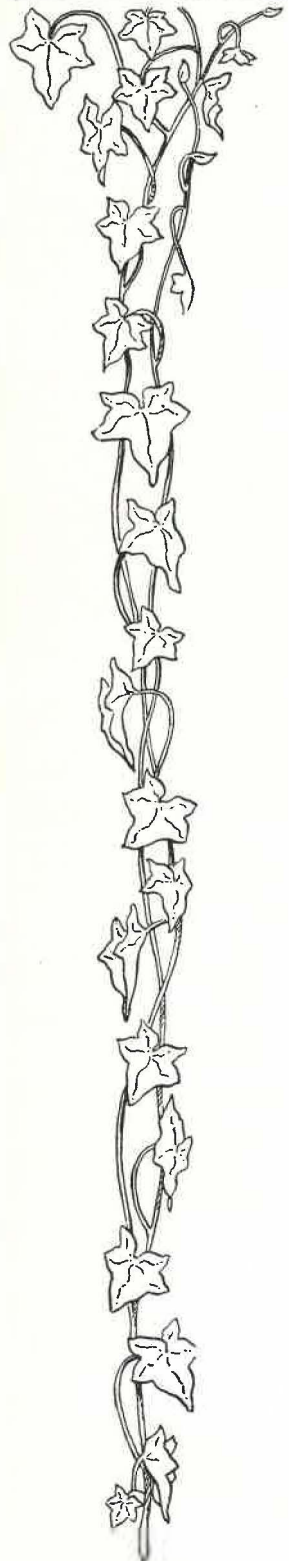


August 17, 1938



The Living Church



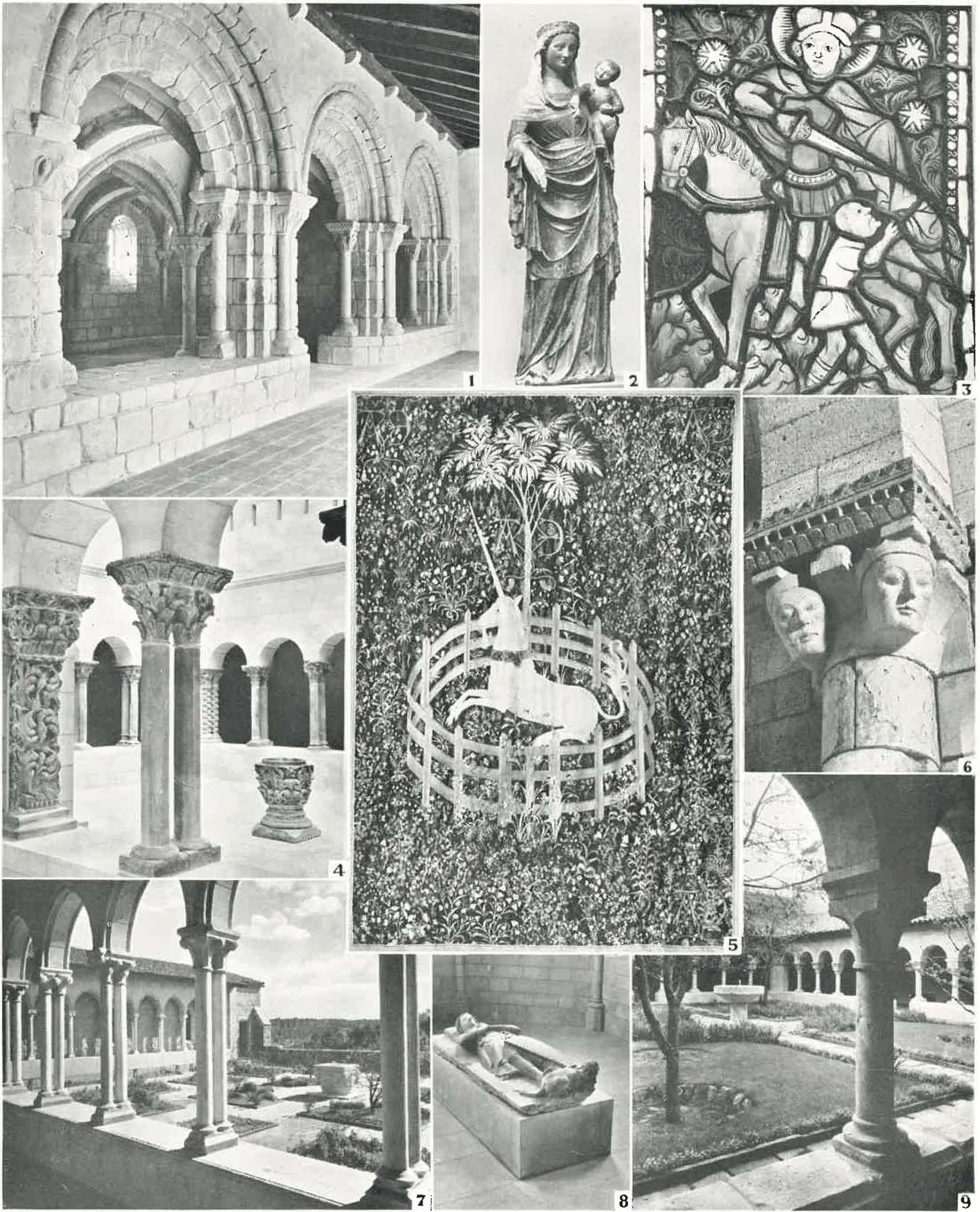
THE CLOISTERS

In this magnificent setting, reminiscent of several Old World ecclesiastical structures, many medieval artistic and architectural treasures are housed. A new branch of New York's Metropolitan Museum of Art, it is described in an article in this week's issue.

(See page 139)

Vol. XCIX, No. 7

Price 10 Cents



SOME OF THE THINGS TO BE SEEN AT THE CLOISTERS

(1) Chapter house from the abbey of Notre-Dame-de-Pontaut, France, built in the 12th century; (2) 14th century French Madonna and Child; (3) St. Martin and the beggar, depicted in 14th century stained glass from Evron, France; (4) Arcades and court of the St. Gu'hem cloister; (5) The Unicorn in Captivity, one of a series of medieval French or Flemish tapestries; (6) a 12th century capital from Langon, France, possibly representing Henry II of England and his wife, Eleanor of Aquitaine; (7) the Bonnetfont cloister, late 13th or early 14th century French; (8) Sepulchral effigy of Jean d'Alluye, 13th century French, in the Gothic chapel; (9) A view of the Cuxa cloister. The above photographs, the cover picture, and the two on succeeding pages are reproduced by courtesy of the Metropolitan Museum of Art.

(The correspondence section appears on page 158 of this issue).



The Living Church

VOL. XCIX

NEW YORK AND MILWAUKEE, AUGUST 17, 1938

No. 7

The Cloisters: Yesterday and Today

By Elizabeth McCracken

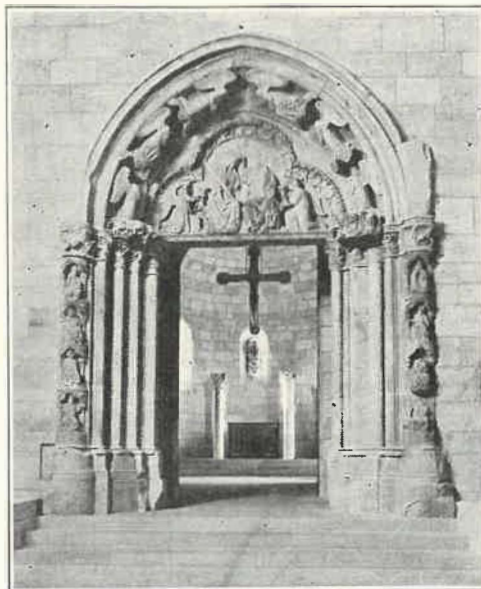
WHEN the Metropolitan museum opened the Cloisters in Fort Tryon park, New York City, to the public a short time ago, it was pleasant to discover that a considerable number of those lovers of beautiful things who came thronging in had already seen what artists, scholars, and even those sightseers who "see everything" described as the "original Cloisters." They were speaking of the collection of George Grey Barnard, assembled by him through many years and arranged in the famous brick building planned especially for it on Fort Washington avenue, near Fort Tryon park. Long before Mr. Barnard opened his museum to the public, in 1914, he invited his friends and the friends of his friends to the Cloisters, as he called his museum from the first. No one who has been shown Mr. Barnard's treasures of medieval sculpture and architecture by Mr. Barnard himself will ever forget the experience. It was good to hear many of these men and women, on the opening day of the great museum in Fort Tryon park speak of Mr. Barnard and, not heeding just yet the suggestion in the official *Guide Book* as to the best way to see the Cloisters, declare that they intended to go around first to "find Mr. Barnard's things." So deep was the impression that George Grey Barnard made by his love for the middle ages and its glories that even those who are not experts in that field remember the actual arrangement of his collection in the old brick Cloisters, not to speak of his delight in each and every treasure.

John D. Rockefeller, Jr., gave the Metropolitan in 1925 a gift of money sufficient to purchase Mr. Barnard's collection and the old brick building. A year later, the collection was rearranged and again opened to the public as a branch of the Metropolitan museum. Mr. Rockefeller added other treasures to the collection and it outgrew the original building. In 1930 Mr. Rockefeller presented to the city of New York the fine tract of land overlooking the Hudson river and had it made into a beautiful park: Fort Tryon park. On the northern hilltop, he had

constructed the magnificent building now known as the Cloisters, or, as some of Mr. Barnard's old friends call it, the "New Cloisters."

Fort Tryon park is a triumph of landscape gardening. Insofar as the climate permits, the trees, flowers, and vines used are such as were grown in medieval gardens. Few complete plans for cloister gardens exist, and none of these indicates the planting; but medieval herbals have been assiduously studied, and the effect is reminiscent of the illuminations which show medieval gardens. Each herb and flower, and even each individual tree, has been labeled for the benefit both of students in medieval lore and of gardeners.

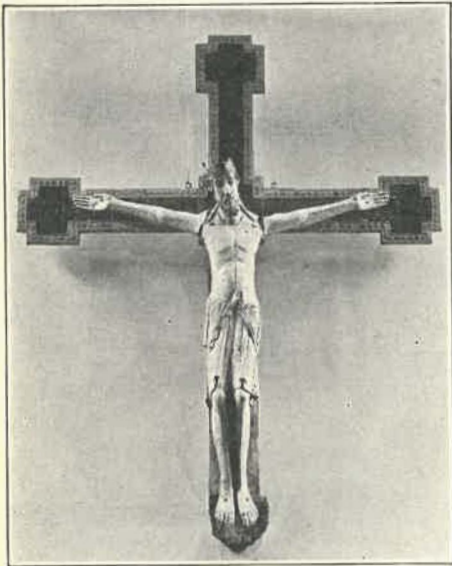
The great building is not a copy of any structure, nor is it copied from any picture. The general plan of a monastery with several cloisters and cloister gardens has been followed. Various famous buildings are suggested to various visitors by one feature or another of the Cloisters; certainly, the view of the Cloisters from the southern end of Fort Tryon park does bring to mind the celebrated monastery at Assisi. Into the architectural plan have been incorporated the fragments of the wonderful cloisters of St.-Guilhem-lé-Desert, founded by Guilhem, Duke of Aquitaine, in 804; the Cuxa cloister, from the Abbey of St.-Michel-de-Cruza, founded in 878 by the monks of the Benedictine monastery of St.-André-d'Exalada, the Bonnefont cloister, from the Abbey of Bonnefont-en-Comminges, founded in 1136 by six Cistercian monks; the Trie cloister, founded in the 15th century; the chapter house from the Abbey of Notre-Dame-de-Pontaut, founded by Geraldus, Abbot of Dalon, about 1115; the Benedictine Priory of Froville. This work has been done with consummate skill. The architects provided also for the incorporation of all the other architectural fragments: the stone-work from the Church of Notre-Dame-du-Bourg at Langdon, founded by Gaufrèdus, in 1126, the year in which he became Bishop of Bazas; the windows from the Dominican convent at Sens;



LOOKING INTO THE ROMANESQUE CHAPEL
The doorway is from Moutiers-St.-Jean, a 13th century edifice in French Burgundy.

the doorways from several famous monasteries and great houses; the stained glass.

In the many halls are the sculptured figures, some of them from Mr. Barnard's collection, others since added by Mr. Rockefeller. In almost every instance, these carvings are for architectural use: as portal sculptures, as reedos sculptures; as sepulchral monuments. These are all of surpassing interest, as showing the gradual change in type from the early middle ages to the 15th century.



SPANISH CRUCIFIX

This rare example of 12th century wood carving is hung in the Romanesque chapel of the Cloisters.

The comparatively small number of wood carvings is explained by the ease with which wooden sculpture can be totally destroyed. Of the few, one is regarded as absolutely unique. This is the Spanish crucifix, placed in the Romanesque chapel. The Corpus is carved from walnut and the cross is of red pine. This crucifix was found in the church of the convent of Santa Clara in the Spanish province of Léon; its date is probably 1147.

There are even fewer frescoes. But one of the most beautiful treasures of the entire collection in the Cloisters is the fresco portraying the Man of Sorrows. It shows the crucified Christ, standing in the tomb. The painter is unknown; he was in all probability a pupil of Nardo di Cione, who painted the frescoes in the Strozzi chapel in Florence about 1350.

THE TAPESTRIES, particularly Mr. Rockefeller's munificent gift, the Unicorn tapestries, are among the glories of the Cloisters. In the Burgos Tapestry hall are the lovely Nativity tapestries, woven about 1495 for the Emperor Maximilian as a wedding present to his son, Philip the Fair, and Joanna, daughter of Ferdinand and Isabella of Spain. This is the only series in tapestry which depicts the Nativity and all that relates to it in medieval theological thought. There is a sumptuous beauty in the series. Were it not for the presence in the Cloisters of the Unicorn tapestries, visitors would linger still longer in the Burgos Tapestry hall.

The Hunt of the Unicorn, as the series is called, is one of the most marvelous of medieval achievements. There are five tapestries in sequence, with a sixth and fragments of two others. The titles of the five are The Start of the Hunt, The Unicorn at the Fountain, The Unicorn Tries to Escape, The Unicorn Defends Himself, The Unicorn is Killed and Brought to the Castle. The sixth tapestry, entitled The Unicorn in a Garden Enclosed, is to many medievalists the most interesting and beautiful of all. So important are these tapestries and so numerous are the questions asked as to their symbolic meaning that the curator of the department of medieval art of the Metropolitan museum, James J. Rorimer, has written a brochure, *The Unicorn Tapestries*, which may be obtained from the Metropolitan museum, or at the Cloisters, for 25 cts. This is illustrated with a complete set of pictures of the tapestries,

and not only describes each separate piece and gives the history of the whole, but also expounds the lore of the unicorn as it developed during the middle ages. Full attention is given to the relation of the legends of the unicorn to medieval imagery as directed toward the Incarnation and the Sacrifice of Christ. But no words can convey the life, the color, the exquisite beauty of the tapestries, with their blend of lights and shades.

The Cloisters, being a part of the Metropolitan museum, is open to the public under the same conditions as the other buildings of that museum: free of charge except on Monday and Friday, when a fee of 25 cts. is charged. The hours are the regular museum hours. Photographs and postcards showing practically every piece in the collection are on sale. More important still, *The Cloisters: The Building and the Collection of Medieval Art in Fort Tryon Park*, an account with explanations, also by Mr. Rorimer, fully illustrated, may be secured for 50 cts. This, and *The Unicorn Tapestries*, tell the visitor everything; moreover, they are valuable additions to any library of medieval books.

IT IS quite possible to see everything twice in the course of one visit. One of the charms of the several halls is the small number of pieces in each. In time, naturally, the Cloisters will have much more in its collection. The building is planned with the additions of scores of future years in mind. Now, it has something of that medieval "bareness" which one sees in contemporary illuminations and in certain contemporary paintings. This gives an added pleasure. That there is very little else in the hall of the Unicorn tapestries enhances those marvels. The sepulchral effigy of Jean d'Alluye is set in the Gothic chapel as it may have been in the Abbey Church of la Clarté-Dieu. There is space to see it for what it actually is. So with almost all the other beautiful pieces.

Visitors from all over the world will come to the Cloisters. They will remember George Grey Barnard. And they will be glad that Mr. Rockefeller has so splendidly provided for the care of Mr. Barnard's treasures and has added to them such priceless other treasures of that same great period in history, the middle ages.

The Bible and the Broad Outlook

SOMETHING happened the other day—I have forgotten what it was—that made me wonder whether my grandsons read their Bibles. If this is not the case, correct it now. I know how easy it is for people to lay aside the Bible because they associate the Bible with religion.

As a matter of fact, what old Mr. Reverdy Johnson said to me when I was 10 years old is perfectly true. He was 80 years old and more, and blind, and had worked with my father at the profession of the law all the time my father practised. I went to pay my respects to the old gentleman, and he spoke of the fact that he understood I was to follow my father in his profession. I said, "Of course." Then he reached out until he got his hand on two books that he put into my hand and said, "Boy, if you are going to be a lawyer it is necessary for you to know these two books because they are the only two books that will ever tell you the truth about human nature." One was the Bible and the other was Shakespeare.

I never forgot it, and the older I grow the more I am persuaded that the man with a really broad outlook on life is the man who knows his Bible.

Read your Bible until you have absorbed the contents of it. Forget all the disputes about the book and read it as from the point of view that it is the only record that tells us directly how the eternal touches human experience.

—Bishop Lloyd.

Christian Unity and Church Unity

By Ralph Adams Cram

THE DEBATABLE land of Christian unity is swept by many winds of doctrine, cross-currents of very diverse nature, some of them apparently full of promise, some dubious, a few not without their sinister implications.

In itself this is a good sign, for it means that at last many people are coming to realize that the world is at a crisis, our culture and even our civilization in process of degeneration (with calamity not far off), and that some of them realize that one major reason this process has not been retarded is the abdication, through schism and disunity, of its power and its duty by organic Christianity. Further, that the only obvious way to get back to social, industrial, and political sanity is to restore religion to its old place in personal and corporate and communal life.

The world has lost its way and is abandoned to waxing chaos. There need be no cause for despair in this, or even discouragement. The same thing has happened before, and many times. I can count the fourth century B. C., the Christian Era, the fifth century, the 10th, the 15th, all at regular intervals of five centuries—and our own crisis comes on the dot. Sometimes the breakdown of one era of 500 years means a tiresome period of dark ages; but not always. It all depends on how the people involved meet the test. We have our chance. How are we going to take it?

Certainly there has been and is no lack of well-meaning efforts at redemption. The philosophers have tried and failed; the business men have tried and failed; so also the scientists, the educators, and now the economists—who it would seem have failed worst of all. Until recently the obvious redemptive function, religion, has not tried very hard, but the agitation looking toward Christian unity is, in a way, an evidence that religion begins to realize that there is an opportunity and a duty before it, with not much time to lose, and that it is going to try to do something about it.

As I say, the reason it has accomplished so little thus far is that the Church is shattered by divisions, disunity, sectarianism, suspicion, jealousy, and fear. Uncouth substitutes for Catholic religion, go-getter practices, and a leveling down (democratization?) of beliefs, doctrines, and modes of worship to the grade of the mass-man, have not only enervated the Faith itself, but have very naturally discredited it in the eyes of those who are honestly looking for a saving agency and a way out.

Yet there are many encouraging signs to the contrary. The Catholic movement seems to be making slow but definite progress everywhere; negative Protestantism is becoming more and more conscious of its inefficiency; and the denominations, forsaking their particularism, are getting together; while some of them are showing a strong inclination toward Catholic practices, at least in all the ecclesiastical arts—not a bad beginning, at that. The friendly and dignified manner in which the Presbyterians have received the overtures toward reunion with ourselves, and the sloughing off of some of the old Calvinistic obstacles to any possible organic unity, are some of the most encouraging signs of all. I have always held that, instead of trying to come to some wholesale agreement with the 157 varieties of Protestantism (probably a compromise) we should

THIS IS, in essence, Mr. Cram's address to the recent annual meeting of the Confraternity of the Blessed Sacrament in Cambridge, Mass. Mr. Cram's speech was extemporaneous, but he has kindly consented to write it out for us from his notes.

confine our preliminary efforts to the two bodies who seem to be more in key with us than the others, *viz.*, Presbyterians and Lutherans.

Of course there are two disquieting aspects to the case: a certain tendency toward pan-Protestantism and the sudden and rather inexplicable recrudescence of an outspoken antagonism to all things Roman Catholic. The first is carefully to be guarded against; the second strongly to be deplored. At the present crisis there is no excuse for an unfriendly policy of isolation.

What we now need most is a new "Truce of God," with generosity and a measure of humility taking the place of jealousy, carping criticism, fear, and a self-satisfied attitude of conscious superiority.

I DO NOT think that four centuries of history indicate that Protestantism, or even pan-Protestantism, can meet the present crisis. What we need is a visible, integrated spiritual force that can speak with authority, not only divine, but with the great mass of Christian peoples behind it. This means *Church* unity. And this is where I wish to make a discrimination between *Christian* unity and *Church* unity. It seems to me that the first implies tolerance, sympathy, and coöperation between the various Christian bodies, the substantial identity of each being retained, but without corporate unity. It might mean great good at this time, but it is not enough. The Church, divine in its authority, and Visible here on earth, acts primarily through its sacraments, and its force lies in its sacramental philosophy. Unless I gravely misinterpret the proceedings at the recent conference in Oxford, this tended definitely toward *Christian* unity, but hardly at all toward *Church* unity. Edinburgh and Utrecht seemed to be more conscious of the necessity for organic unity in the old sense.

Now I feel strongly that the Lambeth Quadrilateral might serve adequately as a basis for a certain integration "in principle" of many of the dissident Christian bodies, but not for corporate reunion, since it is vague and indeterminate in this matter of sacramental philosophy and the practice and operation of the Catholic sacraments; and Church unity cannot be brought about, maintain itself, and act effectively unless this is accepted as a basic fact.

The point I wish to make is that in all our overt acts toward unity we are bound to hold to this basic sacramentalism as a *sine qua non*. That is why we are at present unjustified in making any approaches toward certain denominations that frankly and explicitly reject sacramental doctrine, as for example the Baptists, Congregationalists, and Quakers. We can and must coöperate with them in all efforts toward establishing personal and social righteousness, but we cannot compromise our standing for full and explicit sacramentalism as a vital mark of the Visible Church. As I say, it is different in the case of Presbyterians and Lutherans, for example (it ought to be so far as Methodists are concerned, but at present I fear it is not), for they both have a strong sacramental tradition, though in some cases it may now be latent, *in pecto* as it were—but it is there. In fact, I am disposed to think that a good many of them hold a position more nearly approaching that of the

Catholic faith than does a certain proportion of our own people, both clerical and lay.

THIS is why it is somewhat embarrassing for us to require explicit acceptance of sacramental philosophy and sacramental practices as a condition of ecclesiastical unity. I confess to a certain feeling of embarrassment on my own part when at the cornerstone laying of a church I am called upon to join in singing:

"Like a mighty army moves the Church of God.
Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
One in faith and doctrine, one in charity."

—a high and laudable aspiration, but strikingly inconsistent with the facts in the case. And yet I see nothing for it but for us to hold strongly to this position. The future (if there is to be a future except after a breakdown of Western culture and civilization and the interregnum of a second Dark Ages) lies with Catholicism, not with Protestantism, and there can be no perfect integration of the Church of God that does not include the Eastern Orthodox Churches and the Western Patriarchate. They and we hold to the Catholic faith, hold to and live by the Catholic sacramental philosophy, the sacramental system, and sacramental practices. If we, on our part, compromise on this, we can have no part in a united and operative Catholic Church.

I do not know that either Christian unity or Church unity can be accomplished in season to prevent society from indulging in that "vain repetition of history" that seems to be its ordained destiny; probably not, as things look now and as events go forward with ever-increasing momentum. We may again have to go down—and very far—before we can begin to go up again in accordance with cosmic law. And yet, God has set no time limit to miracles and we are bound to act as though all things, even this, were possible. And here is where the Confraternity of the Blessed Sacrament comes into the picture, or rather the rough sketch I have tried to draw. I think it one of the most valuable agencies we have in the work of Christian unity, Church unity, Catholic unity. It is established for the upholding of the Sacrament of the Body and Blood of Christ—Eucharist, Communion, and Sacrifice, but it must include all Seven Sacraments, all sacramentals, all sacramental philosophy. What more can it do, and all other organizations and individuals who work and pray to the same ends?

CERTAIN specific things I think. There is first the guarding of *Ecclesia Anglicana* against any compromising of its Catholic heritage through subservience to any form or plausible tendency to pan-Protestantism. Then the maintenance of an attitude of sympathy, friendship, and coöperation with Eastern Orthodoxy, particularly as this appears through the Russian Church in Exile, and of Christian charity and fellowship with the Roman Catholic Church, minimizing differences, casting out prejudice, jealousy, and fear. A little humility and the dissipation of a measure of self-conceit and smug superiority will go a long way here. We are to meet such approaches as may come from such Protestant bodies as the Presbyterians and Lutherans with outstretched hands and with full faith in their good will and sincerity. Finally, we must make the cause of reunion our special intention at every office of Holy Communion.

Integration will come, not through surrender, but through amalgamation under the guidance of the Holy Spirit. Orthodoxy has much to contribute toward this synthesis; so have we. Rome has much to offer, and so has Protestantism. Separated,

no moiety of the divided Seamless Robe of Christ can play its full part in the redemption of a grievously imperilled society. The coördinating force that may restore the One Holy Catholic and Apostolic Church to its just sovereignty over the souls of men is that sacramental philosophy, and the operation of those sacraments that once redeemed the world from the Dark Ages, and by the grace of God may do so again.

Hospital Under the African Sun

[This is unsigned but internal evidence as well as the added comment attributes it safely to Dr. Werner Junge of St. Timothy's hospital, Cape Mount, Liberia. He is writing of the new building now under slow and painful construction.]

PAPER is patient. If you are able, you may show the most interesting sketches on it—even design a perfect hospital. It is easy and good fun. It is even better fun to hear that you will be given the money to bring your perfect conception of a hospital into concrete being. But that is the psychological moment. Leave the matter at that and return only at the opening ceremony and get all the credit. That is how I am going to do it next time, if there ever is a next time.

If you should, I mean, if you yourself should have to do the work which lies between the conception and the completion of the building, and if you should happen to be in Africa, better be careful and don't design hospitals at all.

First imagine, if you like, that there is a country doctor in Cape Mount who never built even a hut in his life, but he designs a palace of a hospital. "How, how are you ever going to build the roof of that house of yours?"—"Oh, I don't know yet, but somehow we will make it." This word *we* is an impudence, because the country doctor could just as well have said *you* (meaning Fr. Simmonds). And there they stand on top of cement walls and iron rafters, the long doctor (clinging to a piece of iron lest he should be blown down by a bit of breeze) and the short and steady priest, both only dimly seen through clouds of cigarette smoke, clad in tiny shorts and pouring down rivers of sweat under the terribly intense sun. In their eyes, even when hidden behind dark glasses against the bright glare, you can see hopelessness and despair. Says the short one to the long one: "This is getting on my nerves."—"What, the sun?"—"No, that crazy roof of yours, man!"—"Oh, I see!"

And there they stand again, Fr. Simmonds on the roof, the doctor on the floor (safety first!). The laborers are hiding, the masons resting, and the carpenters catching their breath; only the sun works, and that too fiercely. "Do you think—we are going to finish this?"—"Sure!"—"But how?"—"That's what I don't know."

And the priest has to preach and the doctor operate, and where does this concentration come from, if they talk of, dream of, and work on nothing but that crazy roof?

If you have to do the work yourself and don't have a Fr. Simmonds to do it for you, don't design hospitals even for fun. You may have to build them!

* * *

To which someone—Fr. Simmonds?—adds: "Dr. Junge is entirely too modest. He not only planned the very fine new hospital, but spent hours and hours in study and in conference with manufacturers (while he was at home) in order to get the very best prices on materials and equipment, and worked alongside the laborers at their job for what will amount to considerably more than a year. We hope the new building will be ready for occupancy in September."

Render Unto Caesar

By the Rev. William G. Peck

THE NOTION that our Lord had nothing to say upon questions of social and economic interest is wildly untrue; and even if it were true, it would not affect the position of those who are seeking to derive a sociology from Christian dogma. But the fact that our Lord refrained from detailed discussions of the contemporary situation must not be allowed to blind us to His great and positive principles which are most obviously intended to shed light upon the relation between man's social and economic activity and his divinely given spiritual end. For example, the tremendous sayings, concerning authority as grounded in corporate fellowship and service, concerning the necessity of seeking the kingdom of God as the way to a successful economic life, concerning the rich fool, concerning Cæsar's image and superscription upon a coin, have all been absurdly misinterpreted by the individualistic pietism which supposes that God uses the Capitalist system as a means of rewarding His friends. Nevertheless an intelligent exegesis makes it abundantly clear that our Lord was enunciating principles upon which Christians are compelled to judge any social structure and any economic system. He was stating the divine *rationale* of the natural order. And if any system operating upon the natural plane contradicts the implicit rational purpose of government, industry, and money, it falls under His condemnation.

This is seen quite clearly upon an examination of His words, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"—an utterance concerning which many Christians are still puzzled. Their bewilderment arises from the assumption that the words are intended to teach that between the realm of Cæsar and the realm of God there is a definite demarcation, so that the laws which operate in one sphere have no relation to the other. And from this interpretation there are two possible conclusions. The first is that the two spheres are naturally insulated. This means that a man can obey the divine law upon one side of his nature, and, upon the other, obey the behests of any secular order that happens to have emerged, without the slightest consciousness of inner contradiction. This was the compromise approved in the modern Western world, and its middle name is humbug.

The second conclusion from the idea that our Lord intended to separate the rule of Cæsar from that of God, is that He did so because there is a necessary and permanent antagonism between them. The territory of Cæsar is the secular life of man, showing in its historical evolution the unfolding of the effects of sin. Out of this abject and foredoomed order, the chosen soul is redeemed; but the redeemed can do nothing to alter the situation. Man's political and economic life is corrupt. The secular order is intrinsically doomed, and only the apocalyptic kingdom of God will provide a home for Christians. Meanwhile they have to live in a lost and hopeless world, knowing their own helplessness and awaiting the shattering and reconstructive act of God.

There has been a great resurgence of this kind of thought in our own time, as the dishonesty and absurdity of the first interpretation has become manifest, and gigantic secular events have appeared to reduce the Christian influence to a minimum. Nevertheless it presents us with an impossible psychology. The redeemed person finds himself recalled to God, while his natural and necessary human purposes are controlled by forces and shaped for ends which contradict God: and he must not

try to change all that. He must suffer this unnatural dissociation, and regard it as a special mark of piety. He is instructed to regard the idea of a Christian sociology as the error of a trivial, semi-Christian optimism. He learns to speak solemnly of the "theology of crisis." But any theology which accepts the reality of sin and of salvation must be a theology of crisis. The real issue is concerned with what happens when the crisis is over. The neo-Calvinists seem to imagine that the soul can be redeemed out of the organic reality of the created order. And that is the theological triviality beneath all the fine frenzy of this school.

The root of all this trouble is, of course, the notion that our Lord did actually separate the kingdom of Cæsar from the kingdom of God. He did nothing of the sort; but, on the contrary, so stated His teaching as to express their essential and organic relation. He was enunciating the principle of His own kingdom—not giving advice as to how we might dodge through an awkward situation. He saw his double rendering, to Cæsar and to God, as two aspects of a single motive. He would say that only by rendering to Cæsar can we properly render to God, and that only by rendering to God can we properly render to Cæsar.

WE MUST NOT allow the accidents of terminology, due to time and place, to befog our appreciation of the principle. "Cæsar" does not refer to any jumped-up military dictator. The word stood for the world order: it must be taken as indicating the natural and necessary organization of human life for the immediate human purposes. And what our Lord is saying is simply that this order is naturally intended to serve, and not to contradict, the further, eternal ends to which man is ordered. He is saying that an economic is necessary; but that it is to be the servant of man as a spiritual being. He meant to imply that we can perform the economic task aright, only when it is aligned with the spiritual task. We can properly render to Cæsar only when by so doing we are enabling ourselves to render to God. And when the economic life of man is so arranged that it forces him to choose between economic and moral satisfaction: when it drives him to ends which deny God and mankind, the Christian mind is in honor bound to pass judgment upon the system.

Thus the notion that our Lord was bidding us be quiet under any social order because social order had nothing to do with religion, is simply nonsense. And the notion that He was inviting us to suffer a necessary contradiction of our spiritual life from a natural order essentially evil, is a dangerous error. He was declaring that Cæsar—that is to say, the natural human organization for meeting man's earthly needs—is not doing his job, unless he is enabling men to find in their political and economic life a step toward their divine destiny. And thus is established the Church's place and part in all the controversy about government, employment, trade, wages, money. There is a Christian critique of all the arrangements made by men. Are they doing their job? Are they placing the natural in proper alignment with the supernatural? •

The system of capitalist industrialism must submit to such an examination. If we remember the theological grounds of judgment, we can have little doubt that the verdict must be one of condemnation. A system which is at one and the same

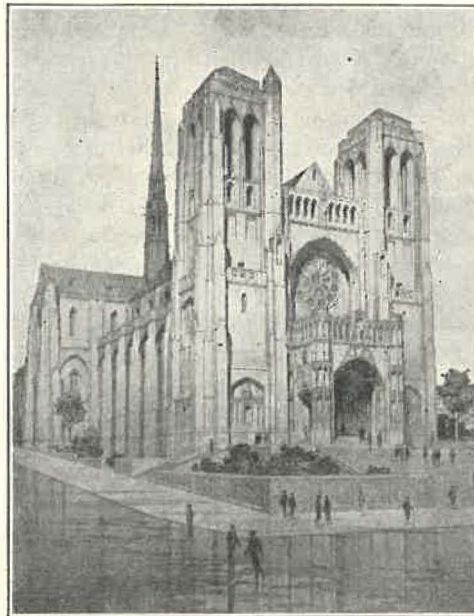
(Continued on page 147)

American Cathedrals

The Pacific Coast

By Clinton Rogers Woodruff

GRACE church cathedral, San Francisco, even though uncompleted, is the most imposing church structure on the Pacific coast, and when completed will take its place among the monumental cathedrals of the American Church. Designed by a local architect, Lewis P. Hobart, with Ralph Adams Cram as consultant, and standing on Nob's hill, 278 feet above sea level, it will be 340 feet long. The width of the main front will be 119 feet and the height of the nave will be 87 feet and its width 42 feet 6 inches. The greatest interior width will be 140 feet. The towers at the east end will rise 158 feet from the ground, while the cross on the top of the central spire will stand over 500 feet above the waterfront. This cross will be lighted at night and will be visible not only all over the city but across the bay: The choir and transepts of the cathedral will be in memory of that Christian statesman, Dr. William Ford Nichols, second Bishop of California. Another significant portion will be associated with the pioneer work of Dr. William Ingraham Kip, the first Bishop of California. San Francisco and the state of California need a majestic and consecrated building where the memory of great sons and daughters, native and adopted, may be duly and permanently honored. Even now the cathedral has demonstrated its necessity and justified the efforts to establish it. The present crypt of the cathedral is inadequate to accommodate those who desire to worship there. On great festivals thousands have been turned away. The



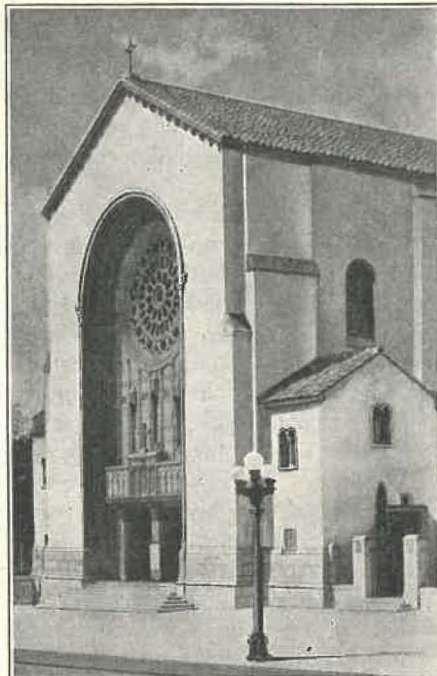
GRACE CATHEDRAL, SAN FRANCISCO

These drawings by Lewis Parsons Hobart, architect, in consultation with Cram and Ferguson, show the cathedral as it will appear when completed.

completed cathedral, which will seat 3,200, will be large enough for such gatherings and will be the natural center for the collective spiritual impulses of the community.

When the fire swept the homes from the top of Nob hill, Bishop Nichols perceived a vision of a cathedral for the community rising from the ashes to crown a new-built city. The owners of the site gave the land, and in 1910 the cornerstone was laid. In 1914 the present crypt, rising only to the street-level, was opened for services. For 14 years not a stone was added. Recently work was resumed on the chapel.

It is the design of Dean Gresham that Grace cathedral shall be not only the spiritual center of the diocesan life of the Episcopal Church, but also serve the community as a whole. Services have been held at which ministers of many different faiths have joined with Churchmen in preaching the Word of God. The hospitality of the cathedral has been offered to important welfare organizations. Leaders like Robert E. Speer of the Presbyterian Church and Rabbi Newman of the Jewish faith have spoken there. When spiritual and public occasions arise for collective worship no parish church of any of the denominations is adequate, nor any secular building appropriate. Before the project to complete Grace cathedral was determined on, provision was made for inclusion on the board of trustees of men of other communions in recognition of the responsibility of the cathedral to serve the whole community.



ST. PAUL'S CATHEDRAL, LOS ANGELES

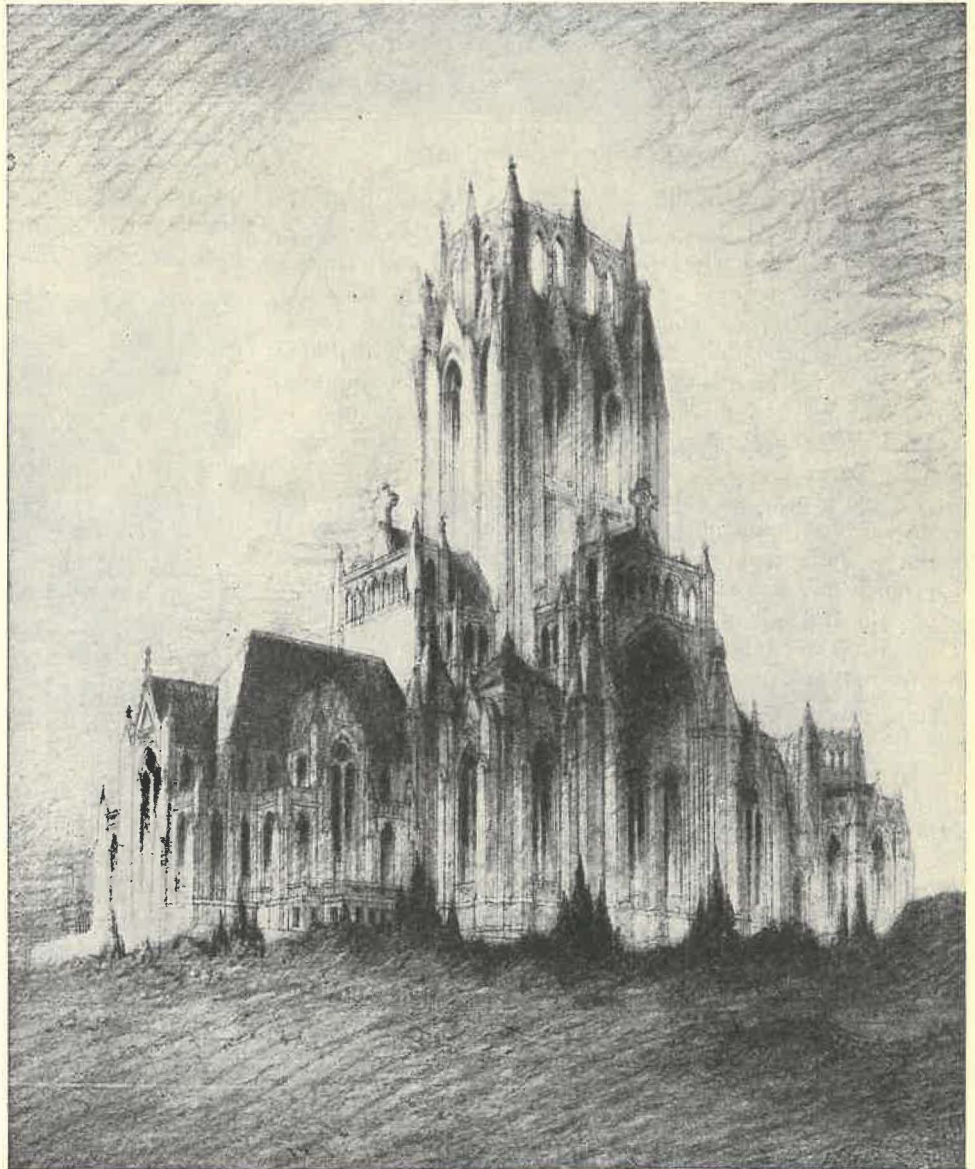
Because Grace cathedral will serve the community as a whole and be a source of pride to the whole city, gifts of all San Franciscans of whatever nationality or denomination are being invited to help build it. As Dean Gresham has pointed out, the Cathedral of St. John the Divine in New York City is not being built by Churchmen only, but by Jews, Baptists, Roman Catholics, Presbyterians, Methodists, and Congregationalists, who as a matter of civic pride and idealism have given millions of dollars to make possible its speedy completion. A similar condition exists in the case of the national cathedral in Washington. In the same way, the completion of Grace cathedral depends on the willing coöperation of the citizens of San Francisco, for it is far too great a task for the Episcopal Church to accomplish unaided.

Like the great cathedrals of Europe and those now building in our own country, Grace cathedral—when erected by gifts from all classes and creeds—will become in fact a cathedral for the community, where people of many different faiths and denominations may worship together side by side, where, on important civic and national occasions, multitudes may gather to express in common worship their joy, or sorrow, or aspiration, or love.

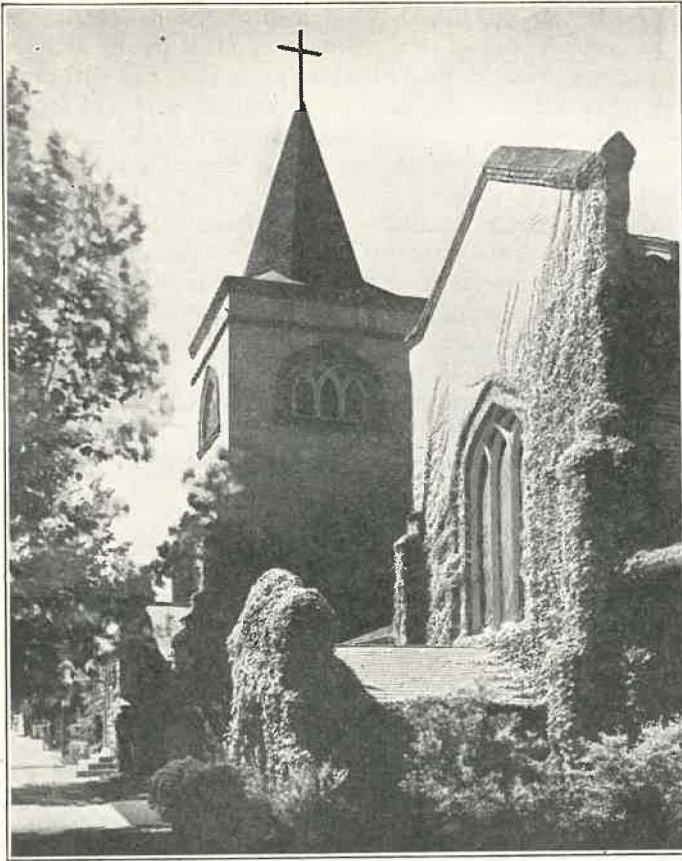
Had it not been for the war and the subsequent uncertain years, it might have been possible to have erected the cathedral during Bishop Nichols' lifetime, for he had impressed upon the minds and hearts of his people, and thousands of other men and women throughout the city and state to whom he had endeared himself, the importance and beauty of the cathedral idea so that the community had become cathedral-minded. It is eminently fitting that in the present plans for further building on the way toward completion to materialize his dream the cathedral authorities should propose that the choir and transepts of Grace cathedral shall be associated with his name, "perpetuating his unselfish life forever." It is meet and right that this portion of the cathedral shall constitute the gift of the parishes and missions of the diocese. The memory of Bishop Nichols will be cherished for many generations, not only in his diocese of California and in the city of San Francisco, but throughout the whole state. A large part of the state, which is now comprised in the dioceses of California, Los Angeles, and Sacramento, and the district of San Joaquin, was at one time under his administration. It was through his leadership that in 1896 the eight southern counties were separated and constituted the diocese of Los Angeles. In 1910 14 counties in the central and eastern part of what was left of the original diocese were ceded to General Convention and became the missionary district of San Joaquin, a district which will soon reach diocesan standing if it continues, as it surely will, its present rate of progress.

THE CATHEDRAL Church of St. Paul, Los Angeles, formerly known as the pro-cathedral, is legally and corporately a parish, originally organized in 1865 and still carrying on its corporate life as a parish with a vestry and serving as the cathedral for the diocese, under articles of agreement with the Bishop of the diocese. The agreement is called "The Institutes" and was first entered into in April, 1901, to give Bishop Johnson a cathedral in his new diocese. The diocese has no control over the cathedral and makes no contribution whatever for its support. As a matter of fact it is an expense to the parish to serve as the cathedral church, as it supplies the bishops of the diocese with office rent free, including the necessary heating and lighting. All things considered, however, the present arrangement is most satisfactory as the diocese is not able to contribute to the cathedral. The relationship in every respect has been remarkably harmonious since the beginning.

IN SEATTLE, another important Pacific coast city, the name of the cathedral is St. Mark's, but the title to the property is still held in the name of the "Rector, Wardens, and Vestrymen of the Parish of St. Mark's." It was not organized as a cathedral, but is a converted parish. Action on this matter dates back to the diocesan convention of 1919 at which



ARTIST'S CONCEPTION OF ST. MARK'S CATHEDRAL, SEATTLE, WASH.



ST. JAMES' CATHEDRAL, FRESNO, CALIF.

time the convention recommended that St. Mark's parish in Seattle be made the cathedral parish of the diocese, which action was subsequently ratified by the Bishop and standing committee. The reasons for this action were chiefly two: (1) This was the largest numerical unit in the diocese and is located in the largest city of the diocese; (2) The old building in which it had been worshipping was gradually deteriorating, and the parish had the desire, the will, and the ambition to erect a new church along cathedral lines, which was subsequently begun.

At the present time the relation of the cathedral to the Bishop is hazy, as is likely to be the case when the cathedral is not an out-and-out diocesan project. The parish has placed its church building at the disposal of the Bishop for his use as a cathedral, all of which has been duly accepted. Bishop Huston has not bothered overmuch about what authority he has over it, although there are the usual powers exercised by the Bishop in the premises. The relation of the cathedral to the diocese is one of function rather than of technicality. The diocese authorized it in the first place, but so far a cathedral chapter has never been set up. The Very Rev. J. D. Mc-Lauchlan is dean.

The cathedral idea was not originally Bishop Huston's. It was an inheritance, as he did not arrive until six years after the above action was taken. He accepted the action, however, and it is a pleasure to add that there is in process of erection a building which will ultimately be a monument of the Pacific Northwest. Unfortunately, it is only partially completed and seems likely to remain in that condition for some time to come.

The site for the cathedral is a tract of 400 feet frontage, 700 feet in depth, ending in a high bluff overlooking Lake Union and on a ridge which dominates the city. It was secured for the Church in 1923. On February 4, 1926, the Rt. Rev. S. Arthur Huston, Bishop of Olympia, accepted the new St.

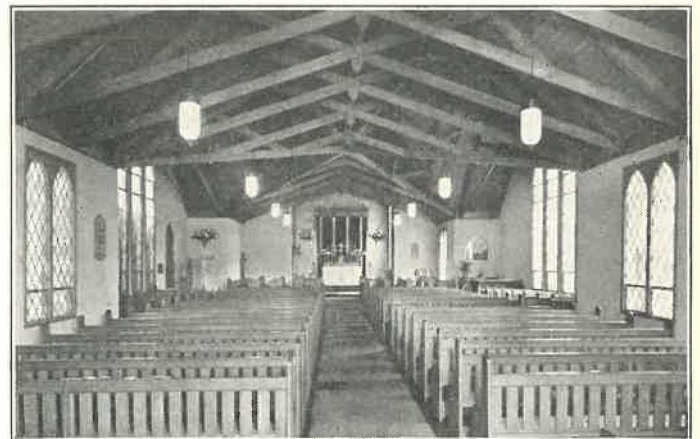
Mark's church site for the cathedral. The edifice will cost some \$755,000, including the site and furnishings, and a campaign for \$300,000 resulted in raising \$401,000.

The cathedral when completed will be an excellent example of Gothic architecture, and will be an imposing structure of cruciform design. The approximate dimensions will be 200 feet in length, 60 feet wide in the nave, 120 feet wide at the crossing, the chancel continuing with 60 feet in width, and 120 feet high. It is planned to seat 1,200 people.

An integral part of the new cathedral, given by two members of St. Mark's parish, will be a memorial chapel to Miss Wilhelmina Christina Thomsen. This will be used for the daily services and will be open continuously for private devotions. A children's corner is also planned.

ST. JAMES' cathedral, Fresno, Calif., was converted into a pro-cathedral in 1911 and became a cathedral in 1935. The reason for the action was the desire of the Bishop to have a "pure cathedral." He is the rector of the parish, though he does not exercise this authority. It is governed by a chapter of 15 members, the Bishop, the dean, and the chancellor being *ex-officio* members. Six presbyters are chosen by the annual convocation, and six laymen, members of the cathedral parish, are chosen by the congregation at an annual meeting and ratified by the convocation. The chapter is the final authority in cathedral affairs.

ST. STEPHEN'S cathedral, Portland, Ore., the Very Rev. H. M. Ramsey, dean, was organized in 1863 by Bishop Scott and was called the Bishop's chapel or St. Stephen's chapel. The priest was minister in charge. It remained so during the episcopate of Bishop Morris. On the organization of the diocese it was given the canonical status of a parish, though it had no vestry and the parish priest was appointed by the



TWO VIEWS OF ST. STEPHEN'S CATHEDRAL, PORTLAND, ORE.

Bishop. There was a lay committee which was called the chapter, which had no legal standing.

When Bishop Scadding came the name was changed to the Pro-Cathedral of St. Stephen the Martyr and the priest was called the vicar; but there was no change in its canonical status. The Bishop held the property and the chapter acted as a vestry, but was not incorporated nor did it have canonical standing. The parish, however, was incorporated as a cathedral in 1928 after a fire which destroyed the old buildings. The chapter consists of the Bishop or Bishops, the dean, the archdeacon, the chancellor, one person chosen by the diocesan convention, one appointed by the Bishop, and 10 persons chosen by the congregation. The Bishop has the direction of the services and of the spiritual activities of the cathedral, and the chapter elects the dean on the nomination of the Bishop.

CHURCH cathedral, Sacramento, Calif., was formed in 1934 by the merger of St. Paul's parish, Sacramento, with Trinity cathedral, Sacramento. Both were experiencing hard times, but the merger has brought new vitality and strength. The old Trinity cathedral was a small frame building. Two things impressed Bishop Porter when he first entered it: it was "the smallest cathedral but with the biggest alms basin!" It is the Bishop's church; the Bishop directs the ordering of services and work. It is at all times at his disposal and he may take such part in divine service and preach on such occasions as he may see fit. The Bishop nominates the dean for election by the cathedral chapter. The diocese elects each year at convention the members of the chapter, 17 in number. The aim is to make the cathedral the standard for the diocese in worship, in religious education, in missionary zeal, in social service, and in the ministry of music.

Render Unto Caesar

(Continued from page 143)

moment trying to multiply men's work in order to provide purchasing power, and trying to reduce men's work in order to lessen costs; a system which limits purchasing power in order to secure profits and then pays scientific salesmen and advertisers to chase us from the cradle to the grave in competition for our money; a system which requires peace but automatically provokes war, is obviously out of relation with reality. It certainly places an unnatural strain upon men. It forces them, in the task of getting food and shelter, to contradict the deepest promptings of their own souls. It operates in such fashion that men cannot perform the right and proper

PRISONER

DREAMING, I listen to the monotone
Or anguished crying of the wild gray sea
Swirling in spray and foam eternally;
In sleep I hear the hemlocks softly moan
High in the desolate hills, frozen and lone;
My spirit wanders far, unfettered, free
(The body lying quiet, patiently);
Like mist, my soul from shore to shore is blown.
Wide skies and starry spaces—these are mine
Though nevermore I glimpse the groves of pine
I knew, nor hearken to the nightingale
Within the fairy forest's mystic pale—
Eager to live and fear not fire nor sword,
While the light lasts I wait Thy summons, Lord.

HELEN HAWLEY.



"MUST HAVE TAKEN THE WRONG TURN"

task of exploiting nature without being forced to exploit their fellow men. Since its end is a sum of money which will but serve to expand the system, it reduces man to the place of an instrument, a gadget, in a process toward a sub-personal objective. There is no doubt as to what the theological judgment upon this system must be.

There was a time when some business men used to think it sufficient to remark that parsons were not business men. If there are any such who read this article, and wish to quarrel with the writer, I would remind them that business men are not theologians. In the great Catholic tradition there is a theological account of the true relation between Cæsar and God, between natural and supernatural, between economics and the soul; and that relation is not reflected in our present order. We are not rendering unto Cæsar aright, because we are not making Cæsar the servant of God. Capitalist industrialism and finance constitute a theological heresy. They are actually untrue to the facts of the universe, as understood in the Catholic faith. That is why we are in such a terrible mess.

Straight Football

IN FOOTBALL there is much talk about the fundamentals of the game. There is the expression "to play straight football" and any team which does not know the essentials cannot be successful, no matter how large its bag of tricks. So I would emphasize straight football during my episcopate, whether God grants it to be long or short. Worship, church attendance, preparation with confession when necessary, self-discipline, witness, training of the young—when these things live in the heart of a parish, there will be the spirit which saves souls and, by its intensity, seeks to bring the power of the Gospel to all the corners of the earth.

—Bishop Whittemore.

BOOKS OF THE DAY Edited by Elizabeth McCracken

The Meaning of the Church to Christians of Past Ages

THE CHURCH THROUGH THE CENTURIES. By Cyril Charles Richardson. Scribners. Pp. xii-255. \$2.50.

ONE of the most interesting developments of recent years in Anglo-American Protestantism is the revival of interest in the concept of the Church. Perhaps limited at present to theologians, editors, and students, the revival will undoubtedly be more widespread in the years to come. In the present book, Dr. Richardson aims to provide those interested in this topic with a basis of historical knowledge of what *Church* has meant in life and thought to the Christians of past ages. He opens with an able description of the Church in the early centuries, followed by a chapter on the thought of St. Augustine, described against the background of the politics of his day. In the medieval period, the Church was so much the air men breathed that theories of the nature of the Church did not need to be developed—it is when an admitted distinction between Church and world appears that men have to discuss the subject.

Hence the middle ages are treated by describing a series of aspects of the Church's life in the period—Church and state, monasticism, penance, etc. Others could have been used; Scholasticism might well have had more than incidental treatment. Passing to the reformation period, Dr. Richardson realizes that in early Protestantism there were factors tending to emphasize as well as to minimize the importance of the visible Church. He presents a clear picture of a confused epoch.

And so to the main movements in modern Christianity, perhaps best described in this connection as debris.

Dr. Richardson's book will be extremely useful, not only as a contribution to its own subject, but also as a brief outline of Church history. It is made concrete by illustrations from the various periods treated and so written as to be valuable to the intelligent layman. At the same time, it is fully aware of the problems discussed among scholars, and of the modifications which recent studies have made in time-honored generalizations. A few details are perhaps carelessly stated (one should not distinguish the creed of Nicæa from our Nicene Creed without indicating that there is some connection, p. 55), but this is almost inevitable in a book on so extensive a subject. Professor Richardson does not press unduly his own moderate Anglicanism.

One does wish, however, that he treated as one of the current concepts instead of using as a basis of judgment the neo-Lutheran ideas which he apparently finds useful—I personally feel that phrases like *man's predicament*, *prophetic judgments*, etc., rather require than provide explanation.

A specially valuable feature of the book is the way that liturgics is brought into the general stream of Church history by connecting the ideas of each age with their basis and expression in worship.

EDWARD ROCHIE HARDY, JR.

Dr. Richard Cabot on Honesty

HONESTY. By Richard C. Cabot. Macmillan. Pp. 326. \$2.50.

IN HIS latest book on ethical problems (which, by the way, is a handsome volume), Dr. Cabot poses that question, perennial since childhood: Is it ever right to lie? His position is that a lie is always wrong, a thesis that he defends against all comers, be they spies for industry or for governments, doctors in the laboratory or at the death-bed, social workers, students, detectives, hostesses, ghost-writers, or Episcopalians (those who recite the Creed without believing in the resurrection of the body).

The thesis is well stated with careful distinctions made between dishonesty, prevarication, evasion, reserve, jokes, and such. It is well defended with that wealth of illustration from literature and life that the author uses so aptly. Seldom does one find a simple statement on any ethical matter so firmly held and pushed so far to its logical conclusions. Honesty is the king of virtues because it is the cohesive force in society; but more than that,

honesty in society depends upon sincerity in oneself, for honesty is the cohesive force in character.

The very simplicity of the thesis is a difficulty, however. The world is not already so single in aim that keeping the social contract of honesty will allow us all to draw together; indeed, a major trouble with men and nations is their aimlessness or ignorance of their aims, let alone their contradictory aims. And this is certainly true of individuals. About them Dr. Cabot remarks that Freud has shown up men's self-deceit as the cause of most of their ills; he does not seem to realize that the self-knowledge that he advocates so splendidly is never as complete as we might hope, even according to others than Freud.

It is this sort of simplification of the problems that makes Dr. Cabot fail to see that the Creed is (in his own words elsewhere) a doctrine aiming at truth with all its might, that the keeping of the seal of the confessional is a necessity in this world of sin, that social workers cannot always explain to the client the relative but professional secrecy of the confidences, that in this world of cross-purposes and opposing interests many secrets are kept not to prevent cohesion but to prevent collision.

Whether or not one agrees with all that is said—and in such a thorough-going treatment of the whole matter almost everyone is sure to find the author probing into some tender spot—the book is well worth reading, for it leads one to think about what is too easily accepted as a very easy part of behaviour. And that perhaps Dr. Cabot intends just this is suggested by a final word of praise for Desdemona's dying heroic lie.

THOMAS J. BIGHAM, JR.

A Vivid Story of an American Young Girl

WINTER IN APRIL. By Robert Nathan. A. A. Knopf. \$2.00.

THIS STORY of Ellen is told by her grandfather, a scholar and writer. With him she lives a comfortable and protected life in an apartment overlooking Central Park, and at 14 is still thrilled by her school, her dancing class, and the movies. Then into her home there comes, as her grandfather's secretary, a political exile from Germany, Dr. Eric von Siegenfels, of Heidelberg and Oxford.

He at once becomes an object of intense romantic interest to Ellen, while he, of course, feels toward her as toward his little exiled sister in Paris—and it is a sad day for Ellen when he leaves to fight against Fascism in Spain. So, as under all the delicacy and charm of *One More Spring* we feel the suffering of the depression, young Ellen senses through the peace of her ordered American background the unrest and sadness abroad in the world today.

The cover and the jacket of the volume reflect the loveliness of the tale.

M. P. E.

A Helpful Book on the Faith

THE CREED OF AN IDEALIST. By Edward McCrady. Erdmans Publishing company. Pp. 103. \$1.00.

DR. McCRADY, a priest of our communion and professor of philosophy at the University of Mississippi, has here written a short book in which he outlines his own faith. Beginning with a general idealistic philosophy, he develops his belief in the Incarnation and the Trinity, and then discusses the foreshadowings of Christianity in the non-Christian religions and philosophies.

While there is much in the little volume with which the reviewer disagrees, it is pleasant to agree cordially with Dr. McCrady's stress that sound thinking will lead toward and not away from Christian faith; and that in Christ, as Word made Flesh, we have the implied goal and center of a universal movement in which God is declaring and expressing Himself in the world—a movement, which will reach its final completion when the entire race, indeed the cosmos, is perfectly at one with God as His instrumental self-expression.

W. NORMAN PITENGER.

NEWS OF THE CHURCH

Reorganize Graduate Department of School

Dr. Klein is Appointed Executive Head of Philadelphia Seminary's Advanced Department

PHILADELPHIA—Reorganization of the graduate department of the Philadelphia divinity school, recently completed by the dean, the Very Rev. Dr. Allen Evans, includes the appointment of the Rev. Dr. Walter C. Klein, formerly lecturer on Old Testament and history of religions, as executive head of the department. He will have the title of chairman.

All routine administrative work will be in the hands of Dr. Klein, and he will continue to teach. Inquiries concerning graduate work should be addressed to him.

The department has also secured the services of the Rev. Dr. Joseph M. Mackov, expert canonist, who is to direct the studies of candidates for the degree of Doctor of Canon Law.

Dr. Mackov was graduated from the Russian Orthodox theological seminary in Tenafly, N. J., at the early age of 17. During the next two years he studied philosophy at the University of Berlin and spent considerable time at the Russian seminary in the same city, attending the lectures of Nicholas Berdyaev and other renowned Russian scholars.

STUDIED IN ROME

After two years of teaching in the United States, he was ordained priest by the ordinary of the Carpatho-Russian Uniats in this country. During the next seven years Dr. Mackov studied in Rome, where he became a Doctor of Philosophy, a Bachelor of Theology, and a Bachelor of Canon Law. He had been in Rome only a year when he was made vice-rector of the Pontifical Ruthenian college.

Three years later he was appointed a member of the pontifical commission for the codification of Oriental canon law, which commission functioned under the presidency of Cardinal Gasparri. While engaged in this work he compiled and edited the 11th volume of the *Sources of Oriental Canon Law* and wrote several tractates on Eastern canons.

In 1933 Dr. Mackov resumed his work among the Uniats in the United States.

BECAME ANGLICAN ONE YEAR AGO

A year ago he entered the Episcopal Church for reasons of conscience and has since lived and studied at the General theological seminary. His knowledge and judgment have been invaluable to the Ecclesiastical Relations Commission, and his reports on the Uniats and the Orthodox in the United States—most lucid and discerning.

(Continued on page 155)

Cancels Date for Election of Indianapolis Coadjutor

INDIANAPOLIS, IND.—Bishop Francis of Indianapolis has, at the request of the diocesan committee on nominations, cancelled the call for a special convention September 21st to elect a bishop coadjutor.

The committee on nominations feels it needs more time to complete its work. No definite later date has yet been set for the convention.

New York Churches Have Few Guest Preachers Now

NEW YORK—In contrast to the procedure of the past few years, the New York churches this summer have very few guest preachers. For the most part, members of the permanent staff are taking the services and preaching. This is giving the curates unusual opportunities in regard to sermons.

One exception is the Cathedral of St. John the Divine. The Rev. Dr. C. Leslie Glenn, rector of Christ church, Cambridge, Mass., was the guest preacher during July. Throughout August, the preacher is the Rev. David W. Norton, Jr., rector of the Church of the Holy Trinity, Marlborough, Mass.

Another exception is Trinity church, where several preachers from other dioceses are scheduled. The preacher on August 7th was Bishop Ingley, Coadjutor of Colorado.

Brotherhood of St. Andrew Opens Training Camp Near Tokyo, Japan

TOKYO—At the invitation of the national council of the Brotherhood of St. Andrew in Japan, an excursion was arranged so that friends of the order might visit its newly developed leadership training camp, Seisen Ryo, at the foot of Mount Yatsugatake, on July 24th, and attend the dedication and ceremony.

The dedication service was conducted by the Presiding Bishop of the Nippon Seikokwai, Dr. Heaslett. Bishop Dallas of New Hampshire took part in the ceremony, having gone to Japan especially for the camp opening.

Special tourist rate trains were provided for visitors, both from Tokyo and from Karuizawa.

Brotherhood Secretary Appointed

WASHINGTON—The appointment of W. W. Naramore, Jr., of this city as field secretary of the Brotherhood of St. Andrew was announced July 30th by the James L. Houghteling, national vice-president of the Brotherhood. Mr. Naramore, an attorney in the government service, is a native of Bridgeport, Conn., and a graduate of Ohio state university.

Trinity Parish Makes Change at St. Paul's

Historic Chapel Returns to Its First Status; Pension System Set Up for Lay Employees

NEW YORK—Historic St. Paul's chapel, the Rev. Dr. Frederic S. Fleming, rector of Trinity parish in this city, announced in the parish yearbook and register, which has just been issued, is to return to its original status as a chapel of ease. Formal services are being discontinued there.

"By this arrangement," Dr. Fleming wrote, "it will be possible for the parish to increase its facilities for the major portion of the work. Briefly, it allows us to combine the work of Trinity church and St. Paul's chapel and to plan for the operation of these two churches as one unit. The advantages which will ensue . . . are many."

The change, begun six months ago, will become finally effective in September. Then, on his 68th birthday, the Rev. Dr. Joseph P. McComas will retire as vicar of the chapel.

Another important step discussed by Dr. Fleming in the yearbook is the introduction of a pension system for lay employees of the entire parish. July 1st the system became effective.

In mentioning some of the interesting attainments of the parish, Dr. Fleming noted that Dr. Channing Lefebvre, choir-master and organist at Trinity church, played his 1,000th organ recital this spring.

The rector called attention to the almost complete present-day disregard of the real preaching of the Gospel.

"The seriousness of this failure," he added, "becomes more apparent and consequential when we realize that Christianity is not a philosophy but a reality of Divine revelation."

Previously he had explained his meaning in stating that Christianity is not a philosophy of life.

"Neither is it a better system which has endured while others have perished," he said. "Christianity is the Way of Life. The Christian religion is the impartation of the life of God, the Creator, and the Giver of life, and it is declared to be the appointed medium through which God wills to fulfil His purpose."

Prepare for Fall Work Among Deaf

INDIANAPOLIS, IND.—To assist in preparing for the fall work among the deaf in the diocese of Indianapolis, the Rev. Arthur O. Steidemann, missionary to the deaf of the diocese of Missouri, spent the week of August 7th here. He and the Rev. R. C. Alexander, canon-vicar of the cathedral, prepared a survey to facilitate planning the work.

Indianapolis Church Has Difficult Problem

Located in Poor Quarter of City,
It Attempts to Reach Solution by
Work With the Young

BY FRANCIS H. TETU

INDIANAPOLIS, IND.—St. George's church is located in a neighborhood which is rife with all the problems of the industrial section of a modern city. In such an urban area as this, it was certain that the church must face these problems or function so inefficiently as to fail in its ministry. St. George's chose to broaden its work and thus meet the challenge of the neighborhood.

There are many Roman Catholics, Jews, and Negroes in the neighborhood; and of the Protestants a large percentage are unchurched. Among these latter, there is a strong prejudice against the Episcopal Church.

The economic picture of the neighborhood is rather dismal, the average wage being \$15 a week. Most of the people live on the borderline of want. Much misery is actually found in the lack of clothing, food, and medical care. Housing conditions are very bad. They cause a constant shifting of the population. Under such conditions, the home life of many of the families is anything but wholesome.

The gangs of boys in the neighborhood present many moral problems. Delinquency among the boys is very high. This is due not only to bad domestic conditions, but also to the lack of supervised recreational facilities.

NO CULTURAL ADVANTAGES

Since the average income is so low, it is impossible for the parents to give their children any cultural advantages outside of those furnished by the public schools. This fact presented a challenge to St. George's.

With this understanding of its neighborhood, St. George's church inaugurated a community program in the fall of 1937 for the purpose of meeting these needs. Happily the diocese expressed a willingness to finance the program. Individual gifts greatly helped. Social agencies cooperated.

The Marion county welfare commission saw the opportunity and cooperated fully. Since finances were not sufficient to pay salaries for workers, voluntary workers had to be secured. The WPA furnished trained workers, and trained other voluntary workers, until an efficient staff was provided.

The church was quite fortunate in having a large parish house, which could be used for a gymnasium. The basement was found ideal for a craft shop. Both had to be put in repair and equipped for use. To meet the need for personally supervised recreational activities, separate groups of young and older boys were organized. Meeting each Friday evening during the fall, winter, and spring, they have enjoyed basketball, volleyball, and boxing.

For the summer, a young men's softball



WORKSHOP AT ST. GEORGE'S

Teaching manual trades to poor children of Indianapolis is an important part of the social work conducted in an underprivileged section of the city by St. George's church.
(Photo by V. Montgomery.)

team has been organized and is meeting with a great deal of success in the church league of the city. A game room is provided, which makes it possible for the church to contribute to the recreational life of both young and old.

SCOUT TROOP ORGANIZED

With the assistance of the Boy Scout executives, a troop of Boy Scouts has been organized. At first it was thought that such a program would not appeal to the boys in this neighborhood, but it did. The troop has been successful and has received recognition for its excellent work.

In order to furnish instruction in the manual arts and at the same time make use of the leisure time, a wood craft shop was started. The basement was fitted with tools. A jig-saw was purchased. Many tools were donated by a tool manufacturer in the city. The instructor is skilled in turning out materials.

ORDERS RECEIVED BY SHOP

Orders have been received for the work of the boys in the shop. Useful articles for the boys' own enjoyment and for their homes have been made. Later, they will be taught to repair furniture. Thus their leisure time may be used to make their homes more comfortable. It can be truly said that this enterprise is character building.

The girls are not ignored, for they have their groups also. There is a craft class that teaches work in papier maché, basketry, and knitting. Many useful and attractive articles have been made by the members of this class.

FREE PIANO LESSONS

There being a great lack of knowledge and training in music in the neighborhood, free piano lessons are given each Saturday morning to boys and girls. Each child receives 20 minutes of individual instruction. A children's chorus has been organized which provides vocal instruction and training. The parents of the children have shown a growing interest and appreciation for this service.

It is believed that this program helps to prevent delinquency and contributes to the social and cultural life of the community. Other churches, which are unable to carry on a similar program, give their hearty support and endorsement, some even co-

Go-to-Church Page Sponsored by NCJC

Intend to Stimulate Churchgoing by
Newspaper Section Containing
Only Religious Material

NEW YORK (RNS)—A Go-to-Church page, designed to stimulate church attendance and interest in religion in local communities is being sponsored nationally by the National Conference of Jews and Christians in cooperation with Religious News Service, which supplies all copy for the page. It is intended for the Saturday editions of newspapers.

The Go-to-Church page is written to appeal to Christians and Jews. The page is headed with the injunction, "Attend your church. Religion is the foundation of civilization." Below this is a quotation from some well-known personality on the subject of religion and a brief message, which changes from week to week, stressing the importance of religion and regular attendance at church.

The page also contains a cartoon, Religious Remarkables, which deals with all Faiths, and a series of News Flashes in the World of Religion, which is a digest of important religious developments of the week.

Initial publication of the Go-to-Church page was begun recently by the Santa Rosa, Calif., *Press-Democrat*. It immediately drew the enthusiastic approval of local clergymen.

CHURCH GROUP APPROVES PAGE

The Rev. L. G. Bartlett, secretary of the Santa Rosa council of churches, said:

"The Santa Rosa council of churches approved and heartily endorsed the new feature page regarding church attendance which is to appear in the *Press-Democrat*. This approval was voted at their regular meeting."

The *Press-Democrat* announced:

"The *Press-Democrat's* new church page met with instant approval in religious circles of the community, attracting widespread favorable comment."

operating with the actual functioning of the work.

To ameliorate the poverty, clothing is distributed to families in need. Social agencies of the city are called in where cases warrant it. A case record is made by the vicar, the Rev. Francis Tetu, and every effort is made to meet the needs of each case. Through the use of social case work technique, the church is attempting to make itself felt as a saving factor in the community.

Dr. Gavin's Family Moves

NEW YORK—Mrs. Frank S. B. Gavin and the five children of Dr. and Mrs. Gavin, who have remained at 2 Chelsea square since Dr. Gavin's death on March 20th, moved on August 1st to Garden City, Long Island, where they will make their home at 109 Huntington avenue.

Kuling Workers See Loss of All Contact

**Missionaries Continue Education of
Young Though Enemy Has Ap-
proached to Foot of Mountain**

SHANGHAI—Writing at a time when the Japanese forces were only 40 miles from Kuling, Bishop Huntington expressed the fear that he and the other missionaries there would probably soon be cut off entirely from the rest of the world for an indefinite time.

The refuge at Kuling for members of the diocesan staff now contains nearly 300 persons, the Bishop said. There is a school for the more than 100 children, and an institute for adults is being planned.

[*Kuling, the mountain resort where the missionaries have sought safety, now is, according to the latest reports, surrounded by Japanese forces. The Japanese, however, have not yet attempted to enter Kuling.*]

EDUCATION GOES ON

The Bishop's communication follows:

"One naturally thinks of wartime as a time when education and all other cultural occupations are in abeyance, but the Chinese have some ideas peculiar to themselves on such matters. They seem to be under the impression that their better-educated young people should not be encouraged to enlist. They will be wanted, they explain, to rebuild China when the war is over. Coolies and peasants have to do most of the actual fighting. There is something to be said for this, but I am afraid it will not win the war.

"China has been building an educational system during the last 10 or 15 years which aims at universal primary education and secondary and higher education to match. It is a long way from that goal with only about five million students in all schools. There should be at least 10 times that number, but even so it is a remarkable achievement. These schools were rather wild and disorder-



COMMUNION SERVICE AT CAMP REESE, GEORGIA

The congregation was missing from the picture but not from the service, our correspondent assures us in sending this charming photograph of the early service at the Georgia diocesan summer camp. The rest of the congregation was to the right of the picture, out of range of the camera.

ly at one time, but now they are vastly improved. What has happened to them in the war?

"In places that are not under actual war conditions, the primary and secondary schools are for the most part carrying on as usual. These latter, however, often act differently when the fighting line comes nearer. As I was on my way to Anking, we passed through Susung, one of our mission stations. By good luck I almost ran into Mr. Hsiang, the priest in charge. In our conversation it soon appeared that Susung was richer by a temporary middle school with 800 boys and girls.

"The schools in Anking had closed as the enemy drew nearer, and this school in a small city off the direct line of approach had been opened by the government to take in part of the pupils from the Anking schools. Of the 800, about 200 were from our schools in Anking and 50 of these were Christians. They at once organized a Christian association and had services and Bible classes with Mr. Hsiang's help.

WALK HUNDREDS OF MILES

"Unfortunately, Susung is now much nearer the war zone, and it has been necessary to move again. The school is going to a town in Hunan called Hungkiang, near the border of Kweichow. The students will go by boat to Changsha and then walk about 300 miles. They will probably enjoy it, but it is certainly a long walk in search of an education.

"Not many middle schools have taken such a journey, but with universities, colleges, and technical schools the case is quite different. I made two unsuccessful attempts to see some member of the ministry of education and had about given it up when a friend said he would get one of the men in the New Life movement to go with me. This time I had no difficulty and found the official glad to give me all the information he had.

"He gave me a list of all the institutions of higher learning with the number of students and where each was located at the time. He confessed that the number of students was not accurate, which fact I had already recognized as the numbers were in even hundreds. I think they were for the most part overestimates, but probably near enough for practical purposes. There was a list of 69 institutions registered with student bodies of from 50 to 2,000 and a total of 30,600 students.

"I have divided them into three classes, those who have moved, those who have remained in territory not occupied by the Japanese, and those in occupied territory. This latter class is made up mostly of those in

the International Settlement and French Concession in Shanghai, with a few in Peiping. Those in unoccupied territory are, of course, in the south and west and naturally those which have moved have gone to the south and west.

"The figures are as follows: in unoccupied territory, 22 institutions with 22,100 students; in occupied territory, 26 institutions with 6,650 students; and those which have moved into unoccupied territory, 21 institutions with 11,850 students.

MOVE NANKING UNIVERSITY

"Can you imagine moving a university? The students of Nanking university, for instance, went to work crating physical and chemical apparatus and absolutely necessary books some time before the city was attacked. I believe they had over 300 boxes and got them transported right across to Chentu, about 1,800 miles.

"Certain strange things have happened. In some cases part of a college has moved, leaving one or two departments behind. Interesting amalgamations have been effected, as when Peking university, Chin Hwa university, and Nankai university united to form the United Southwestern university. They moved from Peking and Tientsin to Kunming, the capital of Yunnan.

"The last move decided upon, but not yet effected, is of Central China college, in which our Church has a large interest. The board of directors at its last meeting came to the conclusion that the college should move, but did not decide where. The favorite place was Kweiling in Kwangsi. A committee was appointed to find out what accommodations could be had. The location is good, being well protected by mountains and in a region farther west than the enemy is likely to penetrate, and at the same time it is accessible by a river navigable for Chinese junks. But it was not clearly known what accommodations could be had. It is not so easy to find a place in a small inland city where college activity can conveniently be carried on.

"So China keeps up her educational ideals. May she in the end come out purified from the fire."

Members Paint Church

TUCKAHOE, N. Y.—To celebrate the 140th anniversary of St. John's church here, a group of the communicants—occupations represented including that of banker, merchant, high school athlete, and many another—painted the historic structure.

Nazis Accused of Forcing Public, Official Apostasy

LONDON (RNS)—Intimidation of Roman Catholics in the archdiocese of Freiburg-in-Breisgau is alleged to be the reason for most of the considerable increase in public, official apostasies there. These have risen to 2,798 in 1936 and to 3,374 in 1937. Such is the charge made in an official document published by Mgr. Conrad Groeber, Archbishop of Freiburg.

He gives a complete and detailed account of what is happening to Catholics under his jurisdiction, after five years of Nazi rule. There has been a strong campaign, it is stated, to encourage public apostasy, particularly among school teachers and State and party officials.

The *Osservatore Romano*, Vatican organ, in summarizing the document, states that the Nazi anti-Catholic measures described in it are purely anti-religious in character and cannot be called political, as the Nazis contend.

Influx of Many Jews Disturbs Rumanians

Half a Million Semitics Come From
Poland; 800,000 Acquired With
Bessarabian District

By WILLIAM A. WIGRAM

LONDON—Rumania has been brought rather on the tapis in Europe of late, largely because of the death of the Queen Mother of that land, who is known in England as the Princess Marie of Edinburgh.

This granddaughter of Queen Victoria was an interesting link between her adopted country and that of her birth, and also between the Churches of the two lands. The Church of Rumania is, of course, one of the 14 autocephalous bodies that together make up the Orthodox communion.

It now has, indeed, some claim to be considered the largest among them, since the disasters that have befallen the Churches of Russia and Constantinople.

Queen Marie naturally became a member of the Orthodox Church of her new country on her marriage, but she nevertheless still retained her old loyalty to that of England. She was even allowed to communicate in both bodies. This was an admitted irregularity by the canons of both, but there are still days when "laws go as kings wish," and the irregularity was condoned.

ATTENDED ANGLICAN CHURCH

When in Bucharest, her Majesty used to come regularly to the Anglican church in that capital, and when she had stated her intention of so doing—a thing that she did not always do, for she very much preferred to come and worship unknown—etiquette prescribed that a red carpet should be laid down for the royal feet to walk upon when entering and leaving the building.

Her Majesty was probably very much more pleased than were either the chaplain or the wardens on a certain occasion when she entered on the carpet, but found that she had to leave without it. Some agile and light-fingered subjects of the queen had walked off with the carpet while she was at prayers, and her escort otherwise engaged.

"JEWISH QUESTION" ACUTE

At the present Rumania, like other countries, is facing a Jewish question. Jews, said a cynical politician, may be the salt of the earth, but though you cannot dine without salt, still less do you want to dine off it! You do not want too much of even the most necessary article.

Rumania is believed to contain about 15 million inhabitants. They depend mostly on the land for subsistence, and there has always been a certain feeling against the Jews there. This is not so much religious or racial as economic, and has points in common with that entertained by many Americans toward the Japanese. They are a people of differing ways of life and have

Bishop of Durham Describes Antisemitism as Result of Nationalism and Ignorance

LONDON (RNS)—The Bishop of Durham, Dr. Hensley Henson, described "the shocking scandal of antisemitism" as one of the foes of freedom in an address before a rally of the British legion at Durham.

"Antisemitism," he said, "springs from two sources—the vicious nationalism of the State and the profound ignorance of the people. We have more Jews in England in proportion to our population than the Germans have in proportion to theirs, and when we are told that this dreadful minority—less than 1% of the population—is strangling the whole life of the community, we say unhesitatingly, 'You are talking nonsense.'

"The Jews are like other people—some are capitalists and some are Communists—and if you want to make them all Communists you had better oppress them. Antisemitism is a vicious thing, and unless the British legion and other citizens are on the watch against it, it may grow up here and lead our free country into the most shocking excess of injustice."

the power to undercut the native stock of the land in its own markets.

Of late Rumania was able to acquire a province that she has regarded as her own lost inheritance since the war of 1878—the district of Bessarabia. With that however she has acquired an increase in her Jewish problem, for something like 800,000 Jews are said to have filtered down into that land, since the revolution in Russia.

MANY COME FROM POLAND

Further, the definitely antisemitic policy of the new rulers in Poland has resulted in about half a million other Jews making their entry into the Rumanian districts in the northeast of the land. The addition of about an extra million and a quarter of Jews to those already in their land has made the Rumanians feel something like the Arabs of Palestine in like case.

"A certain percentage we can do with, as we always have done in the past. Still, the country is ours after all, and one does not want to be overdone, even with the very best salt."

The influx of newly arrived Jews resulted in an odd suggestion that at least shows how very little religion proper has to do with the problem that Rumania is facing. A very large proportion of the Jews who have come in from Poland have crossed the frontier without passports. In these days of nationalism run mad, and high tariffs, smuggling has once more risen to the rank of one of the major and most profitable industries of Europe, even though the trade is always a dangerous one.

SMUGGLE HUMAN CARGOES

Of all forms of smuggling that of running in cargoes of human contraband is said to pay best, and the number of Jews who—for due consideration, of course—have been smuggled both into Rumania and Palestine is very large. Authority pointed out that those who have thus come into the country without leave can hardly expect to be allowed the rights of nationals, and that those who were not "nationals" of

Celebrate Requiem for Rumanian Queen

Service Celebrated in Cathedral of
St. John the Divine; Benediction
by Archbishop Athenagorus

NEW YORK—A requiem for Queen Marie of Rumania was celebrated in the Cathedral of St. John the Divine on July 25th, the Very Rev. Stephen A. Opreanu, dean of St. George's cathedral, Detroit, officiating, assisted by the Rev. Ambrosia Neder, rector of the Rumanian Orthodox church of this city.

Archbishop Athenagorus, head of the Greek Orthodox Church of North and South America, pronounced the Benediction. Bishop Manning was represented by the Rev. John T. Golding of the cathedral staff. In the procession were many other Anglican clergy. The Rt. Rev. Policarp Morusca, missionary bishop of the Rumanian Church in the United States, was prevented by illness from being present to officiate.

The Rumanian government was represented by Dr. Andrei Popovici, Rumanian consul general in New York, and Mme. Popovici; and Dr. T. Tilsen Wells, honorary consul general, and Mrs. Wells, Great Britain, France, the Netherlands, Sweden, Czechoslovakia, Yugoslavia, Egypt, China, and Japan were all represented by members of their consulates.

American representatives included Col. Ulysses S. Grant, III, for Maj. Gen. Frank R. McCoy, and Capt. Eugene M. Cunningham of the 106th infantry, of which Queen Marie was an honorary colonel.

The American flag and the Rumanian flag were borne in and placed at the altar rail. A Rumanian choir sang the traditional music.

the country are only allowed to reside, by law, *durante beneplacito*.

The Jews, ready to oblige, said that if they had not Rumanian nationality they were willing to acquire it, and if, as they were informed, the fact that you were a member of the Rumanian Church gave you some right to a Rumanian passport, well, they were perfectly willing to be baptized, if that would please the government!

WRONG SORT OF CONVERSION

Naturally, the Patriarch declined that generous offer, explaining that the sort of converts he desired were not to be made that way. But the suggestion may enable Americans to understand a little of the difficulties that confront Rumania.

America feels that Jews are no problem to her, and asks why they should seem so to other people. But if your Jews numbered 20 million (and that would give the proportion that exists in Rumania), are you sure that you would feel so benevolent toward them? Americans and English are felt to be sometimes hard on the problems that exist in the odd corners of old Europe, and have need of the warning, "Judge not, that ye be not judged."

Youth Given Special Attention by Board

Religious Education Plans of New York Include Stressing Work in 16 to 25-Years Division

NEW YORK—In making plans for advance religious education work, special attention is to be given the youth division of the New York diocesan board of religious education, according to the Rev. C. Avery Mason, rector of the Church of the Ascension, Staten Island. New committees appointed by the board have charge of making the plans.

Membership in the youth division, of which the Rev. Francis H. Craighill, Jr., curate of St. Bartholomew's church, is chairman, is limited to young persons of 16 to 25 years.

The members make the following four-fold pledge:

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

From September 16th to 18th, the youth conference of the diocese will be held at Camp Talcott, Huguenot, N. Y. The youth division is sponsoring this conference, the theme of which will be The Place of Youth in the Diocese. A staff of 30 clerical and lay leaders will be in charge, with Bishop Gilbert, Suffragan of New York, at the head.

TO INTEGRATE WORK OF SCHOOLS

Other committees will institute other activities. The Rev. Frank C. Leeming, rector of St. Peter's church, Peekskill, is chairman of one of these. Its purpose is to organize the day schools, boarding schools, and choir schools of the Church into one body, the object being to integrate the work of the church schools throughout the diocese and to stimulate the development of parochial schools.

Another committee, headed by the Rev.

Flood Endangers Lives of Japanese Mission Group

NEW YORK—Endangered by the recent flood at Tsuchiura, in the diocese of North Kwanto, the Rev. M. T. Sato, his family, and Miss Sue, the Biblewoman, had to take refuge in one of the town's three school-houses, it was reported here. Water rose so high that, in the local church, only the altar stood above it. Miss Sue, whose house was but one story high, lost everything.

A relief unit was sent to Tsuchiura by St. Luke's hospital, Tokyo, which also made an appeal for canned food and money. According to the doctor's report made on July 12th, the water was then breast high and showed no signs of abating.

Most of the refugees were crowded into the three schools. The medical unit inoculated 300 persons and treated many for bruises. The unit, it is expected, will return each Sunday, as long as danger of spreading disease continues.

Charles R. Feilding, rector of St. Mary's church, Staten Island, will work to secure suitable pamphlets on Christian doctrine and ideals. This committee will work with the Forward Movement Commission.

A monthly bulletin, *Action*, will begin publication in September. The editor will be the Rev. Lawrence B. Larsen, rector of the Church of the Holy Nativity, in the Bronx.

In October and November, a school of religion will be held by the board in the synod house. The chairman is the Rev. G. F. Burrill, rector of St. Paul's church, in the Bronx.

British Tourists Boycott Hotel in Danzig Which Excludes Jews

LONDON (RNS)—British tourists from the steamers *Orcades* and *Voltaire* broke up a sightseeing tour in Danzig and returned to their ships when they noticed a Jews Not Wanted poster at the entrance to the Eden hotel, where they were to have lunch, according to reports reaching here.

There was not a Jew in the party of 40 Englishmen, and when the guides tried to explain the antisemitic measures they were shouted down.

Calls Tax-Supported Schools Dangerous

Head of Carleton College Requests More Support for Private School, the Guarantor of Freedom

SAUK CENTRE, MINN.—Tax-supported schools sometimes expose our cultural foundations to the evils of political control and partisan propaganda, Dr. D. J. Cowling, president of Carleton college, Northfield, pointed out in an address urging greater support for private schools and Church colleges.

Dr. Cowling was addressing the laymen's league of the diocese of Duluth at its meeting at Galilee conference grounds, Cass lake, August 6th and 7th. He explained at some length the danger of politically controlled education.

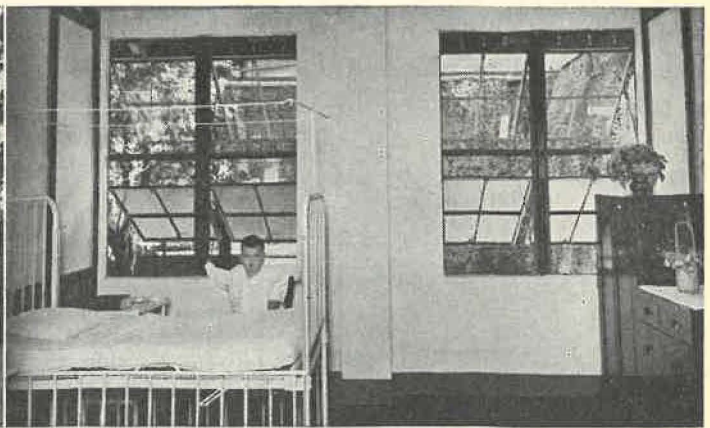
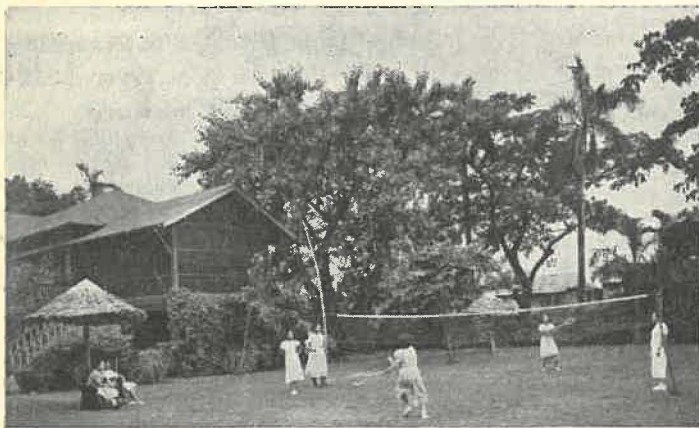
The private school and the Church college, he asserted, are guarantors of freedom of thought and freedom of teaching; and it is essential to our American system that support of religious and educational institutions by voluntary and charitable contributions should continue and increase. The only alternative, as he sees the problem, is the tax-supported school, the school likely to suffer political and partisan influence.

Unanimous approval was given by the conference of laymen to the evangelistic program of the diocese for autumn and winter.

The program, as presented by Bishop Kemerer of Duluth, calls for energetic activity on the part of the men of each parish. A series of six weekly round-table instructions, led by the clergy, is to be sponsored throughout the diocese. Each member of the laymen's league is to bring as his guest to these meetings an interested non-Churchman.

The Church, her history, her faith, her Bible, her sacraments, her worship, and her mission—these will constitute the theme of the instructions.

The aim of the program is two-fold—to develop an informed laity, and to bring new members into the Church.



AT ST. LUKE'S HOSPITAL, MANILA, P. I.

On the left student nurses are shown playing badminton on the lawn of the hospital. The superintendent's house is shown in the background, and at the extreme left-hand corner of the picture is the bathtub used by Bishop Brent in his early missionary days at Soochow, China. The right-hand picture shows a private room in the new children's pavilion at the hospital.

Protest Antisemitism in Nazis' New Bible

British Group Issues Pamphlet to
Protest Hate for Jews Written
Into Hitler's Testament

NEW YORK—Protesting against the hate for the Jews which the Nazis have written into their new version of the New Testament, the Friends of Europe, a group of British intellectuals who purpose to fight all enemies of freedom and democracy, have issued a pamphlet with parts of the Nazi version printed in one column parallel to the King James' version.

The Rev. Dr. Howard Chandler Robbins of General theological seminary of this city and formerly dean of the Cathedral of St. John the Divine wrote the foreword to the pamphlet.

All notion of sin, except as harm to Nazi comradeship, has apparently been removed from the new Germans' thinking, judging from the parts of the version already made public. The word *sin* does not appear in the rewritten gospel of St. John nor in the Sermon on the Mount. Other words and phrases have been twisted to fit Hitler's teachings of hate.

TERMS CHANGED

Grace has been deleted entirely. *Everlasting life* has been changed to *true* or *real life*, and Jesus has become the One who is of God. The disciples are now

SHRINE MONT. Outings and vacations for Church people: Clergy and lay, through October. In Alleghenies west of Washington by motor, bus, train. Half mountain in grounds. Beauty, many recreations. Mineral springs, modern cottages, social hall, refectory, noted SHRINE. Perpetual trust of Church. Vacation—wk. @ \$15, 4 wks. @ \$14. Prospectus. Rev. E. L. Woodward, M.D., Dir., Shrine Mt., Orkney Spgs., Va.

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merely followers, and there is no longer any heaven, even in the Lord's Prayer.

MOSES DELETED

The golden rule has been rewritten in the new version so that it applies only as between Nazis. All references to Moses and the Hebrew prophets have been deleted.

In pointing out this fact, Dr. Robbins concludes that the Old Testament has no place in the German Christian Bible. The German Christians, he adds, have adopted the view that Galilee was inhabited at the time of Christ by Aryans who were violently anti-Jewish.

The rewriting of Christ's Sermon on the Mount was done by former Reichsbishop Müller. The gospel according to St. John was changed by Bishop Weidemann of Bremen. Bishop Müller was formerly head of the German evangelical union and chairman of the Protestant supreme council.

The Lord's Prayer, as Bishop Müller has altered it, now reads:

"Our Father in Eternity, holy be Thy truth to us, reign Thou in our hearts. Thy will be done. Give us our daily bread. Forgive us our trespasses as we forgive them that trespass against us. Strengthen us in temptation and free us from the power of the evil one. Amen."

REVISE GOLDEN RULE

Bishop Weidemann's version of the golden rule follows:

"And now I tell you the great secret of true national community and real comradeship: a truth which most men carelessly pass over though it might help them so much in everyday life. It is a divine truth which lies deep in your blood and has been handed down to you by your forefathers; a simple truth which yet embraces the whole greatness of God. And this is the truth: all things whatever you would that men should do unto you, even so do you also unto them."

Dr. Robbins, in his foreword to the pamphlet, explains that the rewriting of the Bible was conceived in the minds of former Reichsbishop Müller and his colleagues. They constitute the center group in the German religious situation. The extreme leftists, once led by the late General Ludendorff, endeavored to scrap everything Christian and substitute a frank German paganism. The extreme rightists, the Evangelical Lutherans, hold to the faith of the reformation.

ATTEMPT TO PURGE RELIGION

Bishops Müller, Weidemann, and others, Dr. Robbins asserts, are attempting to purge Christianity of aspects considered objectionable to the Nazi soul. They want to bring it into conformity with Nazi nationalism, which is compounded of "blood, soil, and folk."

The most sacred precincts of Christian religion, Dr. Robbins emphasizes, have been invaded by National Socialist views. It is thought strange that this invasion should occur in Germany, the homeland of the Reformation, the place where the Christian Scriptures were restored to a place of supreme authority.

Other examples of rewriting designed to propagate the Nazi philosophy of hatred of the Jew and exaltation of the Aryan follow:

Roman Catholics Responsible for Decline of Communism in France, Dutch Paper States

LONDON (RNS)—The Dutch paper *Tyd* declares the Roman Catholic Church has played an important part in what it describes as the noticeable decline of Communism in France.

"If it be asked what the Catholics have done toward this result," *Tyd* states, "there is only one answer: charity. Churches, youth hostels, and halls have been erected in the poorer quarter, and have done their work in circumstances of great distress.

"A characteristic incident occurred a few days ago. In one of the Red suburbs of Paris, the secretary of the Communist cooperative had disappeared with the money of the society. The council thereupon discussed ways and means to secure the safety of the balance that was left, and found no better than to ask the parish priest to keep the money in his safe for a few weeks until new arrangements could be made. The parish priest was only too glad to oblige. . . .

"The decline of Communism does not lend itself to figures, but is clearly discernible in the attitude of Communist workers. They seem to be fed up with anti-clericalism. For instance, the cinemas often exhibit Catholic news films, with blessings, processions, etc., and never a word of protest is uttered."

King James version: Blessed are the poor in spirit for theirs is the kingdom of God. Nazi version: Happy is he who in childlike simplicity trusts in God: he has community with God.

King James version: Blessed are they that mourn; for they shall be comforted. Nazi version: Happy is he who bears his sufferings like a man; he will find strength never to despair without courage.

King James version: Blessed are the meek; for they shall inherit the earth. Nazi version: Happy is he who is always a good comrade; he will make his way in the world.

"KEEP CALM"

King James version: Love your enemies and pray for them that persecute you. Nazi version: If you would be God's children you must be on good terms with your fellow countrymen and comrades. Behave like a friend, not only toward a friend but also toward an adversary. Keep calm and collected even if you are spitefully treated; try hard to preserve a noble and quiet bearing even tho those who insult you and persecute you.

Bishop Quin Broadcasts Preaching Mission Services Over KRBC

ABILENE, TEX.—"The Creeds were formulated in response to definite situations 1,600 years ago," said Bishop Quin in an address to a preaching mission he held in Heavenly Rest church here July 31st to August 3d. The services were broadcast over radio station KRBC.

"Their greatness and usefulness remains," Bishop Quin continued, "but they do not cover the truth. We need to know what we believe about God, man, and the Church today that will answer the challenge given to Christianity by the religion of nationalism and the philosophy of the totalitarian state."

Three-fourths of the 375 communicants of the church attended one or more of the services.

Reorganize Graduate Department of School

Continued from page 149

ing documents—have been forwarded to the Archbishop of Canterbury.

In addition to Dr. Bartlett, Dr. Ayer, who will give two valuable courses in Church history, and Dr. Ewing—all members of the old faculty—several members of the present undergraduate faculty are offering graduate courses.

Dr. Dunphy's Studies in Patristic Thought presents an opportunity for substantial work in an interesting field under an acknowledged master. Dr. Lewis will lecture the first semester on The Seven Ecumenical Councils and the second semester on Anglican Thought Since the Oxford Movement. The Rev. Morton C. Stone will resume the direction of his liturgics seminar.

For several years the department of liturgics has instructed more non-Churchmen than Churchmen.

Dr. Klein will lecture both semesters on the Book of the Prophet Isaiah and will offer Judaism Since A.D. 70 the first semester and Islam in Its Formative Period the second. Dr. Groton has announced a course on the Book of Acts.

OFFERS COURSE IN PASTORAL CARE

In the revision of the graduate curriculum, the needs of two distinct types of student have received careful consideration. It is still the department's principal func-

tion to provide instruction of the highest grade for those who contemplate taking degrees. There are, however, many parish clergy who neither desire nor have time for graduate work of the usual sort, but welcome courses that require little preparation and are immediately helpful in the solution of pastoral problems.

Several courses of such nature have been designed. These courses, which will not count toward degrees, will be taught in part by emeritus professors. Dr. Bartlett has prepared three courses on pastoral care. Preaching will be taught by Bishop Fiske and Dr. Ewing. The Rev. Dr. John W. Norris, Church music editor of THE LIVING CHURCH, will conduct a course entitled The Choral Service.

The graduate department has received many letters of inquiry concerning clinical training from prospective students. Because clinical training requires intensive, full-time work, it is impossible to provide courses in this field for part-time students. The Rev. Reuel L. Howe, who is in charge of this work, regrets that he sees at present no way of overcoming the obstacle, but he plans to conduct a seminar in psychology next year for students who are interested in scientific pastoral care.

OHC Elects Assistant Superior

NEW YORK—The Rev. Karl L. Tiedemann, OHC, has been elected assistant superior of the Order of the Holy Cross. Fr. Tiedemann, who was novice master for years, is editor of *Holy Cross Magazine*.

Conference Group Surprises Miss Beheler by Presenting Cross to Mountain Mission

ROANOKE, VA.—Surprise glowed in the face of Miss Maude Beheler, missionary to St. John's-in-the-Mountain, Franklin county, when several members of the advanced conference of the province of Washington presented a brass altar cross to the mission.

The members of the conference left Sweet Briar college on July 24th to visit the mission. They made the round trip of 225 miles by automobile, under the leadership of the Rev. Nathaniel B. Groton. Having heard Miss Beheler express admiration for a brass cross in the exhibit of Lycett of Baltimore, and a wish that some day the mission might have one like it to replace the wooden cross then in use, the group clubbed together and purchased the article.

Arrangements were quickly made, and Mr. Groton presented the cross in a brief address, during which he paid tribute to the work of Miss Beheler. The Rev. Allen Person, priest in charge of the mission, accepted the cross.

Celebrate 10th Year of Log Church

FAIRVIEW, MICH.—To celebrate the 10th anniversary of the construction of St. Matthias' church, Fairview, a structure of varnished logs built in cruciform shape, a huge open air service was held August 7th. Bishop Ablewhite was the preacher.



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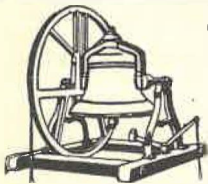
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Missouri Building Program

*Includes Two New Churches
and Several Remodeling Jobs*

ST. LOUIS, Mo.—Extensive building programs, including two new church buildings, are under way in several Missouri parishes this summer. Heading the list is the church now under construction for the new parish of St. Mark's church, in St. Louis Hills here. It was made possible by a bequest to the diocese of \$75,000 by the late John A. Watkins of St. Louis.

Mr. Watkins, although a member of a Presbyterian church in the city, made this large bequest in memory of his mother, who was an active Churchwoman. The new parish, for which the church is being built, is being formed in a rapidly growing subdivision in southwest St. Louis by a merger between the old Holy Innocent's parish and a mission established in the new area two years ago, both of which have been under the care of the Rev. Charles C. Wilson.

The first unit of a new plant for the Church of the Holy Communion in this city is also under construction, and should be finished in time for the scheduled opening in September. The new building, which will be used for church services for the present, ultimately is planned as part of a parish house. Holy Communion parish has raised about \$35,000 for the new building. The Rev. W. W. S. Hohenschild is the rector of the parish.

Over \$30,000 is being spent for an addition to the parish house of St. Peter's church here. The Rev. Hulbert A. Woolfall is rector. A chapel, dining room, and several club rooms will occupy the new addition; and the older part is being reconstructed with modern classrooms and an auditorium for religious educational purposes.

Grace church in Jefferson city, which has recently entirely remodeled the interior of the church building, is now planning extensive reconstruction of the parish house. The Rev. Wilbur Ruggles, rector of the state capital parish, is facing a difficult situation with inadequate facilities to meet the needs of an active parish group.

Roman Catholics Report Gains in Asia Totaling Nearly 2,000,000

LONDON (RNS)—The Roman Catholic population of Asia has increased by 1,882,341 during the past 10 years, according to figures quoted by the *Catholic Herald*. In 1937 the total reached the figure of 7,911,370 compared with 7,699,227 in 1936 and 6,029,029 in 1927.

Although Africa is smaller in size than Asia and is also less densely populated, obstacles to missionary activity are less serious, and it is expected that the number of Roman Catholics in Africa will soon exceed the number in Asia.

The number of Romanists in Africa has been more than doubled in the last 10 years, it is stated. Last year it was 6,794,951 as against 3,202,993 in 1927.

The total advance made in all districts subject to propaganda during the last 10 years has been from 14,330,629 to 21,143,328.

NECROLOGY

† May they rest in peace. †

THOMAS A. OSBORNE, PRIEST

LOS ANGELES—The Rev. Thomas A. Osborne of the diocese of Los Angeles, attaining the rank of major. After the war he became British consul of Los Angeles. Following the expiration of his term of office, he studied at the University of Southern California from which he received the degrees of Bachelor of Divinity, Master of Arts, and Jurist Doctor. He was ordained deacon by Bishop Stevens July 3, 1929, and priest January 22, 1930.

For several years he was vicar of St. Jude's church, Burbank, Calif. Returning to England, he served various congregations.

Mrs. Osborne survives.

SAMUEL H. REES, PRIEST

NEW YORK—The Rev. Samuel H. Rees, member of the staff of the New York Protestant Episcopal city mission society and chaplain of the penitentiary of the city of New York, Riker's Island, and of the federal prison in New York, died suddenly of a heart attack near his home here on July 26th. He was 44 years old.

Mr. Rees was born in Allegheny City, Pa., the son of Samuel Henry Hugh Montgomery and Prudence Edwards Rees. He received his education at the University of Pennsylvania, the University of Cincinnati, and Berkeley divinity school. He also studied at Wesleyan university and Harvard university.

After his service during the World war as a deck hand in the merchant marine, he was ordained deacon by Bishop Brewster and the next year priest by Bishop Vincent in Cincinnati, where he was curate. For four years, from 1921 to 1925, he served in two parishes in England, later becoming chaplain of the American and English colonies in Bilbao, Spain, and in Ploesti, Rumania.

In 1929 he became a member of the staff of the city mission society, working with the foreign-born at Houston house. His interest in social service led him into other fields of the society's work. He was largely instrumental in the establishment of the chaplaincy at the federal prison, and he was the chaplain at the city penitentiary, Riker's Island, from its foundation, where he was known for his continued service to the men after they had left the institution.

The funeral was at St. Simeon's church in Philadelphia and interment was in Forest Hills cemetery.

Surviving are two sisters, the Misses Catherine A. and Mabel G. Rees; and two brothers, Alfred C. and Thomas M. Rees.

MARTIN L. TATE, PRIEST

MEMPHIS, TENN.—The Rev. Martin Luther Tate, a retired priest of the diocese of Tennessee and rector emeritus of Holy Trinity church in this city, died suddenly July 29th at his daughter's home in North Perry, Me., where he had gone with Mrs. Tate to spend the summer.

Born in Everett, Pa., in 1867, the son of Alexander and Henrietta Carpenter Tate, his academic training was at Pennsylvania college, where he received the degree of Bachelor of Arts in 1891 and Master of Arts in 1894. After being graduated from a theological seminary in Gettysburg, he spent a few years in the Lutheran ministry. He was ordained deacon and priest in 1908 by Bishop Darlington.

He held rectorships in the dioceses of Harrisburg, Erie, Iowa, and Western Michigan before coming to Tennessee as priest in charge of St. John's mission and Holy Trinity parish in 1922. The two cures were separated in 1928 when St. John's became a parish, and Mr. Tate continued in the rectorship of Holy Trinity until September, 1936, when he retired with the title of rector emeritus.

He continued active in supplying services and assisting in various churches of the city. The Sunday before leaving for Maine he had held services in Grace church.

Mr. Tate was married in 1896 to Florence Ada Heisler, who survives him, with five sons, three daughters, and several grandchildren. One daughter is the wife of the Rev. Arthur C. Lichtenberger of Brookline, Mass.

The burial service was said in Maine. Interment was in Harrisburg, Pa.

MRS. MARTHA L. E. WILLIAMS

HAVANA, ILL.—Martha Lloyd Edwards Williams, wife of the Rev. J. Morgan Williams, a retired priest of the diocese of Springfield, died August 1st at her home in this city. She was 73 years old.

Mrs. Williams was born in Carmarthenshire, Wales, a descendant of Martha Llwyd, the Welsh hymn writer and poet of the 18th century.

Surviving Mrs. Williams are her husband; three daughters, Nesta, Mrs. Reid B. Walker, and Mrs. Chester H. Kirby; and two grandchildren, Rachel Anne and Gene Oliver Walker.

Funeral services were conducted in St. Barnabas' church, Havana, by the Rev. Jerry Wallace of Christ church, Springfield; and the committal service was read in St. Louis by the Rev. R. D. S. Putney, superintendent of St. Luke's hospital there.

CHARLES H. HERTY

SAVANNAH, GA.—Dr. Charles Holmes Herty, vestryman of St. John's church of this city and scientist whose experiments in making paper, rayon, and other products from Southern pine pulp brought him wide renown, died of heart attack on July 27th in a local hospital where he had been under treatment for three weeks.

Dr. Herty was born in Milledgeville, December 4, 1867, the son of Bernard and Lou Holmes Herty. After attending Georgia military and industrial college, he

was graduated from the University of Georgia. He later attended Johns Hopkins university, receiving the degree of Doctor of Philosophy in 1890.

December 23, 1895, Dr. Herty was married to Miss Sophie Schaller, who died August 19, 1929.

He is survived by a daughter, Sophie Dorothea Herty; two sons, Charles Jr., and Frank Bernard; a sister, Mrs. W. D. Hooper; and an aunt, Miss Florence I. Holmes.

The funeral service took place from St. John's church on July 28th, after which the remains were taken to Macon for cremation. Burial was at Milledgeville. The Rev. Ernest Risley, rector of St. John's church, conducted the service here and in Milledgeville.

FRANK OLDFIELD

BURLINGTON, VT.—Frank Oldfield, prominent member of the Church in the diocese of Vermont, died in the Mary Fletcher hospital here on July 22d, after an operation.

Since coming to this city in 1919, he had been superintendent of the church school and active in all that concerned the welfare of the parish, serving on the vestry for two terms. He was a member of the executive council of the diocese, being particularly interested in the missions of the diocese and acting as a layreader for many years. Several times he was a delegate at both General Convention and the provincial synod.

Born in Bollington, England, December 18, 1884, he came to this country in 1911, and at once gave evidence of his deep interest in religious education by teaching in the church school on his first Sunday in the new land. He had taught a class in England.

Mr. Oldfield is survived by his wife, Mrs. Jennie Oldfield, and his daughter, Dorothy.

Funeral services were held in St. Paul's, Burlington, Bishop Van Dyck conducting the service, assisted by the Rev. William Fisher Lewis, rector of the parish, and the Rev. Stanley C. Ripper of Rock Point, Burlington. The Rev. Dr. Henry Hopkins, a friend of Mr. Oldfield's, sat in the sanctuary.

Proceedings of 1938 Social Work Conference to Be Available Soon

NEW YORK—Many suggestions as to ways of coöperation between parish churches and community family agencies are to be found in the proceedings of the 1938 Episcopal Social Work conference which, according to a recent announcement, will soon be available in printed form at 50 cts. a copy.

The proceedings also discuss helpful methods of approach to problems of diocesan social service programs, the participation of parish churches in urban and rural community welfare activities, the Church's function in civil liberties questions, and the young people in Christian social action. Each subject is presented by an expert.

Orders are now being accepted by the book store at 281 Fourth avenue, this city.

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Summer Religion

TO THE EDITOR: Apropos of the editorial, Midsummer Religion, on July 20th, I would like to suggest one way in which rectors of parish churches in both city and country can serve the weekend motorist and more extended vacationers.

In traveling by motor in almost any part of the country, one frequently sees large signs such as these:

SUNDAY MOTORISTS ATTENTION
Masses in This Church
6, 7, 8, 10

or

TURN RIGHT AT THE NEXT CORNER
St. . . Catholic Church
Masses Every Hour 6 to 11
Motorists Specially Welcome.

A casual glance at license plates around these churches shows unmistakably that Roman Catholics from many states read those signs and they do stop for Mass.

Has anyone ever seen a similar sign out for any of our own churches? I, for one, never have. On the contrary, even if you know there is a church in the town, you will have to inquire where it is and then read on a rather small bulletin board (preferably of black, with tarnished gilt letters) the hours at which services are *sometimes* held. The chances are that in the summer they are different. Only a week ago, in a Southern town, I went to the church on Saturday to find out the time of the Mass on Sunday morning. According to the bulletin board it was 8 A.M. Quite accidentally I found out that 8 o'clock was the *winter* hour and during the summer it was 7:30. As we were six miles from the church, it would have been aggravating to have arrived too late.

I suppose there would be conservative opposition to the placing of large roadside signs on the ground that "it never had been done"; but it is quite possible to see that at least the bulletin board is kept up to date. In addition, an advertisement in the local newspaper and cards in neighboring tourist houses as well as hotels would be helpful. Such publicity might serve to lessen the number of those who reserve the winter months only for church attendance and boost the offerings at the local churches.

T. C. BLODGET.
Philadelphia.

WE DO NOT think that our churches are quite as remiss in making their hours of service known as our correspondent would indicate, but we agree that the practice might well be extended.

—THE EDITOR.

Intercommunion

TO THE EDITOR: That psychopathic phrase, "intercommunion is ritualism," contributed by the Rev. W. O. Cross, seems to indicate that it is time facts were introduced into this discussion.

Let us begin with the assertion that there is, and can be, but one God. On this I assume all will agree. Since there is but one God, there can be but one Christ. It follows that there can be but one Church, since the Church is the Body of Christ.

Of this one Church, all baptized persons are members. This is the clear and indis-

putable teaching of the Prayer Book, in the Office of Instruction.

It follows then that all these groups known as Methodists, Congregationalists, Lutherans, Presbyterians, and others, are not Churches, but societies within the One Church. They are like the Dominicans, Jesuits, and Franciscans of Rome, the leagues and brotherhoods of Protestantism. To speak of any of these as Churches is to deny the cardinal teaching of the Creed: "I believe in One, Holy, Universal Church [which is] the Communion of Saints."

Thus the question of intercommunion does not arise, unless one were to propose that Moslems, Jews, and Buddhists were to be invited to partake of the Holy Communion. This no one has suggested, and if the offer were made, the Jews, Moslems, and Buddhists would certainly reject it.

All these Christian groups belong to the One Church. There is no other to which they can belong. They are, both individually and in groups, in various stages of spiritual development. This is true also of any parish, of any confirmation class, and for that matter of any one person at various times.

In these United States live some 130 million people. About one million of these—less than 1%—are claimed by the Episcopal Church; and no sane person will maintain that all of these million are at any one time in a state of full spiritual development and apprehension. In any diocesan list we see mission after mission listed with the melancholy figures 1, 2, and 6 after it, indicating the number of communicants, in places where other Christian bodies have hundreds and even thousands of active members.

In the light of these facts, the exclusive claims advanced by many of our professional Episcopalians are so absurd as to be explicable only on the basis of a psychosis. They are, indeed, familiar manifestations of the inferiority complex; a baseless bragging

which bolsters up self-esteem which is forfeited on any actual consideration of existing facts.

Instead of adopting this defense mechanism of weakness, why not analyze the causes of this three centuries of failure and remedy them? The task is not difficult to any scientifically trained mind.

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago.

Ahead of "Commonweal"

TO THE EDITOR: Referring to your editorial [L. C., August 3d] entitled Comparative Slaughter. You may be interested to learn that, according to an extract in its issue of July 29th, the *New World* (official organ of the Roman Catholic archdiocese of Chicago), long before the *Commonweal*, urged American Roman Catholics to be neutral in their attitudes toward Spain, and cautioned its readers not to take sides. The reason it did so was because some Roman Catholic writers and lecturers were trying hard to convince Roman Catholics that it was a mortal sin not to be for Franco. To that opinion the *New World* does not and cannot subscribe. The pastoral of the Spanish bishops . . . has no binding force as far as Roman Catholics in the United States are concerned. . . . The *New World* refused to fall for the Jane Anderson and Aileen O'Brien propaganda, and subsequent events prove that it was prudent and far-seeing in so acting. Your readers are entitled to know the attitude on this question by such a representative and influential body of Roman Catholics as those of the archdiocese of Chicago.

C. L. CORCORAN.

Peoria, Ill.

Church School Libraries

TO THE EDITOR: In my years of experience as a church school teacher, it has become appalling to me, this serious lack of education provided for the children of the Church in the way of books, which are the chief source of education of any kind. There are wonderful books the Church is publishing every year for this purpose, but which, alas! only occasionally get to the children as a whole through a few wise parents or godparents or friends. I am amazed every day at the exciting and trashy books I see children devouring, especially boys, and from which they are getting their heroes.

Why cannot the Church make it an easy and happy thing for its children to educate themselves by reading, to make them more spiritual and better Churchmen and Churchwomen? Why not let them go to the thrilling stories of the saints for their heroes, rather than to stories of gangsters and the like? There must be a specific move on the part of the Church to attain this end.

Why not have parishes revive their libraries with a special children's department always open on church school days? The old worn-out Sunday school library, with its wishy-washy, goody-goody books, condemned itself long ago, and has died a thorough death. But the Church has made no substitute for this, in the greatest educational power on earth, the reading of books. I know of scarcely a child who wouldn't love to take home a book from the church school library

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each week, and the grownups would profit by it too, and also the parish priest who cannot begin to teach all there is to learn of the Church's history, its saints, and its doctrines. There is an amazing number of books of this kind for both children and adults.

Wouldn't there be an awakening in the lives of future Churchmen if each parish would, as far as it is able, put freely into the hands of its children the thrilling stories the Church has to tell?

Bring back, I say, the church school and parish libraries, built on a new foundation. Each parish will plant, each child will cultivate in its mind what has been planted, and God will give the increase.

MARY E. COOPER.

Wayne, Pa.

Dr. Hamilton

TO THE EDITOR: I wish that a word might be put in THE LIVING CHURCH describing the real concern of Dr. David S. Hamilton for the down-and-outers in the state prison at Trenton, N. J. Of all the men in the diocese of Newark, I knew him best because of my constant correspondence with him with regard to the problems of each individual prisoner, and I know that it was no perfunctory interest on his part but a real concern in the individuals themselves who had gotten into the clutches of the law.

His was a real concern for the problems of the poor and discouraged, and I always felt that in him I could find a real sympathy and understanding of the problems which I had to face with the prisoners. He was particularly concerned in all classes of problems. I feel that in Dr. Hamilton's death, not only am I joined in the mourning for him by many of the prisoners at the state prison, but I, myself, have lost a very valuable and sympathetic friend. (Rev.) SAMUEL E. WELLES.

Trenton, N. J.

School of Ecclesiastical Art

TO THE EDITOR: From time to time the thought has come to me that the Church is overlooking a vital work in the field of ecclesiastical art. If the Protestant Episcopal Church maintained a school that taught ecclesiastical art exclusively, I believe the possibility for its success would be very real.

Our Church is the most notable for high-grade art of any Church in America. For instance, we have relatively little cheap and gaudy art so commonly used in the Roman Church. We stand for higher type portrayals of sacred things and better quality of materials.

I can visualize a great Church school which would take promising students after careful selection. Step by step these boys and girls would learn sculpture, painting, wood carving, and metal fashioning. Imagine this school as a workshop for exceptional children, children of parents of well-to-do and middle-class Church members—children whose souls will cry out for a creative outlet and whose constructive expression could be molded into a spiritual manifestation of great value. I believe many problem children could be righted by following such trades and thus develop extraordinary talent and skilful craftsmen. Boys and girls of this type could contribute beauty and utility to the Church's life and worship. Discovery of latent and unusual powers might even result in involvement of genius. A 10-year period of enrolment could bring about a precision and perfection of art that would be the inspiration for similar undertakings.

Without a doubt psychiatrists, artists, and other learned men could be interested in this

work and many Churchpeople of wealth would contribute generously to the foundation of a school of ecclesiastical art.

There is money enough in our Church to endow such a school and enough prominence among its members to secure the services of really great instructors who would teach the best. Among the hundreds of applicants for pupils in such a school there would be many who would age with the work and furnish objects of art rivaling the product of any competitor anywhere.

If you think well of this suggestion please give it your approval. It may be that there are already such schools in our Church, but if there are, I am ignorant of them.

THACHER SOUDER.

Carlsbad, Calif.

Work with the CCC

TO THE EDITOR: There is an important phase of the Church's mission that has received little if any publicity. I refer to the ministry of chaplains of the officers' reserve in the United States army. These men are not found listed in the *Living Church Annual* in respect to their service.

Our Church must have a fair representation in active service with the Civilian Conservation corps. I, being one of them, would like very much to know how many other priests of our communion are on this duty, where they are working, and how they meet their problems.

The district I serve has a total area of nearly 500 square miles, with an enrolment of 4,000 young men in 24 main camps and 12 spike camps.

There are three chaplains in this district, representing the Christian, Lutheran, and Episcopal communions.

We distribute on an average more than 1,000 copies of the New Testament, 500 copies of St. John's Gospel, and much other literature in the course of a year.

The camp services are generally informal with occasional altar services. The attendance in this district which comprises most of the state of Idaho and eastern Oregon averages better than 80% of the enrollees, besides many of the employes of the technical services in charge of the work projects, and the army officers and educational directors in each camp.

Here is an excellent field of service for young men just graduating from our seminaries. In addition to conducting services in the camps, we have an excellent opportunity for personal work among the men in the barracks. Each new group coming in for a six-months' enrolment period is given a morals talk on sex and hygiene by the company commander, the camp surgeon, and the chaplain.

Literature, books, and current magazines, suitable reading for young men from 17 to 24 years of age, is always needed. The chaplains distribute such to the camps. Since most of these camps are very much isolated from the towns and cities, you may be assured reading material is in demand and greatly appreciated.

Good Churchmen of America, here is a field of service that has not been brought to your attention. Your prayers and cooperation in this splendid cause are invited by the chaplains in the Three C's.

(Rev.) WILLIAM R. MACPHERSON.

Boise, Idaho.

THOUGH THE LIVING CHURCH has not given a great deal of space to the work of Anglican priests with the CCC, it has published, in addition to three news stories, an article by Bishop Freeman, May 11, 1935, and another on December 25, 1937, by the Rev. Syd Temple, Jr.

—THE EDITOR.

Growth of a Church

TO THE EDITOR: I thought the facts given below might be of some small interest to your paper as a matter of news regarding the growth of at least one parish in a day when so many are saying that the Church is dead and religion is dying.

I have recently celebrated the fifth anniversary of my rectorship at the Church of Our Saviour in the diocese of Washington. Five years ago this parish had just 301 communicants. It now has over 770 communicants, which increase is a growth of more than 154%. The church school has grown so large that it now meets in every room in the building, including the kitchen and a former storage room, and two other sections are crowded out of the building. One of these meets in a nearby movie theater and the other in a doctor's office.

Nearly 70 are already enrolled in the confirmation class which will begin meeting for lectures in the autumn. With the continuance of the present rate of growth, this parish will have well over 1,000 communicants within the next two years. To me such facts as these, which surely can be duplicated in other parts of our country, are altogether reassuring as to the future of religion and the Church.

(Rev.) ALVIN LAMAR WILLS.

Washington.

Friends of All Saints'

TO THE EDITOR: An organization to be known as the Friends of All Saints', Margaret street, is now in process of formation.

We should be glad if any who knows, personally or by reputation, of All Saints', Margaret street, and is interested in its continued welfare, would send a postcard to the secretary, Friends of All Saints', 7 Margaret street, London, W. 1, for details of the scheme, which is launched with the support of many distinguished ecclesiastics and laymen, whose signatures are appended to the papers we are sending out.

I am very grateful for the help of your correspondence columns to make this known to any of our friends in the United States of America who may be at present unknown to us personally.

(Dom) BERNARD CLEMENTS, OSB, Vicar,
All Saints', Margaret street.

London.

BOOKS RECEIVED

(All books listed here may be obtained from the publishers or from Morehouse-Gorham Co., 14 East 41st street, New York City.)

THEOLOGY AND RELIGION

Birth of Man: Apologia pro Religione. By John J. Lanier. With an introduction by Bishop Bratton of Mississippi. Published by the author at Fredericksburg, Va. Pp. 142. \$2.00.

¶ An unusual book on apologetics, with special reference to the questionings of the young people of today.

The Quest of Religious Realism. By Paul Arthur Schilpp. Harpers, New York. Pp. 197. \$2.00.

¶ An expansion of the Mendenhall lectures for 1938, delivered at De Pauw university.

Verify Your References. By Clement R. Rogers. SPCK. Imported by Macmillan, New York. Pp. 128. \$1.75.

¶ Studies in popular apologetics, by the professor emeritus of pastoral theology at King's college, University of London.

What a Layman Should Believe. By the Bishop of London. Longmans, New York. Pp. 107. \$1.40.
 ¶ An appreciation and criticism of the report of the archbishops' committee on Doctrine in the Church of England.

Skeptical Quest. By Hornell Hart. Macmillan, New York. Pp. 173. \$2.00.

¶ Christian philosophy in conversational form. The two speakers are the thinker and the student. A valuable book for the laity.

Tradition and Progress. By Ross Hoffman. Bruce, Milwaukee. Pp. 156. \$2.00.

¶ Twelve historical essays, the theme of which being that tradition is the indispensable condition of all real and enduring progress.

THE NEW TESTAMENT

Locality and Doctrine in the Gospels. By R. H. Lightfoot. Harpers, New York. Pp. 166. \$2.50.

¶ An important new book by the author of *History and Interpretation in the Gospels*. Dr. Lightfoot is professor of exegesis and Biblical criticism in Oxford university.

The Validity of the Gospel Record. By Ernest Findlay Scott. Scribners, New York. Pp. 213. \$2.00.

¶ A new volume in *The International Library of Christian Knowledge*, by the professor of New Testament criticism in Union theological seminary.

THE OLD TESTAMENT

In the Steps of Moses, the Lawgiver. By Louis Golding. Illustrated. Macmillan, New York. Pp. 355. \$2.50.

¶ A vivid account of a journey through the Land of Moses, with a study of the Lawgiver and his times.

A New Approach to the Old Testament. By C. A. Allington. Harpers, New York. Pp. 207. \$2.00.

¶ The Old Testament interpreted as prophetic religion, by the dean of Durham.

The Old Testament and Modern Discovery. By Stephen L. Caiger. SPCK. Imported by Macmillan, New York. Pp. 102. 90 cts.

¶ A new volume in the series: *SPCK Educational Books*.

The Psalms. By Moses Bottenwieser. University of Chicago press. Pp. 911. \$5.00.

¶ The Psalms chronologically treated, with a new translation, by the professor emeritus of Biblical exegesis in Hebrew Union college, Cincinnati. An important book.

Saul: King of Israel. By Victor S. Starbuck. University of North Carolina press, Chapel Hill. Pp. 290. \$2.50.

¶ The story of Saul, retold from the Old Testament in 12 movements of a symphonic poem.

Thirty Psalmists. By Fleming James. With a foreword by George Barton. Putnam, New York. Pp. 261. \$2.75.

¶ A study in the personalities of the Psalter as seen against the background of Gunkel's type-study of the Psalms. The chapters of the book were the Bohlen Lectures for 1936.

The "Truth" of the Bible. By Stanley A. Cook. Macmillan, New York. Pp. 346. \$3.00.

¶ A sequel to Dr. Cook's *The Old Testament: A Reinterpretation*.

LITURGY AND WORSHIP

The Anaphora or Great Eucharistic Prayer. By Walter Howard Frere. SPCK. Imported by Macmillan, New York. Pp. 212. \$4.00.

¶ A study in liturgical history by the distinguished scholar, the former Bishop of Truro, sometime superior of the Community of the Resurrection.

The Eastern Branches of the Catholic Church. By Francis J. McGarrigle, S.J.; the Most Rev. Mar Ivanios; Eugene Cardinal Tisserant; Joseph M. O'Hara; John LaFarge, S.J.; Idlefonse Dirks, OSB. With an introduction by Donald Attwater. Longmans, New York. Pp. 110. \$1.50.

¶ Six studies on the Oriental rites, compiled by the Liturgical Arts society, from that society's excellent magazine.

Prayer and Worship. By Douglas V. Steere. Association press, New York. Pp. 70. 50 cts.

¶ A volume in the series: *Haezen Books on Religion*.

The Worshipping Community. By H. C. L. Heywood. Morehouse-Gorham, New York. Pp. 134. 60 cts.

¶ Lectures given before the University Church of England Council, at Cambridge. A fine book.

MISSIONS

Christ and the Hindu Heart. By J. E. Graefe. Fleming Revell, New York. Pp. 155. \$1.50.

¶ An exposition of the First Epistle of St. John, with special reference to the Hindu mind. The author is dean of the theological department of Andhra Christian college at Guntur, India.

The Christian Message in a Non-Christian World. By Hendrik Kramer. With a preface by the Archbishop of York. Harpers, New York. Pp. 455. \$3.00.

¶ A valuable book, written at the request of the International Christian Council to serve as discussion material for the World Missionary Conference to be held in Madras, October, 1938. The author is professor of the history of religions at the University of Leyden.

The Church Takes Root in India. By Basil Mathews. Friendship press, New York. Pp. 198. Cloth, \$1.00; paper, 60 cts.

¶ An important book for everyone interested in missions, written after a long visit to India.

PREACHING AND SERMONS

The Acts of the Apostles in Present-Day Preaching. By Halford E. Luccock. Willett, Clark, Chicago. Pp. 166. \$1.50.

¶ Brief commentaries on the first eight chapters of Acts, for the use of preachers when preparing sermons.

Our Blessed Lady. By C. C. Martindale, S.J. Sheed & Ward, New York. Pp. 292. \$2.50.

¶ Sermons on St. Mary the Virgin, by a distinguished Roman Catholic priest.

The Preparation and Delivery of Sermons. By Carl S. Patton. Willett, Clark, Chicago. Pp. 191. \$2.00.

¶ A fine book on preaching by the professor of homiletics in the Pacific School of Religion.

The Thanksgiving of the Spirit and Other Sermons. By Gerson B. Levi. Argus book shop, Chicago. Pp. 169. \$2.50.

¶ Unusual sermons by a well-known Jewish rabbi.

We Prophesy in Part. By Willard L. Sperry. Harpers, New York. Pp. 201. \$2.00.

¶ The Lyman Beecher lectures on preaching, for 1938, delivered at Yale university by the dean of the Harvard Divinity school.

CHURCH HISTORY

The Church Through the Centuries. By Cyril Charles Richardson. Scribners, New York. Pp. 255. \$2.50.

¶ A history of the development of the Church through the course of Christian history. The author is assistant professor of Church history in Union theological seminary.

Inquisition and Liberty. By G. G. Coulton. Illustrated. Macmillan, New York. Pp. 354. \$4.50.

¶ A social history of the inquisition in Europe, with a topical examination of the inquisitional attitude of mind, by the noted English scholar.

Steps Toward the World Council. By Charles S. Macfarland. With an introduction by Adolf Keller. Fleming Revell, New York. Pp. 128. \$1.25.

¶ An account of the ecumenical movement of the present day, particularly as expressed in the Universal Christian Council for Life and Work, by the general secretary emeritus of the Federal Council of Churches of Christ in America.

The Thousand Years of Uncertainty: A.D. 500-A.D. 1500. By Kenneth Scott Latourette. Harpers, New York. Pp. 492. \$3.50.

¶ Volume II of *A History of the Expansion of Christianity*. The title of Volume I is *The First Five Centuries*.

OXFORD CONFERENCE BOOKS

The Christian Understanding of Man. By T. E. Jessop, R. L. Calhoun, N. N. Alexeiev, Emil Brunner, Pierre Maury, Austin Farrer, and W. M. Horton.

Christian Faith and Common Life. By Nils Ehrenström, M. F. Dibelius, William Temple, Reinhold Niebuhr, W. Wiesner, H. H. Farmer, and John C. Bennett.

Church and Community. By H. Paul Douglas, Hanns Lilje, Stefan Zankov, Edwin Ewart Aubrey, Kenneth Scott Latourette, Ernest Barker, and Marc Boegner.

Church, Community, and State in Relation to Education. By J. H. Oldham, J. W. D. Smith, Fred Clarke, W. Zenkovsky, X, Charles R. Morris, Paul Monroe, and Ph. Kohnstamm.

¶ Published by Willett, Clark, Chicago, at \$2.00 each, the above are numbers 2, 4, 5, 6 of the official Oxford Conference books.

PASTORAL CARE

Parish Administration. By Don Frank Fenn. With a foreword by Bishop Johnson of Colorado. Morehouse-Gorham, New York. Pp. 334. \$3.50.

¶ A valuable and interesting book on the practical problems of the parish priest. No other treatment of this important subject considers so many phases of the work of the ministry. Both young priests and those with experience will find the book of great value.

The Soul Doctor. By Charles Reed Zahniser. Round Table press, New York. Pp. 209. \$2.00.

¶ Problems of pastoral care presented in the form of stories, by the professor of social science and applied Christianity at Boston university.

Spiritual Direction. Compiled by Hubert Box. With a foreword by the Bishop of Bath and Wales. SPCK. Imported by Macmillan, New York. Pp. 83. \$1.75.

¶ Selections on spiritual direction, from the works of Fr. Scaramelli, Fr. Augustine Baker, Fr. Faber, and others.

The Treatment of Moral and Emotional Difficulties. By Cyril Valentine. With introductions by Harold Anson and J. R. Rees. Macmillan, New York. Pp. 148. \$1.90.

¶ A practical guide for the clergy and other Church workers.

BIOGRAPHY AND AUTOBIOGRAPHY

Children of Light. With frontispiece. Edited by Howard H. Brinton. Macmillan, New York. Pp. 416. \$3.50.

¶ Sketches of notable Quakers and their work, by various authors. The book was written and published in honor of Rufus Jones.

Tuan Hoover of Borneo. By Frank T. Cartwright. With frontispiece. Abingdon press, New York. Pp. 186. \$1.75.

¶ The life of a missionary to the head-hunters of Borneo.

Kierkegaard. By Walter Lowrie. Illustrated. Oxford press, New York. Pp. 636. \$7.00.

¶ A study of the life and writings of the noted Scandinavian theologian, Soren Kierkegaard.

The King's Daughters. By Lady Cynthia Asquith. Illustrated. Dutton, New York. Pp. 108. \$2.00.

¶ A charming account of the two little English princesses.

John A. Morehead. By Samuel Trexler. With frontispiece. Putnam, New York. Pp. 168. \$2.00.

¶ An interesting account of the originator of the Lutheran World Convention movement, by the sometime president of the United Lutheran synod of New York.

Pastoral Adventure. By Clarence H. Reese. With an introduction by Bishop Capers of West Texas. Fleming Revell, New York. Pp. 205. \$1.75.

¶ An interesting account of the author's experiences in the ministry.

George Whitefield: The Matchless Soul Winner. By Edwin Noah Hardy. Illustrated. American Tract society, New York. Pp. 298. \$1.50.

The Education of a Diplomat. By Hugh R. Wilson. Longmans, New York. Pp. 224. \$2.50.

¶ Memoirs of a diplomat, now ambassador to Germany.

EUROPEAN POLITICS

Communism and Anti-Religion. By J. de Bivort de la Saudée. With a preface by Count Carton de Wiart. Translated by Reginald J. Dingle. P. J. Kenedy, New York. Pp. 119. \$1.35.

Revolutionary Religion. By Roger Lloyd. Harpers, New York. Pp. 190. \$2.00.

¶ A discussion of the conflicting interests of Fascism, Communism, and Christianity.

The Soviet Paradise Lost. By Ivan Solonevich. Paisley press, New York. Pp. 314. \$2.50.

PUBLIC AFFAIRS

America Goes to War. By Charles Tansill. Little, Brown, Boston. Pp. 729. \$5.00.

America's Purpose. By Alfred J. Snyder. Declaration press, Philadelphia. Pp. 375. \$3.00.

SOCIOLOGY

City and Church in Transition. By Murray H. Leiffer. Willett, Clark, Chicago. Pp. 301. \$2.50.

¶ A study of what happens to the churches as the small towns become cities. A book for all the clergy, both urban and rural.

The Church and the World. By Cyril E. Hudson and Maurice B. Reckitt. Macmillan, New York. Pp. 309. \$3.50.

¶ Materials for the historical study of Christian sociology, by two experts.

A Social Study of Pittsburgh. By Philip Klein and collaborators. Columbia university press, New York. Pp. 958. \$4.75.

We Americans. By Elin L. Anderson. Harvard university press, Cambridge, Mass. Pp. 286. \$3.00.

¶ The book which received the John Anisfield prize, for the best manuscript submitted in the field of race relationships.

OTHER BOOKS

The Big Bender. By Charles Clapp, Jr. Harpers, New York. Pp. 171. \$2.00.

¶ Confession of a member of the Buchman groups.

Christ and the Fine Arts. By Cynthia Pearl Maus. Illustrated. Harpers, New York. Pp. 764. \$3.95.

¶ A remarkable anthology of pictures, poetry, music, and stories centering in the life of Christ.

Eighteenth Century London Life. By Rosamond Bayne-Powell. Illustrated. Dutton, New York. Pp. 385. \$3.75.

How to Talk to People and Make an Impression. By Edwin G. Lawrence. Fleming Revell, New York. Pp. 223. \$2.00.

The Politics of Philo Judaeus: Practice and Theory. By Erwin R. Goodenough. With a general bibliography of Philo by Howard L. Goodhart and Erwin R. Goodenough. Yale university press, New Haven, Conn. Pp. 348. \$3.75.

The Story of Instruction. Part II. By Ernest Carroll Moore. Macmillan, New York. Pp. 575. \$4.00.

¶ The second volume of a history of education based on the characteristics of successive periods

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as reflected in their methods and materials of instruction.

Westminster Abbey: Its Worship and Ornaments. Illustrated. By Joselyn Perkins. Oxford university press, New York. Pp. vi-194. \$8.50.

¶ Alcuin club collections, No. XXXIII.

PAPER-BOUND PUBLICATIONS

Aspects of Catholic Unity. By Isidor Huskisson, Hove, Sussex, England. Pp. 18. 1s.

Atheism and the Bible. By Oswald J. Smith. Bible Institute Colportage association, Chicago. Pp. 30. 10 cts.

The Bible and the Liturgy. By F. E. P. S. Langton. Church Literature association, London. Pp. 16. 2d.

Forward—day by day. Forward Movement Commission, Cincinnati. Pp. 129. Price to one address: in lots of 10 copies or over, 4½ cts. ea.; 1 to 9 copies, 5 cts. ea.

¶ Bible readings and meditations for the summer of 1938. This is one of the best of these excellent booklets.

The Forward Movement in the Episcopal Church. By Henry Wise Hobson. Seabury-Western theological seminary, Evanston, Ill. Pp. 23. 25 cts. ¶ The 24th annual Hale memorial sermon, delivered March 9, 1938, by the first chairman of the Forward Movement Commission.

Fun and Festival in India. By Rose Wright. Friendship press, New York. Pp. 48. 25 cts.

Getting Together. Anonymous. Published by the Forward Movement Commission, Cincinnati. Pp. 39. 15 cts. a copy; \$1.40 a dozen.

¶ An introductory study of the findings of the Oxford and Edinburgh World Conferences of 1937, arranged for use in six or 12 sessions. This manual should be made the textbook of any course on Church unity or Christian sociology at summer conferences throughout the Church, and of similar courses next autumn and winter.

Lexicographia Sacra. By Gerhard Kittel. SPCK. Imported by Macmillan, New York. Pp. 31. 75 cts.

¶ *Theology; Occasional Papers: No. 7.*

Mass Prayers. Compiled by Gerald Sampson. Church Literature association, London. Pp. 23. 3 d.

Shall Strikes Be Outlawed? By Joel Seidman. League for Industrial Democracy, New York. Pp. 32. 15 cts.

Toward a Farmer-Labor Party. By Harry W. Laidler. League for Industrial Democracy, New York. Pp. 55. 15 cts.

Trust in God: Christian Nurture Series, Course One. Morehouse-Gorham, New York. Pp. 53. 50 cts.

¶ The revision of 1938.

Vital Institutes in Missionary Responsibility. By William M. Bours. Recorder press, San Francisco. Pp. 20. 25 cts.

Is There a Future Life? By Howard Chandler Robbins. Pp. 13. 10 cts.

Just What Is the Creed? By Theodore O. Wedel. Pp. 18. 10 cts.

What Did Christ Do for Us? By Marshall Bowyer Stewart. Pp. 18. 10 cts.

What Has the Episcopal Church Done for America? By Nelson R. Burr. Pp. 26. 10 cts.

What Has God to Do with Marriage? By William Scott Chalmers, OHC. Pp. 28. 10 cts.

Why Should We Pray? By Karl Tiedemann, OHC. Pp. 40. 10 cts.

Why Suffering? By Bernard Iddings Bell. Pp. 20. 10 cts.

Why the Cross? By John Baldwin, OHC. Pp. 24. 10 cts.

Why the Church? By Leicester C. Lewis. Pp. 37. 10 cts.

Why the Resurrection? By Burton Scott Easton. Pp. 16. 10 cts.

¶ Problem Papers, published by Holy Cross press, West Park, N. Y.

Trouble and Promise in the Struggle of the Church in Germany. By Karl Barth. Translated by P. V. M. Benceke. Oxford university press, New York. Pp. 28. 40 cts.

¶ The substance of the Philip Maurice Deneke lecture, delivered at Lady Margaret hall, Oxford, on March 4, 1938.



C L A S S I F I E D



ANNOUNCEMENTS

Births

CONKLING, JULIA EDMONDS. The Rev. and Mrs. Wallace E. Conkling of St. Luke's rectory, Germantown, Philadelphia, are rejoicing in the birth on August fifth of their second child, to be baptized Julia Edmonds Conkling.

Memorial

WHITE, EDWIN GEORGE. In loving memory of my beloved husband who departed this life August 23, 1937.
Rest eternal grant him, O Lord; and let light perpetual shine upon him.

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POSITIONS OFFERED

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Clerical

RECTOR, nearly 12 years in present parish, would like change. Small parish or good mission field with rectory and living salary. Best of references. Box B-307, THE LIVING CHURCH, Milwaukee, Wis.

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Organist-Choirmaster

ORGANIST-CHOIRMASTER: well-known organist and boy choir specialist desires change. Box E-304, THE LIVING CHURCH, Milwaukee, Wis.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

KLEIN, Rev. Dr. WALTER C., formerly vicar of St. Augustine's Chapel, Norristown, Pa.; is tutor at The Divinity School, Philadelphia, Pa. Address, 4205 Spruce St.

TURKINGTON, Rev. WILLIAM R. D., O.H.C., formerly at Holy Cross House, West Park, N. Y.; to be stationed at St. Andrew's School, St. Andrews, Tenn., effective August 28th.

SUMMER ACTIVITY

McMULLIN, Rev. G. WHARTON, is in charge of St. Alban's Church, St. Albans, N. Y., and of St. Peter's Church, Rosedale, L. I., N. Y., during August.

NEW ADDRESSES

LAYCOCK, Rev. RUSSELL D., formerly 716 Cedar St.; 307 Pleasant Ave., Centralia, Ill.

MUSSELMAN, Rev. G. PAUL, assistant at Calvary Church, New York City, has moved from 130 E. 24th St., New York City, to 35-19 76th St., Jackson Heights, L. I., N. Y.

SPATCHES, Rev. M. E., formerly 109-02 172d St.; 173-07 109th Ave., Jamaica, N. Y.

ORDINATION

DEACON

WESTERN MICHIGAN—RICHARD ALLEN LEWIS was ordained to the diaconate by Bishop Whittemore of Western Michigan in the Church of the Epiphany, South Haven, Mich., July 27th. The candidate was presented by the Rev. Everett A. Moore, and the Very Rev. Gerald G. Moore preached the sermon.

CHURCH CALENDAR

AUGUST

- 21. Tenth Sunday after Trinity.
- 24. St. Bartholomew. (Wednesday.)
- 28. Eleventh Sunday after Trinity.
- 31. (Wednesday.)

SEPTEMBER

- 1. (Thursday.)
- 4. Twelfth Sunday after Trinity.
- 11. Thirteenth Sunday after Trinity.
- 18. Fourteenth Sunday after Trinity.
- 21. St. Matthew. (Wednesday.)
- 21, 23, 24. Ember Days.
- 25. Fifteenth Sunday after Trinity.
- 29. St. Michael and All Angels. (Thursday.)
- 30. (Friday.)

CALENDAR OF COMING EVENTS

AUGUST

- 20-September 3d. Western Massachusetts adult conference, Bucksteep Manor.
- 22-September 2. Gearhart summer school, Portland, Ore.
- 25-28. Leaders' conference for young people, Marblehead, Ohio.
- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.
- 29-September 1. Continuation committee, World Conference on Faith and Order, Clarens, Switzerland.

SEPTEMBER

- 2. Bishop Seabury memorial inaugural ceremony, Aberdeen, Scotland.
- 20. Consecration of Rev. Dr. E. P. Dandridge as Coadjutor of Tennessee, Nashville.
- 21-25. Old Barn conference of Southern Ohio.
- 27. Consecration of Rev. Dr. Henry Disbrow Phillips as Bishop of Southwestern Virginia, Lynchburg.
- 29. Consecration of Rev. Dr. Karl Morgan Block as Coadjutor of California, San Francisco.

Evangelism to Be Brought to Campuses This Autumn

NEW YORK (RNS)—Evangelism will be brought to the college campuses of America on an unprecedented scale next fall when the University Christian mission will visit 13 colleges in 10 collegiate centers with touring missionaries of from 15 to 25 men and women.

This extensive tour follows the successful culmination of three visitations this past winter to Ohio State university and the universities of North Carolina and

Wisconsin, following which the University Christian mission reported:

"Evidence multiplies in colleges and universities throughout the country that the time is ripe for a fresh religious movement. Many students are seeking a controlling life purpose and an inner satisfaction which they do not possess—and which the life of revolt that has marked recent generations was unable to supply."

The speakers will address chapel convocations, fraternity and sorority groups, classes, and special luncheon meetings. For campuses with a large Jewish population, a rabbi will be added to the touring group.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que Street, N.W.

Washington, D. C.

Rev. A. J. DuBois, S.T.B., Rector

Sunday Masses: 7 and 10 A.M.

Daily Masses: 7 A.M. Confessions, Saturday, 7:30 P.M.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.

Weekday Masses: 7 A.M., Thursdays and Holy Days 7:00 and 9:30 A.M.

Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.

Organ recital, Saturday at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. DONALD B. ALDRICH, D.D., Rector

SPECIAL SUMMER SERVICES

Sunday Evenings at 8 o'clock

The Rector will preach on

SEVEN STEPS TOWARD GOD

Sundays: 8 and 11 A.M., Holy Communion.

Daily: 8 A.M., Holy Communion.

THIS CHURCH IS NEVER CLOSED

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.

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 and 11 A.M.

Holy Days: Holy Communion, 10 A.M.

NEW YORK—Continued

St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

8:00 A.M., Holy Communion

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

Thursdays and Saints' Days

12:00 noon, Holy Communion

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 9, 11 (Sung Mass).

Weekday Masses, 7, 8 (Thurs., 7, 8, 9:30).

Confessions: Thurs., 5; Sat., 2:30, 5, and 8.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

Sunday Services, 8 A.M. and 11 A.M.

Daily Services: 8:30 A.M. Holy Communion.

Thursdays: 11:00 A.M. Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.

High Mass, 11 A.M. Evensong, 4 P.M.

Daily: 7, 9, 12:30, and 5.

Confessions: Saturday, 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 (Low Mass), 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

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

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