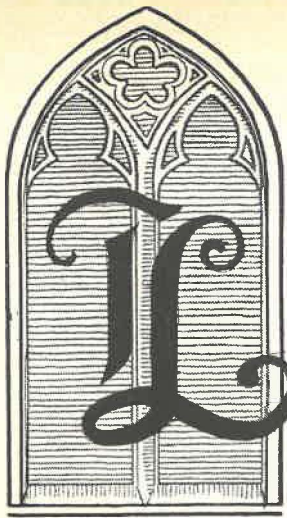
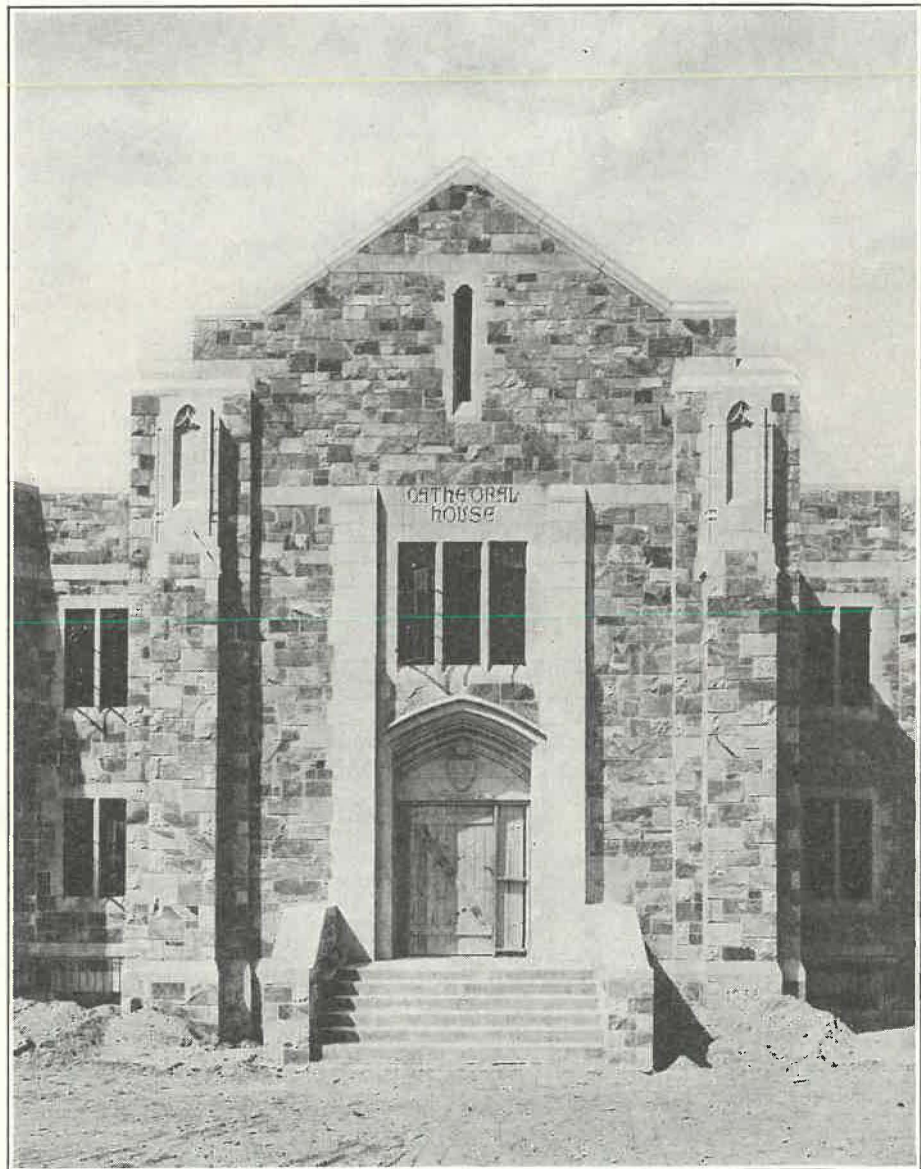
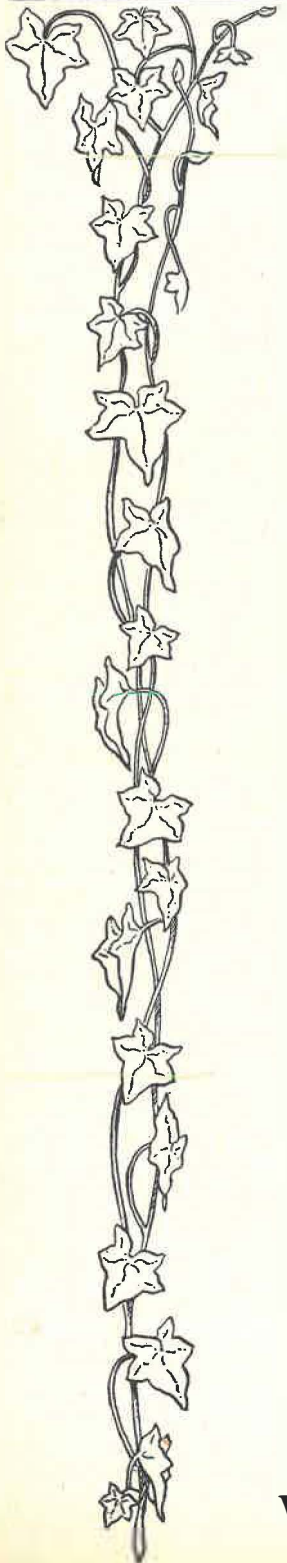


January 11, 1939



The Living Church



NEW LONG ISLAND CATHEDRAL HOUSE

This notable addition to the plant of the Cathedral of the Incarnation, Garden City, L. I., is described in this issue of "The Living Church."

(Blackman Photo.)

(See page 48)

CORRESPONDENCE

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

Military Schools

TO THE EDITOR: I have read with interest the report of the meeting of the National Council in your issue of December 28, 1938; and your editorial, Youth and the National Council, in the same issue.

As a priest greatly interested in the development of the youth of the Church I am glad to know the Council has formed a separate youth division. I hope it will become permanent, for such a division will surely enhance the splendid work already begun by the Department of Religious Education.

What seems of even greater importance is the matter of military training in Church schools. It will be interesting to read the report of the committee appointed by the Presiding Bishop; for such a report should acquaint the clergy of the Church with many important facts. Certainly I would not recommend a Church school that does not include military training as a part of its curriculum so long as good Church schools with military training are available. I know of no surer way to develop strong Christian character and citizenship, spiritually, morally, and physically, than by means of the Church's military schools; and these can well be followed by higher education institutions of the same kind, including West Point and Annapolis. To paraphrase Dr. Fleming, such institutions are *patriotic* not *militaristic*, and uphold the highest ideals of peace.

May we have the privilege of further expressions from clergy and laymen on these two matters in your columns?

(Rev.) DAVID A. JONES.

Waterloo, Ia.

Sunday Schools

TO THE EDITOR: In your issue of November 30, 1938, you quote Bishop Page of Michigan as lamenting the failure of our church schools, as shown by declining figures of attendance. I have not much of a parish, about 67 communicants, but most of them are most loyal and generous so that we are able to carry on, and show about 68% attendance as an average for the year.

But it is my Sunday school of which I am most proud. I believe that I have solved the problem of how to get children into the Sunday school, and keep them there. Our Sunday school has an enrolment of 67, which is the same as our communicant strength. It was not always so.

When I came to St. John's parish, Bellevue and Dayton, I found about 26 children in the Sunday school, and four very discouraged teachers. They were ready to give up. There were only 20 children in the families of the church. I took charge of the Sunday school myself. I kept the old superintendent. He leads in the service, and organizes parties and entertainments, and is a very useful person, so I did not let him go although he insisted that he was useless. I found that I could use him very well, but I attended and do attend every service, led the school in the responses, and gave a short talk every Sunday. But this is no explanation of the growth of my school.

The first thing I did was to throw out the service they had been using. It was a nondescript thing with many collects which kept the children on their knees for about 12

minutes. I could not find any satisfactory service in various books I procured, so I compiled my own service, basing it on Morning Prayer, Opening Sentences, Confession, Absolution, Gloria, Lesson, Creed, and offering, with three hymns for the opening service. I use the short Confession and Absolution from the Communion of the Sick. My idea was to keep the service short, and at the same time familiarize the children with the outline of Morning Prayer, and teach them to worship. They seem to enjoy this service.

My next move was to get acquainted with the children. I made pastoral calls upon them, going to their homes when I was sure they would be at home, and, if possible, when their parents were not. I always stop and talk to them when I find them on the streets, or at play, and have them introduce me to their playmates. Then I propose that they bring these other children to Sunday school with them next Sunday. It works. The great majority of our Sunday school children have no church connections. They have come in through personal work, and they stick. So far we have not had many additions through confirmation because most of them are 12 years old or younger, but during the next two years I look for a large number of confirmations from my Sunday school. Every child in our Sunday school knows that he is expected to bring his playmates to the school if they go nowhere regularly. We have Campbellites, Baptists, Roman Catholics, and Presbyterians in our church school, and they are all learning to be loyal Churchmen. They all call to me if I do not notice them on the street, and they always want their friends to meet me.

I have no set program for my Sunday school talks. I often make no preparation, but tell them something about the Collect, Epistle, or Gospel, something about the Church year, some custom of the Church, and

continually teach the sacraments and doctrines of the Church. Any child is free to ask questions, and since they know me personally as a friend they do. My Sunday school children are not embarrassed by being in the Church, and they have no fear of me. In fact, some parents often say that their children do not have proper respect for me. They have the kind that I want.

The children seem to like our Sunday school. I think that our 100% proportion to communicant strength proves that. Our teachers are enthusiastic. We have eight regular teachers, and four or more mothers assisting in the infant department. Two weeks ago our attendance was 55. Last Sunday with its terrible snow storm and many colds we had half of our children present.

I do not think much of most of our Sunday school courses. Children will not prepare at home. Even my loyal children will not; and most courses need too much teacher training. We use parts of several courses, and I invent my own for the older girls. Anyway, we do teach them, and a lot of it seems to stick.

I recommend personal work by the clergy to build up the Sunday school. Let the parsons get down off their high horses, and forget their dignity, and learn to know the children, their families, and their friends. Let them also take personal charge of their Sunday schools, even in large parishes. Let the assistant call on the parents, and the rector on the children and the sick. Then have a reasonable number of parties, especially at Halloween, Christmas, Valetine's day, Shrove Tuesday, and a Sunday school picnic. Finally, have a short, truly devotional opening service. I enclose a copy of my own. We can get children into our Sunday schools, even though there are few in our Church families.

(Rev.) NEIL E. ANNABLE.

Bellevue, Ky.

FR. ANNABLE'S opening service is published on page 42 of this issue.

—THE EDITOR.

and Convent Schools

TO THE EDITOR: I have been much interested in the articles written by Dr. Bell and Fr. Hoffman [I. C., November 9th and 23d, respectively] in regard to what they consider the inefficiency of religious instruction in our Church schools.

My daughter, now a freshman in an Eastern college, attended a Church school for four years, and she is so firmly grounded in Christian doctrine that worship, regular communions, and daily prayers are as natural to her as breathing.

I can never be grateful enough to the Sisters of St. Anne at Margaret hall, Versailles, Ky., for the very fine specimen of Christian womanhood they have helped to develop.

I firmly believe that Churches and Church publications do not give enough attention to the wonderful work that is being done by these convent schools. Why not talk them up and let our Church members know more about them; and as many as are able to do so, let them send their daughters to those convent Church schools where a sound religious training makes for well rounded Christian character.

MRS. S. W. BAKER.

Lima, Ohio.

The Living Church

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Established 1878

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

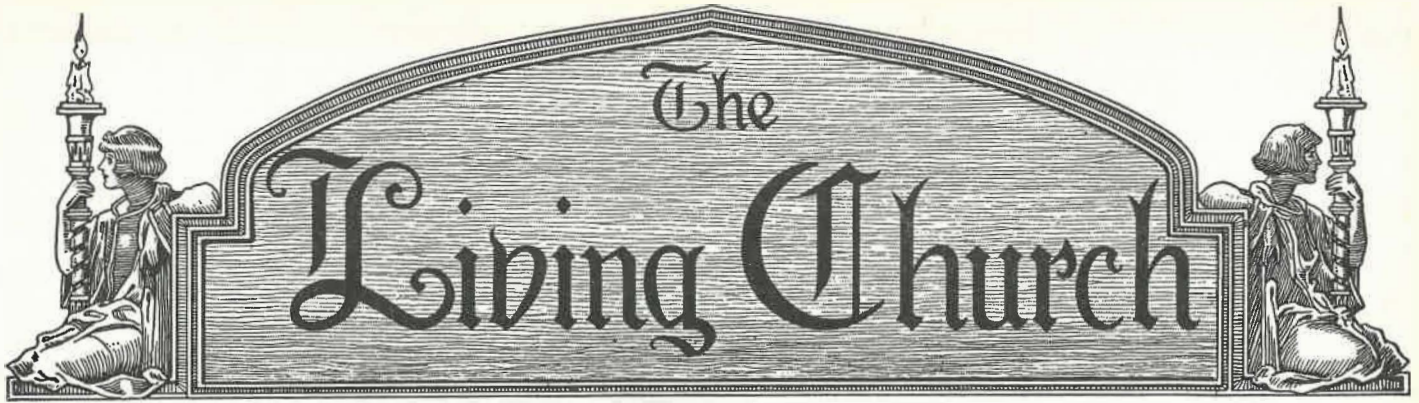
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No. 2

EDITORIALS AND COMMENTS

The ACU and the Concordat

THE EXECUTIVE COMMITTEE of the American Church Union, acting on behalf of the entire membership of that organization of Anglo-Catholic clergymen and lay people, has announced its determination to "oppose definitely and positively the proposed concordat"* with the Presbyterians. We publish the full text of the statement in our news columns this week.

The ACU statement bases its opposition to the proposals on three main points: that they disregard the Faith and Order principle of inclusiveness as opposed to the "least common denominator" method of achieving unity; that they substitute a "bewildering verbiage" in regard to the Creeds for a simple declaration of belief in them; and that they deny the Catholic conception of the priesthood and lack frankness on this subject. It should be noted that while the first and third of these criticisms apply to the proposed concordat, the second has reference to paragraph number two of the statement of "Things Believed in Common" and does not apply to the text of the concordat itself.

To take the three major criticisms in reverse order, we agree wholeheartedly with the third criticism, that of lack of frankness in regard to the Catholic conception of the priesthood, and have already pointed out this weakness in our own editorial. We also agree with the ACU criticism of the statement on the Creed. We believe that this can and should be strengthened by a declaration to the effect that both communions agree that the Apostles' and Nicene Creeds are "thoroughly to be received and believed"; and that the Thirty-nine Articles and the Westminster Confession are to be regarded as subordinate documents, secondary in their nature, valuable rather as marking a stage in historical development than as adequate formularies for the present day.

In regard to the first of the three criticisms—that the proposals disregard the Faith and Order principle of inclusiveness—we feel that we must part from our brethren of the American Church Union. We do not feel that the proposals can rightly be described as "surprisingly reactionary" nor do we feel that the ACU is justified in referring to them as "this harsh narrowing of the gospel to a thin-edge of theological

dogmatism." For one thing, we agree with Canon Bell in his recent arguments that dogmatism—*i.e.*, agreement upon revealed truth—is exactly what Christendom needs today, and we should have supposed that the American Church Union would be the first body to recognize this fact. Secondly, as a member of the Commission on Approaches to Unity, we are confident that nothing has been further from the minds of its members than anything that could be described as "harsh narrowing of the gospel." Thirdly, while we are quite as much dissatisfied with the concordat in its present form as the ACU executive committee, we do not feel that the approach to the Presbyterians disregards the Faith and Order principle of inclusiveness but rather that it is an attempt at a practical implementing of that very principle.

On this point we feel that *THE LIVING CHURCH* more truly represents constructive Anglo-Catholic opinion than does the executive committee of the American Church Union. Recent statements by such leading Anglo-Catholics as Bishop Stewart of Chicago, the Rev. Granville M. Williams, SSJE, and Ralph Adams Cram give us confidence that we stand on safe ground when we express confidence that Anglo-Catholicism can find an approach to Presbyterianism that will, under the guidance of the Holy Spirit, result in a unity that will strengthen rather than weaken the Catholic Faith and Order of the Church. Whether or not the present proposals are indicative of that way may well be open to question, but we wish that the American Church Union had felt that it could incorporate in its statement an expression of thankfulness that a practical attempt is being made to find such a way, and of confidence that God the Holy Spirit can and will guide men of good will in both communions to find a "more excellent way" to a genuine and Catholic unity.

THE LIVING CHURCH has already given more space than any other Church paper, either Anglican or Presbyterian, to the concordat and proposals. We published in our issue of November 30, 1938, a symposium of comments by leading bishops and priests of the Episcopal Church on these proposals. Next week we hope to publish a similar symposium of Presbyterian opinion, after which we shall devote a leading editorial to our own summary and conclusions in regard to these important negotiations.

*The text of the Proposed Concordat and the Proposed Statement on Reunion was printed in *THE LIVING CHURCH* of November 9, 1938.

The President's Message

PRESIDENT Roosevelt's message to Congress contained a grave warning of serious threat to institutions indispensable to Americans—religion, democracy, and international good faith. Certainly these three ideals that mean so much to all of us have been under increasing fire in recent years, and the third of them has virtually ceased to exist.

How shall we best defend the heritage of religious freedom and democracy which is ours as free Americans? Adequate defense through armed forces to ward off sudden attack is Mr. Roosevelt's reply. Certainly adequate military defense is a necessity for any nation that would endure in these parlous times—that any realist must admit, however reluctantly. But military defense, like patriotism, is not enough. Modern warfare is not only nor even primarily a matter of armies and battles. It is a struggle of opposing ideologies warring with the subtle weapons of propaganda.

Most of all this country needs a thorough-going rededication to the principles of democracy and of religious liberty, and a new appreciation of the inherited treasures enshrined in the Bill of Rights in our Constitution. If Americans—130 millions of them—are honestly and wholeheartedly devoted to the principles of liberty, justice, and fair play that have made this nation great, no amount of insidious Nazi, Fascist, or Communist propaganda can make headway in this country. And there is one other necessary ingredient in the preservation of American liberties—a saving sense of humor, against which no Hitler, no Mussolini, and no Stalin could long endure.

Cathedral Building Progresses

IT IS good news that the fund for completing the work necessary to open the interior of the Cathedral of St. John the Divine has been fully subscribed. Bishop Manning made the welcome announcement in his sermon on New Year's Day and the whole Church joins in rejoicing with him over this accomplishment.

Already work has been resumed and the funds raised are being used for employment of the skilled workers who are engaged in the building of this glorious house of God in the metropolis of America. Visitors to the World's Fair this summer will be able for the first time to see the whole interior of the cathedral in its gigantic proportions and in the full measure of its Gothic beauty.

Bishop Manning is fond of telling a joke on himself, and one of his favorites is the story of the essay by a girl in one of the New York schools, who wrote that "when completed the Cathedral of St. John the Divine will contain the greatest knave outside of St. Peter's in Rome." Be that as it may, certainly the whole Church can rejoice at this tangible monument to the faith in modern America—a nation that is not as wholly devoted to materialism as some of our critics both at home and abroad would have us believe.

Rosewell Page

WHAT will General Convention be like without Rosewell Page, the grand old gentleman of Virginia? For 30 years his voice has been raised in every Convention in stalwart defense of the Protestant and Evangelical character of the Church against every "encroachment" by either Anglo-Catholics or Liberals. No one was ever in doubt as to Mr. Page's position on controversial matters; yet he had no enemies and those who took issue with him on the platform of General

Convention were among his staunchest friends and admirers.

A distinguished citizen of both Church and state, Mr. Page will be missed both by his fellow-Virginians and by his fellow-Churchmen. Yet his life was a long and full one and the rest into which he has entered is a well-earned one.

Among other "innovations" that Mr. Page opposed was the restoration to the Prayer Book of explicit prayers for the dead; but when the beautiful petition for the departed was added to the Prayer for the whole state of Christ's Church we are confident that it became as dear to him as to any Anglo-Catholic, for he knew and loved his Prayer Book to a remarkable degree. It is with confidence, therefore, that we bless God's Holy Name for Rosewell Page as for all His servants departed this life in His faith and fear, beseeching God to grant him continual growth in His love and service and to give us grace so to follow his good example that with him we may all be partakers of that heavenly kingdom in which are no Anglo-Catholics nor Evangelicals nor Protestants, but only members of the One Holy Catholic Apostolic Church, the Communion of Saints.

Aiding Refugees

AS REPORTED in our news columns last week, the National Council has endorsed a plan for relocating German refugee families and has recommended it to all of the dioceses. The plan was originally worked out in the diocese of Southern Ohio by a committee under the auspices of the diocesan department of social service headed by Bishop Paul Jones.

In order to guide parishes and individuals who wish to cooperate in this humanitarian project, the diocese of Southern Ohio (412 Sycamore street, Cincinnati) has published a booklet entitled *Aid the German Refugees*. This is not a propaganda booklet but an informational one, giving specific directions as to methods and a list of agencies devoted to the care and relocating of German refugees, both Jewish and Christian. It tells how a parish can set up a German refugee committee and how that committee can function most effectively.

The basis of the project is the action of the United States government in giving preference to refugees who can fulfil requirements for entrance to this country, provided financially responsible American citizens will guarantee that the immigrant in question will not be allowed to become a public charge. The limit of refugee admission is, of course, set by the quota laws and at most only 27,360 applicants can be admitted on this basis.

We suggest that dioceses, parishes, and individual Church-people interested in aiding in this highly practical project send for copies of the Southern Ohio booklet and endeavor to take steps in their own communities to assist in the work.

This is one of the most challenging projects in Christian social service that have ever been undertaken by our Church. We congratulate Bishop Jones and his associates in the diocese of Southern Ohio for blazing the trail, and we hope that there will be a widespread and enthusiastic response from the whole Church.

Through the Editor's Window

TRINITY Church, Columbus, Ohio, has solved the problem of those backward Churchmen who insist on filling up the rear pews of a church and leaving the front ones vacant. Before the hour of service the ushers close off the back pews with beautiful (and effective) silk cord which is not removed until the front pews are filled. Not a bad idea.

Facing the New Year

An Address Over the Church of the Air, Delivered January 1st

By the Most Rev. Henry St. George Tucker D.D.

Presiding Bishop and Bishop of Virginia

ON THIS DAY, when wishing those whom we meet "Happy New Year" is the universal custom among English-speaking people, we may well ask what ground have we for expecting the wish to be fulfilled? However sincere a wish may be in itself, outside of fairy tales, it has but little influence upon the course of future events. What then can we do to make our wishes come true? This is a serious question at the present moment, for never was there a time when we had more reason to hope that the new year might be different from the one that has just closed.

While this statement is true as regards the world as a whole, it may be thought that our own country has during the past year escaped the dangers and distresses that have afflicted mankind in general. There are indications of improvement in business. The predictions of those who are qualified to prophesy are in general more cheerful than they were a year ago. The Lima conference gives us reason to hope that a solid basis is being laid for international peace and good will among the countries of North and South America.

These conditions, however, do not furnish ground for self-complacency. It would be unsafe to conclude that the present encouraging trend will automatically produce a happy new year even in the sense of improved material conditions. Moreover, prosperity, however desirable, would not of itself ensure happiness and well-being. If the Biblical principle that righteousness, not riches, exalteth a nation be true, then as we face the new year, our first concern should be the improvement of moral conditions. To say that the improvement of moral conditions should be our primary concern does not mean indifference as regards material development. The story is told of a little girl who prayed that God would make good people interesting and interesting people good. What this world needs at the present time is to have righteousness become efficient and efficiency endowed with a conscience. Our Lord declared that the children of this world are wiser in their transactions than the children of light. Idealists are notoriously impractical. Selfishness often incites men to more strenuous activity than love. Autocratic governments operate more efficiently than democracies. While the good are occupied in passing resolutions and making protests, the bad are converting their purposes into concrete results. In the present world Christ's declaration that the meek shall inherit the earth seems utterly contrary to the facts of the situation. Our Lord taught His disciples to pray that God's kingdom should come on earth as it is in heaven. The kingdom of God on earth means that all human activity and every human relationship shall be determined by God's law and not by our human passions, fears, and self-seekings. For 2,000 years the followers of Christ have been repeating the Lord's Prayer. At our Sunday services we sing:

"Thy kingdom come, O God,
Thy reign on earth begin. . . ."

yet despite the steady growth of the Christian Church through the centuries the proportion of human activities that is subject to the rule of God is still alarmingly small. In our own country something over 50% of the people are nominally at least members of the Church. If, however, we look at the situation from the standpoint of the establishment of the kingdom of

God, it is at least doubtful whether 50% of our individual and corporate activities are subject to His rule.

If our New Year's greetings imply a wish for increased happiness and well-being in our life here on earth, we need to remember that from the Christian point of view the fulfilment of this wish depends upon the advance of the kingdom of God. It may be said, in fact it is frequently said, that the Christian's concern is not with happiness on earth. We are strangers and pilgrims here below and our true fatherland lies beyond the grave. In a recent book, *The Kingdom of God and History*, the question is asked, "Is the kingdom of God an ideal to be fully realized within history, an ideal social order to be established on earth at long last, or is the kingdom essentially a way out of history, a super-historical reality?" That may seem the kind of question that is suitable for discussion by philosophers and theologians but that has little bearing upon our practical responsibility as we face the New Year. On the contrary, it is a question of great practical importance and one that is peculiarly urgent at the present time.

When Christ taught His disciples to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven," He was enlisting their coöperation in the carrying out of God's purpose for this world. The special function for which He trained them was leadership in the work of establishing this kingdom. He indicated the value of the kingdom by comparing it to a pearl of great price for which a man would willingly sacrifice everything else. When the disciples, realizing the difficulty of the task and their own incapacity for performing it, asked, "Lord, wilt Thou at this time restore the kingdom unto Israel?" He told them that they would have power after that the Holy Ghost came upon them and that they would be witnesses unto Him throughout the whole world.

WHAT then is the practical lesson that we learn from our Lord's reference to the kingdom of God? Is it not that the very purpose for which the Church exists is its establishment here on earth? If as Christians we believe that the welfare of the world depends upon bringing every human activity into conformity with God's law and that this is to be accomplished through the agency of the Church, then our prime concern will be as to the amount of influence that the Church is exerting upon the world. While a considerable number of people violently denounce the Church as not only useless but even as a hindrance to the progress of human welfare, yet the majority, including those who show but little religious interest, recognize in a general way the value of the Church's contribution to the maintenance of moral standards and to philanthropy. When, however, we ask whether on the whole the kingdom of God is advancing, which means that human activity is being brought more into accord with the moral principles of Christ, we cannot with any confidence give an affirmative answer. The real question is not whether moral conditions are worse than in former periods, but rather whether in present circumstances the supremacy of good over evil in human activity is adequate to insure human welfare. The world today, for example, may not be more selfish than it was 100 years ago, but selfishness using the facilities afforded by modern life is a greater danger than ever before. Man's increased control over

the forces of nature may become a curse rather than a blessing, if his sense of moral responsibility in the use of them is not correspondingly increased. We see many illustrations of this in the events of the past few years.

How then shall the Church meet the challenge of the present world situation? It is not enough to condemn as sinners above all other men those whose morally unrestrained use of power has caused such widespread suffering and endangered the peace of the world. Had we been faced with similar circumstances are we certain that our moral superiority would have enabled us to resist the temptations to which they succumbed? The same disease germs, race prejudice, selfishness, national pride, are prevalent in our own country. There is no guarantee that our power of resistance would prevent an epidemic should conditions favorable to its outbreak arise. We need then first of all to recall our Lord's warning, "Those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all that dwelt in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish." Our security, our apparent moral superiority may be due to circumstance rather than to character, and who can tell what changes of circumstance the future may not produce?

Our moral indignation should therefore be directed not only against those who actually perpetrate such crimes, but also against the evil that is latent in us all. The example of the harm that is wrought when our natural passions and prejudices are allowed to become the controlling motive of our activities should arouse us to the importance of strengthening our loyalty to the kingdom of God. Evil must be abhorred, but the only effective defense against it is cleaving to the good. The will to live impels us to action. Unless we can find in the good a motive which arouses our enthusiasm and enlists all of our capacity for efficient activity we will inevitably succumb to the enticement of evil's appeal to our passions and our selfish ambition.

As Christians we are pledged to the service of the kingdom of God. Does this pledge represent the yearning of our heart and the conviction of our mind? Do we accept God's will as our supreme guide in life's activity not simply as a matter of obligation but because God and the good are dearer to us than anything else? Do we believe that the world's work can be efficiently performed if it is done in strict conformity to Christian principles?

THE ANSWER to such questions as these depends primarily upon the nature and intensity of our belief in God and of our relationship to Him. Very few people perhaps are atheists in the sense of denying the existence of God, but a great many people for all practical purposes are without God in the world. This practical atheism, this failure to take God seriously into account has a twofold effect upon our attitude toward bringing all human activity into conformity with the kingdom of God. Such a proposal first of all impresses those who are "without God in the world" as impracticable. The ideals of the kingdom of God are doubtless beautiful but of themselves they furnish men and women no sufficient motive for activity. Self-preservation is nature's first law. To love one's neighbor as one's self is not a principle which develops naturally in the struggle for existence of which man is the product. In particular circumstances and relationships human love leads men to strenuous action, but in the general business of life self-interest is a much stronger incentive than altruism. The profit motive is deemed absolutely essential in order to ensure individual initiative and the effective performance of the world's work. It is necessary indeed to impose some limitations

upon the individual's methods of seeking his own advantage. In the long experience of mankind these limitations have been crystallized into a code which we call moral laws. In order to ensure greater respect for them they have been represented as the laws of God. For the same reason we have come to regard the obligation to obey them as independent of our opinion as to their utility. In reality, however, the basis for moral laws is expediency. If then a moral system seems obviously inexpedient in the environment in which men live and work, it is not surprising if they refuse to be bound by it.

This interpretation of the modern attitude toward God and morality would doubtless be rejected even by most of those who are indifferent toward the Church and religion. It is indeed explicitly set forth in much of the literature of the present age, but the attitude of most people toward Christian theology is one of indifference rather than of repudiation. This is due in part to the difficulty of reconciling the traditional forms in which Christian truth is expressed with the teachings of modern science. More frequently it is the result of unconscious materialism. Our attention has become so absorbed in the wealth of material achievement made possible by scientific discoveries that God has been crowded out of our thoughts. When Laplace was asked why he had left God out of his expositions, he replied, "I had no need of that hypothesis." Similarly 19th century man felt little need of God in his practical endeavors.

In the beginning this neglect of God as a vital factor in life did not seem to affect men's loyalty to the ideals of His kingdom. Even naturalistic philosophers like Huxley and utilitarians like John Stuart Mills gave enthusiastic approval to Christian ethics. As interest in theology weakened, greater emphasis was placed upon the "social gospel." There was notable development in missionary work. Any concern regarding the decline of theology was met by the saying, "It does not matter what a man believes, so long as he leads a good life."

The World war opened men's eyes to the fact that this confidence had been misplaced. The elimination of God as a vital factor in thought and in life had resulted in destroying the very foundation upon which Christian morality rested. Man is a rational being. That means that his activity is determined by his beliefs, by his judgment as to the kind of situation that confronts him. If he believe that it is going to rain, he takes an umbrella on leaving his house. From our most trivial action up to the great decisions of life, we determine what course of action is wise or practicable or desirable in accordance with our belief as to the nature of the circumstances confronting us and of the means at our disposal in meeting them.

To say therefore that it makes no difference what a man believes concerning God is contradictory to all experience. It might indeed make but little difference in our conduct if our belief is simply that God is a being far removed from us, unknowable, exerting no influence upon our lives. If, however, we believe in God as He is revealed to us by Christ, a God of love and goodness, who is ever present with us and who makes His power effective in us through His spirit, then our conception of what we as His children ought to do will be quite different. If once we have experienced the transforming power of the love of God, then our doubts as to the effectiveness of love as a motive will vanish.

The kingdom of God with God taken out of it may well seem to practical men a hopeless Utopia. What the world needs is a demonstration in the lives of those who profess to be followers of Christ of the power, the effectiveness, and the beauty of God's kingdom. If the Church will bear witness

(Continued on page 40)

The Discovery of Dotage

By the Rev. C. Earle B. Robinson

THE DISCOVERY of a place requires that one go there. This is a drawback, especially in this day when all the comfortable places have been discovered. Who would want to go to the Antarctic for instance? To be sure, Byrd did. I suppose any fellow who would want to explore old age would be a bird too—probably the cuckoo. Nevertheless, I must admit that I am in my dotage; and that I enjoy the exploration of it. It is natural for any explorer to tell of his adventures. And, in this case it may be useful; for there be many who will not only travel this way, but live here.

Your arrival is the biggest surprise. It is like being told you are a millionaire before breakfast. Willing as you are to believe it, you just can't quite take it in. Of course you get used to it after awhile. In the discovery of old age, you will probably reverse the error of Columbus. He thought he had arrived at India; when, really, he was only half way there. You'll doubtless think you are only half way there; when, really, you have arrived at old age. (By the way, what has become of middle age? Did it stray off and get lost? Or did the lovely old bonnet and shawl grandmothers steal it?) For seven years I dwelt in the hemisphere of life where one dares not tell his age for fear of losing his job; and I never knew it!

My first aide in the discovery of my dotage was the youthful head of a very thriving little family. I referred to "The War." He wanted to know to which war I referred, the one over in Europe or the Civil war! That which to me was a very impressive bit of life was to him just a war. His life did not go far enough back to take that in. And I realized the same was true of half the members of my congregation. So I made a resolution: that, henceforth, incidents from the World war would not be used as illustration of points in my sermons. And that was throwing overboard a lot of good ammunition.

Not one, nor two, but many such experiences were required to give me my bearings. There is a certain priest, rector of a large parish and prominent in the diocese, whom I had always revered as one of the elders. One day I discovered that a lot of perfectly good veneration had been going to waste. It was during recess at a diocesan convention, when the clergy were engaged in their usual bantering. This one remarked, "We old fellows will have to look out. These young fellows are doing so well they soon will be taking our places from us." Then he looked at me and said, "What are you looking so pleased about, Robbie? You don't think you are one of them!" On studying that one over, I realized that this man, whom I had looked up to as my senior, was but very little older than myself.

My habit of regarding myself as a young man (a habit of long standing), plus the fact that he was well established in the diocese when I moved in, had deceived me. I, myself, was a fit object of veneration! Some time after this, it became my duty to speak to a man in my congregation in regard to his misconduct. I was feeling very bashful about speaking like a father to one of my elders. But, by this time, I had learned to associate the word *elder* with a question mark. I had come to myself; and I realized that, as to age, I was the man's equal. At last I had gotten my bearings, and I could find my own way in this land of Dotage.

My discoveries have been several and cheerful. The first message I would send back to the land of youth is like that which Byrd sent from Little America: This place is not as barren and as frostbound as you would think it is. This mes-

sage has been sent back before. It is worth repeating. But it has a special significance this time. This is the voice of mediocrity. It does little good to the most of us to be told of the brilliance of the old age of men of genius and high estate. What has old age to offer the small-town guy—the man of no reputation? It is of that I speak. For I have always lived in small towns and ministered to small congregations. I have never risen in my profession. It is the old age of mediocrity of which I sing. And for such old age I give the lie to the notion that it can neither create a new idea nor even accept and apply the new ideas of others: also I give the lie to the notion that a new and thrilling experience is an impossibility to the poor old running-down machine. Since I have become too old for any parish to think of calling me to be rector I have accepted and put into successful operation a new and revolutionary method for Sunday school, developed a new hobby (the study of the pictures in the catacombs), conceived a new and original study of the life of Jesus, made the plans and specifications for a church interior which is decidedly not in the "gothic" style to which I have been habituated, and conducted for the first time a symphony orchestra. In the last I had the added thrill of hearing my own composition. An exhaustive catalogue might be exhausting; and I would spare you that. But, be assured, boys, in the old life there is not a dull moment.

OLD AGE is not youth half dead. It is not an old age at all, but a new age—a new and different life in a new world. And you will love the differences. Youth is an age of cocksureness. Age is the life of sureness.

Cocksurenness is just a bluff one puts up to hide his unsurenness. Youth is continually meeting new situations and having to do new things. Of the outcome he can in no way be certain. A life of more or less constant uncertainty and anxiety is not the most satisfying sort of life. The youth who cannot take it is tempted to practise one of two dodges. He may develop a criminal indifference as to the outcome of his actions. The trouble with that is that actions do have outcomes, and they are all boomerangs, and there follows a sad fatality. The other possible dodge is to refuse to undertake any new task or new situation. This gives to the youth a life as dead and dull as old age is supposed to be. Happy is the youth who can and will take it—who undertakes every new activity and every new condition as best he can. He will suffer many a fall and many a bump; but his reward will be the joy of old age.

The joy of old age is skill. Most of the situations and activities of old age have been met before. They are old friends. One has had the practice which makes perfect in dealing with them. Not mere activity, but skill, is that which gives pleasure and satisfaction. There is no fun in dancing, swimming, or praying, until one develops some skill. Age is the life of smooth performance, with a world of satisfactions in home life, church life, business, and recreation which are unknown to youth's erratic performance, with its many false starts from which one must back down and make a recovery of some sort. Even new activities and strange conditions are familiar to age. He has been meeting such all his life. And he knows that the familiar methods and skills he has developed will serve him well even in new fields. Age is the life of sureness.

As a youth, I enjoyed anticipating my old age. One

of my anticipations is rather hilarious. I picture myself a grandfather visiting in the home of my son. In the dead of night I am awakened by the baby crying. I snuggle down in bed, and chuckle and chortle and chuckle away to myself; because I'm the guy that doesn't have to get up and do something about that! And sometimes I'm just not able to contain myself, and I sing out, "Happy motoring, son. Look out for wet pavements." But anticipating old age would not be fair unless one anticipated the dreadful things. There are those old men whose infirmities have compelled them to quit their jobs; and who are reduced thereby to inactivity and misery. Infirmity will come my way. Could it do that to me? Suppose it were blindness: would it stop all my present activities? Or would there still be some fascinating work or play that I could do? And what could deafness do to me, or paralysis, or all of them? I face them all cheerfully, knowing that I could still do this or that which I enjoy beyond measure. The most difficult condition that I can anticipate is that of excruciating pain. I confess that my imagination falters a bit here. But I recall visiting one who was enduring cancer of a very painful sort. I said, "Shall we have prayer?" "No prayer, please," was the reply, "only thanksgiving." I was at a loss as to what thanksgivings could appropriately be offered for such a one. But I was taught that the Liturgy of the Church was perfectly satisfying. And then there is the loneliness of the very old. I admit that no younger person can know the loneliness of the last leaf upon the bough. But this I do know:

"He to whom I pray
Comes nearer every day.
"If I persevere
Then He will come as near
"As touching hands.
"If I sit alone
I'll draw up to His throne.
"He understands."

Old age is such a fine thing, one cannot help wondering at this present fad of throwing it in the discard. Who is the enemy that has done this? Is it youth? Strange to say, it is age. It is the old men on boards of directors and in high position that fire the old man, or at least refuse to hire him. They had better watch out! They have started something that seems to be going well. Before it can be stopped it may get them!

On second thought, these old men may not be the enemies of age so much as they are of youth. I have seen, both in church and in factory, the young man take the old man's job. (To the church's credit be it said that I have never known the church to fire the old man.) Every case was alike in two respects: The young man was given less pay, and he was expected to do twice as much work. Africans and Europeans were immigrated into the United States for the sole reason that corporations could pay them little, treat them cruelly, and work them to death with impunity. Is youth being immigrated into the land of age for cheap labor? To be sure a young man can take the place of two old men; but it will probably cause the collapse of heart or nervous system from which he will never recover. We think of the life of the pioneer as hard. And so it was. And yet, compared with the life of youth today, it was a life of ease. The pioneer suffered cold and hunger, and worked at very heavy labor; *but never fast*. He was not driven. He had leisure; without which there is no ease, and no growth of body or spirit, but only the disintegration and decay which sets in when growth stops. It may be that the practical business man, in putting the lash to youth as he did to the African and European, is about to destroy that which the pioneer builded. Certainly he will destroy the good old age to which every youth is entitled.

Facing the New Year

(Continued from page 38)

through the lives of its members to the saving power of God, its preaching will be a message of glad tidings to a sorely discouraged world. Mankind has been brought to a realization that something is lacking for the attainment of human happiness. After long years of self-effort to make this world a suitable abiding place for the human spirit, they are forced to confess in the words of the prophet, "The bed is shorter than that a man can stretch himself in it and the covering is narrower than that he can wrap himself in it."

AS WE FACE the New Year and hear on every side the wish that it may be happy, shall not we who pray "Thy kingdom come" show our faith by offering our lives to God that He may show the world through us that the wish for a Happy New Year can be fulfilled through the coming of the kingdom of God? Too often Christian people who profess faith in God have themselves failed to bring their own practical activities into conformity to His will. If the world is to be won to an acceptance of the kingdom of God as an answer to its dilemmas, we must not only preach the gospel of salvation in general terms but we must show what Christianity means in its application to practical problems. This does not mean that the Church must dictate specific laws, determine the organization of society, or prescribe economic policies. But it does mean that it must produce members who have so truly the mind of Christ and are so really guided by His spirit that they can contribute toward a Christian solution of the problems that arise in those spheres in which they have expert knowledge. It is here especially that the laymen of the Church can perform a great service by showing not only that the work of the world can be effectively carried out in conformity with Christian principles but that if so carried out the obstacles which hinder the progress of human well-being will be removed and the conflicts that destroy our happiness will be resolved.

Saving the world is no easy task. It will involve sacrifice. It will lead us frequently to the agony of Gethsemane and the seeming tragedy of the Cross. Yet as we face the future, let us address ourselves undismayed to the task assigned us by Christ, remembering His assuring words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

ACKNOWLEDGMENTS

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

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The Madras Conference

II. The South Indian Scene

By the Rt. Rev. Henry Wise Hobson, D.D.

Bishop of Southern Ohio

*The Diocese of Dornakal,
Hyderabad state, India,
December 10, 1938.*

TODAY I took off my shoes and socks, rolled my trousers up well above my knees, wound my cassock and rochet about my middle, and waded deep into a rather dirty-looking pond where I baptized 20 untouchables. Some were thoroughly immersed—their heads under three times. Others, being sick with malaria, had the water poured over them. They came from a small village here in the diocese of Dornakal. The sick dragged themselves out because they'd been waiting for this chance to become members of the Church for several years. For months they have been preparing for baptism.

This all was a teaching and unique experience—even for a Bishop from Southern Ohio who is used to strange things, like Wayside cathedrals.

After this baptism we went on to other villages. One where practically the whole population turned out to welcome us has a Church membership which includes every family in the village except one. A miracle has been wrought in that community. In fact all through this diocese you are conscious of the miracle-working power of the Holy Spirit which transforms life when the gospel of Christ is truly proclaimed.

I hope to tell more of this work at some other time when I am not supposed to be reporting on the Madras conference. I mention it now for three reasons:

(1) The work which I saw in these villages is under the only ordained missionary of the Episcopal Church in India—the Rev. George Shriver. In a sense it is our work even though it is part of the diocese of Dornakal, which is the most rapidly growing diocese in the whole Anglican communion. Its Bishop—the Rt. Rev. Vedanayakam Samuel Azariah—is recognized by members of all Christian Churches as one of the great Christian leaders of our day.

(2) I hope some of you will send me contributions to buy quinine for the thousands who could be relieved from their suffering from malaria if this drug were available. In some villages over half the population is afflicted. Many gradually grow weaker until they are living skeletons. Death is a welcome relief. The hospital in Dornakal is putting all possible funds into providing quinine, but there is nowhere near enough to go around. You can get 1,040 five-grain tablets for 10 rupees—about \$4.00. I know some of you will want to help these people to find health and life instead of misery and death. Send anything you wish to give me marked "Dornakal Quinine Fund," to 412 Sycamore street, Cincinnati, Ohio, and it will be forwarded.*

(3) If you read this before January 6th—Epiphany—please pray especially on that day for Bishop Azariah and the diocese of Dornakal. The new cathedral, for which considerable money was given in America, will be consecrated January 6th. I hope to be present, and share in the service.

Now on to Madras! The meeting which I have come to attend opens officially on Monday night, December 12th. However, certain of the delegates who are leading sections or have places on the program, are asked to come for a preliminary

conference on Sunday. I have been asked to join this group since part of the Quiet Day, in which the whole council joins on Tuesday, has been assigned to me. After this first day spent together in prayer and meditation, the membership of the meeting will be divided into sections, and go to work on the subject assigned to each.

It should be kept clearly in mind that this gathering in Tambaram (the Madras Christian college, where the meeting is held, is located in this suburb of Madras) is not a conference or convention in the ordinary sense of the word. It is an official meeting of the International Missionary council. The body is composed of the various national missionary organizations and Christian councils which exist all over the world. Our Church belongs to the North America branch of the council. The membership of the present meeting is made up of those chosen by these many regional branches of the council, plus some 30 coöpted members elected by the ad interim committee which acts for the council between meetings. The total membership of the meeting will be about 450. I'll write more about them after I have seen them.

The meeting thus constituted has as its chief function the determination of the general program and detailed policy of the International Missionary council for the period which lies ahead. More and more the programs of missionary work as

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Grace of Baptism

SECOND SUNDAY AFTER EPIPHANY

JANUARY 15TH

IN THE *Gospel* we are shown the manifestation (epiphany) of our Lord at the River Jordan, at His baptism. It is indeed the manifestation of the Holy Trinity—the Father acknowledging His beloved (more correctly, *only-begotten*) Son; the Son manifested in the flesh; the Holy Spirit descending and abiding on Him, and through His baptism "sanctifying water to the mystical washing-away of sin." John had been baptizing the people; but that baptism, as he himself said, was only preparatory. "I baptize with water," but "there cometh One mightier than I after me," and "He shall baptize you with the Holy Ghost."

With this baptism of the Holy Ghost we have been baptized; and in the *Epistle* for today (the continuation of last Sunday's) we are shown what sort of life the baptized are to live. They have received gifts of the Holy Spirit, different in each person, but all the gifts of the One Spirit; these gifts are to be used day by day in mutual trust, brotherly love, faithful diligence, the sympathy that leads us to "rejoice with them that rejoice, and weep with them that weep," and last of all and the crown of all, humility.

Therefore in the *Collect* we ask for God's peace: that is, not a mere absence of outward conflict, but that peace of which He said, "Not as the world giveth, give I unto you."

*Readers who so desire may send such contributions through THE LIVING CHURCH RELIEF FUND, marked "Dornakal Quinine Fund."

carried on by the most of the Christian Churches of the world are being influenced by the council, but this body does not officially represent the Churches, nor can it speak with authority for the Churches.

MOST of the three weeks which we shall spend at the meeting will be given to the work in sections, although there will be important plenary meetings for the whole membership. A list of the subjects to be considered by the sections will give some idea of the scope of the meetings. There will be five main subjects under the general heading, The Church, and each main subject is divided into a number of subsections as follows:

- I. The Faith of the Church.
 1. The faith by which the Church lives.
 - (a) The faith and the present world situation. (b) The faith and the non-Christian religions. (c) The faith in relation to modern paganisms. (d) The faith and the teaching Church. (e) The faith and the individual believer.
 2. The Church: its nature and function.
- II. The Witness of the Church.
 1. The unfinished evangelistic task.
 2. The place of the Church in evangelism.
 3. The witness of the Church in relation to the non-Christian religions, the new paganisms, and the cultural heritage of the nations.
 4. The witness of the Church: practical questions of method and policy.
- III. The Life of the Church.
 1. The inner life of the Church.
 - (a) Worship. (b) The Christian home. (c) Religious education.
 2. The indigenous ministry of the Church.
 - (a) Ordained ministry. (b) Recruiting. (c) Training. (d) Voluntary lay service.
 3. Christian educational, missionary, and social work.
 4. The place, work, and training of the missionary.
 5. An adequate program of Christian literature.
- IV. The Church and Its Environment.
 1. The economic basis of the Church.
 2. The Church and the changing social order.
 3. The Church and the international order.
 4. The Church and the State.
- V. Coöperation and Unity.
 1. Basic principles.
 2. Practical questions of policy.
 3. Church union.

Each delegate is assigned to two of the sections. In addition to the detailed reading on the special subjects which our sections will consider, we've been trying to do certain general reading on the whole program. More and more we realize the tremendous scope and vital importance of these questions and problems which confront the Church today.

We are praying that God may guide the meeting and its consideration of these subjects so that the Church may be strengthened to meet the great adventure which lies before it today.

Soon after the council begins I shall send further reports. In the meantime, pray that the gospel may be preached with new power throughout the world as a result of the meeting, and remember the post-Madras meetings to be held in the United States under the leadership of the delegates from the council who will go direct to America from this meeting. Plan now to study the Madras message, and to share in these coming meetings.

War

I BELIEVE we may as well try to legislate out of existence the plague of yellow fever. Scourges have been more or less eliminated because we found out the bug that caused them; and it seems to me that war is in the same category.—*Bishop Lloyd.*

Service for Sunday Schools

By the Rev. Neil E. Annable

(Opening Hymn.)

LEADER: Jesus called them unto Him, saying, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of heaven.

SCHOOL: I was glad when they said unto me, We will go into the house of the Lord.

LEADER: Let us humbly confess our sins unto Almighty God.

Kneeling:

ALL REPEAT: O Almighty Father, Lord of heaven and earth, we confess that we have sinned against Thee in thought, word, and deed. Have mercy upon us, O God, after Thy great goodness; according to the multitude of Thy mercies, do away our offenses and cleanse us from our sins; for Jesus Christ's sake. Amen.

RECTOR (if he be present): The Almighty and Merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of His Holy Spirit. *Amen.*

(If the rector be not present, instead of the Absolution, the leader shall say: O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that we, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Jesus Christ our Lord. *Amen.*)

ALL REPEAT: The Lord's Prayer.

LEADER: O Lord, open Thou our lips.

SCHOOL: And our mouth shall show forth Thy praise.

Standing:

The Gloria Patri.

LEADER: Praise ye the Lord.

SCHOOL: The Lord's Name be praised.

(Hymn.)

Sitting:

The Lesson for the day, the Epistle, or Gospel.

Standing:

The Creed.

LEADER: The Lord be with you.

SCHOOL: And with Thy spirit.

Kneeling:

LEADER: Let us pray.

LEADER: The Collect for the day.

LEADER: O God, our heavenly Father, we thank Thee for the gift of Thy dear Son. Grant that we who have received Him in our hearts may joyfully go forth with Him on many errands. Bless those who toil for Thee in far-off places: comfort them in their loneliness, and unite our work with theirs; accept our gifts; receive our prayers; and use us for the sake of Thy dear Son, Jesus Christ our Lord. *Amen.*

Prayer for religious education, page 42; for children, page 43. "The Grace of our Lord Jesus Christ . . ." page 20.

Remarks by the rector, notices, etc.

Offering (a hymn may be used during the offering if desired).

Lesson period, 30 minutes.

Closing service.

Birthday offering. Record of attendance and offerings.

(Hymn.)

Prayer for the Sunday school, page 564; for the sick, etc.

Benediction by the rector (or the Blessing on page 63 if the rector be not present).

Who Will Teach the Teachers?

By Jane K. Chase

Director of Rural Work and Religious Education, Diocese of Oregon

“WHAT ON EARTH did your seminary teach you about religious education?” I once asked a youthful clergyman who had been revealing a most amazing ignorance of everything pertaining to Sunday schools. “Well,” he replied quite seriously, “our senior year we had three lectures on the theory of religious education. They were given by a Presbyterian minister.” Now, I have not the slightest doubt that that Presbyterian minister knew the subject whereon he spoke; I have visited Presbyterian Sunday schools which put our own to shame; but it did seem to me that the seminary ignored a few simple facts.

In the first place the young men who listened to those lectures were not going into the Presbyterian ministry, nor would most of them be called on immediately to deal with any theory of religious education. A few might find themselves attached to well-organized parishes with satisfactory educational programs, or they might be working with experienced priests. Most of them, like my young friend, would find themselves facing the concrete necessity of organizing a church school in a small struggling mission. And they would find scant room for theory when faced with an inadequate teaching staff, inadequate equipment, inadequate financial support, and a group of children intelligent enough to know that the nearby Methodist (or some other) Sunday school was much better managed and better attended than their own. They would be expected to be diligent in instructing those children and to make of them loyal communicants, and they would have very little idea where and how to start.

It is never fair to generalize and undoubtedly most of our seminaries do have more than three lectures on religious education. And yet that young man is not entirely exceptional. I have encountered his like quite often. Most of them are intelligent, conscientious young men who are anxious to do a good job, but they do not know such simple things as how to group children of different ages in a Sunday school too small to be graded, or what courses of lessons are available. I have found them floundering through the first Sundays in the fall term without any lesson material, having put off ordering because they didn't know what to order. Most of them are not even familiar with the different courses of instruction published by our own Church firms.

Is church school organization and teaching too lowbrow to be worthy of real emphasis in a course on pastoral theology?

And what about Confirmation instruction? The canons are quite specific as to a clergyman's obligations in this matter, and yet only last summer I encountered a young man who presented a whole class of youngsters without the slightest instruction, admitting rather naively that he “did not know how to teach children that age,” but adding optimistically, “if we just get them confirmed we can hold them.” What magic is there in a bishop's hands which can hold people loyal to something they know nothing about?

That this theory does not work can be amply proved by the number of our lapsed and indifferent communicants. As a rural missionary I encounter many of these, and the story usually has one of two themes: “Oh yes, I joined the Episcopal Church because my girl chum wanted me to. No, we didn't have a class, we just wanted to be confirmed together. That was years ago and I'm going to the Disciples' church

now, it's nearer.” Or perhaps, “My husband and I joined the Episcopal church in the town we lived in when we were first married. The clergyman was such a peach and we ran with the same crowd. We did enjoy working with him, but after we came here we joined the community church.” Confirmation is almost invariably spoken of as “joining the Church” and is regarded as about as binding as joining a club. Most of them have not the slightest conception of what the “Church” is or what it teaches. Why should they be loyal to it?

I have often heard the clergy deplore the ignorance of the average layman, but the ignorance of the lapsed communicant is such that it is impossible not to feel that it is the real reason for his being “lapsed.” The Church does not mean anything to him now because the Church never did mean a great deal to him. His membership was not a matter of conviction.

I would not imply that this failure to prepare candidates is limited to the younger clergy. One of my earliest disillusionments was when I approached a fatherly gray-haired priest with the statement that four members of my church school class were interested in confirmation, and was breezily told to “bring them around next Sunday” when the bishop would be there. I listened to this same priest administer the Sacrament of Baptism and solemnly admonish the godparents to “Take heed that this child so soon as sufficiently instructed . . .” and I wondered who was to be responsible for the instruction. Of course, it may be as difficult to decide when a child is “sufficiently instructed” as to decide when he has reached “years of discretion,” but the previous admonition in regard to the “Creed, the Lord's Prayer, and the Ten Commandments” might give one a clue about where to start.

VERY MUCH doubt if many of the lapsed communicants I have interviewed know even the Creed, the Lord's Prayer, and the Ten Commandments. I am quite sure they know nothing of the “doctrines, polity, history, and liturgy of the Church.” As to missions and suitable opportunities for offerings to maintain them, I was informed by one active communicant that she had been confirmed for four or five years before she was even introduced to an offering envelope or any regular system of giving. I inquired as to her confirmation preparation and was told, “I was the only adult to be confirmed that year, so the clergyman did not make me come to class, he just gave me a book to read.” Apparently the book did not contain everything a Christian ought to know.

Certainly we are aware of the failure of our system of religious education in the past, and we talk a great deal about the problem of inactive members, but it is when we go into small missions and study individual cases that we see the full extent of that failure and realize also that it is not wholly a matter of the past. We are continuing to lay hands suddenly on the laity and while that casual procedure may improve our statistical reports it cannot possibly produce convinced and loyal Churchmen.

Forward Movements, missions, and earnest exhortations to evangelism may counteract some of our weaknesses, but it might be more effective if we would take heed that our prospective clergy be themselves sufficiently instructed in religious education and impressed with the need for it.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Nicholas Ferrar of Little Gidding

THE FERRAR PAPERS. Containing a Life of Nicholas Ferrar, The Winding Sheet (an Ascetic Dialogue), A Collection of Short Moral Histories, A Selection of Family Letters. Edited by B. Blackstone. Cambridge university press (Macmillan). 1938. Pp. xxii-323. \$6.75.

STUDENTS of the period will find interest in Dr. Blackstone's scholarly publication, two-thirds of which is now printed for the first time. The Life, by the brother of Nicholas Ferrar, was published in 1855 (also printed by the Cambridge university press) in a biography containing two lives, by John Ferrar and by Dr. Jebb, edited by J. E. B. Mayor. This edition did not follow the archaic spelling and capitalization of the original. Dr. Blackstone has collated the best manuscripts and has reproduced them exactly as they were written, with notes sufficient for the elucidation of the events described. The rest of the volume is of hitherto unpublished material.

The custom in the household at Little Gidding of coming together as The Little Academy, for the purpose of reciting dialogues composed by Nicholas Ferrar, is known to the readers of *The Story Books of Little Gidding*, edited by E. Cruwys Sharland (E. P. Dutton, 1899). The dialogue printed in this book follows immediately upon the last conversation in Miss Sharland's volume. It is a witness to the extent and variety of Nicholas Ferrar's reading in secular and religious literature. The Short Moral Histories are drawn largely from the *Vitae Patrum*. Perhaps the most valuable of these papers are the 50 Family Letters, selected from a large uncatalogued collection of Ferrar documents in the library of Magdalene college. They throw much light on the everyday life of the community at Little Gidding, and introduce to our acquaintance a new personage and one who seems to have been a most unhappy and uncongenial member of that remarkable household. Bathsheba, wife of John Ferrar, was apparently an undisciplined, probably neurotic person, and must have given considerable opportunity for the exercise of the Christian virtues on the part of her husband and his relatives.

The editor of this volume opens his introduction with an excellent pen sketch of the subject of the biography: "Nicholas Ferrar holds a distinguished place in the annals of the Church of England. He took no part in the ecclesiastical politics of his day, he abhorred controversy and declined preferment; yet in singleness of vision and completeness of achievement he stands as the most original genius in the Church during the vital period of her post-Reformation history. He is known as a man of affairs, as a saint, and as a legislator of the devotional life. The community which he founded at Little Gidding was dispersed, and had no permanent successor; but its ideals have left an indelible impression on the tradition of Anglican piety."

When still very young, perhaps 9 or 10 years of age, he had a mystical experience, the fruit of which was an impression that God promised "to be with him by His Holy Spirit, to assist and bless him all the days of his life," and a vow on the child's part to serve Him faithfully and entirely. The biographer adds that he "had all his lifetime after a more than ordinary fear of God in him, and His presence, which continued in him to his dying day." The story in its development shows that his interior experience was one of suffering and tension. The austerity of his spiritual way was as great as the physical austerity that he consistently practised. Nicholas Ferrar was in the authentic tradition of Catholic sanctity; and yet, on the other hand, he falls under the description of the Little Gidding household voiced by a visitor who had come to search out their Romish errors: "They are Orthodox, regular, Puritan Protestants." Indeed it is related of Nicholas Ferrar that he declared, if a Mass had been said in his house against his will, "I would pull down the Roome, and build it up agayne."

In the course of the Life, a description is given of the routine at Little Gidding, with its daily round of prayer and work and recreation. It was not, strictly speaking, a monastery. It reproduced rather the conditions of some devout households of the

early Christian centuries, with its frequent recitation of the Psalter, punctuating the routine of an ordered family life. Two of the Collett daughters, Mary and Anna, were dedicated virgins, although probably not under formal vows, and Nicholas himself was a celibate. The rest of the family and their dependents, in number from 35 to 40, either married sooner or later, or at least were open to offers of matrimony. The community may be said to have been an extension of Nicholas Ferrar's personality, for it was saturated by his spirit. It was not in the line of any tradition, nor did it create one. For this twofold reason it had no permanence after his death.

The book is primarily for scholars. Nevertheless the general reader, provided he is undaunted by the external barrier created by the archaisms of the text, will find an adequate picture of an episode in religious and ecclesiastical history that has unique significance. Moreover, there is material for those who are interested in the social background and in the psychological aspect of human relationships.

The printing, illustrations, and binding of the volume are worthy of the press by which it is issued.

MOTHER MARY MAUDE, CSM.

A Standard Reference Book

NEGRO YEAR BOOK. An annual encyclopedia of the Negro, 1937-1938. Monroe N. Work, editor. Tuskegee institute. \$2.00.

FOR YEARS this year book has been regarded, and properly so, as the standard work of reference on all matters relating to the Negro. According to the editor, it is the most extensively used compendium of information on the Negro, and its circulation extends to every part of the United States, to Canada, the West Indies, Central America, South America, Europe, Asia, Africa, and Australia.

Its treatment of sundry questions, generally regarded as controversial, is praiseworthy, but its perspective is not uniformly good. For instance, why should six pages be devoted to The Negro and the Catholic Church (meaning the Roman Catholic Church) and only casual references other than statistics to the Episcopalians, Methodists, and Baptists?

The showing as set forth in these 575 pages is a most creditable one and calls for hearty felicitations to those who made the records and to him who has set them down in this handy and usable form.

CLINTON ROGERS WOODRUFF.

Dr. Oesterley on Ancient Hebrew Poems

ANCIENT HEBREW POEMS. By W. O. E. Oesterley. Macmillan. Pp. vi-207. \$2.00.

THIS selection of poems from the Old Testament and the Apocrypha has been made with a view to illustrating "the wide range of interests which occupied the minds of the ancient Hebrew poets; here we have epic poem, myth, war song, taunt song, wedding song, fable, parable, song of praise, song of thanksgiving, hymn, lament, prophecy, prayer, and others."

In the general introduction Dr. Oesterley explains convincingly the necessity for frequent textual emendation, and provides a concise statement of the principles of Hebrew poetry. The main part of the book consists of a new metrical translation of 32 poems, each with a short introduction, and with brief notes justifying departures from the received text, explaining allusions, and clarifying obscurities. The whole has been done for readers without knowledge of Hebrew. Exhaustive indexes complete a useful little book.

CUTHBERT A. SIMPSON.

A Little Book for Laymen

A LITTLE DICTIONARY OF BIBLE PHRASES. By W. K. Lowther Clarke. Macmillan. 75 cts.

A LITTLE miracle of cheapness and compression, and just the book for a layman.

B. S. E.

NEWS OF THE CHURCH

Rosewell Page, 80, Dies of Heart Attack

Virginia's Noted Churchman Was
Deputy to General Convention
Regularly for 30 Years

BEAVERDAM, VA.—Rosewell Page, 80, honorary president of the Richmond Academy of Science and Fine Arts, Democratic candidate for governor of Virginia in 1929, and widely known author, lawyer, scholar, and Churchman, died January 1st at his home in Hanover county. His death was attributed to heart attack.

The funeral was held at old Fork church in St. Martin's parish on January 3d, the interment being in the old churchyard where members of his family for the past four generations have been buried.

The present-day representative of a family that has been intimately associated with the life and work of the Church in Virginia since the Colonial period, Rosewell Page was born November 21, 1858. His family has given to the Church over 25 clergymen and laymen who were active leaders in their parishes and in diocesan conventions.

Mr. Page served several terms in the Virginia legislature and was second auditor of the state for over 10 years. He was a vestryman and later senior warden of St. Martin's parish, in which his home is situated. For nearly 40 years he represented the parish as lay delegate in the diocesan councils, and for 30 years he was regularly elected a lay deputy from the diocese of Virginia to General Convention.

BROTHER OF THOMAS NELSON PAGE

Mr. Page was a brother of Thomas Nelson Page and the Rev. Dr. Frank Page, both of whom preceded him in death. He was married twice, his second wife being the former Ruth Nelson, daughter of the Rev. Robert Nelson, for many years a missionary of the Church in China. His wife and three children survive him.

Rosewell Page was educated in the schools of Virginia. He attended Hanover academy, and in 1876 entered the University of Virginia, later studying law. A fellow student in the law department was Woodrow Wilson, the World war President. Admitted to the bar in 1881, Mr. Page practised first at Danville and later in Richmond.

From 1908 till 1910 he represented Hanover in the house of delegates, serving as chairman of the committee of the courts of justice, as a member of the committee on schools and college, and as author of the first compulsory education act.

From 1935 to 1938 he was honorary president of the Richmond academy, which he had earlier helped to organize. He was recognized as an art connoisseur and a patron of art in Virginia.

Chinese House of Bishops Sanctions Intercommunion

HONG KONG, CHINA—A Christian of another faith who is unable to receive Holy Communion at a church of his own denomination may be permitted, with the express permission of the bishop of the diocese, to receive at an Episcopal altar, it was decided at a meeting of the Chinese House of Bishops in this city on November 29, 1938.

Under very exceptional circumstances, it was also decided, a confirmed Episcopalian, who for a long period of time is really unable to receive Holy Communion at an Episcopal altar, may be permitted with the license of the bishop to communicate with another body of Christians, the local pastor approving.

At meetings to promote Christian unity joint communion services, the House decided, may be held with the permission of the bishop in whose diocese the meeting is to be called.

Bishop Freeman Has Part in Service at Synagogue

WASHINGTON—Bishop Freeman of Washington; the Rev. Anson Phelps Stokes, canon of the Washington cathedral; and the Rev. Albert J. McCartney, minister of Covenant-First Presbyterian church, took part December 28, 1938, in services conducted by Rabbi Norman Gerstenfeld of Washington Hebrew congregation. The services were for the funeral of Dr. Abram Simon, for 35 years rabbi of Washington Hebrew congregation.

Bishop Freeman spoke to the throng of mourners in the synagogue. He said:

"We have lost a good friend, a counselor, and good neighbor, whose devotion was not limited to the four walls of his congregation. I am confident that the estimate of this community of our beloved friend could be worded simply, that he was a prince, a leader among men. He was in every sense an apostle of good will.

"I come with my poor words, my brother, though silent; I come here as your friend, speaking for all clergymen in this great capital city. Your spirit will be with us everlasting."

Dean Blankingship to Be Consecrated in February

HAVANA, CUBA—The consecration of the Very Rev. A. Hugo Blankingship as Bishop of Cuba is to take place in Havana, February 24th, it has been announced. Bishop Tucker of Virginia, Presiding Bishop of the Church, will be the consecrator.

Dean Blankingship was elected by the House of Bishops at its meeting in Memphis, Tenn., last fall. He succeeds the late Bishop Hulse.

New York Cathedral Fund Now Complete

Bishop Announces on New Year's
Day That Goal of \$435,000 Has
Been Reached; Work Begins

NEW YORK—The sum of \$435,000, the full amount necessary before work could commence on the sanctuary and choir and the opening of the great nave of the Cathedral of St. John the Divine, was on hand January 1st, Bishop Manning announced at the service on the morning of that day. Since it had already been unofficially reported that Bishop Manning would so announce, a very large congregation was on hand to hear him.

Many of those who were present had been present at the midnight service on New Year's eve. When the Bishop told them that the entire sum had been raised and that the work would begin at once, his satisfaction was plainly evident in voice and face.

The Bishop also spoke of the arrangements which would be in effect during the building. An altar and pulpit will be placed in the great nave, against the partition which now separates the nave from the crossing and choir. The plans include provision for the usual cathedral music, as well as for all the customary services, in the nave.

While the work of completion will not be finished in time for the opening of the World's fair, as the Bishop had hoped, he was very glad that it could now be begun. The time needed to complete it will be from six to eight months.

EXPLAINS WORK TO BE DONE

Following the service on New Year's morning, Bishop Manning explained in more detail the work to be accomplished with the \$435,000, a part of the \$1,000,000 required for all that must eventually be done to complete the sanctuary and choir and open the nave. The Bishop made it clear that the \$435,000 actually in hand simply made it possible to begin the work and carry it to a certain stage.

Explaining what is to be done in the cathedral, Bishop Manning said that the work on the sanctuary and choir will consist of transforming their architecture from Romanesque to Gothic to bring it into harmony with the rest of the building. At present eight granite columns, each 8½ feet in diameter, 55 feet in height, and 130 tons in weight, stand in a semi-circle around and behind the altar. These are joined by rounded arches, and above the arches are two squat semi-circular tiled domes.

The domes are approximately 90 feet high, while the interior of the nave rises to a height of 130 feet. Plans call for raising

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Dr. Bell Preaches at Trinity in N. Y.

Sermons During Christmas Season
and Advent Attract Great Number
of Young People

NEW YORK—The Rev. Dr. Bernard Iddings Bell has aroused particular interest by his sermons in city churches during Advent and the Christmas season. At the noonday services in Trinity church, from December 12th to 21st (Sunday excepted), Dr. Bell was the preacher. These special Advent services always attract good congregations. This year, however, it was noted that more young people than usual were in attendance and that many of them came to the entire series. In order to do this, these young men and women were obliged to take the time out of their luncheon hours, and to postpone any Christmas shopping that might have been done in that interval.

On New Year's day, Dr. Bell preached twice. In the morning he was the guest preacher at the Church of St. Mary the Virgin. In the afternoon, he preached at the Cathedral of St. John the Divine. Both times, there were unusually large congregations, in which many young people were observed. Dr. Bell said in part:

"Since Jesus Christ and His religion are the same yesterday, today, and forever, it is perhaps fitting that on this, another New Year's Day, we should listen once again to those final words with which St. Peter the apostle closed the first Christian sermon ever preached: 'Save yourselves from this untoward generation.' Now, 'untoward' is an unusual sort of word: it is an English translation of the Greek word, *skolios*, and it means 'going this way and that way without direction,' or 'dodging around without an objective.' A derived meaning is 'peevish' or 'bad-tempered,' because people who do not know where they are going, or why, get irritable. The English translation, taken literally, was a stroke of genius on the part of those who put the Bible into our tongue. 'Untoward'—not going toward anything, running around in circles.

LACK AN OBJECTIVE

"Most people today are leading a meaningless existence. It is this lack of realized objective which is the parent of our fretful discontent and world-weariness. We just go on and on and on from day to day, until after a while we go off, and come to nothing. So most people seem to think. Even when they retain a vague belief in immortality, life after death is mainly, as they see it, just going on and on somewhere else. Just going on and on is a terrible bore, whether before death or after it.

"Our younger people feel all this perhaps more vigorously and vitally than do their elders. The older generation, living its earlier days in a world of unquestioned and expanding physical opportunity, was more easily fooled than its children are. It is not because our youth are in want that they are restless, but because they doubt the worthwhileness of pursuing, at the cost of increasing ruthlessness, goals of plenty, ambition, and activity.

"It is precisely because they do doubt the worth of such pursuits as have fascinated

Bishop Wise, Improved in Health, Conducts Service

TOPEKA, KANS.—On January 1st, Bishop Wise of Kansas celebrated at the early service in Grace cathedral, assisted by the Very Rev. John Warren Day, dean. This is the first public service the Bishop has held since last Easter.

His health has improved so much that he is planning to take part in the consecration services of St. James' parish, Wichita, on January 8th. Two years ago last Easter, the rector of St. James', the Rev. Samuel E. West, and the parish set out to clear a debt of \$36,000. That has been accomplished, and the church will be consecrated on January 8th.

Consecrate Dr. Sargent as Assistant of Fukien

Chinese House of Bishops Recommends
Native Bishop for New Post

HONG KONG, CHINA—The Rev. C. B. R. Sargent, headmaster of the diocesan boys' school here, was consecrated Assistant Bishop of Fukien at St. John's cathedral on November 30, 1939, St. Andrew's day. The Most Rev. Dr. F. L. Norris, Presiding Bishop of the Church in China, was consecrator.

Bishop Hind of Fukien was the preacher. Other Bishops taking part in the consecration were Scott of Shantung; Huntington of Anking; Hall of Hong Kong; Mok Shau-Tsang, assistant of Hong Kong (Bishop of Canton); Roberts of Shanghai; and Houghton of Eastern Szechuan.

Two other Bishops had been present at the meeting of the House of Bishops of the Chung Hua Sheng Kung Hui held on the previous day, but they were obliged to leave to attend the congress at Madras, India. They were Bishop Tsen of Honan and Bishop Curtis of Chekiang.

At the meeting of the House of Bishops it had been decided to recommend that Bishop Soong, assistant of Western Szechuan, be made the diocesan rather than an Englishman. Bishop Soong, though not especially active, is a scholarly man, highly respected and beloved by the Chinese Christians.

their fathers and mothers that totalitarian statism—the theory back of Communism and Fascism—makes its chief appeal to youth. But Communism and Fascism are to be opposed, because their aims are *also* not enough, because they fail to curb the disruptive, anti-social force of man's greed, the imperiousness of his appetites for wealth and for power when these are not brought under the control of God.

"For what *are* we to live, that life may not lose its savor with the passing years? Christ gives the answer, gives it not as a human guess, but as a divine revelation. *Live to love God.*"

Dr. Bell sails for England early in February, to fill his customary round of important preaching engagements. Some of these are in churches; others in the chapels of various schools and colleges.

Notables Write for England's Blue Book

Bishop of Leicester Writes About
Recall to Religion, Lord Cecil on
Church Assembly

LONDON—Lord Hugh Cecil, the Bishop of Leicester, the Bishop of Ely, Canon Anthony Deane, and Sir John Birchall, M.P., are among the contributors of special articles in the *Official Year Book of the Church of England, 1939* (the Blue Book of the Church), which was published December 15, 1938, by the press and publications board of the Church Assembly, Church House, 2 Little Smith street, Westminster, S. W. 1, and by SPCK, Northumberland avenue, W. C. 2. The price is 3 shillings 6 pence, by post 4 shillings.

The Bishop of Leicester, who is chairman of the archbishops' evangelistic committee, writes on the progress of the response to the archbishops' Recall to Religion, and concludes that there is much cause for quiet encouragement. He takes occasion to correct some public misapprehension by outlining the work of the committee.

Lord Hugh Cecil, a member of the standing committee and chairman of the orders committee of the Church Assembly, writes on The Church Assembly. After describing its origin, he comments on the enabling act, and on the relation of the assembly to the convocations and to parliament, and summarizes the very satisfactory legislative record of the assembly.

CONVOCATIONS DISCUSSED

Canon Anthony Deane deals similarly with The Convocations, and the Bishop of Ely contributes a deeply interesting and suggestive article on Public Worship. The article deals first with the deeper things, which are not very suitable for a press summary, and with those lesser matters such as punctuality, audibility, common sense, the use of the natural voice, and the choice of hymns, which are so important if the general effect is to be satisfactory.

STATISTICS EXHAUSTIVE

The statistics relating to the Church which are contained in the *Year Book* are specially compiled for it and are official. They are unobtainable in their exhaustive form in any other publication. The returns were received during the year from 12,147 incumbents or 96.06% of the total number of returns asked for.

Every year this well-known reference book contains a mass of information about the work of the Church Assembly (including that of its various boards, councils, and commissions), its constitution and its past measures and its personnel; and about the convocations of Canterbury and York. The Church of England Assembly (powers) act, 1919 (commonly called the enabling act), is printed in full. Other features include the useful Who's Who in the Church Assembly; the Summary of Legal Information; and an immense volume of personal and other facts relating to the changes in the Anglican communion during the year.

Committee Considers Peace for Industry

Christian Research Group Prepares Report for 106th Convention of Michigan Diocese

DETROIT—Ultimate industrial peace lies only in recognition of the fact that God, through moral law, reigns in society, it was asserted in the report of the committee in Christian research to the 106th annual convention of the diocese of Michigan. The report will be submitted when the convention meets on February 2d in St. Paul's cathedral here.

"The Church must recognize and commend Christian attitudes and actions and call in question unChristian attitudes and actions appearing in industrial relations, through her bishops, her clergy, and her laity. There is involved here, in a deep and penetrating sense, the basic theology and ethic of the Christian religion," the report states in discussing Business and Class Warfare in Relation to the Family.

The committee making the report was the result of a memorial and resolutions presented by the Detroit clericus to the 105th diocesan convention and adopted by that body. The resolution provided for a committee in Christian research, to consist of four clergymen and four laymen, appointed by the Bishop of the diocese, and four women, named by the chairman of the convention of women in the diocese.

SUBCOMMITTEES USED

The original committee of 12 decided the field of study indicated in the memorial was too wide and the subject matter too complicated for the whole committee to give minute attention to. Consequently, it was decided to ask each member, except the chairman, to act as chairman of a subcommittee, to which was assigned a specific field.

In the makeup of the subcommittees, various points of view in each field were sought on the ground that where clash of opinion exists, if conclusions could not be reached in small groups, there could be no hope of agreement and action in a diocesan convention.

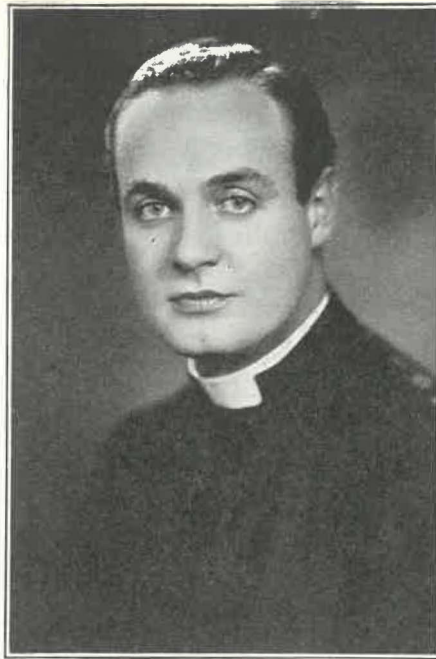
Seventy persons were asked to serve on the 11 subcommittees, and 68 accepted appointment. Of these, four resigned during the year. The findings of the 64 persons on the 11 subcommittees were subjected to rigorous study, condensed, and modified. The result makes up the 27-page report which will be presented to the convention next month.

No member of the committee is in agreement with every proposition and recommendation contained in the report, it is noted. Each member, however, has had every freedom in the exercise of his personal judgment and opinion and has been willing to accept the majority judgment.

SIGNIFICANT QUESTION ASKED

The diocese, the report notes, officially asked a new and significant question in

(Continued on page 52)



REV. WENDELL PHILLIPS
(Armbruster-Scottow Studios Photo.)

Fr. Phillips Accepts Call to Church in Rye, N. Y.

RYE, N. Y.—The Rev. Wendell Phillips, rector of Trinity church, New Rochelle, since October, 1934, has accepted a call to become rector of Christ's church here, to succeed the Rev. R. Townsend Henshaw, who died on August 30, 1938. Fr. Henshaw had been rector for 28 years.

Fr. Phillips was born at Reading, Pa., on September 8, 1905, the son of Thomas and Mary Wert Phillips. He was graduated from Wesleyan university in 1926 and from the General theological seminary in 1932. He was made deacon in 1932 and advanced to the priesthood in 1933.

Fr. Phillips was teacher of English, instructor in ethics, and athletic director at the American university, Cairo, Egypt, for three years following his graduation from college. From 1929 to 1934, he was assistant chaplain at Columbia university. In 1930 he was married to Miss Marguerite Ronsevalle of Cairo, Egypt, whose father and grandfather had been in the French civil service in the Orient.

Archbishop Sees Disintegration of Totalitarian Youth Movements

LONDON (RNS)—The Archbishop of York, speaking to a men's meeting in Leeds, predicted that the hate motive behind youth movements in totalitarian countries in Europe would ultimately destroy those organizations.

"Basing a so-called fellowship upon hostility to something or someone else as certain continental nations are doing today, is a great mistake," he said. "When the enemy is removed or rendered quite harmless, you have removed the basis of the fellowship.

"No fellowship, no community of interest of that sort can survive for long, and soon all the hatred, pugnacity, and ill will which you have used and directed against the enemy will show itself inside the fellowship itself and break it up."

Proposed Concordat Hit by Church Union

Anglo-Catholic Organization Says Scheme Is a Barrier Rather Than an Aid to Unity

ROSEMONT, PA.—The proposals for reunion of the Episcopal Church and the Presbyterian Church in the USA embodied in the proposed concordat and statement on reunion [L. C., November 9, 1938] have been repudiated by the American Church Union, leading Anglo-Catholic organization, according to a statement from its executive committee.

The committee unanimously voted to oppose "definitely and completely" the concordat, which was made public as the result of meetings between official representatives of the two Churches, on the ground that the proposals are "reactionary," "destructive," and "hurtful to those earnest desires for Church unity which fill the hearts of countless people today."

The statement, according to the Rev. W. P. S. Lander, general secretary of the American Church Union, represents the official position of the organization, the council of which had previously empowered the executive committee to act in this matter.

The Church Union, the statement declares, finds the proposed concordat a barrier, rather than an aid, to Church unity. The text of the statement is as follows:

"Because of considerable misinformation in religious papers and in view of the resultant confusion and distress in the minds of many Churchmen as to the nature and implications of the union now proposed between our Church and the Presbyterians, the American Church Union desires to place on record its position in regard to the scheme presented.

"The Union feels compelled to oppose definitely and positively the proposed concordat.

"The Union repudiates the proposals suggested, because it considers them hurtful to those earnest desires for Church unity which fill the hearts of countless people today. The proposals are surprisingly reactionary, in that they turn back and destroy the high hopes of more than half a century of sincere endeavors toward unity, and they are unhappily destructive, in that they render negligible the contribution which the Episcopal Church has endeavored to make, and under wider vision might still make, to the Church that is to be.

"INCLUSIVENESS" DISREGARDED

"Most markedly, these proposals disregard the principles upon which our Commission on Faith and Order was inaugurated, in which it developed under the leadership of Bishop Brent and Bishop Anderson, and by which the positive foundation of the recent conferences at Oxford and Edinburgh was created.

"Put briefly, that for which the above leaders strove mightily was the principle of *inclusiveness*, and never that of the least common denominator. Those great leaders who are no longer with us in the flesh realized clearly and succinctly that a unity which is created by 'giving up' or narrowing any part of the broad Christian gospel is simply a unity not worth having. Throughout the

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\$250,000 Cathedral House Is Completed

Long Island Building Has 32 Class Rooms, Auditorium Accommodating 1,200 Persons

By CHARLES HENRY WEBB

GARDEN CITY, L. I., N. Y.—A \$250,000 cathedral house, with an auditorium seating 1,200 persons, has recently been completed by the diocese of Long Island. It stands adjacent to the Cathedral of the Incarnation here. There are 32 classrooms for the church school, and a refectory where 400 may be served at once.

The auditorium, which has a large gallery, will serve as an assembly room for the church school. The school now has an enrolment of 890. The auditorium will also be a meeting place for the diocesan convention. Last fall the synod of New York and New Jersey held its meeting in the auditorium.

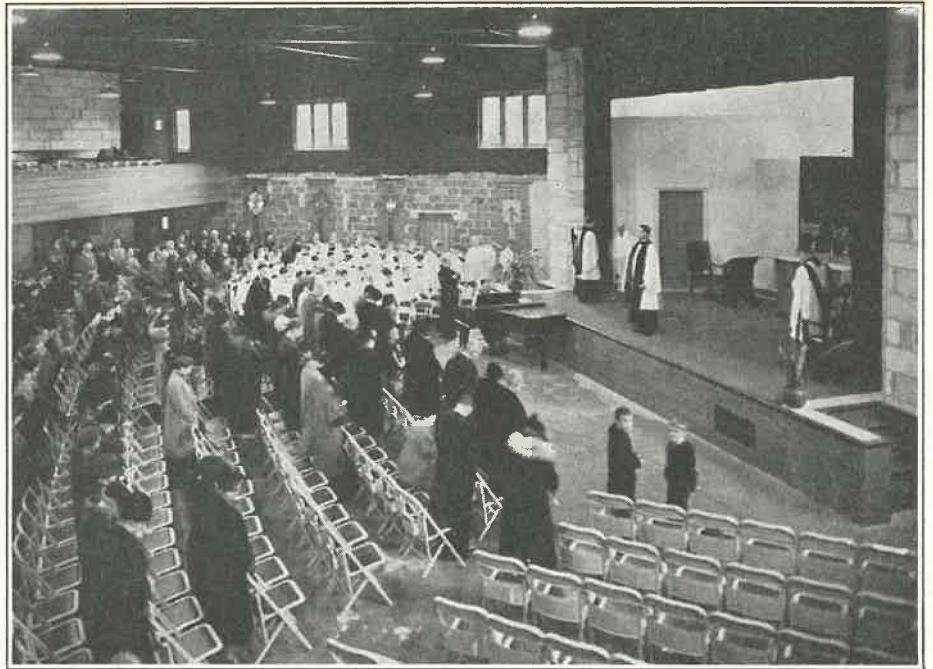
There are offices for the Bishop in the cathedral house. He now makes his headquarters there rather than at the diocesan house in Brooklyn. In another wing of the building are the offices of the dean and his parochial staff.

The cathedral congregation, in meeting the cost of the building, has not lowered its gifts for missions. It still leads the diocese in contributions for this work.

CATHEDRAL BUILT IN SEVENTIES

The cathedral in Garden City, built in the late seventies, was erected in advance of local needs, and for years drew more of its congregation from the villages round about than from the village of Garden City itself. There were persons in the diocese who thought that the very existence of the cathedral, among so few people, 20 miles from the city, remote from all the activities of the diocese, was an anomaly. But the wisdom of its founders has in late years certainly been justified.

Garden City, while still a community of homes and gardens, now has a large pop-



AUDITORIUM IN CATHEDRAL HOUSE

This auditorium in the \$250,000 cathedral house at the Cathedral of the Incarnation, Garden City, L. I., was usable on the occasion of the dedication of the building, though not entirely finished. It seats 1,200 persons. (Photo by Joseph Burt.)

ulation, and is an accessible center for the whole area of Queens and Nassau counties, where population has increased enormously in the last two decades.

The crypt of the cathedral, in the early years, provided ample accommodation for the church school and the choir; and the annual sessions of the diocesan convention, after the opening service in the church, were held in the crypt. But since 1902 the convention has met in the nave of the church itself, though a certain degree of impropriety has always been recognized.

In recent years the remarkable growth of the cathedral church school has presented a problem that has become annually more pressing; and though temporary expedients were devised to meet the condition, the need of a proper building became imperative.

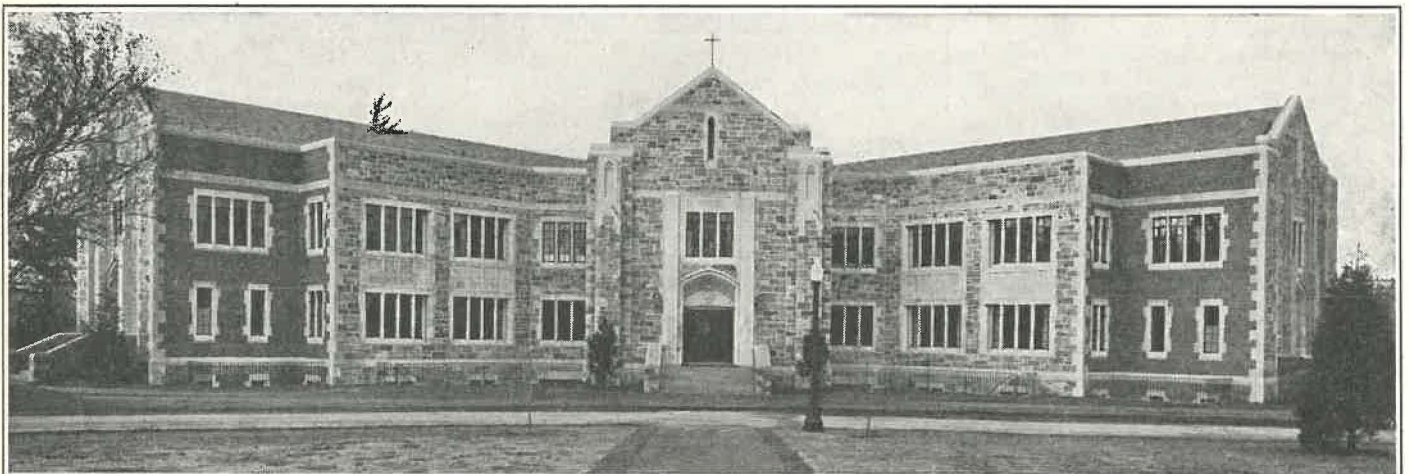
BEQUEATHED LEGACY

In 1925 Mrs. James Hermann Aldrich left a legacy to the cathedral, for the

purpose of erecting a synod hall or chapter house, which would provide a meeting place for diocesan convention. A scheme for a building to answer both local and diocesan needs was studied, but the depression came on before the plans were complete, and the hope of immediate construction disappeared.

CAMPAIGN UNDERTAKEN

In 1933 the present dean, the Very Rev. A. B. Kinsolving, II, came on the scene. Under his leadership the partly formed plans of earlier years were studied. Kenneth Murchison of New York was called in as architect, and ideas were crystallized into definite form. A campaign was undertaken, and the necessary funds were raised, Mrs. Aldrich's bequest being the nucleus. On August 30, 1937, ground was broken, on the Thanksgiving day following the cornerstone was blessed and placed, and on Thanksgiving day in 1938 the building was dedicated.



CATHEDRAL HOUSE, GARDEN CITY, L. I.

This front view shows the main entrance to the recently completed cathedral house at Garden City. The house contains 32 classrooms, offices of the dean and his staff, and offices of the Bishop of Long Island. (Photo by Joseph Burt.)

Proposed Concordat Hit by Church Union

Continued from page 47

Church those who are familiar with the hopes of those leaders will agree as to their scorn of any attempt to reduce and impoverish Christianity to some nebulous metaphysics in which all Christians are supposed to agree. Quite to the contrary, it was Bishop Anderson's boast, that on behalf of that unity of the Church, for which the Master prayed, he, Bishop Anderson, was entirely willing to take on any requirements which would enrich and broaden the scope of his own ministry, but that not for one moment would he support any proposal which sought to narrow rather than to expand the treasured Christian experience which meant so much to him. Few if any will seriously contend that this wealth of traditional Christianity is accurately portrayed or adequately preserved by the proposed concordat.

"It is this fundamental repudiation of Christian inclusiveness into which the concordat would beguile us. According to it, the Anglican Church is not to make its positive contribution to the Christian fellowship of the future, but is to deny that it has any distinctive contribution to make, and thereby to stultify and discredit its entire history.

"THIN-EDGE OF DOGMATISM"

"This harsh narrowing of the gospel to a thin-edge of theological dogmatism runs through and, the Union believes, vitiates all these present proposals. We should welcome a simple and clear exposition of principles toward a progressive development of the Christian life in the broad stream of Christian experience.

"We had hoped that Christian thought had progressed enough in recent years, by the light of impartial scholarship and of unprejudiced science, to have it made plain to everyone that the glorious opportunity for the future lay *precisely not* in looking backward to some remote ecclesiastical past, but in going forward strong in the richness of Christian experience.

SEE "OBSCURANTISM"

"The obscurantism of the present proposals is obvious in the bewildering verbiage used in regard to the Apostles' and Nicene Creeds. Our Prayer Book states simply and concisely that these creeds are 'thoroughly to be received and believed.'

"The statement proposed, that these creeds be 'reverenced' as 'Classic' is in a positive sense well-nigh meaningless, and is negatively a repudiation of the values of Christian faith, as that faith has been held from the very first days of Anglican history.

"When our Saxon ancestors accepted Christ and pledged their lives to His disciples, the one way they did *not* accept the creeds was to reverence them as classic. Quite simply they believed them as necessary to salvation. How much progress do we make toward Christian unity by casting discredit upon what the vast majority of Christians hold precious?

HISTORICAL CONSIDERATIONS

"It is merely an understatement to point out that these proposals reflect unfavorably upon the pioneer founders of our Church here in America. During recent years, dioceses on the Atlantic coast have been observing with heartfelt gratitude the anniversaries of the consecration of their first bishops. It is rather hard now to be forced to admit

that these anniversaries have been in truth commemorations of misguided enthusiasm. We are to believe now that Seabury of Connecticut, White of Pennsylvania, Provoost of New York, and Madison of Virginia were all benighted and short-sighted. There was no vital reason for their undertaking the long journey to Britain to receive episcopal consecration. Their own presbyters, or perhaps better still their Presbyterian neighbors 'acting in an episcopal capacity,' could do everything that was requisite.

"Really that is too much to ask loyal members of our Church to accept! Rather, our founding fathers had the definite conviction that there is no complete Christian fellowship in which the episcopate is not the vital backbone. They knew that this was the teaching of the Mother Church of England, and they made it the teaching of our American Prayer Book. It is with this teaching of our American Fathers in God from the very start that the American Church Union wishes to associate itself.

"The saddest result of these proposals, however, is that they destroy completely and at one stroke any opportunity for the Episcopal Church to function for the future as 'the Church of the Reconciliation.' Lambeth and other conferences have often expressed the hope that it might be our privilege to act as a bridge-Church or liaison officer between Catholic and Protestant groups. If the above proposals go through, the Episcopal Church recedes from this happy vocation, just at a time in world history when such an ideal is keenly needed.

THE PRIESTHOOD

"For one great source of strength to the Anglican communion has been that it preserved hitherto, in the natural meaning of the words of its formularies, the Catholic conception of priesthood. Our ordinal proclaims that the priesthood from early and medieval times is to be 'continued, used, and esteemed' and asserts 'how necessary it is in the Church of Christ.' By the ordination the Bishop gives the candidate authority to forgive sins, and then and there ('now') creates him a priest in the Church of God.

"We are aware that many attempts have been made to juggle with these words, and that some of our brethren are disloyal to them. Nevertheless they have remained the official teaching of our Church, to which our constant practice has conformed. We have freely admitted priests of Catholic communion to our altars. We have not so admitted Protestant ministers. This is no peculiarly High Church interpretation, but the simple meaning of the words of the Prayer Book and the plain fact of the history of our Church.

"In the proposed concordat, this historic teaching and practice of our Church is completely shattered. Christian men are no longer required to be created priests by episcopal ordination. They are authorized to officiate as ministers among us on the ground of their previous appointment as Presbyterian ministers.

HIT "EQUIVOCATION"

"There is a lack of frankness at this point in the proposals, which we feel does little credit to so sacred a subject as Christian unity. If the authorization is to be interpreted as an ordination, not previously received, to the priesthood of the universal Church, let it be said clearly and without cavil. If the authorization is to be interpreted not as such ordination, but merely as a commission for a man, ordained previously, to exercise that ordination in our Church, then let that be stated unambiguously, so that both sides understand what is going on. Our Lord's

cause in unity does not profit by Jesuitical equivocation.

"It ought to be realized without any obscuring of the issue, that no Catholic communion anywhere in the world would bother twice to consider the orders of any Church, as by these proposals created. All our overtures to the venerable Eastern communions, all our attempts to justify against Rome our four centuries of Catholic freedom, all these holy endeavors are rendered idle and impertinent by the above concordat. Presbyterians have had the good sense and sound historical perspective to realize that they were in no position to make overtures to the older communions of Christendom, and this concordat would render our Church every whit as impotent.

DEPLORE "BARRIERS"

"Hence, because the above proposals limit Christian development, because they discount the value of Christian experience as voiced in the creeds, and because they destroy the ability of our Church to progress toward unity with the larger part of Christendom, the American Church Union earnestly hopes that the barriers created by this concordat will not be erected."

"I Was in Prison"

By Leonard McCarthy

A series of articles on religious work in prisons, written by a man recently released from prison after having served 7 years of a 40-year sentence for armed bank robbery, these discussions present the insider's point of view on a subject that is just now occupying the thought of many diocesan social service departments.

The first article of the series, accompanied by an introduction by the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, will appear in the January 25th issue of THE LIVING CHURCH.

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Please turn to page 51. You will find a large subscription blank there.

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New York Cathedral Fund Now Complete

Continued from page 45

the height of the choir and sanctuary to the height of the nave, by taking out the domed vaults and substituting soaring Gothic arches.

In his sermon, Bishop Manning said in part:

"We who are here this morning, and many others with us in this city and elsewhere, have been engaged in an undertaking which we believe will have great and far-reaching influence for religion and for right living and for the strengthening of faith in the living God. We have been hoping that it might be possible to open the whole interior of this cathedral so that the multitudes who will come here at the time of the World's fair may see this noble edifice, America's greatest house of worship, in its true majesty and feel the power of its divine message.

"As the New Year opens, we give thanks for another great and important step in the progress of this cathedral, and its accomplishment in these difficult times is a striking evidence of faith in God, of the power of religion today, and of the fact that in this metropolis of our land, with its population representing almost all the nations, and with its multitudinous interests, there is a deep concern for the things of God and of the Spirit. It is an interesting fact that a large part of the amount raised has come in small contributions, expressing the personal interest of a great number of people."

READS TELEGRAM

After his sermon, Bishop Manning read part of an enthusiastic message from Mayor La Guardia, chairman of the committee for raising the fund. The Bishop did not read the following section of the mayor's telegram, referring to himself:

"My warmest congratulations to you upon the achievement of obtaining in one year the minimum of \$435,000 necessary to open the great interior of the cathedral, and actually beginning work before the year's close. The generous contributors to the fund are greatly to be felicitated, but the major honors belong to yourself, as without your vigorous and brilliant efforts this result might not have been accomplished."

The remainder of the telegram was thus:

"I want to join with you in thanking members of the committee and the many contributors who by their generosity have made this result possible. As you have reminded us, it is a heartening and moving thing that in these difficult days we raise so signal a monument to our faith in God and in the future."

Youth League Proposed in Chicago

CHICAGO—A proposal for a Young Churchmen's league, to combine all the youth organizations of the diocese, was discussed by the Rev. Rex Wilkes, chairman of the diocesan youth commission, at the annual meeting of the Gamma Kappa Delta, held recently at St. Paul's church. The matter will be brought before the diocesan convention in February for final decision. Gamma Kappa Delta is the diocesan young people's association. Eighteen groups were represented by the 200 persons present.

Mark 10th Year of Bishop of Tohoku

Clergy and Delegates From Every
Church in District Present at
Celebration in Sendai

SENDAI, JAPAN—The clergy, members of the foreign staff, and delegates from every church in this missionary district met at Christ church, Sendai, on December 6, 1938, to honor Bishop Binsted of Tohoku, who on December 3d had completed 10 years in the episcopate.

The celebration began with an ordination service. Four young Japanese were ordained deacons.

The thanksgiving service took the form of Evensong. During the service the Bishop was presented with a pastoral staff, the gift of all his people in the district of Tohoku, including the Sunday school and kindergarten children. At the request of the Bishop, the staff had been made of native Japanese wood. In the crook is the shield of the district done in colors.

At the meeting which followed the service congratulatory addresses were made by Bishop Nichols of Kyoto; the Rev. Dr. C. H. Evans, who represented the Bishop of North Kwanto; and representatives of the clergy, the foreign staff, the Sendai foreign community, the Woman's Auxiliary, the Sunday schools, the kindergartens, the Churchpeople of Tohoku, the Sendai pastors' association, Central theological college, and St. Luke's international medical center.

Bishop Binsted came to Japan in 1915 and for five years was in charge of various mission stations in Tohoku. Later he was chaplain of Holy Trinity church, Tokyo, and of St. Luke's hospital.

He was consecrated in his parish church, St. Alban's, Washington, on December 3, 1928, the first missionary Bishop of Tohoku.

Swedish Christmas Rite Observed at Gloria Dei, in Philadelphia

PHILADELPHIA—*Svensk Julotta*, the ancient Swedish Christmas rite, was celebrated on Christmas day in historic Gloria Dei (Old Swedes') church here for the first time in 135 years. The service, conducted entirely in Swedish, was led by the Rev. William Tullberg of Chicago.

The rector of Gloria Dei, the Rev. John Craig Roak, is attempting to combine past traditions of this historic shrine with the present activities by having Swedish services at least three times a year.

Eskimos Give \$62 for Mission Work

NEW YORK—The sum of \$62.11 has been given by the Eskimo people of St. Thomas' mission, Tigara, Arctic Alaska, in Archdeacon Goodman's field. The money is to be used for the Church's missionary work. This is spectacular giving, it is felt, considering the small resources of the Eskimo Churchmen.

Accepts Temporary Salina Appointment

Bishop Spencer of West Missouri Takes Charge of District When Bishop Mize Leaves

SALINA, KANS.—Bishop Spencer of West Missouri has accepted appointment as Bishop in charge of the missionary district of Salina, it was announced here on December 29, 1938. Bishop Spencer succeeds Bishop Mize, whose resignation became effective January 1st.

Bishop Mize will spend January and February in Phoenix, Ariz., and then return temporarily to the Bishop's house in Salina.

E. A. Hiller of Salina, secretary of the council of advice, has been named as executive secretary of the district for the interim while Salina is without a resident bishop.

Among the last official acts of Bishop Mize was the receiving of two candidates for holy orders and two postulants, all from missions in the district of Salina. A number of other natives of Salina have recently offered themselves for the ministry.

During the year 1938 the total number of persons confirmed was 259, a new high record for the district.

A tribute to Bishop Mize appeared in the December issue of the *Salina Watchman*. The tribute follows:

TO BISHOP MIZE

As the House of Bishops has accepted your resignation
As of January 1, 1939, we would have you know
That the years through which you have served us
Have been an inspiration to us all.
For 18 years you have given us
Of your strength and loyalty;
And through all the trials
And tribulations of the years
You have never complained.

We haven't built large churches;
And so your episcopate hasn't been a round
of business meetings
To elevate congregational and diocesan debt.
Rather have we been a family
With you as the actual and real Father-in-God.
The diocese hasn't grown by leaps and bounds;
But through the years
It has grown slowly but surely
Under your guidance.
You haven't presented graphs at diocesan conventions
To stimulate the activity of your clergy;
Nor have you thundered at their many shortcomings;
But by your personal example you have led us on
To greater and bigger things.

Your personal example and gentlemanly bearing
Have portrayed the living reality
Of patience and love.
You have nurtured us as children
And have taught us those things
Which are beyond price

And which have made Christ
A living reality.

Your faithfulness to God and His Church
Has given us courage to carry on.
By your perseverance and lack of ostentation
You have taught us how to work
Without fear or favor.
As a Christian gentleman you belong to no party,
And yet you have won the respect and love of all.
The freedom you have enjoyed
You have granted to others;
And never have you demanded anything
Which you wouldn't gladly do yourself.
It has taken us 18 years
To recognize these things
And now that we do, you leave us.
We who are left behind
Will never forget the many things
You have so lovingly taught us.

May your haven of rest
Offer you peace and contentment.
In your moments of meditation and prayer
Remember us as your children,
Needing strength which you have supplied
So generously in the past.
May God bless you
Is the wish of each and every one of us.

Mission Gets Full-Time Priest

DETROIT—St. Mark's mission of this city now has a full-time clergyman for the first time since its establishment in 1928. The Rev. Edward Law Williams, formerly rector of the Church of the Advent, Devil's Lake, N. D., arrived in time to conduct his first service January 8th.

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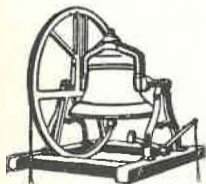
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Dr. Will Spens, a Leading Anglo-Catholic in England, Is Knighted by King George

LONDON—Dr. Will Spens, one of England's Anglo-Catholic laymen, master of Corpus Christi college, Cambridge, and head of the board of education committee that for five years has been studying possible reforms in the secondary school system in Britain, on January 1st received an academic knighthood from King George. More than 1,000 new titles and decorations were announced in the annual New Year's honors list.

During the last week in December the board of education committee issued its report recommending the creation of a nation-wide system of technical high schools for students between the ages of 11 and 16, the abolition of fees in all State-supported secondary schools, and the ultimate raising of the school-leaving age to 16.

Committee Considers Peace for Industry

Continued from page 47

the very adoption of the clericus memorial. The question is this:

"What is the effect upon the welfare of the family of the agencies and forces at work in our civilization today?"

This is the theme question of the report. Each force and agency treated in the report is treated from the standpoint of its relation to the family. Subjects discussed are school, Church, movie, radio, newspaper, the existence of separate and competing communions, international warfare, liquor, gambling, divorce, marriage instruction, and business and class warfare.

The report offers, under each of the subjects considered, a number of resolutions of reference for further study, in the hope that the committee will be continued.

SCHOOLS AND THE FAMILY

Under Schools in Relation to the Family a resolution reads:

"That parents, more particularly the mother, be reminded specifically of the need in the home of their presence when the children return from school, and that no effort is too great in the task of making the home, its play, and its work attractive and interesting. Failure here is widespread and must be counteracted."

Under Church in Relation to Family, it is urged:

"That both clergy and laity within this diocese be asked to use every means at their disposal to improve, strengthen, and lengthen the training period of youth within the Church and to establish classes in adult education to make effective the Christian ideals and practices within the family."

MOVIE, RADIO, NEWSPAPER

It is recommended, under The Movie, the Radio, the Newspaper in Relation to the Family, that a "strong special diocesan committee be chosen by the bishops to study current movie and radio programs and make plain, both publicly and by diocesan

letter the commendation and protest of our Church in this diocese in specific instances where the judgment of this committee deems necessary in the interest of family welfare and that committee be given power to act" for the diocese in harmony with like agencies.

The committee drawing up the report stated that they believe the "desirability of sincere and honest efforts on the part of employers and employes to bargain collectively respecting wages, hours, and working conditions, or grievances arising therefrom will be generally admitted." Such procedure is called economically sound in theory and practice.

Class warfare is called a cause of further chaos, for the reason that it heightens and makes vivid a false cleavage in interest.

"It creates in the nation a split personality. When the truth of God insists that man is one in family and in interest, man may not with impunity disregard this truth."

SEPARATE COMMUNIONS

Under Separate Communions in Relation to the Family, it is asked:

"That within this diocese intercommunion be accepted as the norm of practice in our relationship with other Christian communions."

One resolution under the heading, Warfare Between Nations, Its Effect on the Family, requests:

"That the diocese of Michigan, by proper resolution in convention, call upon the Presiding Bishop and Council of our Church, to consult the bishop and council of each diocese thereof for authority to ask the President of the United States, in behalf of the Protestant Episcopal Church, to invite the nations of the world to gather accredited representatives to a world peace congress, to the end that the work for peace, begun in the Armistice conference, be completed by realistic, just, and humane adjustment of differences among nations in disputed areas of national relationships."

Members of the committee in Christian research are the Rev. Dr. William R. Kinder, chairman; the Rev. Messrs. Henry Lewis, C. W. Hughes, and D. W. Crawford; Messrs. Robert F. Weber, William P. Lovett, and A. Douglas Jamieson; Dr. A. B. McGraw; and Meses. Perry C. Hill, Robert Waldron, C. A. Cheney, and Ernestine Postles.

50 Attend Tea at GTS

NEW YORK—More than 50 alumni of the Wellesley conference, including two members of the faculty, were the guests of Kenneth Sowers of the General theological seminary at a tea in Seabury hall on December 17th.

After attendance at the conference one year, with full work, members are listed as alumni. Each diocese has its local alumni association. The guests at Mr. Sowers' tea were local alumni.

Church Army Captain Transferred

CINCINNATI—Capt. Earl E. Estabrook of Church Army, who was formerly a missionary in charge of St. Paul's church, Greenville, Ohio, has been transferred to Christ church, Ironton, Ohio. He has been living in Ironton since October 13, 1938.

**David E. Evans Appointed
to Succeed Joseph Boyle
in Chicago Publicity Post**

CHICAGO—David E. Evans, who has been prominent in Church affairs in Chicago for 10 years, particularly young people's work, has been selected to succeed Joseph E. Boyle as editor of the *Diocese of Chicago* and director of the Episcopal news bureau of Chicago.

Announcement of his selection was made by John D. Allen, chairman of the Church club which sponsors the publicity work in the diocese, at a meeting of the club's board of directors on December 28, 1938. Mr. Evans will assume his new duties immediately.

Mr. Evans was president of Gamma Kappa Delta, diocesan young people's association, several years ago. He also has been president of the Chicago junior assembly of the Brotherhood of St. Andrew and is now an officer of the senior assembly. He is a member of the Church of the Advent, Logan Square.

A Churchman all his life, Mr. Evans took his academic work at Northwestern university. He was employed in the advertising department of Butler brothers for a time and for several years has been publicity representative of the Elevated and North Shore transportation lines in Chicago. He is 34 years of age and is married.

**Mrs. Marie Hopkins Honored by
Two Gifts Given in Her Memory**

CHICAGO—Mrs. Marie Moulton Graves Hopkins, who in 1911 founded the federation of women of the Church of the Redeemer here, was recently twice honored by gifts to churches. A large bronze tablet to her memory was unveiled at the church on the third Sunday in Advent. Given by members of the federation, it was unveiled by the Rev. Edward S. White, rector, assisted by the Rev. Dr. John Henry Hopkins.

At midnight Mass on Christmas eve in St. Paul's church, Burlington, Vt., the Rev. W. F. Lewis, rector, blessed a new paten, also given in memory of Mrs. Hopkins. The increased communicant life of this large parish required an additional paten at festivals.

Sixteen girls from the Rock Point Church mission of help were a part of the large chorus which sang at Christmastide in Burlington. The chorus was assisted by the Vermont symphony orchestra.

Noted Layman Gets New Post

CINCINNATI—Eric W. Gibberd, prominent lay leader in the diocese of Southern Ohio, has resigned as executive secretary of research and education of the Cincinnati community chest to become executive secretary of the community chest and council of social agencies of Troy, N. Y. The resignation is effective January 10th.

Formerly director of St. Edmund's home for boys and identified with the diocesan department of social service, Mr. Gibberd was active in 1934, with Charles P. Taft in promoting the Everyman's offering which foreshadowed the Forward Movement.

**Bishop Carson Has Part
in Independence Festival**

PORT AU PRINCE, HAITI—Bishop Carson of Haiti on December 31, 1938, presented to the President of Haiti formal felicitations and greetings for the New Year, as a part of the festival commemorating the independence of Haiti. On the Wednesday before Christmas the Bishop was a guest at the diplomatic dinner given by the President, and on Thanksgiving day the President and his staff attended services in Holy Trinity cathedral here.

The annual convocation set for January 24th has been postponed until Fr. Burton, the recently elected Suffragan Bishop, shall have been consecrated. In the meantime, in all the churches of the district, a special prayer authorized by the Bishop is being said for the Bishop-elect. Details of the consecration have not yet been announced.


At the services observed in St. John's cathedral, San Juan, Puerto Rico, on December 18, 1938, celebrating the 25th anniversary of the consecration of Bishop Colmore, Bishop Carson read not only the greetings from his own district, with which at one time Bishop Colmore had been associated, but also those of the Presiding Bishop, the Bishop-elect of Cuba (Dr. Blankingship), Dr. John W. Wood, and the cathedral chapter of Havana.

**Society of Friends Plans
for World Wide Unification
and Coöperation of Quakers**


PHILADELPHIA (RNS)—The Religious Society of Friends is planning steps aimed toward world-wide unification and coöperation of Quakers. Representatives of the society in a number of countries are setting up the Friends World Committee for Consultation, for which approximately 50 members have already been appointed.

In almost 300 years of existence, the society has lacked a unifying or central agency, despite a belief among some Quakers that a world community of Friends was desirable. At present the denomination is composed of 50-odd autonomous yearly meetings widely scattered throughout the world.

Looking toward a greater Quaker unity, the new group will undertake several tasks. It will probably revise the handbook with a view to republication in 1940. It will consider publication of an annual calendar of yearly meetings, and a quarterly or half-yearly international bulletin, both publications to be distributed free. It will continue the commission studies on international, racial and economic justice, Friends education, and the relationship of the individual Christian and the State, started at the World Conference here last year.



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JOHN M. WILLIAMS, PRIEST

ST. LOUIS—The Rev. John Morgan Williams, retired priest of the diocese of Springfield, died on December 21, 1938, in St. Luke's hospital, St. Louis, at the age of 74. He had been priest in charge of St. Barnabas', Havana, from September, 1929, to April, 1937.

Mr. Williams was born in Pembroke-shire, South Wales, and was baptized in the parish church of Cilrhedyn in Pembroke-shire. He was educated in Brecon college, Wales, and later took specialized work in rural sociology in Iowa state college when he was rector of Grace church, Boone, Ia.

His wife, the former Martha Llywd Edwards, died on August 1, 1938, in Havana, Ill. Three daughters survive:

Mrs. R. B. Walker, Mrs. C. H. Kirby, and Miss Nesta Williams of Stephens college, Columbia, Mo.; and two grandchildren: Rachel Anne and Gene Walker.

The burial service was read by the Rev. Dr. R. D. S. Putney in the Church of the Ascension and the committal service in the Valhalla chapel in St. Louis, prior to cremation.

MRS. FLORA M. NELSON

HONOLULU, T. H.—Mrs. Flora M. Nelson, mother of the Rev. Charles W. Nelson, who is vicar of the Church of the Epiphany here, died at the vicarage on December 18, 1938. She was 78 years old and had long been ill.

Mrs. Nelson was born at Northumberland, N. H., May 23, 1860. She was twice married, first to R. C. Baldwin, by whom she had one son, Clarence, and second to William J. Nelson, by whom she had two sons. The son of her first marriage was killed in the World war, and one of the sons of the second marriage died in 1897. Her first husband died in 1884, and her second in 1919.

Since the death of the latter, she has

made her home with Fr. Nelson. She came to Honolulu with him in 1936. Surviving her, besides Fr. Nelson, is her brother, C. F. Richardson.

A Requiem Mass was celebrated for her on December 20, 1938. It was followed, at the Church of the Epiphany, by the burial office.

MISS MARY BOGART HANDY

NEW YORK—Mary Bogart Handy, for the past 11 years a member of the National Council staff at Church Missions House here, died suddenly on December 28, 1938. As assistant to Mrs. T. K. Wade in the supply department of the Woman's Auxiliary, she was well known in parishes and missions throughout the Church.

She had lived nearly all her life in New York City except for a period when her home was in Dallas, Tex. The funeral was held at the Church of the Incarnation, New York, on December 30, 1938, and burial took place in Dallas. No immediate relatives survive her.

CHURCH CALENDAR

JANUARY

15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. Conversion of S. Paul. (Wednesday.)
29. Fourth Sunday after the Epiphany.
31. (Tuesday.)

FEBRUARY

1. (Wednesday.)
2. Purification B. V. M. (Thursday.)
5. Septuagesima Sunday.
12. Sexagesima Sunday
19. Quinquagesima Sunday.
22. Ash Wednesday.
24. St. Matthias. (Friday.)
26. First Sunday in Lent.
28. (Tuesday.)

CALENDAR OF COMING EVENTS

JANUARY

- 13-15. Convocation of Mexico, Mexico City.
- 15-17. Convocation of North Texas, Lubbock.
- 17-18. Convocation of Western Michigan, Grand Rapids.
- 17-19. Convocation of Mississippi, Jackson.
18. Convocation of Alabama, Gadsden; Tennessee, Chattanooga.
- 19-20. Convocation of Nebraska, Omaha.
- 22-23. Convocation of Olympia.
- 22-24. Convocation of Texas, Houston; of West Texas, Laredo.
23. Convocation of the Philippines, Manila.
24. Convocation of Louisiana, to elect a bishop, Hammond; of Pittsburgh, Pittsburgh; of Upper South Carolina, to elect a bishop, Greenville.
25. Convocation of Atlanta, Macon, Ga.; of Maryland, Baltimore.
- 25-26. Convocation of Dallas, Dallas; of Los Angeles, Los Angeles; of San Joaquin, Modesto.
- 27-29. Convocation of Honolulu, Honolulu.
- 29-30. Convocation of Colorado, Denver.

FEBRUARY

- 10-13. Meeting of executive board of Woman's Auxiliary.
- 14-16. Meeting of National Council.



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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BLACK, Rev. SAMUEL M., formerly in charge of St. Andrew's, New Castle, and of St. Luke's, Ellwood City, Pa. (Er.); is in charge of the churches at Kane, Mt. Jewett, and Tidoute, Pa. (Er.). Address, Kane, Pa.

BURTON, Rev. CHARLES J., formerly in charge of the churches at Kane, Mt. Jewett, and Tidoute, Pa. (Er.); is in charge of St. Andrew's, New Castle, and of St. Luke's, Ellwood City, Pa. (Er.). Address, 1050 Beckford St., New Castle, Pa.

COLLINS, Rev. PAUL D., of the associate mission at Hays, Kansas, in the district of Salina, has accepted a call to become assistant at St. Clement's Church, Philadelphia, Pa.

HEATON, Rev. LEE W., formerly rector of St. Stephen's Parish, Grand Island, Nebr. (W. Neb.); recalled to rectorship of Trinity Church, Fort Worth, Texas (Dal.), to resume duties January 16th. Address, 1515 Lipscomb St.

HEYES, Rev. JOHN W., formerly archdeacon of the Colorado field, Colorado, Texas (N.T.); to be rector of the Church of the Redeemer, Eagle Pass, Texas (W.T.), effective February 1st.

MAYERS, Rev. W. HERBERT, of the diocese of Connecticut, is in charge of Grace Church in the Mountains, Waynesville, N. C. (W.N.C.).

MERKEL, Rev. GEORGE C., in charge of St. Alban's, Stuttgart, and of St. Peter's, Tollville, Ark., is now also in charge of St. Luke's, Brinkley, Arkansas, Stuttgart, Ark.

WHITE, Rev. ROBB, JR., formerly rector of St. Monica's Church, Thomasville, Ga.; is in charge of St. John's Church, Robertsedale, Ala.

NEW ADDRESSES

FERGUSON, Rev. ALFRED F., formerly 44 Cherry St., Danvers, Mass.; 17 Broad St., Lynn, Mass.

FREEBERN, Rev. GEORGE L., formerly 218A Redondo Ave.; 901 Euclid Ave., Long Beach, Calif.

FRIEDRICH, Rev. JAMES K., formerly 7110 Hillside Ave., Hollywood, Calif.; 215 Crescent Drive, Beverly Hills, Calif.

HERRICK, Rev. WARREN C., formerly 80 W. Emerson St.; 34 Cedar Park, Melrose, Mass.

PATTERSON, Ven. Dr. GERARD F., formerly 2241 Prospect Ave.; 3450 Ingleside Road, Cleveland, Ohio.

RESIGNATION

RANDALL, Rev. ROBERT E., since 1930 hospital chaplain for the Detroit City Mission, Detroit, Mich., retired on January 1st.

DEPOSITIONS

HARDIN, LOUIS THOMAS, Presbyter, by the Bishop of Arkansas, December 19, 1938. Deposed. Renunciation of the ministry.

MARTY, CARL WALTER, Presbyter, by the Bishop of Chicago, December 20, 1938. Deposed. Renunciation of the ministry.

ORDINATIONS

PRIEST

KANSAS—The Rev. HAROLD E. COOPER, rector of St. John's Church, Abilene, was advanced to the priesthood by Bishop Fenner, Coadjutor of the diocese, in St. John's Church, Abilene, December 23, 1938. The ordinand was presented by the Very Rev. John W. Day, and the Rev. Samuel E. West preached the sermon.

DEACONS

KANSAS—EARL ORRIN MINTURN was ordained deacon by Bishop Fenner, Coadjutor of the diocese,

in St. Paul's Church, Kansas City, Kans., December 21, 1938. The candidate was presented by the Rev. Carl W. Nau and is a student at Seabury-Western theological seminary. The sermon was preached by the Very Rev. John W. Day.

TOHOKU—PAUL MASAO YAMAZAKI, was ordained deacon in Christ Church, Sendai, Japan, by Bishop Binsted of Tohoku on November 6, 1938. The candidate was presented by the Rev. Timothy Nakamura, and is assistant at St. Andrew's Church, Aomori. The sermon was preached by the Rev. Dr. Todomu Sugai.

LUKE TOSUKE KAMAYACHI, PETER KOHEI SATO, and PETER NOBUMOTO TAKUMA were ordained to the diaconate by Bishop Binsted in Christ Church, Sendai, Japan, on December 6, 1938. The Rev. Mr. Kamayachi was presented by the Rev. Paul Murakami, and is assistant at St. Luke's Church, Hachinohe. The Rev. Mr. Sato was presented by the Rev. P. T. Kataoka, and is assistant at St. Mark's Church, Shinjo. The Rev. Mr. Takuma was presented by the Rev. Frank H. Moss, Jr., and is assistant at St. John's Church, Yonezawa, Japan. The Rev. Dr. Todomu Sugai preached the sermon.

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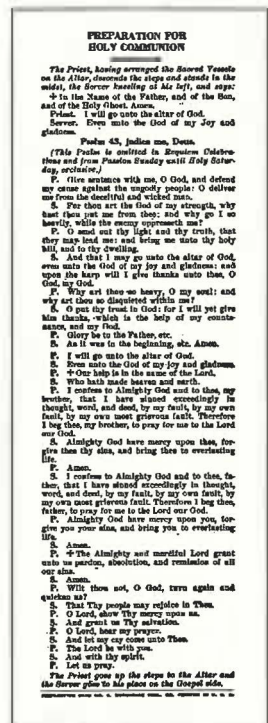
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