John H. Nolan, recently appointed diocesan missionary, has been visiting and preaching at the parishes and missions of the diocese of Western Massachusetts.

## 61 Bishops Join in Anti-Bombing Plea

Methodists and Churchmen Unite  
to Ask Romanist Hierarchy to  
Use Influence With Franco

NEW YORK—Sixty-one bishops of the Episcopal Church and of the Methodist Episcopal Church in 36 states last week issued a manifesto containing an urgent appeal to the Roman Catholic hierarchy to protest to General Franco over the bombing of Barcelona. The Roman Catholic bishops were called upon "to bring the might of your influence to bear on General Francisco Franco in order to persuade him and his Nazi and Fascist allies to cease the hideous bombing of cities that, like Barcelona, a predominantly Catholic city, are by every rule of war civilian and noncombatant."

The appeal was made public by the Rt. Rev. Robert L. Paddock, chairman of the American Friends of Spanish Democracy. Signers included the Most Rev. Henry St. George Tucker, Bishop of Virginia and Presiding Bishop of the Episcopal Church, and the Rev. Dr. Francis J. McConnell, Methodist Bishop of the New York area.

The full text of the letter follows:

"To the Catholic clergy of the United States, greetings.

"We, the undersigned, members of the clergy of Protestant churches in America, most earnestly appeal to you, in the name of the Christianity we all avow, to bring the might of your influence to bear on General Francisco Franco in order to persuade him and his Nazi and Fascist allies to cease the hideous bombing of cities that, like Barcelona, a predominantly Catholic city, are by every rule of war civilian and noncombatant.

### NO STRATEGIC VALUE

"We are sure that you, as men of God and followers of our most Compassionate Saviour, do not share the expressed view of a man who, claiming to be your spokesman, says, with a callousness incredible in one of his calling, that 'the day of the noncombatant has vanished.' We are equally certain that you do not agree with the public statement of a once-loved editor that cities 'will not in any war be respected.' There is no reason nor logic, whether military or humane, why you should. American Army strategists announced a month ago that in the event of war American military air planes will not bomb civilian populations. Not, they add, for humanitarian reasons, but because the game 'is not worth the candle.' If that be true, and in the face of such authority there can be no argument, the hideous treatment to which Barcelona has recently been subjected is not only inhuman, barbarous and in violation of all existing rules of civilized warfare, but it has not even the excuse of being strategically useful.

"Under these circumstances we call on you as Americans and as Christians to disavow any tacit approval of these appalling tactics which our own Army has foresworn. We believe that you see as clearly as we do that, regardless of any possible merits of General Franco's position in the first instance, the war which began as a military uprising and a purely Spanish struggle is showing itself with ever increasing clarity

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## Misery Reflected in Reports from Anking

Winter Sees Return of Refugees; Chinese Priest Trains Members to Give Daily to Relief Work

ANKING, CHINA—Reports from the district of Anking concerning the work being done among the refugees by the Church, still present the miserable story of a people dispossessed of home and lacking a means of livelihood.

In Anking as Christmas approached, it became clear that a lull in the military activities had set in. Many of the evacuees of Anking, those who had not gone too far away, returned to their homes for the winter. Many, too, remained in Chungking.

The hospital in Anking had only three patients in December. A recent count, however, showed 36. Six graduate nurses and eight pupil nurses have returned from the interior. The four foreigners connected with the hospital—Dr. H. B. Taylor, Emeline Bowne, Isabel Colson, and Blanche Myers, had a busy and satisfactory winter.

Inquiring as to why 250,000 persons had been caught in Nanking during the worst of the activities, one correspondent states, he was informed that these people had evacuated once, and then returned.

In Nanchang work is being conducted among soldiers and refugees. The Rev. Kimber Den has trained local Christians to give one cent a day to relief work. He thinks not only of the immediate problem but also of instilling the habit of stewardship. On Christmas day he baptized 30 lepers at the leprosarium.

### CLERGYMAN IN RELIEF, SOCIAL WORK

The student worker, the Rev. Quentin Huang, has no students left in Nanchang. He is dividing his time, as a clergyman in the relief work of the Nanchang Christian union and as a social worker in the government refugee camps. Thousands have come from the east, and thousands have gone to the west, and more than a thousand were with them still. His wife and youngest child were ill in a little village in Hunan province, without doctor or hospital, but with friends.

Every town of any size in the diocese has the same story of refugees and wounded soldiers to tell.

Bishop Shen sends the same word from Shensi: "Many have come from the east to Sian, thinking it a safe place. Many have left Sian for the west, thinking it an unsafe place."

Always there is the immediate problem of refugees who have got so far and are unable to proceed. The support of Shensi is shared by the whole Chung Hua Sheng Kung Hui, and when hundreds of Christians in one congregation are left homeless and penniless, the problem of the missionary diocese is bound to be acute.

Mr. Den, speaking of the attitude of those missionaries who do not wish to return to their homes but are happy to stand by during these eventful days, declared, "It means a fellowship in Christ that nothing can beset."

## \$100,000 Church Damage Caused by Houston Fire

HOUSTON, TEX.—A raging fire, spreading early in the morning of March 22d from an adjacent furniture store, damaged Christ church here to the extent of \$100,000. The entire chancel, the organ, and the chapel were destroyed. The loss was completely covered by the Church Fire Insurance corporation.

Dr. Frederic S. Fleming of Trinity, New York, had begun noonday preaching in the church only the day before the fire, and the first day a capacity crowd had gathered to hear him. Now his services, as well as all other Christ church services, will be held in a local theater until the time when the burned building is repaired.

## Presidents of Universal Christian Council Protest Niemoeller's Detention

LONDON (RNS)—A telegram protesting the continued detention of Pastor Niemoeller by the German secret police, and addressed to Chancellor Hitler, Church Minister Kerrl, and Minister of Justice Gurtner, has been sent by the Archbishop of Canterbury, the Archbishop of Upsala, the Archbishop of Thyateira (Greek Orthodox), Marc Boegner, president of the Protestant Federation of France, and William Adams Brown, chairman of the department of relations with Churches abroad of the Federal Council of Churches.

The signatories are five presidents of the Universal Christian Council on Life and Work. The telegram reads:

"As members of the Christian Church belonging to different nations, we feel it our duty to express our deep concern at the further detention of Niemoeller by the secret police in disregard of the verdict of the court.

"We believe that many thousands of Christians all over the world who earnestly desire the friendship of Germany are with us in deploring this grave action against a German fellow Christian released by his judges after a full trial and acquitted of the charge of 'underhand attacks' on the German state.

"And we pray God in His mercy to guard our brother and deliver him from evil."

### Miss C. L. Davis Convalescing

ROANOKE, VA.—Miss Caryetta L. Davis, retired Southwestern Virginia missionary, and several of her immediate family, who were injured lately in an automobile accident, are now all convalescing satisfactorily. None was critically injured.

Miss Davis, Mrs. Hickson, Miss Mary Saunders, and Staige Saunders, who were spending the winter in Florida, wrecked their car in driving toward Cypress Grove. Mr. Saunders and Mrs. Hickson were bruised and shocked. Miss Saunders received a head injury and Miss Davis a double fracture of the collar bone.

## Boarding School to Be Military Academy

Sherwood, Wyo., Institution to Have Academic Training for Boys From 7th Grade through High School

LARAMIE, WYO.—Plans for making Sherwood hall, church boarding school for boys, into a strong military academy in the west were announced by Bishop Ziegler of Wyoming, following a conference with 14 prominent leaders in church, educational, business, and military circles of Wyoming.

The change will be effected next fall when the institution will be opened as Sherwood Military academy.

Committees on enrolment, publicity, military, catalogue, finance, and curriculum were appointed by Bishop Ziegler from among those attending the meeting. While not all of those on the committee are Churchmen, all voiced an interest in forwarding the project and making the institution a leader in its field in the west.

### ONLY ONE OF KIND IN WYOMING

The school will be the only one of its kind in Wyoming and will be in a position to draw students from even a larger area because of the absence of military schools in this section.

"We are abandoning nothing, but rather we are adding a new program," said Bishop Ziegler, discussing the plans.

Sherwood hall was established by the late Bishop Nathaniel S. Thomas in 1924, through the generosity of Mary Sherwood (Blodgett). Its buildings, athletic field, improvements, endowment, etc. are valued at approximately \$175,000. Under the present plan, Sherwood hall boys attend classes at the University of Wyoming secondary training school. The school is equipped to offer academic training to boys from the seventh grade through high school.

Included in the group which met with Bishop Ziegler and approved of the plans were: Dr. A. G. Crane, president of the University of Wyoming; Dr. L. C. Hunt, secretary of state of Wyoming; the Rev. Hector W. Thompson, St. Michael's mission, Ethete; Dr. S. H. Knight, professor of geology at the University; G. R. McConnell, Laramie attorney; Dr. Charles G. Pugh, Laramie; Maj. G. O. Carroll of Cheyenne, representing the Wyoming National Guard; Maj. C. B. Cox, Fort Warren, Wyo.; Lt. Col. George M. Halloran, professor of military science at the State university; L. R. Kizer, principal of University secondary training school; L. A. Crofts, Lander attorney; W. T. Schmehl of Wind River, and the Rev. Walter W. McNeil, principal of Sherwood hall.

### Graduate Preaches at West Point

WEST POINT, N. Y.—A graduate of West Point recently delivered a sermon from the pulpit of the cadet chapel for the first time since 1846. Col. the Rev. Arthur P. S. Hyde, rector of Holyrood church, New York, and a retired army officer, addressed the cadets on March 6th.

It is believed that he is the first graduate of the United States Military academy since the Rev. Martin P. Parks, chaplain from 1840 to 1846, to deliver a sermon in the academy chapel.



**Ellsworth Partridge, Young People's Fellowship Officer Speaks on Personal Prayer**

NEWARK, N. J.—Mr. Ellsworth Partridge, officer of the Young People's fellowship, spoke on personal prayer recently at a session of the corner clinic here. He outlined the essentials necessary to effective prayer.

More than 10 chapters of the YPF were represented at the meeting.

"Knowledge of the Bible," he stated, is necessary "in order to know the type of person God and Christ are like." In order to pray, he added, "I feel that I must believe that God is a real, responsive, deep presence that is near. Because of my own experience that my better self is hidden from me, I must believe that there is some spirit guiding the real Me. Life is not aimless, and God has a purpose for me which He hopes me adventurously to follow. . . ."

Another speaker was the Rev. Jack Sharkey of St. Paul's, Englewood, who attributed the failure of worship in YPF groups to lack of preparation by the leaders. They run to the Bible, he explained, open it to the New Testament, because no one can find anything in the Old Testament. They flounder around for a collect and then say it half-heartedly.

He suggested the use of various services in the Prayer Book, and the use of different persons for parts of the worship, so that several might participate. Bible reading done responsively, he believes, with one group reading up to periods, exclamation points, or the like, and the other group carrying on from there, or one man reading the lesson from a modern translation, while the group follows in the authorized or revised version, brings new meaning to Scripture reading.

**Committee on Family Life Appointed by Bishop Page**

DETROIT—Bishop Page of Michigan has appointed a committee of Christian research, as a result of action taken at the 105th annual convention of the diocese.

Members of the committee are: the Rev. Dr. W. R. Kinder, rector of St. Joseph's church; the Rev. Henry Lewis, rector of St. Andrew's church, Ann Arbor; the Rev. C. Wellington Hughes, canon in residence, St. Paul's cathedral; the Rev. D. W. Crawford, rector of Trinity church; Robert F. Weber and A. Douglas Jamieson, St. John's church; William P. Lovett, Trinity church; Dr. A. B. McGraw and Mrs. Robert Waldron, Christ church parish; Mrs. Perry C. Hill, St. James' church, Birmingham; Mrs. C. A. Cheney, St. Paul's memorial church; and Mrs. Ernestine Postles, St. Cyprian's church.

The committee has been instructed by resolution to direct a diocesan study of the family, and to present such findings to the next convention.

[In THE LIVING CHURCH, February 23d, 1938, appeared the memorial and resolutions of the convention of Michigan, which actuated the appointment of the committee on Christian research.]

**Archbishop Declares Lent is Poorly Kept**

**English Primate Stresses Need of Continuous Prayer and Penitence; Layman Discusses Missions**

LONDON—The Archbishop of Canterbury noted recently that the observance of Lent has fallen out of fashion, even among loyal Churchpeople.

"Yet seldom," writes his Grace, "has that observance been more needed than at this present time. I am constantly asked to call for a 'day of national humiliation and prayer'; and I constantly answer that, apart from the danger of seeming to imply that some special crisis is upon us, what we need is rather continuous prayer and penitence. Lent gives the opportunity. Let us try to keep two of its special calls before us—to penitence and to self-discipline. . . . The old rule always proves itself right—a good Lent makes a happy Easter."

**DOUBTS ENLIGHTENMENT OF PRESENT**

Addressing the annual meeting of the Society for Promoting Christian Knowledge, Arthur Mayhew, secretary of the education committee of the Colonial office, expressed a doubt whether, as regards missions, the England of the 20th century is much more enlightened than the England of the 18th.

People in the latter century may have spent ten times as much on powdering their wigs and rouging their cheeks as they did on missionary work overseas; but today three times as much is spent on cosmetics as on missions, which occupied the same position in national expenditure as dog licenses.

**PAYS TRIBUTE TO MISSIONS**

Mr. Mayhew, speaking as a high government official of long and extensive experience, paid tribute to the educational work of Christian missions overseas. He scouted the notion that, in their educational work, missionaries today are bent on Westernizing the non-European races. Among those who are trying to adapt Western education to local needs and conditions, he declared, the missionary occupied a most honorable place.

**A "Lapsed Catholic Club" is Formed in Liverpool**

LONDON (RNS)—A "Lapsed Catholic Club" has been formed by the Rev. Joseph Dukes, a Roman Catholic pastor of Liverpool, to win back lapsed parishioners by means of prayer. It is part of his campaign for the sanctification of the homes of his parish, St. Francis Xavier's.

The "club" membership is confined to those who have fallen away from the Church. Each member has a number, and weekly prayers on his or her behalf are offered up by members of the parochial Apostleship of Prayer.

Public reference to members is made by number only, and their identity is known only to Fr. Dukes.

**Chief Rabbi Pledges Jews Will be Loyal to Rumania; Asks Patriarch to Service**

BUCHAREST (RNS)—Patriarch Miron Christea, Rumanian Premier, was invited by Chief Rabbi Niemerover to attend personally or send a representative to services at Bucharest's leading synagogue on March 13th, a day consecrated by the chief rabbi for the purpose of pledging Jewry's loyalty and devotion to State and crown.

Rabbi Niemerover requested all synagogues throughout the country to hold such a service following a proclamation by the Premier in which he set aside the day for the creation of peace, harmony, and devotion to the State between Rumanians of all faiths.

The rabbi's answer to the Patriarch's proclamation was published on the front pages of the Bucharest press and was interpreted by observers as indicative of the gratification of Rumanian Jewry.

Dr. Christea's proclamation said in part:

"Each religion must make an effort to restore moral order. The Jewish religion is recognized to enable it to make better human beings and more faithful citizens of its followers."

**Presbyterians Denounce May Mobilization Bill**

PHILADELPHIA (RNS)—A protest against the enactment of the pending May mobilization bill was issued here by the department of social education and action of the Presbyterian Board of Christian Education. The protest was made public by Dr. Charles J. Turck, general director of the Board's department of social education and action.

The announcement, which claims that the bill "sets up a dictatorship that is in no essential point different from the dictatorships of Germany or Italy," states that the pronouncements of the 1937 General Assembly of the Presbyterian Church in the United States of America are ample justification for Presbyterian opposition to a bill that "prepares for totalitarianism and war."

Urging that all Presbyterians adopt every means they know of making public their opposition to the bill, Dr. Turck suggested that they write to local newspapers, and address letters to both the President of the United States and Speaker William B. Bankhead of the House of Representatives.

**Olympia Summer Conference**

SEATTLE, WASH.—The diocese of Olympia, it is announced, will hold its 11th annual conference June 19th to 24th at the Annie Wright seminary in Tacoma.

The Rev. Almon R. Pepper, executive secretary of the national Department of Christian Social Service, and Miss Eleanor Deuel, one of the field secretaries of the national office of the Woman's Auxiliary, will be leaders of the faculty. Bishop Huston is president.

## Dr. Gavin Dies of Pneumonia Attack

Continued from page 403

ical seminary in 1912, and was graduated in 1915, with the degree of Bachelor of Divinity. He was ordained deacon in 1914 by Bishop Francis of Indianapolis and advanced to the priesthood in 1915 by Bishop Vincent of Southern Ohio. From 1921 to 1923, he was professor of New Testament at Nashotah house. Since 1923 he has been professor of ecclesiastical history in the General seminary.

Dr. Gavin was for a time in 1915 rector of St. Luke's church, Cincinnati; and in 1917 and 1918 he was on the staff of the Church of St. John the Evangelist, Boston.

Dr. Gavin served on many committees and commissions of importance. Among these were the World Conference on Faith and Order, the Universal Christian Council on Life and Work, and the Commission of the General Convention on Approaches to Unity. He was the counselor of the Advisory Commission on Ecclesiastical Relations of the National Council, serving without remuneration.

On innumerable occasions Dr. Gavin went to England, Europe, and Far, as well as the Near, East in the interests of the reunion of Christendom. Frequently he responded to urgent invitations from high dignitaries of the Eastern Orthodox Churches, as well as the Anglican Church, to give them the benefits of his wide knowledge and deep understanding.

### SERVED ON BALKAN MISSION

The most striking such call came in the spring of 1935, when the Rumanian Orthodox Church, through its Patriarch, requested the Archbishop of Canterbury to appoint Dr. Gavin as the representative of the American Church on the Anglican mission to the Balkans, of which the Bishop of Lincoln was the chairman. The Archbishop, through Bishop Perry (then Presiding Bishop), brought this to pass. Dr. Gavin was released from the seminary early enough to allow him to meet the mission in England and proceed with them. The group went to Yugoslavia, Bulgaria, and Rumania. So successful were the conferences held that signal honors were shown the members of the mission. The Rumanian Patriarch, His Beatitude Miron Cristea, bestowed upon each of them the Patriarchal Cross, the highest honor in his gift. The Foreign Secretary of Rumania, M. Titulescu, conferred upon each one the Order of the Star of Rumania. [In *L. C.*, June 29, 1935, pp. 805-807, appears Dr. Gavin's own account of the Anglican mission to the Balkans. The following issue contains a picture of Dr. Gavin wearing the Patriarchal cross.]

### WROTE SEVERAL BOOKS

Dr. Gavin was the author of a number of books and of countless articles. The books are: *Some Aspects of Contemporary Greek Orthodox Thought*, recently reprinted; *The Ideas of the Old Testament*; *Aphraates and the Jews*; *The Jewish Antecedents of the Christian Sacraments*; *Selfhood and Sacrifice*; *Seven Centuries of the Problems of Church and State*; and *The Mystery of the Gospel*. The last named book is not yet published, the first draft only being finished. The chapters are in substance the Lancaster lectures for 1936, given before the Lancaster Reformed seminary. *Seven Centuries of the Problems of Church and State* consists of the Spencer Trask lectures for 1937, delivered at Princeton university. Notwithstanding his at times alarming state of health, Dr. Gavin prepared and delivered these two courses of lectures. His last piece of writing was the article in the series on the Report of the Archbishops' Commission on Doctrine [L. C. February 23d, p. 228].

### WAS "LIVING CHURCH" ASSOCIATE

While Dr. Gavin was interested in the Church press in general, he took a very

special interest in THE LIVING CHURCH, partly owing to his long and close friendship with its late editor, Frederic Cook Morehouse. Dr. Gavin was literary editor for several years, and an associate editor until his death.

On June 22, 1921, Dr. Gavin was married to Miss Eula Christian Groenier. Mrs. Gavin and five children survive him: William Francis Gavin, James Louis Gavin, Peter Michael Gavin, Mary Elizabeth Christian Gavin, and Jane Gavin.

Funeral services were held at the Church of St. Mary the Virgin, on Tuesday, March 22d. Interment was in Cypress Hills cemetery, Brooklyn.

At the funeral services for Dr. Gavin were many General seminary students and a number of priests from the Orthodox Church. They and hundreds of laymen of many faiths crowded the church.

The burial office was read by Bishop Gardner of New Jersey, and the lesson from Corinthians was read by Dean Fosbroke. Fr. Granville Williams sang the requiem, Fr. Spence Burton, superior SSJE, gave absolution, and Archbishop Polycarp of the Rumanian Church said prayers. Archbishop Athenagoras of the Greek Church and Bishop Bohdan of the Ukrainian Church were in the sanctuary.

The entire faculty of General Theological seminary and also many members of the orders of Holy Cross, Cowley, and St. Francis, were in the procession.

Honorary pall bearers were Rabbi Tedesche, Dominick Rich, Edward K. Warren, Ward Sterling, Colonel George W. Burleigh, William Harrison, Rear Admiral Reginald R. Belknap, and William E. Sims.

### Million Dollar Drive Under Way

LAKELAND, FLA. (RNS)—A million-dollar drive for the E. Stanley Jones educational foundation at Florida Southern college here is under way throughout the nation. Doyle E. Carlton, former Florida governor, is national chairman of the campaign.

The project was conceived by Dr. Jones, noted author and missionary in India, as a national shrine combining science and religion in the mental training of youth.

### Rabbi to Speak at Men's Club

SAVANNAH, GA.—At the meeting of the men's club of St. John's church, to be held on April 12th (Holy Week), the Rev. Dr. George Solomon, rabbi of the Temple Mickve Israel, will be the principal speaker. Dr. Solomon's subject will be the Passover. The Rev. Ernest Risley, rector of St. John's, spoke recently on the timeliness of the subject and the amount of accurate information the rabbi could give of the conditions and customs surrounding this Jewish holy day.

### Vestry Honors Layman

LA JUNTA, COLO.—A bronze plaque has been installed in St. Andrew's church here in memory of George Herbert Winchell, who was a faithful servant of that church for over 40 years, in the capacity of lay reader, vestryman, and treasurer. The plaque is the gift of the vestry.

## HOLY WEEK SERVICES

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**"Diocese of Michigan" to Begin  
in April as Monthly Newspaper**

DETROIT, MICH.—In order to meet the need for dissemination of information about the program of the diocese and the Church, felt keenly by diocesan leaders for some time, publication of a monthly diocesan newspaper will be resumed April 1st in Michigan. The paper will be called the *Diocese of Michigan*.

The publication committee, working under the supervision of Bishop Creighton, a part of whose jurisdiction in Michigan covers the work of publicity, is composed of the Rev. Irwin C. Johnson, rector of St. John's church, Detroit, and chairman of the diocesan department of field and publicity; the Rev. Leonard K. Smith, rector of St. James' church, Grosse Ile; and Messrs. William Jabine of St. Mary's church, Detroit, and Francis R. Lowell, of St. Christopher's church, Detroit.

The former monthly periodical, the *Michigan Churchman*, was discontinued in 1932, after 40 years. The Rev. Mr. Johnson was for some time editor of this paper.

**Historic Mansion on Delaware  
to House Bishop of New Jersey**

TRENTON, N. J.—Riverside, the episcopal residence, built in 1838 on the Green Bank, Burlington, N. J., by the Rt. Rev. George Washington Doane is to be restored and returned to its original use. Bishop Gardner of New Jersey, attracted by its beautiful setting on the banks of the Delaware river and by its religious and educational traditions, has decided to live there.

A fund of \$15,000 is being raised for the repair and renovation of the mansion. The Bishop's present residence on South Overbrook avenue, Trenton, built as the rectory for the former All Saints' church, will be converted into cathedral offices and meeting rooms for women's organizations.

Trenton, where Trinity cathedral—the Bishop's church—is located, where the diocesan offices are centralized, and from whence the affairs of the Church are directed, will remain the See city. Its position will be unaffected by the change, and Bishop Gardner will continue to hold office hours at the cathedral.

**To Broadcast from Cathedral**

NEW YORK—The Easter broadcast by Bishop Manning is to come direct from the Cathedral of St. John the Divine, instead of from one of the chapels, as the first announcement stated.

The broadcast, a part of the Church of the Air series, will be open to the public. It will begin at 10 A.M., eastern standard time, on Easter day. The congregation will be asked to join in singing the hymns.

**Quiet Evenings Planned**

WASHINGTON, D. C.—A quiet evening for men and older boys is to be held at St. Agnes' church March 31st. A quiet evening for women is planned by the same church on April 5th, and a quiet day on April 7th. All three will be conducted by the Rev. A. J. Dubois, rector.

**Plan National Preaching  
Missions in 16 Countries**

NEW YORK (RNS)—A proposal for a National Preaching Mission in America during the autumn of 1940 and the winter and spring of 1941, to be held in conjunction with similar national preaching missions in fifteen other countries of the world, will be presented to the Federal Council of Churches of Christ in America by its department of evangelism, Dr. Jesse M. Bader, secretary, told Religious News Service. The preaching mission, he said, will culminate a three year program of his department to be launched this fall.

Dr. Bader declared that plans do not call for a world preaching mission but rather simultaneous and coordinated missions in the various Christian countries of the world with each country having sole jurisdiction over the activities within its borders.

The whole program, he said, will be tied together by world radio hookups which, it is hoped, can be effected every week. It is also planned to have a number of visiting missionaries to this and other countries.

**Summer Camp Committee Starts**

**a New Type of Youth Program**

DETROIT—The camp committee of the department of boys' work in this diocese has developed a new type of summer program for Camp Chickagami. The summer period is to be divided into four two-week periods, during each of which a different kind of activity will be carried on.

The chief activity in the first period will be a choir school. The second period will be in charge of the diocesan Brotherhood of St. Andrew and will be devoted to leadership training. The third period will be chiefly a servers' school, and the final period is to be a "laymen's vacation," intended to give Churchmen an opportunity to discuss the problems confronting their communion.

Each period will have a dean or director, and a chaplain will be at the camp throughout the period.

**Lectures on Lives of Great**

WORCHESTER, MASS.—On Wednesday evenings during Lent, the Very Rev. Henry B. Washburn, dean of the Episcopal Theological school, Cambridge, is giving a series of lectures at All Saints' church. His theme is the lives of the great characters in Church history portrayed in the new and beautiful chancel windows.

These lectures have an added interest to the parish in view of the fact that the windows are a part of the new chancel given by Mrs. Washburn in memory of her husband, the late Charles Grenfell Washburn, a brother of the dean.

**Addresses Interfaith Conference**

PORTLAND, ORE.—The Rev. Lansing E. Kempton, rector of Trinity church, was a guest speaker at the closing service of the Washington state interdenominational conference for young people held in Spokane.

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## Bishop McDowell of Alabama is Dead

Continued from page 403

ington and Lee university and the University of the South, Sewanee, conferred similar honors upon him at the same time.

In 1913 he was called to Emmanuel church, Staunton, Va., but in 1915 he resigned this parish to serve with the YMCA and as chaplain in the U. S. Army. At the close of the war he accepted a call to Holy Innocents' church, Auburn, Ala., and served also as student pastor at the Alabama Polytechnic institute in that city. While there he organized St. Andrew's mission at Tuskegee, the institution founded by Booker T. Washington; and throughout his ministry and episcopate he maintained an active personal interest and vigorous leadership in the work among Negro Churchmen.

On October 20th, 1922, he was consecrated Bishop Coadjutor and made the ecclesiastical authority of the diocese of Alabama, following his unanimous election on the first ballot at a special convention at Carlowville a short time before.

### CONSECRATED IN BIRMINGHAM

The service of Consecration took place in the Church of the Advent, Birmingham, the consecrators being Bishop Gailor of Tennessee, with Bishop Beckwith of Alabama, Bishop Tucker of Southern Virginia, Bishop Bratton of Mississippi, Bishop Mikell of Atlanta, Bishop Jett of Southwestern Virginia, Bishop Green, Coadjutor of Mississippi, and Bishop Maxon, then Coadjutor of Tennessee. Upon taking office he reorganized the diocese to conform with the general organization of the national Church, and established headquarters and episcopal residence in Birmingham.

In the House of Bishops the ability of Bishop McDowell was soon recognized, and he served with distinction on several important committees.

He was influential in the framing of the present Canon on Marriage and Divorce, and served on the Committee of Advice, appointed by the House of Bishops, at the request of the National Council, to adjust the budget at the time of the depression.

As member of a committee on interracial relations, he was largely influential in effecting a just and merciful solution of the famous Scottsboro case. Recently he was appointed a member of a committee of three to develop and recommend a common policy for the Episcopal Church in the Southern dioceses in missionary work among the Negroes.

## Four Churches Unite for Holy Week in Chicago Noon Service

CHICAGO—Something new in the way of Holy Week services is the plan whereby St. James' and St. Chrysostom's Episcopal churches here will join with Fourth Presbyterian and New England Congregational churches in holding noontime services from 12 to 12:30 at the Fourth Presbyterian church the first four days in Holy Week.

The rector or pastor of each church will take one day of the services, and on Good Friday each will hold its own service.

## Bishop Reinheimer Stirs Bishops' Men

Conducts Conferences for Clergy,  
Laymen, and Young Married People to Review Needs of Diocese

ROCHESTER, N. Y.—During fall and winter Bishop Reinheimer has been conducting a series of conferences for clergy, laymen, and young married people, concluding with a stirring corporate act for the Bishops' Men, the organization for men of the diocese, which he initiated at the annual mass meeting and supper in October, 1937.

The Bishop called together the clergy of the diocese for a three-day conference, September 22d to 24th, in the Glen Springs hotel, Watkins Glen. At this time all but two of the clergy were in conference with him on the opening of the work of the diocese for the season 1937-38, especially in connection with the needs of the diocese and of the Church.

This was followed, September 24th to 25th, by a three-day conference for lay delegates from each parish for the same purpose. At these conferences an *esprit de corps* was developed which has reflected itself throughout the whole diocesan life.

Speakers were Bishop Kroll of Liberia, Dr. Theodore Wedel of New York, and William R. Richards of the National Council.

February 11th to 13th the Bishop called together a selected group of young married couples from parishes of the diocese for a three-day conference, again at the Glen Springs hotel. Speakers at this conference were Bishop Reinheimer; the Rev. Theodore N. Barth of St. Bartholomew's church, Baltimore; Dr. William A. Eddy, president of Hobart college; Mrs. F. Harper Sibley; and Dr. Theodore Wedel.

On February 20th the Bishop gathered together the men of the diocese under the leadership of the Bishops' Men, in a corporate Communion in each parish. This was followed by a corporate breakfast at which Bishop Reinheimer spoke over radio station WHAM.

There had been distributed throughout the diocese, under the leadership of the Bishops' Men, "bounty boxes" for the purpose of taking an offering of thanksgiving to be used toward the salary and equipment of the Rev. Kenneth S. Urquhart who had offered himself to the Liberian mission at the clergy conference in October.

The offering at the service, with later additions, amounted to \$1,500 at latest reports.

In his address, the Bishop announced that Sam Tyler, a candidate for Holy Orders, had volunteered to spend a year in Liberia before entering seminary.

### To Africa on Furlough

CHICAGO—Deaconess Helen M. Fuller, head resident of Chase house, one of the Church's settlements on the west side, left Chicago, March 17th, on a three-month furlough which she will spend traveling to South Africa.



## Services Celebrate Founding of Sydney

40,000 Gather to Commemorate  
150th Anniversary of Landing of  
Original Settlers

By R. HARLEY JONES

SYDNEY, AUSTRALIA—To commemorate the Church of England's part in the founding and building up of this city and the colony of New South Wales, 40,000 persons recently attended services here. The services were a part of the sesquicentenary celebration which marks the 150th anniversary of the day when Governor Phillip landed the "first fleet" in Sidney Cove.

On February 1st Sydney was a gala city; never before had she looked so festive. A year she had been preparing for this holiday, which is to last until April, and now she is carrying it through with the money, ingenuity, and enthusiasm of a great American city.

Many special thanksgiving services are being held, and usually each comprises a recognition of some part Christian religion has played in the building of the Australian nation. Pioneer Churchmen, too, are being honored—Marsden, Macquarie, and Johnson, in particular.

A Church historic museum has been organized, and religious relics and historical registers are being exhibited. Of special interest to the spectators have been the Bible used in the first Church service in Australia and the gold sacramental vessels presented by royalty to St. Philip's church.

### NOW A GREAT CITY

Sydney is now a great city. From a dreary camp on the bank of a little stream it has developed into the second city of the British empire.

Governor Phillip landed in Sydney Cove on January 6th, 1788, with the "first fleet" from England, and thus began the life of the colony of New South Wales. The little settlement became the city that could provide a million spectators to watch a huge procession wind through its streets.

The procession was a splendid portrayal in pageantry of the development of a state. Much of it was broadcast to millions of listeners throughout the continent.

To the forefront of the celebration was the Church of England, as would be expected, considering the closeness of Church and State in the pioneer days. Phillip's fleet, when it landed in Sydney, brought the Rev. R. Johnson as chaplain. February 3d, 1788, Mr. Johnson conducted the first religious service in Australia. He stood under a giant gum tree. Today that event is commemorated by a stone monument in Macquarie place.

Evening during the sesquicentenary has come to be especially beautiful. A fleet of ferry boats has been plying up and down the harbor, carrying thousands of people.

On one occasion gunboats entered the harbor and in the spirit of the pageant

concentrated powerful searchlights on the decorated ferries and their passengers. On the upper deck of the foremost ferry stood the Archbishop of Sydney. Spotlights converged on his boat, gradually picked him up, until he stood out against the night, a representation, almost, of his historic predecessor, who must have stood so in 1788 as the *Supply* sailed into Sydney Cove.

### Organizes Children's Church

RENOVO, PA.—A "children's church" has been organized by the Rev. Morris W. Derr, rector of Trinity church here. The children have their own vestry, choir, organist, and ushers.

In two months, the attendance has been doubled. Services are held at 4 P.M. each Sunday.

### West Coast Churchwoman Made Washington Secretary of State

WENATCHEE, WASH.—Governor Martin of Washington has just appointed the first woman secretary of state for the Evergreen state. She is Mrs. Belle Reeves of Wenatchee, a Churchwoman, and a veteran Democratic member of the house of representatives.

Mrs. Reeves is an active member of St. Luke's church. She was one of the original members of St. Luke's guild, which was organized some time before a mission was established here in 1902. The mission became a parish in 1926.

Civic, fraternal, patriotic, and political organizations as well as St. Luke's church joined in a huge gathering to pay honor to Mrs. Reeves recently.



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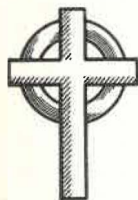
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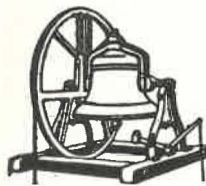


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## Western New York Diocesan to Make Speech at CNY Convention

UTICA, N. Y.—Bishop Davis of Western  
New York, will address the Central  
New York diocesan convention which  
meets at Calvary church, on May 10th.

The program comes in connection with  
the Centennial celebration of the separa-  
tion of the original diocese of Western  
New York from the diocese of New York  
in 1838, action for which was taken at a  
special convention held in Trinity church,  
and made effective November 1, 1838,  
following approval by the General Con-  
vention.

Tentative plans for the celebration in  
the diocese of Central New York include  
a pilgrimage to St. Paul's church, Paris  
Hill, the first parish established in Western  
New York, and the placing of a suitable  
marker to perpetuate this fact.

## Six Dixon Churches United in Community Observance of Lent

DIXON, ILL.—For the first time in the  
history of Dixon, joint Lenten services  
are this year embracing the Brethren,  
Evangelical, Lutheran, Methodist, Pres-  
byterian, and Episcopal churches.

Each Friday night, a special community  
service is held in the Methodist church.  
Dr. Herbert W. Prince, rector, Church  
of the Holy Spirit, Lake Forest, is the  
Episcopal representative on the program.  
He spoke on March 18th.

The combined choirs of St. Luke's  
church, Dixon, and Grace church, Free-  
port, are presenting the cantata, *Olivet to  
Calvary*, at Dixon on Maundy Thursday,  
and at Freeport on Good Friday. The  
Rev. B. Norman Burke is rector of St.  
Luke's, and the Rev. Eugene Shannon of  
Grace, Freeport.

## St. Barnabas' Mission Moved

DENTON, TEX.—The Mission of St.  
Barnabas moved recently and it is now  
situated near the campus of the College  
for Women.

There have never been any considerable  
contributions to the student work which  
the mission is doing. The project is main-  
tained largely by the 60 communicants  
resident in Denton.

At present it is necessary to place as  
many as 50 chairs in the aisles to seat  
those who attend chapel services. There  
is no parish house or rectory, except the  
home of the vicar, the Rev. M. M. B. Sale.

## Committee to Study Rural Work

SPRINGFIELD, MASS.—A special com-  
mittee, in accordance with Bishop Law-  
rence's plan to strengthen and extend the  
rural work of the diocese of Western  
Massachusetts, has been appointed, with  
the Rev. Stanley C. S. Shirt, Westfield,  
as chairman.

The committee proposes to study exten-  
sively the field of rural work. With this  
in mind a trained rural worker, Miss Mar-  
garet Teague, has been added to the di-  
ocesan staff.

## 61 Bishops Join in Anti-Bombing Plea

Continued from page 405

to be an integral part of a general program  
of conquest in which, on other points, the  
Nazi-Fascists have not hesitated to attack the  
Catholic Church and Christianity itself.

"We realize that the Catholic hierarchy in  
this country has, for reasons which seem  
good to it, chosen to defend the Franco cause.  
It is for this very reason, knowing that word  
from you would carry weight and force, that  
we call upon you to act."

Executives of the American Friends for  
Spanish Democracy said the "spokesman"  
referred to was the Rev. Prof. Joseph F.  
Thorning, S.J., of Mount St. Mary's  
college, Emmitsburg, Md., a frequent radio  
speaker on the Spanish situation, and the  
editor was Ellery Sedgwick of the *Atlantic  
Monthly*, who toured insurgent Spain at  
the invitation of General Franco.

Signers besides the three named above  
are as follows:

### EPISCOPAL

H. P. Almon Abbott, Lexington, Ky.; Hayward  
S. Ablewhite, Northern Michigan; Julius W. At-  
wood, retired, Phoenix, Ariz.; Samuel G. Bab-  
cock, retired, Marblehead, Mass.; Theodore D.  
Bratton, Mississippi; Benjamin Brewster, Maine;  
Chauncey B. Brewster, retired, Hartford, Conn.;  
Thomas Casady, Oklahoma; John T. Dallas, New  
Hampshire; George William Davenport, Easton;  
E. Thomas Demby, Suffragan of Arkansas and the  
Southwest; Frank Du Moulin, retired, Locust  
Valley, L. I.; Goodrich R. Feuner, Coadjutor of  
Kansas; Kirkman G. Finlay, Upper South Car-  
olina; Joseph M. Francis, Indianapolis; Robert B.  
Gooden, Suffragan of Los Angeles; William M.  
Green, Coadjutor of Mississippi; Edward T. Helf-  
enstein, Maryland; Henry W. Hobson, Southern  
Ohio; S. Arthur Huston, Olympia, Wash.; Ben-  
jamin F. P. Ivins, Milwaukee; Thomas Jenkins  
of Nevada; Robert C. Jett, Southwestern Virginia;  
Frederick F. Johnson, retired, Newton, Conn.;  
Frank A. Juhon, Florida; Stephen E. Keeler,  
Coadjutor of Minnesota; John Insley Blair Larned,  
Suffragan of Long Island; Harry Longley, Iowa;  
Theodore R. Ludlow, Suffragan of Newark; Alex-  
ander Mann, Pittsburgh; Henry J. Mikell, Atlanta;  
Walter Mitchell, Arizona; Robert Heber Mize,  
Salina; Harry T. Moore, Dallas; Arthur W.  
Moulton, Utah; G. Ashton Oldham, Albany;  
Edward L. Parsons, California; Clinton S. Quin,  
Texas; William P. Remington, Eastern Oregon;  
Eugene C. Seaman, North Texas; Robert N. Spen-  
cer, West Missouri; Frank W. Sterrett, Bethlehem;  
Albert S. Thomas, South Carolina; Theodore  
Payne Thurston, retired, San Diego, Calif.; Vedder  
Van Dyck, Vermont; John C. Ward, Erie;  
James R. Winchester, retired, Memphis, Tenn.;  
Winfred H. Ziegler, Wyoming.

### METHODIST EPISCOPAL

William Franklin Anderson, retired, Winter  
Park, Fla.; James C. Baker, San Francisco;  
Edgar Blake, Detroit; Wallace E. Brown, Chat-  
tanooga, Tenn.; Matthew W. Clair, Covington,  
Ky.; Ralph S. Cushman, Denver; Eben S. John-  
son, retired, Portland, Ore.; Charles Edward  
Locke, retired, Santa Monica, Calif.; Titus Lowe,  
Portland, Ore.; Charles B. Mitchell, retired,  
Pasadena, Calif.

## Colin Gair in Accident

LOS ANGELES—Mr. Colin Gair, for  
twenty-five years senior warden of St.  
Paul's cathedral, and long a member of  
the National Council, met with a serious  
accident recently when, in coming down  
a steep grade, his automobile went out of  
control.

His left hand is badly shattered, and he  
suffered from shock. He is in the Good  
Samaritan hospital here and is making a  
satisfactory recovery. Mrs. Gair escaped  
with bruises.



# NECROLOGY

✠ **May they rest in peace.** ✠

## R. ALLAN RUSSELL, PRIEST

ALBANY, N. Y.—The Rev. R. Alan Russell, a retired priest of the diocese of Albany, died at the Albany hospital, March 15th, following a brief illness.

Fr. Russell was educated at St. Stephen's college, Nashotah, and the General Theological seminary. He was ordained to the diaconate in 1899 and to the priesthood in 1900.

His early ministry was in the far West, in the diocese of Nebraska, and he afterward served at Kane, Pa., and in the dioceses of Georgia and Iowa. He came to the diocese of Albany at a rather advanced age and served as a supply in several parishes and was also a hospital chaplain for several years.

Retiring at pension age in 1932, Fr. Russell has since lived in Albany. He was unmarried and has left no close relatives.

The burial service was from St. Luke's church, Catskill, Bishop Oldham of Albany officiating, assisted by the rector, the Rev. Walter E. Howe, Archdeacon Purdy, the Rev. Theodore Haydn, and the Rev. W. Hubert Bierck.

## JOSIAH OTIS WARD, PRIEST

NEW YORK—The Rev. Josiah Otis Ward, formerly rector of St. Peter's church, Oriskany, N. Y., died March 14th in Bellevue hospital. On February 24th he had been struck by an automobile in Newark, N. J., and the injuries received then caused his death. During recent years he had been living in a home for old men and aged couples.

Mr. Ward was ordained deacon in 1899. Bishop White ordained him priest the next year. From 1899 to 1901 he was at St. Andrew's church, Kokomo, Ind., then going to Trinity church, Wauwatosa, Wis. He also had churches in Menasha, Wis., Pulaski, N. Y., and Croton-on-Hudson.

He is survived by two sisters, Mrs. Mabel Erdman, East Orange, N. J., and Mrs. R. B. Lawson, Chapel Hill, N. C.; and two daughters, Miss Dorothy Otis Ward, and Mrs. Miriam Levy of Philadelphia.

## ALBERT L. WHITTAKER, PRIEST

SOUTHINGTON, CONN.—The Rev. Dr. Albert Lavine Whittaker, rector of St. Paul's church, died here March 14th. He was 67 years old and had been ill for several months.

Dr. Whittaker received the degree of Bachelor of Arts from Yale in 1892, and the degree of Master of Arts from the same university in 1906. He attended General Theological seminary from 1894 to 1895, Berkeley Divinity school 1895 to 1897, and the Philadelphia Divinity school in 1912.

In 1897 he was ordained deacon by Bishop Niles and priest by Bishop Atwill. In the same year he was married to Mabel Baldwin Doolittle.

For the next two years he was stationed at Clinton, Mo.; then he went to Williams-town to be assistant at St. John's church, with missions at Blackinton and Braytonville.

In 1918 Dr. Whittaker founded a mission and built a church at Indian Orchard, Pa. Eight years later he organized congregations at Northeast Harbor and Seal Harbor, Me., into the parish of St. Mary's and St. Jude's, and became the first rector. Also he revived the mission of St. James, Somes' Sound.

Always active in Church affairs, Dr. Whittaker became a member of the board of religious education of the diocese of Bethlehem in 1908, and vice-president of the board in 1911. In 1924 became a member of the Bishops' council. The next year he became a member of the department of religious education of the diocese of Maine. In 1934 he was made a member of the council.

He also held a number of other Church offices.

The author of two books, *Bergson: First Aid to Common Sense* and *Rudolph Eucken: Champion of a Spiritual Reality*,

he also contributed to magazines, including THE LIVING CHURCH.

Dr. Whittaker is survived by his widow; a daughter, Helen D. Whittaker, Tenafly, N. J.; a son, Ford Steele Whittaker, New Haven; a brother, Harry Howe Whittaker, Queens, N. Y.; and a sister, Mrs. Lester R. Scoville, New York.

## MRS. JOSEPHA W. DOUGLAS

DENVER, COLO.—Dr. Josepha Williams Douglas, wife of the Rev. Winfred Douglas, honorary canon of St. John's cathedral, died at her home here March 9th. Dr. Douglas, who was 78 at the time of her death, was one of the first woman physicians to practise in the Rocky Mountain region.

She was born in Fortress Monroe, Va., the daughter of General Thomas Williams, who was killed in the Civil war. Her grandfather was the first mayor of Detroit, and her brother was the Rt. Rev. G. Mott Williams, Bishop of Marquette. Coming to Colorado in 1887, she graduated from medical school four years later and with another woman physician established a sanitarium in Denver and opened one of the first training schools for nurses in the West.

Dr. Douglas divided her time between

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Denver and Evergreen, where her mother was one of the first settlers. The doctor was largely responsible for the establishment of the Evergreen conference, which was only one the many Church activities to which she devoted her time and thought. Although in poor health for many years, she was interested in world events and in the work of the Church, both at home and abroad.

She is survived by her husband, and by a son, F. H. Douglas.

Funeral services were held at St. John's cathedral, Denver, on March 12th, Dean Roberts and Canon Watts officiating.

#### Plans for Quiet Day Announced

MILWAUKEE—A quiet day for prayer and meditation is being sponsored March 29th at All Saints' cathedral by the Milwaukee diocesan Woman's Auxiliary. Bishop Ivins is to be the leader. The Auxiliary has asked the women of this diocese

and their friends to be present at the three, or some of the three meditations, which will begin at 10 A.M., 11 A.M. and 2 P.M.

#### CALENDAR OF COMING EVENTS

##### APRIL

19. Convention of Indianapolis.  
19-21. Convocation of Eastern Oregon.  
26-27. Convocation of Sacramento; Convocations of Salina, Western Nebraska.  
27. Convocation of Arkansas; Convocation of Southern Brazil.



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THE SPIRIT OF MISSIONS, in the following odd issues, will be given away gratis: 1855, 56, 65, 66, 73, 74, 75, 80, 81, 82, and 1890 to 1930. They may be secured by writing Miss M. OGDEN, 18 Clifton street, Portland, Maine.

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THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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ST. MARY'S EMBROIDERY ROOM. Plain and Embroidered Vestments, Ecclesiastical Embroidery. Address, ST. MARY'S HOSPITAL FOR CHILDREN, 407 West 34th Street, New York City.

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28 NEW, black, poplin, pleated choir gowns, \$3.75 each. All or part. LOUIS J. LINDNER, 425-LC Seventh Avenue, New York City. Pulpit gowns: poplin \$18.00, mohair \$20.00.

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WANTED—A young unmarried priest as curate. Large parish in city and country; New York state. Good salary. Box Z-278, THE LIVING CHURCH, Milwaukee, Wisconsin.

#### POSITIONS WANTED

##### Organist and Choirmaster

ORGANIST-CHOIRMASTER. Thorough knowledge music and liturgy of Church. Gregorian, Plain song. Prefer Anglo-Catholic parish. RUSSELL H. HINDS, St. James' Church, 222 8th St. N. E., Washington, D. C.

#### RETREATS AND QUIET DAYS

COMMUNITY OF ST. JOHN BAPTIST—A day's retreat for women will be held at the Convent of St. John Baptist, Ralston, New Jersey, on Saturday, April 2nd. Apply to the REV. MOTHER SUPERIOR, Convent of St. John Baptist, Ralston, Morris County, New Jersey.

QUIET DAY FOR WOMEN: Thursday, April 7th, St. Clement's church, Philadelphia. Mass at 9:30. Addresses at 10:30, 12, and 2. Conductor, the Rev. Alfred M. Smith. Reservations for lunch should be made with the SISTER-IN-CHARGE, 110 North Woodstock street.

QUIET EVENING FOR MEN AND OLDER BOYS: Thursday, March 31st. St. Agnes' church, Washington, D. C. First meditation, 5:30 P.M. Closing devotion, 9:15 P.M. Supper served to all who make reservation. Address RECTOR, 44 Que St., N. W. Conductor: the Rev. A. J. Dubois.

RETREATS FOR WOMEN: St. Agnes' church, Washington, D. C. QUIET EVENING, Tuesday, April 5th, 5:30 to 9:30 P.M. QUIET DAY, Thursday, April 7th, 10:30 A.M. to 4 P.M. Box lunches. Coffee furnished. Conductor: the Rector.

#### SANCTUARY LAMPS

SANCTUARY LAMPS various sizes. Also carved wood statues and tabernacles. ROBERT ROBBINS STUDIO, 859 Lexington Avenue, New York, N. Y.



## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BUFTON, Rev. HOMER F.**, formerly rector of Somerset Parish, Princess Anne, Md. (E.); is rector of All Saints' Church, Leonia, N. J. (N'k).

**FIELD, Rev. J. RANDOLPH**, formerly rector of North Sassafras Parish, Cecilton, Md. (E.); to be rector of Somerset Parish, Princess Anne, Md. (E.), effective April 15th. Address, The Rectory, Princess Anne, Maryland.

**HILBISH, Rev. HARRY P.**, senior assistant at St. Luke's Pro-Cathedral, Evanston, Ill.; to be rector of Christ Church, Ottawa, Ill. (C.), effective after Easter.

**LINDNER, Rev. NEWELL D.**, formerly in charge of Christ Church, Bellport, L. I., N. Y.; is rector of St. John's Church, Mt. Pleasant, Mich. (W.M.).

**MCCLEINTOCK, Rev. RICHARD P.**, formerly rector of St. Paul's Church, Lancaster, N. H.; to be rector of the Church of the Messiah, Auburndale, Newton, Mass., effective April 24th. Address, 2039 Commonwealth Ave.

**NORTHROP, Rev. DOUGLAS B.**, is curate at Christ Church, Williamsport, Pa. (Har.). Address, 423 Mulberry St.

**SCAIFE, Rev. LAURISTON L.**, formerly instructor at St. Paul's School, Concord, N. H.; to be assistant rector of St. Thomas' Church, New York City, effective July 1st. Address, 1 West 53d St.

### NEW ADDRESSES

**LLOYD, Rev. DONALD W.**, formerly Ozone Park, L. I., N. Y.; 415-A Clinton Ave., Brooklyn, N. Y.

**MCCULLOUGH, Rev. JAY W.**, formerly 448 Franklin St.; 756 Race St., Denver, Colo.

### RESIGNATION

**LEACHER, Rev. JOHN**, has left the Uintah Reservation and has retired. Address, 64 East 21st South St., Salt Lake City, Utah.

### ORDINATION

#### PRIEST

**NORTH TEXAS**—The Rev. ALFRED DONALDSON ELLIS, JR., was ordained to the priesthood by Bishop Seaman of North Texas in St. Mark's Mission, Plainview, Texas, March 15th. The ordinand was presented by his father, the Rev. Alfred A. Ellis, and is in charge of St. Mark's Mission, with address at 306 W. 7th St., Plainview, Texas. The sermon was preached by the Rev. J. Hodge Alves.

### CHURCH CALENDAR

#### APRIL

1. (Friday.)
3. Fifth (Passion) Sunday in Lent.
10. Sixth (Palm) Sunday in Lent.
14. Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. Easter Day.
18. Easter Monday.
19. Easter Tuesday.
24. First Sunday after Easter.
25. St. Mark. (Monday.)
30. (Saturday.)

### AMERICAN CHURCH UNION CYCLE OF PRAYER

#### APRIL

4. St. Mark's, Anaconda, Mont.
5. St. Andrew's, Stamford, Conn.
6. Holy Cross, Kingston, N. Y.
7. Poor Clares of Reparation and Adoration, Mt. Sinai, L. I., N. Y.
8. All Hallows', Davidsonville, Md.
9. Grace church, Albany, N. Y.

### "Life's Challenge" to Devote an Issue to Sewanee Young People

**LOS ANGELES**—The Young People's Service league of the province of Sewanee will be featured in a special issue of *Life's Challenge*, which will be devoted almost entirely to the activities of these young people.

The issue will include a report from the president of the provincial organization, Miss Florence Lerch; a statement about the Young People's Thank Offering; an

article by the Rev. Dr. Gardiner L. Tucker, the provincial executive secretary; and reports from every diocesan young people's group in the province.

*Life's Challenge* is an independent national magazine, published in the interests of the young people of the Church, and featuring each month discussion topics, Bible crossword puzzles, stories, articles, and columns.

The publisher's office is 1229 Castello avenue, Los Angeles, and subscriptions are 75 cts. a year.

## CHURCH SERVICES

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector  
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and  
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.  
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

### 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 Street

New York City

Sundays: 8 and 9, Holy Communion. 9:30,  
 Children's Service. 10, Morning Prayer. 11, Holy  
 Communion and Sermon. 4, Evening Prayer and  
 Sermon.

Weekdays: 7:30, Holy Communion (on Saints'  
 days, 7:30 and 10). 9:30, Morning Prayer. 5,  
 Evening Prayer (choral). Organ Recital on Sat-  
 urdays 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. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion  
 9:30 A.M., Children's Service and Church School  
 11:00 A.M., Morning Prayer and Sermon  
 7:30 P.M., Organ Recital  
 8:00 P.M., Choral Evensong and Sermon  
 Holy Communion, 8 A.M., Monday, Wednesday,  
 and Friday; 12 Noon, Thursdays and Holy  
 Days.

#### St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
 Daily Services: 8:30 A.M., Holy Communion.  
 Noonday Service: 12:05 to 12:35.  
 Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### 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.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

9:30 and 11:00 A.M., Junior Congregation.

4:00 P.M., Evensong.

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., 4 P.M.

Wednesdays and Holy Days: Holy Communion

at 10 A.M. Daily (except Saturday) Noonday Service

12:15-12:40 P.M., Thursdays: Special Service

5:30 P.M.

#### 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 (High Mass).

Evensong, with Address and Benediction, 8.

Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 4:30 to 5:30; Fridays,

7 to 8; Saturdays, 3 to 5 and 8 to 9.

### 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 Thursday

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, 9:45, and 11:00 (Sung

Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

### THE TREE BEARS FRUIT

By the Rev.  
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Meditations for Good Friday on the Sayings from the Cross.

"We take pleasure in recommending this book to the clergy for their Good Friday meditations." — *Church Times* (Milwaukee) **\$1.00**



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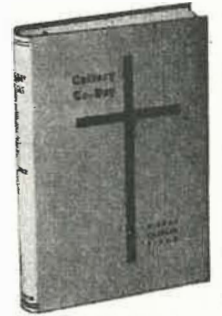
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*Good Friday Services and Meditations*

## Good Friday

Is it nothing to you,  all ye that pass by?

WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say, and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

Good Friday Poster No. 6  
Size 17½ x 22½", 30 cts.

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By the Rev. Duncan Armytage

An interesting and original series of meditations for the Three Hours. The author's method is to link the Seven Words from the Cross with various aspects of the Eucharist. "The merits of Calvary are at hand at every Eucharist," he writes. "We enter into the timeless Passion of the world's Redeemer each day that we approach the Holy Mysteries." **60 cts.**

*A Good Friday Vesper Service*

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By Ethel Bain

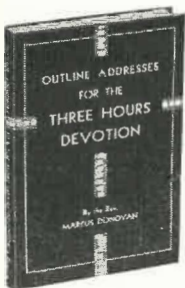
The story of an imaginary meeting of the Blessed Mother and the mother of the penitent thief beautifully told in this extremely simple service. It may be given in the chancel. No scenery is required, there are six characters and a voice, and the time required is about thirty minutes. **20 cts.**

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