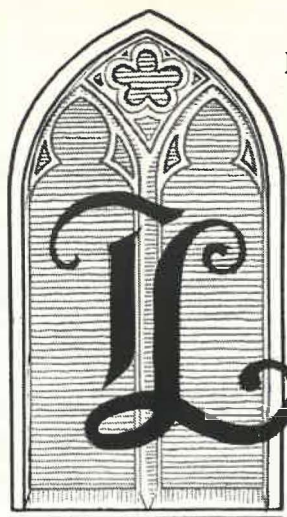
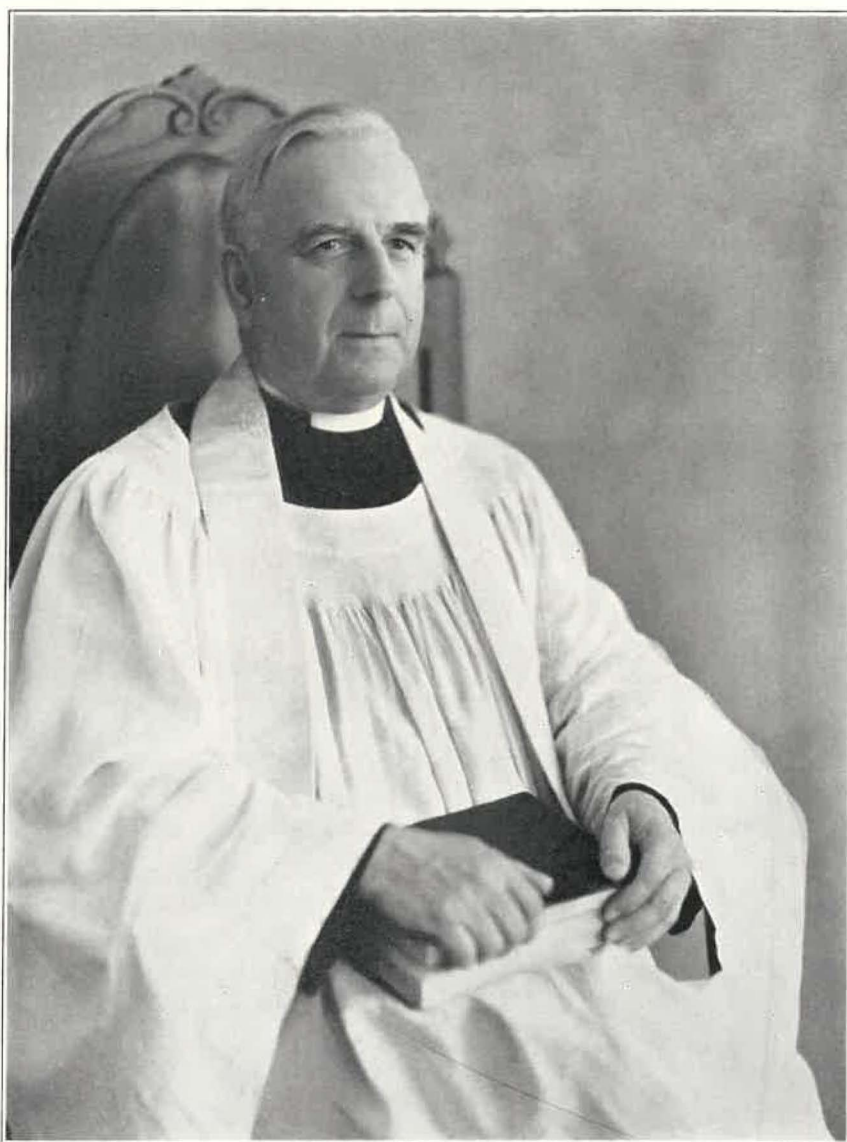
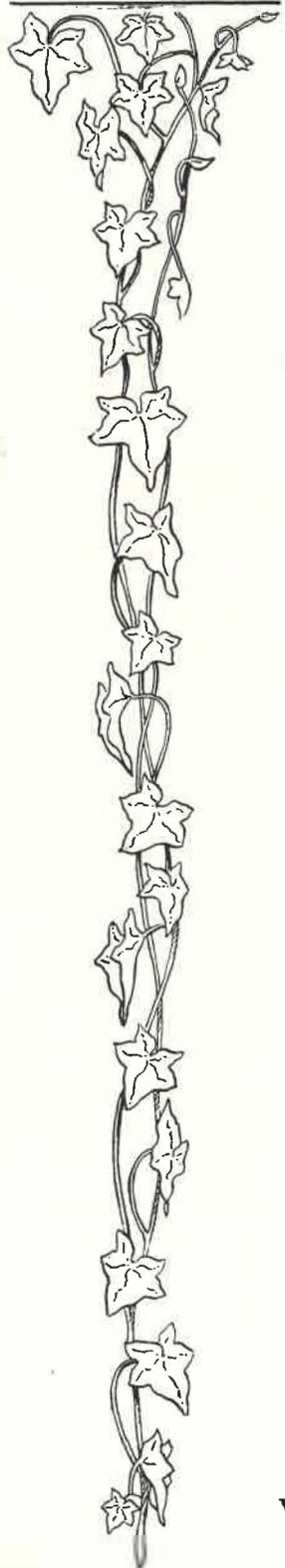


Lent Book Number

February 15, 1939



The Living Church



THE BISHOP-ELECT OF EASTON

A special diocesan convention recently elected the Rev. Dr. William McClelland to succeed Bishop Davenport of Easton, who resigned last fall.

(See page 207)

Vol. C, No. 7

Price 10 Cents

CORRESPONDENCE

"Keeping Step"

TO THE EDITOR: Fr. Norris' interesting article in *THE LIVING CHURCH* of January 25th about having choirs keep step in processions seems to the writer to overlook entirely the deeper meaning of a vested choir's position in worship. There is no reason whatever that obliges the choristers to enter as a procession. They could enter just as well the way the congregation does, singly, and unless their being in procession means something besides their mere entrance, they need not be in a procession. Since they are, as a rule, it surely must have a liturgical meaning.

What can this be unless it is an expression of soldiership in Christ's army, the Church? Now the radical and immense difference between the army of the State and the army of the Lord is that the soldier of the State drops his individuality and becomes just a number, as he marches under military orders. Whereas the soldier of Christ develops his individuality in proportion to his growth in grace. A person's step is almost as individual as his or her voice. Therefore an ecclesiastical procession should never keep step. If this rule is violated, as Fr. Norris suggests, the violation destroys all the liturgical meaning of being in the procession at all. It reduces the subject to the superficial level of "looks." It is looks which seem to be chiefly in the theme of Fr. Norris' article. Well, if this is really what is meant by a choir's procession, then we might far better have flowered, sky blue, pink, or pastel shades on our vestments, instead of the colorless black and white (neither of which are colors), and the deeper meaning of the procession would then be attractively lost. Of course the marchers should not sway, as Fr. Norris rightly says, but in a rather large experience with choirs I have seen more swaying among the choirs that keep step than among those who don't.

There is also a musical objection to the keeping step. It obliges the organist to keep accurate time between the verses of the processional, in order that the artificial rhythm in four-four time may be maintained. This is often destructive of the real rhythm which the hymn tune may suggest, and therefore must react unpleasantly upon the devotional use of the music. . . .

Chicago. (Rev.) JOHN HENRY HOPKINS.

"Holy Anglo-Saxon" Church

TO THE EDITOR: The action of the authorities of the American Church Institute for Negroes, with respect to the establishment of another divinity school "for Negroes," recalls to my mind the following story:

Many years ago, the congregation of a Negro Baptist church decided to install a pipe organ. One of the principal deacons strenuously opposed the proposition. However, he was outvoted and the instrument was obtained and installed. On the morning of the dedication of the organ, it was judged good policy, after the interlude upon the new instrument, to call upon the objecting deacon to give the invocation. He responded thus: "You know I done opposed getting the organ, and since the organ done the singing, let it also do the praying."

In all kindness, I do not believe in "the Holy Anglo-Saxon" Church. It is time to wipe out and not create more segregation and race distinction.

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

Newest Books for Lent

PART I: READY THREE "LENT BOOKS"

Reality in Fellowship. By W. Bertrand Stevens. With a foreword by Henry St. George Tucker. Harpers. \$1.25.

¶ This is the Presiding Bishop's Book for Lent. Unlike earlier volumes in this series, the book this year is entirely the work of one author, thereby securing a continuity not possible in a book when each chapter is written by a different author. The theme of the book is taken from the findings of the Oxford and Edinburgh Conferences, each of the Forty Days being linked with those findings. The daily use of this book will do much to make a good Lent.

Starting Afresh. By W. P. G. McCormick. With a foreword by the Bishop of London. Longmans, Green. \$1.00.

¶ This is the Bishop of London's Book for Lent. Written by the vicar of St. Martin-in-the-Fields, described in the foreword as "Pat McCormick, successor of Dick Sheppard," the book is filled with the remarkable spiritual quality characteristic of the famous church under the care of both its unique vicars. Lent is a time for "starting afresh," and this book gives help in starting, "keeping going," "watching one's step," and retracing even many steps, should a "wrong turning" be made.

The Faith that Abides. By F. P. Harton. Church Literature association. Imported by Morehouse-Gorham. 80 cts.

¶ This is the Lent Book of the English Church Union. While members of the American Church Union will be especially glad to have it, the book will be welcomed by all American Church people who value good books on the meaning of the Christian faith.

THE BIBLE

The Book of a Thousand Tongues. Edited by Eric M. North. Illustrated. Harpers. \$2.50.

¶ The general secretary of the American Bible Society gives here an account of the translation of all or part of the Holy Scriptures into over a thousand languages and dialects. In addition, he has assembled 1,100 examples of the various texts and also pictures of many translators. The book is a fine example of printing as well as a valuable history and source-book.

The Book of the Ways of God. By Emil G. Kraeling. With eight illustrations by William Blake. Harpers. \$3.75.

¶ A penetrating commentary on the Book of Job. This will be of particular interest to those Church people who grew up in the days when the Book of Job was in the Lenten Lectionary and have not ceased to miss hearing it read day by day.

Form Criticism. By E. Basil Redlich. Scribners. \$2.25.

¶ A presentation of the method of form criticism for the general reader. The book will help all who read it to understand more clearly how the gospels came into being and how they actually enshrine the life and sayings of Christ.

History and the Gospel. By C. H. Dodd. Scribners. \$2.00.

¶ A study of the gospels as documentation for the Church's interpretation of historical events. The author is the Norris-Hulse Professor of Divinity in the University of Cambridge, England.

The Message of Jesus Christ. By Martin Dibelius. Translated by Frederick C. Grant. Scribners. \$2.00.

¶ This book, by a celebrated New Testament scholar, deals with that body of material known as the "gospel before the gospels." The purpose is to recover the old form, the old manner, and the old meaning of the records, oral and written, used by the writers of the four gospels. While of great interest to New Testament scholars, the book will be read with delight by all who know their Bibles well and wish to know them better.

THEOLOGY AND RELIGION

The Clue to History. By John MacMurray. Harpers. \$2.50.

¶ The theme of this brilliant book is that the "Christianity" lived by Christ is the sole hope of the world. Dr. MacMurray traces the history of civilization through the ages, showing how and why catastrophe has followed upon every attempt to build a world on any other than a truly Christian foundation.

Essential Christianity. By S. Angus. Macmillan. \$2.00.

¶ A helpful book for all who are working for Christian unity. Both clergy and laity will find it of use in clarifying their minds and in stimulating their wills.

The Knowledge of God and the Service of God. By Karl Barth. Scribners. \$5.00.

¶ While of primary interest to technical theologians, this new book of Karl Barth will find more general readers than his other works. The subtitle of the books explains why: "According to the Teaching of the Reformation." Delivered as the Gifford Lectures, the style is without the difficulty of the author's earlier books.

Jesus and the Educational Method. By Luther Allan Weigle. Abingdon Press. \$1.00.

¶ A constructive criticism of the apocalyptic interpretation of the Christian religion, with a fine presentation of the thesis that the

(Continued on page 216)

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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VOL. C

NEW YORK AND MILWAUKEE, FEBRUARY 15, 1939

No. 7

EDITORIALS AND COMMENTS

An Idea Was Born

WE ARE approaching an anniversary that is likely to pass almost unnoticed. On February 17, 1929, the United States ratified the Pact of Paris, an international document designed to outlaw war. Primarily responsible for the pact was a far-seeing statesman who was also a loyal member of the Episcopal Church, Frank Billings Kellogg, then Secretary of State. Assisting him in the negotiation of the pact was another Churchman, William R. Castle, whose article on the subject appears in this issue of *THE LIVING CHURCH*.

Why should we commemorate this event which seems in the light of subsequent history to have been merely an empty gesture? Mr. Castle gives the answer—the pact to outlaw war “was an idea, and when an idea is born it cannot be killed like a physical entity.” The Kellogg pact was a gesture; but it was a magnificent gesture which may yet wield an unforeseen influence in the destiny of nations. Some day, whether within the lifetime of any man now living or in the more remote future, whether after a disastrous world war or through the prevailing of counsel wise enough to prevent another such war, the goal envisioned by the Pact of Paris will be realized. Whenever that time may come—indeed, even if it should not come—historians of the future will record the signing of the Kellogg pact by 60-odd nations as a notable step in the direction of a warless world.

Let us take a parallel example from history. Magna Carta, as every schoolboy knows, is the great charter of liberty of the English-speaking peoples. From it we trace many of the liberties enshrined in the Bill of Rights in our own Constitution and held to be the birthright of every American citizen. Yet liberty did not spring fully matured from Magna Carta as Athena from the head of Zeus. At the time Magna Carta was nothing more than a manifesto of the rights of the nobility against the Crown, making a temporary victory of the Norman barons over King John. Not until many centuries later was Magna Carta regarded as a charter of the liberties of the common man. So in some future age the Kellogg pact may come to be regarded as the great charter of freedom from the ancient curse of war, even though 10 years after its ratification it has been almost forgotten by the very people who once acclaimed it.

But must we wait for some future generation to rediscover and apply the vision that is enshrined in the pact to outlaw war? Must we regard as inevitable the catastrophe toward which the world seems to be rushing with ever-increasing velocity?

We are more concerned today with another pact—the Pact of Munich. As Mr. Castle points out in his article, almost all keen observers regard the Munich compromise as an expedient to stave off war. Nobody feels that it is in any sense a guarantee of continuing peace—if indeed the present state of world affairs can be described by that term. It is at best a breathing spell; a time that can be used by the nations of the world for good or ill as they may choose. Unhappily, nearly five months of that breathing spell have elapsed and no constructive plan for world peace has yet made its appearance. Instead, there is constant acceleration of the armaments race, and the dread of millions of men and women of every race and nation that next spring, or summer, or fall will bring the unspeakable plague that is modern war.

WHAT of us who claim to be followers of the Prince of Peace? Has Christianity no answer to the black despair that hangs over the world today? Cannot Christians at least seize the opportunity that is afforded by the Munich breathing spell and that may be the last chance held out to us by Almighty God for the redemption of the times?

Christianity has the answer. It was given nearly 2,000 years ago when the Son of God took human flesh, lived, died, and rose again to teach men that we are brothers and joint heirs of the kingdom of heaven. In that revelation is to be found the answer to the problems of the modern world, but we have not yet had the courage to act upon it. As Mr. Castle well observes: “It is more important to improve the quality of Christianity”—*i.e.*, the practical application of it by Christians—“than to increase the quantity.”

Let us Christians of the world make our voices heard while there is yet time. Let us summon the nations to a genuine peace conference, without waiting until they exhaust themselves and destroy the flower of their citizenry by the barbarities of war. Let the Church cease to play second fiddle

to the demands of nationalism and assume its rightful place as the divine society that transcends national boundaries and political ideologies. Let us take a leaf from the book of our opponents and make Christianity in fact what it has always claimed to be—a world-wide organism in which there is “neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all.”

Let the Christians of the world but speak with one voice to demand the peace and brotherhood to which they are pledged by virtue of their baptism, and no monarch or dictator will be strong enough to stand against them.

Christians of the world, unite against war!

Religion and Reading

FOR several years it has been our custom to secure from leaders of the Church briefly annotated lists of books for Lenten reading and to publish them in *THE LIVING CHURCH* shortly before Ash Wednesday. These lists, containing only religious books, have aroused much interest, judging by the letters received. Many readers have told us that they saved the lists from year to year, selecting from them books for reading at other seasons, as well as during Lent. Indeed, this has been quite the most gratifying comment made on the lists: they have engendered the habit of reading religious books at all times of the year.

A great many readers tell us that they have been requested to furnish lists themselves: rectors for their parishioners, church school teachers for their pupils, other leaders for other groups. In many cases they have recommended the famous old books that are always excellent. In other instances they have gleaned titles from *THE LIVING CHURCH*'s lists. They feel fairly sure of the old books, and even of those not so very old but still not new, because of their study of our lists. What they need this Lent, they tell us, is a description of what is new. With this, they would like a forecast of what still newer books will be ready in the course of the Lenten season.

Churchpeople, unless they live in large cities, seldom see religious books except those that they buy or those that they borrow from their rectors. Even in cities, there is by no means always a religious book department even in the large bookshops. As for bookshops devoted entirely to religious books, these are, and have ever been, few. Churchpeople who desire religious books must, as a usual thing, send away for them. Naturally, they like to know what is to be had.

Some of the newest books will be ready by the beginning of Lent. Others will be published throughout the weeks of Lent. In order to help rectors and others to make out their recommendations, we are listing these books, with descriptions. Part I of the list beginning on page 186 contains the principal books now ready. Part II gives those that will be ready, this second part of the list having been compiled from proof sheets of the forthcoming books.

Fr. Pittenger, in his article, *Books for This Lent*, indicates the principle which should guide us in choosing new books for ourselves or for others. While some of the books selected should be devotional, some should be works having to do with doctrine and discipline, and some with Church history. Fr. Pittenger analyzes a few important new books in each field. Perhaps many readers will choose their books from these. But others will probably add to these still other books, or even select quite different ones.

The great thing is to read religious books—during Lent, as a beginning; then regularly throughout the year. Reading has a very close relation to religion. From the days when

Churchpeople suffered danger and persecution and even martyrdom because they must and would read the Bible, to the present day when the busiest men and women set aside a period every day for spiritual reading, the influence of such reading upon the life of the individual has been clearly discerned. Reading has wrought upon thought, and thought has determined action.

Fortunately, many Churchpeople do read. Every year, more and more of them read more and more religious books. Lent is a good time to begin, if any have not begun. And it is a good time to continue, for those who have begun. Many things are uncertain; the age is kaleidoscopic. But one of the few certainties is that religious reading is a spiritual exercise invigorating for the individual and strengthening, through many individuals, to the Church.

Rediscovery of God

THE conversion of Mr. J. Middleton Murry to Anglican Catholicism is an event of real importance in the intellectual world. Mr. Murry is a great scholar and a man of that rare genius that enables its possessor to follow the truth that he discovers wherever it may lead and whatever revolution in his intellectual outlook it may demand. Thus in a spiritual pilgrimage that inevitably reminds one of that described by Francis Thompson in *The Hound of Heaven*, Mr. Murry has passed through agnosticism to faith, and now finds himself as a candidate for the Anglican priesthood.

In reply to the request of this editor for a comment on Mr. Murry's conversion, Bishop Stewart of Chicago writes:

“For a great many years I have been a warm admirer of Middleton Murry, one of the greatest contemporary English stylists. From the beginning I was a subscriber to the *Adelphi*, that distinguished little English magazine to which Mr. Murry contributed some of his most thoughtful articles during the period of transition in his own life when he was undergoing a great tragedy and seeking spiritual reality and light. The death of his wife, Katherine Mansfield—herself a most renowned novelist—marked a turning point in Middleton Murry's life. One has only to read his book entitled *God*, published in this country in 1929 by Harpers, to know that this is so. In that tragic book Mr. Murry said adieu to God:

“I could not find him then: I do not need him now. I deny him more gladly than I found him.”

“And yet Mr. Murry was tormented and haunted with the presence of God. It will be remembered that he wrote even an earlier book called *Jesus: Man of Genius*, and there in that book one experienced again the subtlety of Mr. Murry's mind, and hoped and felt that in the long run he would go all the way in acknowledging the Son of God, for as he said in that book:

“Jesus is more than a teacher of an ultimate wisdom. There have been others as wise as Jesus, but none have had his love.”

... “To know him after the flesh is to know him after the spirit, for we shall find that he was in very truth the ineffable Word made flesh.”

“And now Mr. Murry is in Westcott House studying for the Anglican priesthood, and one cannot but recall the famous verse from *G. K.'s Weekly*:

“Mr. Middleton Murry finding *Le Bon Dieu*
Un peu difficile a croire
Says somewhat illogically “Adieu,”
But *Le Bon Dieu* says, “Au revoir.””

“God does have a way of coming back.”

In this country Dr. Henry C. Link has rendered a service by his book entitled *The Rediscovery of Man*. We hope that

Mr. Murry will render an even greater service by writing one on The Rediscovery of God, or perhaps in sequence to his books on *The Necessity of Communism* and *The Necessity of Pacifism* one on The Necessity of Christ.

Brotherhood Day

AS IN previous years, the Sunday between Lincoln's and Washington's birthdays has been designated by the National Conference of Christians and Jews as "Brotherhood Day." On this day the religious people of America are asked especially to consider the truth that all men are brothers and sons of a common Father, with its implication that Protestants, Catholics, and Jews can and should live amicably together in this free country.

Anti-Semitism is unhappily on the increase. As a news item in our issue last week reported, the *Survey Graphic* has identified over 800 definitely anti-Jewish organizations in the United States, crediting them with perhaps 3,000,000 members. But beyond the organizations themselves there is a dangerous tendency toward anti-Semitism on the part of many who would consider themselves men and women of good will, and who would never think of joining such propagandist organizations as the Silvershirts or the German-American Bund. An anti-Semite has been defined as one who begins a conversation: "Some of my best friends are Jews, but . . ." Or, "I'd rather work with Jews than lots of White people I know." How many times have all of us heard our friends make statements of this kind? Perhaps we have even been guilty of them ourselves.

There is also the tremendous influence exerted by such a radio demagog as Fr. Coughlin, whose half-truths and worse are brought into the very center of hundreds of thousands of family circles throughout America every week. This is dangerous propaganda, threatening the fundamental basis of American democracy.

It is profoundly true that the Jew who is the victim of anti-Semitism can nevertheless remain a good Jew; but the Christian who is guilty of anti-Semitic thoughts, words, or deeds cannot remain a good Christian, for by so doing he violates the fundamental Christian precept to love his neighbor as himself.

Brotherhood Day this year coincides with Quinquagesima, the Sunday to which the Church assigns for the Epistle St. Paul's magnificent essay on love, or, as the Authorized Version renders it, charity. Does not this text suggest a powerful and timely sermon or meditation on the application of charity in our nation and community?

"Please Cancel"

WRITES a college president: "Please cancel my subscription. . . . I cannot bear to read the narrow views hostile to the Presbyterian concordat with which your correspondents fill your columns. Yours for a liberal Catholicism, ———."

We sympathize with our subscriber—now unhappily an ex-subscriber. When we opened our columns to a discussion of the proposed concordat we specifically asked that all criticism should be constructive and charitable. Unhappily many, perhaps most, of those who have sent us letters on this subject have disregarded this request. The clergy are not the least to blame in this respect.

We have tried in our editorial comments to be both constructive and charitable. A few—a very few—of our corre-

spondents have made a similar attempt. THE LIVING CHURCH must suffer for those of our brethren who have unhappily felt that their comment needed to be caustic or narrow.

We have discontinued the subscription as requested.

Through the Editor's Window

A HARVARD law school classmate of the new justice of the Supreme Court sends us this story. It seems that the famous "Copey" had a voluntary speaking class for new members of the law school who were not graduates of Harvard college. The first day he asked each in turn to give his name. When he got the reply "Frankfurter" he snapped back, "You don't expect me to swallow that, do you?"

LOOKING through an old volume of THE LIVING CHURCH we found the following bit of natural history cited in an editorial:

"From time immemorial the hen and the duck have both laid eggs. But when the prehistoric hen began to cackle whenever she laid her egg, the preëminence of her eggs over duck eggs in the exchanges of the world was thoroughly established."

WHILE we are on the subject of farm animals we are reminded of three-year-old Polly, who was visiting in the country for the first time. She ran indoors to her grandmother, crying that she was afraid of the cow. Her grandmother replied: "Polly, the cow won't hurt you; it is on the other side of the fence." Said Polly: "If a cow can jump over the moon, it can jump over that fence."

BEFORE we leave the topic of rural happenings, we must view with alarm the following from a recent issue of the *Richmond Times-Dispatch*:

CHURCH SPONSORS "WILD OATS"

CROZET—Crozet Methodist church is sponsoring an entertainment given by Clayton McMichen, national champion fiddler, and his Georgia Wildcats on Friday night in Crozet High School auditorium.

LIVY, the Office Cat, says it is bad enough for a church to sponsor wildcats without having it approve of wild oats as well.

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.]

CHINA EMERGENCY FUND

Rev. William B. H.	\$2.25
C. E. S.	2.00
Sarah H. Stewart	2.00
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	\$6.25

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

M. L. W.	\$10.00
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CHILE EARTHQUAKE SUFFERERS

J. A. S.	\$5.00
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A Little Child

A LITTLE BOY was dying alone in a hospital and the nurse asked a parish visitor to speak to him. What can you say to an untaught child at death? She said, "Sonny, God made you, and God loves you, and God came down from heaven and died for you, and now He is going to take you home to be with Him forever." The boy made her repeat it and after listening he said, "Then thank Him for me, please."

—Clearwater Churchman.

J. Middleton Murry, Ordinand

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

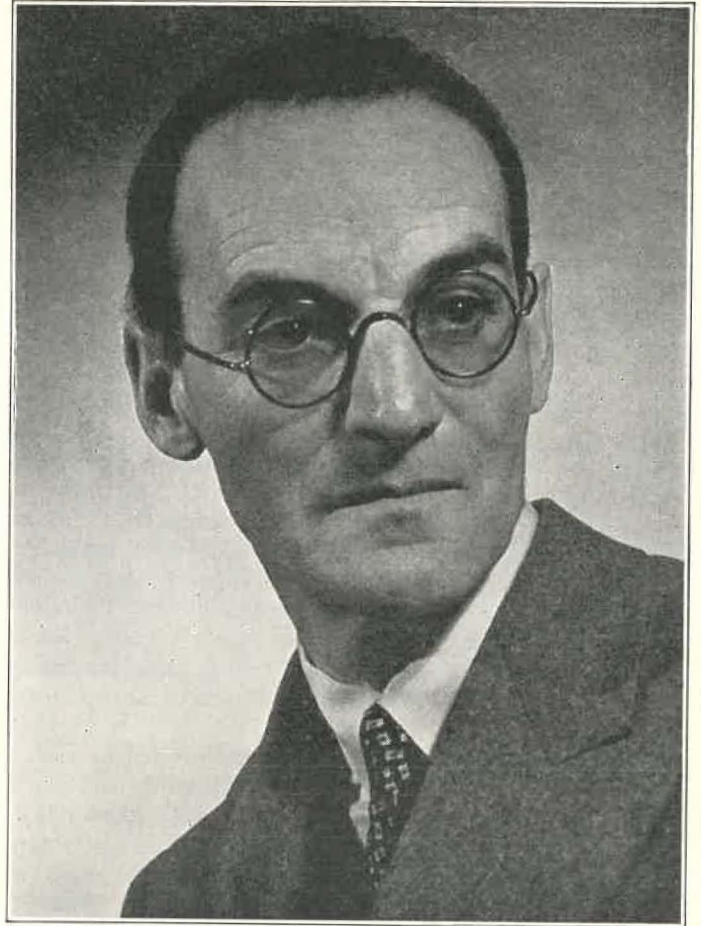
WORD has come from England that J. Middleton Murry, who, at 50 years of age, is one of the first half-dozen critics and publicists writing today in English, has abandoned his late vocations and entered Westcott House, the theological college at Cambridge, to prepare for ordination to priesthood in the Church of England. Like a number of other outstanding British liberal philosophers and literary men of the last decade or so, Mr. Murry has become a Catholic: an Anglo-Catholic, as did T. S. Eliot, rather than a Roman Catholic, as did Alfred Noyes. It is said that among the friends who influenced him to this decision were, first, W. E. Orchard; later, Canon Barry of Westminster abbey, W. G. Peck, T. S. Eliot, and Sir Will Spens. The chief force impelling him has been his own driving intellect, responding to God's prevenient grace.

Mr. Murry is as well known in America as he is in England, made so by many lectures on literary and philosophical matters; by his remarkable studies of Dostoevsky and Shakespeare, of his intimate friend D. H. Lawrence, above all of his first wife, the novelist Katherine Mansfield, who died, too young, in 1923. He was educated at Christ's hospital and Oxford. During the war he was chief censor of the intelligence department of the war office. He has been fellow of Liverpool university, Clark lecturer at Cambridge. He has spoken at almost all the leading American universities. He is also a poet of parts, and has written three novels.

His earlier work was almost wholly literary; but in 1924, soon after Katherine Mansfield's death, appeared a volume of religious essays, full of doubt and of resentment against organized Christianity, entitled *To the Unknown God*. This was followed by a *Life of Jesus*, unitarian and humanistic, in 1926; by a more cautious and perceptive volume called simply *God* in 1929. For a while his interest—at least his publication—was turned to social matters; the result was *The Necessity of Communism* in 1923 (it was by no means Marxian Communism that he thought "necessary"), and *The Necessity of Pacifism* in 1937.

His earliest religious training was as a Unitarian, nor was this boyhood bias interfered with by a casual submission to Anglican confirmation while a student at a "public school." He wrote of that confirmation, many years later: "It was a queer ritual which must be discreetly undergone. I underwent it decorously. I was distinctly curious to discover whether anything would happen when the Bishop laid his hands upon me; but nothing did happen, and I was not disappointed." He received at the time no instruction, nor was he initiated into any reality of worship. His Communion ceased—indeed, hardly began.

To a reverent and decorously mystical relationship with an indefinite God of the Unitarian pattern he was held, coupled with a superior and proud contempt for the intellectual integrity of orthodox Christians. "Christians do not believe their dogmas," he wrote in 1924. "They merely attain to a willing suspension of disbelief." In *Jesus Man of Destiny* he wrote an unusually competent life of our Lord, entirely from the Unitarian point of view. The Virgin Birth was not even mentioned. Indeed "the manger at Bethlehem, the Star in the East, the visit of the Wise men, are devoid of all historical reality." And everything ended with the death on Calvary, a death superinduced by despair, albeit heroic despair. There



JOHN MIDDLETON MURRY

was no empty tomb. The Marys misunderstood a young gardener who was trying to tell them they had come to the wrong tomb. Later Peter, and still later, Paul, had mystical visions of a surviving Jesus, visions alike in having no corporal reality. Veneration for the heroic but tragic man Jesus is all there is to Christianity, at that time he maintained, a veneration possibly released by the Eucharistic experience. That last was a curious and significant observation.

But Middleton Murry could not and did not stop there. The absoluteness of Jesus took greater and greater hold of him, until he found it necessary to cry to Jesus not merely "my Lord" but also "my God." This necessity was almost certainly greatly hastened by an acute sense of the contemporary crisis between God and Statism; and that was heightened in his realization as he wrote his books on the social struggle. In his latest published article before he set off for the seminary (*The New Statesman and Nation*, February 5, 1938), he writes, in argument against that scornful individualist, Mr. Joad, as follows:

"Without Christianity there is no accepted criterion outside society by which society can be judged; and man hands himself over, gagged and bound and without appeal, to the absolute authority of the secular state."

"We cannot stand outside the Church and demand that it make its profession real."

"The Church's members see the revelation of the absolute

(Continued on page 194)

Books for This Lent

By the Rev. W. Norman Pittenger

Fellow and Tutor, General Theological Seminary

LENT is the time when many who have not bothered much about their "religious" reading during the year endeavor to catch up on books of a devotional and sometimes even a theological nature. At any rate, many parish priests tell us that they have requests each year for lists of books for Lenten reading; and one may hope that these lists are used by those for whom they are prepared.

Doubtless devotional reading is the more normal thing for many layfolk during the Lenten season, but it would be equally important if some stress were laid upon the need for the reading of books which cover the doctrinal and ethical aspects of Christian life as well as those about worship, whether private or personal. Perhaps nothing is more necessary today than an informed laity, really aware of the Christian faith in the world with all of its demands upon the world and all of the world's demands upon it.

The past few months have seen the publication of a number of volumes on theological subjects, several of them books of considerable importance and more of them at any rate interesting in the contemporary situation. It is especially noteworthy that there appears to be a growing concern for a soundly reasoned theology; perhaps we have come at last to the point where the religious publishers are realizing (and that means that students, teachers, pastors, and professors are stressing) what ought to have been an obvious fact: that interest in methods of presentation and teaching procedure cannot supplant *what* is to be presented and taught. Beyond that, it is more and more apparent that at this time, with so many philosophies and programs setting themselves up in opposition to the Christian view, we need clear, frank, and thoughtful presentation of our faith, and not vague or apologizing "intimations."

First in our list of really important books should come Canon Oliver Chase Quick's *Doctrines of the Creed* (Scribners, \$3.75). This is a careful discussion of the fundamental beliefs of Christians, by an Anglican who is alive to modern thought and concerned to preserve historic Christian values. Especially useful is his treatment of God and His attributes (notably omniscience and omnipotence, on which Canon Quick is very suggestive). Every parson should read this book.

Dr. Edwin R. Bevan's Gifford lectures, *Symbolism and Belief* (Macmillan, \$5.00), are charmingly written and pleasant to read. They seem a bit diffuse, and are not up to Dr. Bevan's best work in other fields; but they are well worth reading—and especially good on "reasons for belief," in the last few chapters. We wish Dr. Bevan were kinder to the scholastic method of analogy, which one might even think he did not quite understand, for his own position is so close to the analogical method that his criticisms appear rather carping.

Many have greeted Hendrik Kraemer's *Christian Message in a Non-Christian World* (Harpers, \$3.00), as a masterpiece in its field. It is an interesting book surely; and will be valuable for those who wish to sketch a philosophy for Christian missions. But it is too Barthian, too Biblical, and too intransigent to please some of us, at any rate. Much better in its attitude to non-Christian religions is Van der Leeuw's *Religion in Essence and Manifestation* (Macmillan, \$6.75). Here the author freely admits that God works in all religions, not only the Christian; and the Barthian spirit (present here likewise) is not so prominent that it denies that God is not only

universally sought but also in some sense universally self-revealed. It is strange that some people seem to think that the only way to exalt our Lord and the Christian faith in Him, is by painting all else as sheer blackness. Catholicism cannot take this stand; for it, the Christian revelation is central, definitive, and decisive; but it is never absolutely exclusive and arbitrarily solitary.

Jacques Maritain has given us his prolegomena to a modern version of scholasticism in his big work, *Degrees of Knowledge* (Scribners, \$6.00). It takes a long time to read, and a longer time to master; but it is sound, clear, broad-minded philosophy and leads to a deep Christian theology which is based on revelation. From another point of view, W. M. Horton and H. N. Wieman have discussed the way from an empirical religious philosophy to a Christian theology, in their joint book, *The Growth of Religion* (Willett, Clark, \$5.00). Dr. Horton has also given us a very useful introduction to contemporary European theology in his pleasantly written *Contemporary Continental Theology* (Harpers, \$2.00), which ranges from Bulgakov and Berdyaev to Barth, Heim, Aulen, and Nygren.

A SOMEWHAT scattered but not uninteresting book is Edgar P. Dickie's *Revelation and Response* (Scribners, \$2.50). The author follows Karl Heim's theology, but does it with a difference—for he is a Scotsman, and cannot avoid of influence of Mackintosh, Pringle-Pattison, Taylor, and Galloway. Since it is one of the few full-length studies of revelation in recent English writing, it ought to be read.

Three small books demand mention. Principal Whale has written a fine little volume in *The Right to Believe* (Scribners, \$1.25). These are broadcast lectures, and treat of the meaning of Christian faith to a world torn by hatred and evil. They will be good for the parson, and illuminating for the layman. The Dean of St. Paul's gives us some more broadcast lectures in *Signposts to God* (Macmillan, \$1.25). They are as good as one might expect in a popular book by Dr. Matthews; and that is, of course, very good indeed. H. C. L. Heywood, in *The Worshipping Community* (Morehouse-Gorham, 60 cts.), approaches Christian belief through Christian worship, with its result in Christian life. His book is made up of lectures given at Cambridge university; it will appeal to young people of undergraduate age, and may be commended almost without reservation.

Another and popularly written book which discusses doctrinal and ethical (and some related) matter is *On Sure Foundations* by Canon Simpson of Chester (Morehouse-Gorham, \$1.00). This is a plain little volume, but well worth attention. A study of Christian belief in Christ is given in Canon Balmforth's *The Christ of God* (Macmillan, \$1.25); intended for study groups, the book is clear, sound in approach, and useful for personal reading. Chancellor Dibble's *When Half-Gods Go* (Morehouse-Gorham, \$1.75) is another popular book, discussing the emergence of religions, but going on to show that Christianity is the crown and the standard of religious experience of the divine Reality. It is a pleasantly written and sound volume; some of the aspects of Mr. Dibble's presentation are challenging.

Dr. Harry Emerson Fosdick has written a large new book on the Bible, in which the growth of Biblical ideas of God, man,

salvation, immortality, etc., is traced, with full textual material and a wise treatment of critical problems. This *Guide to Understanding the Bible* is a thoroughly good book, and surprisingly conservative in many of its conclusions (Harpers, \$3.00).

TURNING to the more devotional volumes, one must consider first of course the Presiding Bishop's Book for Lent. The subject is *Reality in Fellowship*, and the author is Dr. W. Bertrand Stevens, Bishop of Los Angeles (Harpers, \$1.25). Dr. Stevens has built his book around quotations from the Oxford and Edinburgh Conference reports. While in no way a startling or even striking book, it is a sound, steady, and straightforward presentation of the great truths of our religion, seen in the light of the Lenten call to renewal of devotion and faithfulness.

Pat McCormick, beloved successor of the equally beloved Dick Sheppard as vicar of St. Martin-in-the-Fields in London, has written the Lent book for the Bishop of London. It is called *Starting Afresh*. Humor, plenty of illustrative material (the Doctrine of the Trinity is beautifully pointed by lines from Dorothy Sayers' *The Zeal of Thy House*) and a devotion which is man's response to "the overflowing love of God"—and that seems to be the central idea of the book—are all found in rich plenty. It is thoroughly good, although far too short (Longmans, \$1.00).

The Church Union in England has a Lent book, too. This time it is F. P. Harton's *The Faith That Abides*. Fr. Harton is widely known for his study in *The Elements of the Spiritual Life*. Here he turns his attention to a simple presentation, in meditational form, of the central Catholic faith. (Church Literature association, London. Imported by Morehouse-Gorham, 80 cts.). The book seems, sometimes, unduly conservative; but that is according to taste!

As a sort of companion book to her *Mystery of Sacrifice*, published last Lent, Miss Evelyn Underhill has collected *Eucharistic Prayers from the Ancient Liturgies* (Longmans, \$1.00). The book is so arranged that it can be used during attendance at the Anglican Eucharist; it will not fail to quicken devotion and suggest new themes for prayer. A preface attempts to suggest the "rhythm" of the Liturgy, and the way in which the devotions follow that movement. For the slightly more sophisticated worshiper, and for the rather highly educated confirmation candidate, this would be an excellent gift.

Dr. Herbert H. Farmer's *The Healing Cross* (Scribners, \$2.25) is a brilliant treatment, in a series of meditational addresses, of the "severity and goodness of God," especially as found in Good Friday's events. It is a suggestive book for the parson who is planning his Lenten series of addresses. The Cross suggests Fr. Cross' *The Crucifix* (Morehouse-Gorham, \$1.25), a set of meditations on the symbol of the Passion. Beautifully written, it will be helpful to all who would contemplate the mysteries of our Lord's suffering and death. Another similar book is *The Tree Bears Fruit*, by Fr. Murray (Morehouse-Gorham, \$1.00).

WE SHOULD not overlook Kagawa's new book, *Meditations on the Holy Spirit* (Cokesbury press, \$1.50). Rugged in style, firm in statement of conviction, and marked by breadth and charity of spirit, this is typical of Japan's great Christian leader. Many will want to possess the book, and will profit by its evangelical fervor. Evangelism itself is discussed in a small book by H. A. Jones, of the English Archbishops' Commission on Evangelism. This is *Evangelism and*

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Way of the Passion

QUINQUAGESIMA

FEBRUARY 19TH

IT IS the Sunday before Lent. We are going up to Jerusalem to see our Lord suffer. In the *Gospel* we are shown a picture of blindness. "The disciples understood none of these things"—they were blind. And by the wayside sat a blind man who reached out toward the Light, and in so doing was made whole.

I am the blind man. I know that Jesus and His saints are passing by on the way to the Cross. But, as yet, I do not know what it means. The Cross is the supreme work of love: love in action. I do not know what the humility and self-sacrifice of the Cross really is. Let me pray, with blind Bartimæus, that I may receive my sight and follow in the way.

The *Epistle* shows us love as a driving power. "Love suffereth long and is kind": not impatient and unkind. "Love vaunteth not itself": is not conceited nor proud. "Love is not easily provoked": in the heart of love bad temper has no place. And so on with the points that follow: thus seen, it becomes a humiliating list. Love is positive—far-seeing—"that very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee."

Fasting According to the Spirit

ASH WEDNESDAY

FEBRUARY 22D

THE lesson from Joel speaks of a day of penitence for Church and people: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." We are to remember before God not only our personal sins, but also the sins of our social life: national sins of avarice, luxuriousness, ambition, self-complacency, forgetfulness of God. "Because the sin is corporate, the penance, the discipline, and the sorrow must be corporate too."

The *Gospel* reminds us that all penitence must at the same time be personal, "unto thy Father which seeth in secret": and that it must not be hypocritical but true. I must not blame the fault on other people; I must acknowledge the root of evil in myself.

Further, we are taught that penitence is not a mere disgust with oneself for having behaved badly; it is sorrow for having offended against love. "Lay up for yourselves treasure in heaven; for where thy treasure is there will thy heart be also,"

(Continued on page 200)

the *Laity* (Macmillan, \$1.25); it will be of interest to the clergy in suggesting methods of reaching out to those within and without the Church and interesting them in the Christian message.

Professor Addison's small *The Lord's Prayer* (Morehouse-Gorham, 50 cts.) is written round our Lord's own summary prayer, and arranged for Lenten use. It is admirable for brief Lenten meditations. For those interested in the technique of prayer, Dr. Sutton's *Our Life of Prayer* (Morehouse-Gorham, \$1.25) will prove useful; it is intended as a guide for beginners.

The Kellogg Pact

By William R. Castle

Former Under Secretary of State

THE KELLOGG PACT was a landmark in international agreements looking toward the maintenance of world peace. At the time it was negotiated there were some who believed that it would mean the end of war. There were others who were contemptuous, who said that we who were responsible for the pact were foolish sentimentalists, that it would have no effect whatever. They counted on the depravity of human nature. Still others—and I must count myself as one, although I devoted months to assisting in the negotiation of the pact—doubted whether it would have any great visible effect but nevertheless hoped for good results. Above all else, we believed that it was a great gesture, that it was of world importance psychologically to have the nations stand up and publicly renounce war as a national policy and promise to submit all disputes of whatever nature to arbitration. That was why I considered—and still consider—the pact a landmark in international affairs.

Whether it has had any practical effect on the course of events since its signature is a question of opinion. It was not still-born because it was an idea, and when an idea is born it cannot be killed like a physical entity. It may appear to languish but is yet all the time spreading through the world and will flower eventually in most unexpected places and times, perhaps hardly recognizable as an offshoot of the parent idea but continuing its vitality. The very people who today make fun of the pact do it shamefacedly, almost consciously admit their own moral inferiority when they sneer at it, for in repudiating the pact they know that they equally repudiate all human effort to keep peace in this world. Within themselves they realize, struggle as they will to avoid the conclusion, that they are traitors to the moral progress that has been made during the last few generations in our attitude toward the rights and duties of nations and of men. The Kellogg pact is an expression of democracy. It speaks in the voice of free men and women.

Mr. Kellogg himself was solely responsible for putting through the Pact of Paris, which is the official name. The germ of the idea, to be sure, was planted in Mr. Kellogg's mind by Monsieur Briand who, however, envisaged only an agreement between the United States and France. The Secretary of State saw that this would be impossible as it would mean practically an alliance, contrary to all American traditions. He saw immediately, however, that a similar agreement to renounce war made between all the nations of the earth would not be contrary to any American tradition and might well be a first great step toward orderly international relations. When the rest of us who were working with him would have given up because of the endless obstacles put in our way, he never lost courage, never faltered in his purpose. His vision was fulfilled, to all outward seeming at least, when the pact was signed at Versailles and ratified for this country by

FEBRUARY 17, 1939, marks the 10th anniversary of the ratification by the United States of the Pact of Paris, intended to outlaw war forever as an instrument of national policy. On the occasion of this anniversary, with wars being waged on two continents and the threatening clouds of a new general war hanging over the nations of the world, the Churchman and statesman who was most instrumental in helping that truly great statesman and Churchman, Frank B. Kellogg, negotiate this notable but ill-fated document, surveys the present world situation in the light of its high ideal.

President Coolidge. Whatever has happened to the pact since—and I shall say a word of that in a moment—we Americans should never forget the picture of that Christian gentleman, a worthy member of the Church, fighting doggedly for a great idea.

There was a meeting one late afternoon of the Commission on Ecclesiastical Relations held in my office in the Department of State because I was unable to get away from Washington. The office connected directly with that of the Secretary of State. As Bishop Francis—I think it was—was saying the opening prayer the connecting door was suddenly thrown open and the Secretary rushed into my room in his usual impetuous manner; when he saw what was happening he retreated precipitately. The next morning he said, apologizing for having broken in, "That is what we need in the Department of State—a lot more prayer." I always felt that his unswerving faith in the value of agreements of high moral import like the Kellogg pact was part and parcel of his faith as a Christian.

THE CYNIC will point out, of course, that the pact has not prevented war and that the world is today in a far sorer state than it was when the instrument went into effect. This is true. We could not foresee the growth of dictatorships which would refuse to be bound by agreements reached by their democratic predecessors. We know now that the signature of Soviet Russia was not intended to be binding except when convenient, that a Communist promise, to a non-Communist nation at least, need never be considered when it comes into conflict with self-interest. The Kellogg pact was in its infancy when the Soviet was the first nation to flout its terms. We now realize also that no dictator, whether of the right or the left, will permit a mere promise to interfere with his plans. He cannot do so because he must always be going ahead with something in order to keep the people back of him. Especially, therefore, in a world of dictatorships, it seems useless to attempt any more international agreements of a purely moral nature.

This, however, is no counsel of despair. Nothing is more important than to make the world a peaceful and peace-loving place. But how? The noblest aspiration of mankind is the Christian religion, but Christianity has not kept the peace. Is there any reason to think that more Christianity will be more successful? I should answer "Yes" without hesitation, but that is not something which can be brought about in a day or in a year. It is more important to improve the quality of Christianity than to increase the quantity.

What then can we do now? I was talking with a man the other day who felt that the only hope for peace lay in another world war which would dispose of the dictators. We fought a war a few years ago "to make the world safe for democracy" and the growth of dictatorships is the direct result of that war. I can see less hope today than I saw in 1918. If Chamberlain and Hitler had not reached a compromise last autumn the

world would have been at war today and the dictators would probably be winning because they were better prepared. That is not a belief based on my own ideas; it is what army and navy men say, almost without exception, and it is what the statesmen of Europe, those most closely in touch with actualities, believe. People who argue otherwise are almost invariably those whose enthusiasm runs ahead of their knowledge.

"BUT," many will answer, "humanity suffers under the dictators; religion is being snuffed out; and all the time the dictators are growing in power." It is true that men and women suffer, but would not many more millions suffer as the result of war? And would not the suffering be continued indefinitely if the dictators should win—which is certainly not impossible. Religion suffers, too, but religion is not being snuffed out. It is being driven into hiding but is, I believe, gaining strength. (I am not so sure of this in Russia where a new and godless generation is taking hold.) The dictators are extending their political power but their countries are beginning seriously to feel the pinch of economic conditions and, therefore, control of their own people is becoming precarious, although the fact may not yet show on the surface. The dictators are certain to crack through the force of economic laws if they are left alone, and their fall through natural causes will discredit their systems as no military defeat could ever do. In Russia today production is falling off, food is scarce, so that people are beginning again to be hungry—and yet the purge of those feared by the dictator goes on without mercy. No Western nation would have endured so long what Russia has endured. In Germany things look well outwardly but the people are restless and frightened and there, also, is a serious falling off in production, possibly as a silent, internal protest against the government. Mad economic theories always contain the seed of their own destruction. You cannot, as Germany is doing, buy dear and sell cheaply indefinitely.

We must, therefore, I believe, allow matters to run their course, not even trying to accelerate them by official action, because that may lead to war. There are very few cases in which penalties, like embargoes, for example, have not been the precursors of war. But when I say "official action" I mean just that, in distinction to private action which reveals the conscience of the nation, the will to better things. The aroused national conscience, which we call public opinion, is bound to have its influence on the people of the dictator nation or any other. And if conscience is sufficiently aroused it results in positive private action, voluntary embargoes, articles in the press, general pressure on business, and other useful efforts.

All such movements have, finally, immense influence both morally and materially, on the population of the nation or nations against which they are directed. And they exert this influence without causing the dangerous irritation that comes from official action. If we placed a government embargo on trade with Germany or took the lead with Great Britain and France in an attempt to isolate Germany economically it

might result in the fall of Hitler—but there would probably be war first and that might well be followed by the advent of a Communist government which would be as bad for the rest of the world as is the Nazi government. The war might spread until it dragged in all the nations of the earth. If we placed an official embargo on imports from Japan the embargo might well result in a Japanese attack on the Philippines whereas if "nilon," the new invention of artificial silk, proves to be what is claimed for it, Japan will automatically be pretty well out of the running financially and handicapped just as seriously in carrying on its war with China as if we had invoked an embargo, and this without any excuse for Japan to be angry with us as a nation.

The danger of war which might spread throughout the world is great because all nations are tense. We ought to work for a relaxation of this tension everywhere, among other means by proving that we have ourselves no designs against anyone. We must try to see the point of view of the other man and, when we cannot possibly agree with him, argue with him but not hate or threaten him. We must remember that we have no right whatever to dictate the form of government of other peoples. We shall be permitted to have our own form of government just to the extent that we refrain from interference with others. And, free from interference ourselves, we must support and develop our American institutions, making ourselves strong both physically and morally. The best way to prove that dictatorship is a bad form of government is to show the dictators that the best and most efficient form of government yet devised is a republic. Peace flows from the fullest self-development when that goes hand in hand with freedom and unselfish democracy of government.

J. Middleton Murry, Ordinand

(Continued from page 190)

good in Jesus Christ—in all that He did and taught and suffered, in all that has happened in the world after and because of that event."

Since the time of study at Westcott House, for a University-trained man, is normally eighteen months, Mr. Murry should be ordained in 1940. His determination to take Orders has profoundly impressed literary people both in England and here, some of whom find it utterly incomprehensible, though there are many who begin to understand. Meanwhile, Catholic Christians welcome his acute mind and powerful pen, sure that one who has long perceived this weakness of a visible Church which compromises with the world, too often fearful of gazing on Jesus the Absolute Goodness, will in his new-found orthodoxy be no seeker of seclusion in an Ivory Tower, but a critic all the more acute for that now he will the better understand.

THE THREE essentials for soul-winning are grace, guidance, and gumption.
—Bishop Smith.

THE PACT OF PARIS

THE SUBSTANCE of the Kellogg pact is contained in articles I and II, although there is a preamble stating the reasons for its adoption and a third article providing for ratification and for further signatories. Articles I and II are quoted in full below:

I. The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

II. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

"I Was in Prison"

IV. *What the Church Does in Prisons*

By Leonard McCarthy

ONE DAY down in the South, during the service in a correctional institution, a missionary missed one of his regular attendants. Inquiring about the man, the missionary found he couldn't come to the service that day because he didn't have any pants. He'd lent them to another prisoner who had to go to trial and had only a ragged pair of jeans.

The man in the borrowed pants had been acquitted. In his hurry to get away, apparently, he'd forgotten and walked off in them.

It may be assumed that the missionary secured another pair of trousers for his friend. On the surface such work may not seem very closely connected with bringing men to Christ. A little reflection, however, will show that it's the best method of giving Christian principles to wayward men; it is teaching concretely by example.

There are Church city mission societies doing work similar to this missionary's in 22 cities. They usually have charge of all the correctional work in the vicinity; and they're headed by men experienced in social service activities, so that they produce the most good for each dollar of cost.

In some dioceses, as the Rev. Almon R. Pepper, executive secretary of the national Department of Christian Social Relations, has pointed out, the Church is now definitely taking the lead in seeing that chaplain service is provided to the institutions within its boundaries. And parish priests probably carry on a great deal more of this activity than is generally realized. It is, however, sometimes carried on in an unorganized manner and is seldom reported to conventions.

To illustrate, Fr. Pepper recalls an article which appeared in the *Spirit of Missions*. One point of the article was that bishops never visit prisons. Fr. Pepper wrote the introduction. Immediately after the article was printed, Bishop Gribbin wrote Fr. Pepper telling of a confirmation service he had conducted in one institution.

The national office of the Department of Christian Social Relations has, however, been encouraging the diocesan departments to gather material regarding the work in the institutions of their dioceses and report it to conventions. Such reports have begun to increase.

Regular Episcopal services are conducted in some institutions, particularly in the East where Anglicans are more numerous; and there is a constant striving to increase the number of communicants. It is, however, as the Rev. C. Rankin Barnes, Fr. Pepper's predecessor, has pointed out, impossible to give any statement as to the number of com-

municants. This number is largely dependent upon the length of time the work has been going on, the continuity of the chaplaincy, and the personality of the chaplain.

Perhaps one of the most important aspects of the Church's work today is its recent readiness to provide special training for prison workers. The Graduate School of Applied Religion in Cincinnati has become intensely interested in the matter. It looks forward to thorough instructions for priests who plan specialization in the social service field. Likewise, the city mission society in New York City is developing a detailed training program. There is also in New York an interdenominational agency, the Council for Clinical Training of Seminarians, which provides specialized training.

The cost of prison work and the fact that it must be supported entirely from without the prison walls may be the chief contributing cause to the Church's having passed up opportunities in this work at a time when the field was open practically to it alone. Now the Federal Council of the Churches of Christ in America is actively interested. All appointments as "chaplains of Protestants" in federal prisons are made after consultation with the Federal Council.

Albany is one of the dioceses which are carrying out a determined plan of prison work. The Church has been represented at Great Meadow prison, Comstock, for many years; but until recently the work was entirely voluntary. It consisted merely of providing Anglicans with the opportunity to receive Holy Communion at Christmas and Easter. In January, 1937, however, Bishop Oldham appointed the Rev. Harold P. Kaulfuss to be Episcopal chaplain at the prison.

The chaplain's expenses are paid by the diocese, through



HOLY COMMUNION IN A PENNSYLVANIA PRISON

the board of missions and the department of social service. He conducts confirmation instructions, and later Bishop Oldham goes to the prison to confirm the candidates.

IN DETROIT, the city mission staff is small. The Rev. George Backhurst is superintendent. The mission is doing work in the juvenile detention home, the woman's detention home, and the immigration detention home. Less than 5% of the persons ministered to by this mission are communicants of the Church.

Captain Lucas, formerly an officer in the Church Army, has an office in the juvenile court building in Detroit. At the request of the judge, he interviews boys and afterward makes contact with their parents. Then, with the aid of the big brother organization composed of young men from the various Detroit parishes, he follows up the cases of boys who are paroled.

In the Toledo, Ohio, mission the Rev. Robert J. Freeborn is working single-handed. He visits the women in the jail every Thursday, holding services and conducting personal interviews. Almost every time he goes to the jail, he finds someone wishing to see him privately. Prisoners, he says, are anxious to make confession. According to the mission report, the Lucas county jail, the Florence Crittenden home, the juvenile detention home, and some other institutions are regularly visited.

The city mission in Richmond, Va., has been doing jail work for almost a century. Dr. R. Cary Montague, the missionary, has been going to the city jail once a week and the penitentiary once a month for all the 20 years he has been with the mission.

At the penitentiary there is a board for interdenominational religious work in state institutions. Dr. Montague is chairman. The board, made up of ministers and laymen from the Methodist, Presbyterian, Lutheran, Episcopal, Disciples, and Congregational churches, employs a penitentiary chaplain, each church contributing to his salary. The first chaplain was a Presbyterian; he served 15 years. The present one is a Methodist. His working arrangement is a happy one, since it provides a full-time chaplain not under political domination.

How much good these and other missions like them do it is difficult to say. Specific proof is, of course, almost impossible to produce, since the men leave the penal institutions in a hurry. They don't always want to keep up the contacts they have made there, and often the mission can't afford to follow up the work in the few cases where it is wanted by the men.

But occasionally there is a little concrete evidence of the worth of the work. Twenty years ago, Dr. Montague got a Negro out of jail. The man attributed his reform to the missionary. Today, a Baptist minister, he still does.

IN CONNECTICUT, when the department of Christian social service met to consider its responsibility and the Church's toward men and women in the county jails, it was addressed by Miss Genevieve Cowles. Poor living conditions in the two best county jails in New Haven and Hartford and unbelievable conditions in some other jails had caused much distress; and Miss Cowles pleaded with the department for two forms of assistance: more sympathetic visitations from both clergy and laity, so that more persons might become aware of the unsanitary conditions in jails and the general futility of the present jail system; and support of the jail farm bill which is to be presented to the Connecticut general assembly this year for the second time. The department voted to support the bill, and members agreed to urge more jail visitations.

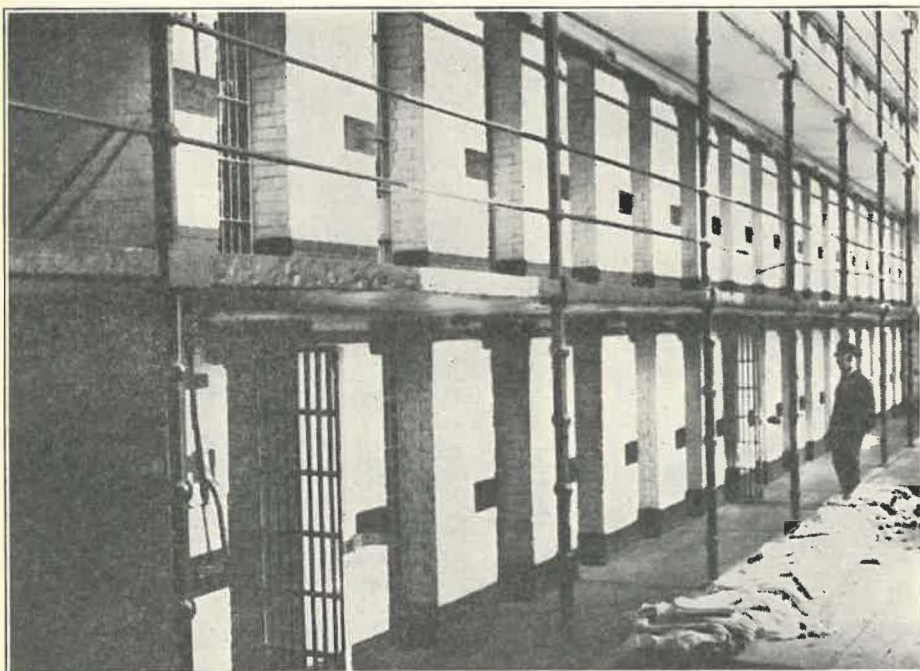
For many years the clergymen of Christ church, New Haven, have held services in the county jail. The Rev. C. Clark Kennedy is rector there now, and he visits the men in the jail regularly in addition to holding services there. For a time, too, one of the students from a nearby divinity school, during his senior year, used to do social service work at the jail.

In Philadelphia there is a city mission which has two full-time and one part-time priest working in prisons and penitentiaries. Since, besides this mission, there is only one other legally chartered prison society in Pennsylvania, it has great prestige. Dr. William H. Jefferys, the superintendent, has been 21 years at his work.

Priests from the Philadelphia mission visit Eastern penitentiary 15 times a month. Holy Communion is celebrated every Sunday, with an average attendance of 50 and an average of 10 communions. During the week, the Rev. Alfred M. Smith visits with each incoming prisoner, attempting to ascertain the man's religious affiliation and persuade him to attend church. Mr. Smith also makes visits to prisoners in their cells, and once a month he has regular hours for interviews. He makes contacts with prisoners' families and writes special letters, holds a Brotherhood of St. Andrew meeting twice each month, and conducts a choir rehearsal just as often.

At Moyamensing prison he holds services for women every week, with an average attendance of 35. At Sleighton farm he has a service every Sunday. Attendance averages 90.

At Holmesburg, the county prison, the Rev. Walter W. Ware holds interviews and gives religious instructions. He takes care of a good many family problems, visiting the prisoners' relatives and writing letters to them. A good deal of his work



A TYPICAL CELL BLOCK

In one of the institutions served by the New York city mission.

is of the follow-up sort, after the prisoner is released. At the last report he has five men on probation to him. He visits their homes regularly.

In the diocese of Chicago, the prison work is being done temporarily by a priest who visits the old prison at Joliet regularly and twice a month goes to the new institution at Stateville. It is hoped that soon an arrangement will be made whereby the work is taken over by a priest who can give his full time to it.

The reformatory at Pontiac is visited by Fr. Stephen of the Order of St. Francis. He also goes to the women's reformatory at Dwight, where he is assisted by Sister Mary Elizabeth. Fr. Stephen has conferences, classes of instruction, and, each Sunday, Holy Communion at Pontiac.

Plans have been under way for some time in Chicago to have the Brotherhood of St. Andrew act as sponsor for prison work, being responsible financially and, as a national organization, developing a program for the field.

The report of the Rev. Philip J. Jensen, head of the Baltimore city mission, states that the mission serves the city jail, the Towson jail, the house of correction, the Maryland penitentiary, and works among the Colored people at the Maryland training school. Associated with Mr. Jensen in the work are 12 clergymen, three lay readers, one paid worker, and a number of volunteers.

The city mission in St. Louis doesn't have contact with convicts, since there is no state prison in that Missouri city. The Rev. James H. George, superintendent of the mission, gives his time to the city jail and workhouse. He is assisted by Deaconess Brainerd, who visits the women's tiers in these places.

THE NEW YORK city mission is naturally larger than any of the others. It has chaplaincies in 15 correctional institutions, and is the official diocesan organization for work in public institutions. The diocese contributes about one-tenth of the expenses of the work.

In four of the prisons where chaplains are supported, they are in residence. Ten chaplains visit the other prisons. Regular services are held at least weekly in all but three of the 15 institutions, and arrangements for inmates to make Communion are possible in all 15. In two institutions there are two services weekly. The chaplains minister to all inmates who aren't Jewish nor Roman Catholic.

Canon Samuel G. Welles does social service work in Trenton, N. J. Once he was accosted by a prisoner on one of the prison farms with these words: "I wish you would tell the women who send us these magazines how much it means to us fellows on this farm to get reading matter, for I believe we would go crazy if it wasn't that your women look after us so splendidly." Canon Welles explained that the women of the Church Periodical club were happy to send the magazines.

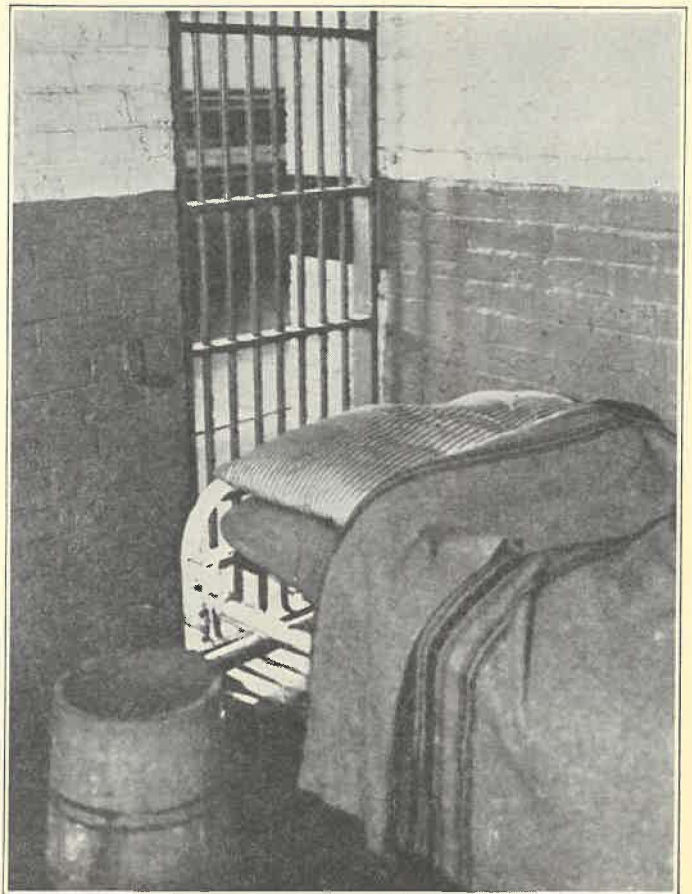
One prisoner, very bitter against the Church, was conquered by a card sent him at Easter by a Churchwoman. He wrote the woman a very nice note. She, in turn, inquired of Canon Welles who the "Joe" was who had written her.

The next time Canon Welles went to the prison he found Joe in a very different mood.

Since the woman had had such an influence over the man, Canon Welles persuaded her to visit Joe. As she was leaving after the visit, she asked Joe what she might send him for Christmas. In answer to a question from him, she agreed to send him what he wanted most of all.

"Bake me a chocolate cake," he asked.

"I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked,



PARLOR, BEDROOM, AND BATH

and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." Seemingly unimportant services like this, it appears, are a very large and important part of the Church's fulfilment of our Lord's command. When prisoners find that religion is as real and tangible as a chocolate cake, they begin to pay attention to it.

In the Japanese Area

LIFE IN the Japanese-occupied area, at Zangzok, in the diocese of Shanghai, is anything but dull, and by contrast with former days, it is very unpleasant. For one thing there is no freedom of movement. If one is not being harried by the Japanese military, then it is the guerillas. The latter, however, so far as this corner is concerned are considerably more polite—thus far.

For another thing, there is nothing certain about anything. We live in a vast sea of uncertainty. Start out somewhere and one is very apt not to start at all, to say nothing of arriving. The boat or launch does not show up. Or, having started, one meets with a rumor halfway to the destination, and turns around and comes back. Or else one runs off at a tangent, ending miles away from the place started for. In and out of the city it is much the same thing. Go out of the city for a few hours and find the gates shut on returning. Nothing to do but spend the night outside. Passing the sentries at the city gates is always a question. It may be a peaceful passing or it may not.

In the country conditions are worse. Here it is the guerilla sentries, or the local tax gatherers, or plain bandits. No certainty, no peace of mind. Nights are passed in fear and trembling. Any night a whole family or group of families will be rooted out of bed by nearby shots and shouts. If they are not attacked and forced to run out and hide, then at least the rest of the night is spent sitting up, waiting for daylight in a terrified state of mind. This has happened to our workers in the country time and again.

—Rev. Hollis Smith.

Indian Epiphany

The Consecration of the Dornakal Cathedral

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

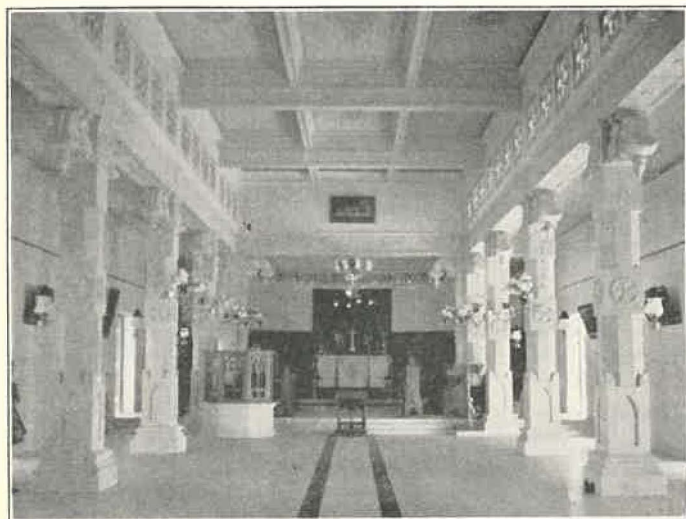
Bishop of Southern Ohio

NO CATHEDRAL in all Christendom can claim such a unique consecration as the cathedral in the diocese of Dornakal, of the Church of India, Burma, and Ceylon, which was consecrated on Epiphany, January 6th.

It was a glorious occasion which brought together a company of people representing the extremes of social and geographical distribution. For centuries there has been what most people have considered an eternal, impregnable barrier between the high caste Hindu and the Outcaste or Untouchable. Yet at this service of consecration was a throng representing every class in the complicated social structure of India. Here, crowded into the cathedral, overflowing out on the long verandas flanking the building, and down into the court below, packed closely together, were these men and women who in the past would have considered themselves polluted had they come into any contact with those with whom they now stood shoulder to shoulder in united worship of God. Here over 2,000 communicants received the Sacrament kneeling together at the table of their Lord, now equals before God; in the past many of them would have preferred death to any power which might have forced them to sit at the same table with those whom they considered untouchable.

Not only were the extremes of society in India sharing in this service, but there also gathered men of many races and nations; men of every shade and color; men of widely separated civilizations; men of the maximum extremes in education; men who sprang from a great variety of Church backgrounds.

The bishops who shared in the service were a visible symbol of the unity springing from diversity which the whole consecration expressed. The consecrator was the Metropolitan of the Church of India, Burma, and Ceylon, the Lord Bishop of Calcutta, an Englishman. The Bishop of Dornakal, the Rt. Rev. Vedanazakam Samuel Azariah, the first native Indian diocesan bishop in the Anglican communion, was radiant as he read, in Telugu, much of the service which marked the realization of his hopes for a cathedral. The Bishop of Aotearoa, born in the country he now serves, comes from probably the largest diocese in the



NAVE AND CHANCEL OF THE CATHEDRAL



EXTERIOR, DORNAKAL CATHEDRAL

world in area—New Zealand. The Bishop of Guildford was from England; the Bishop of Iran, from the Near East; the Assistant Bishop of Sierra Leone, a fine Negro, from Africa; the Bishop of Madras, the Bishop of Nagpur, and the Rt. Rev. Shishir Kumar Tarafdar, a native Indian, Assistant Bishop of Calcutta, represented other parts of India. It was my very great privilege, coming from America, to stand at the chancel steps and say that fine prayer from the Consecration Office for all those who, in the years to come, may be confirmed in the cathedral; and to administer one of the patens in the Holy Communion service. I shall never forget those hundreds of hands representing God's great family in all the world stretching out to receive the Bread of Life.

ALSO representing our Church were the associate secretary of the Department of Foreign Missions of our National Council, the Rev. Artley B. Parson; the Rev. George V. Shriver who has been doing such splendid work in the diocese of Dornakal, and the first man appointed as missionary to India from our Church; and Miss Marion Latz, who has just gone out to teach school in the diocese of Dornakal, being backed by the diocese of Rochester.

Another American, who has given great encouragement and financial assistance to the Bishop of Dornakal through many years and who helped in no small measure to make possible the completion of the cathedral at this time, gave by his presence a further touch of international and inter-Church oneness in Christ. No man in the world could more truly have represented the body of men, women, and young people of the universal Church of Christ than this great leader, Dr. John R. Mott, who has done so much to unite the followers of Christ among all nations and peoples. As chairman of the International Missionary Council, to which office he was just reelected at the meeting in Madras, Dr. Mott has expressed in his service that same unique spirit of unity among all Christians which the consecration of the Dornakal cathedral proclaimed.

Wandering in the cathedral court all during the day and at the outdoor celebration in the late afternoon and evening



SCENES AT THE CONSECRATION

Left: part of the crowd at the celebration. Right: the Bishop of Madras (in white cassock), who presided at the afternoon events, reading the English translation of an address that was being delivered in Telugu at the same time.

of the consecration, were further evidences that the Body of Christ is one. These were the host of persons from all parts of the diocese of Dornakal mixing with the visitors from the rest of the world in a joyous festival spirit. Unbelievable contrasts appeared before my eyes. In clothing alone there was a great parable. Here was a cultivated, splendidly educated, high caste Indian woman wearing with supreme grace a silk *saree* which in color and weave presented a dazzling dream of beauty. There, just nearby, was a family from the outcaste section of an Indian village. The man, wearing just a loin cloth, revealing a sleek bronze body of rare beauty; the woman, in the most primitive garb, graceful in posture and movement, carrying a child without any clothes at all. Yet in all this extreme variety it was evident that all felt at home because they came together as members of one family to share in the dedication of a house of worship to God the Father of all men.

TO MY mind, all during this memorable day, came home with new meaning the words of St. Paul as he wrote to both the Romans and the Galatians—"So we, being many, are one body in Christ, and everyone members one of another." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

The address of the Bishop of Dornakal in the afternoon gave The Story of the Dornakal Cathedral, and as I listened, I found many additional reasons for saying that this consecration was unique in all Christian history. This address was really the story of a miracle. It told how through the power of the Holy Spirit in about 25 years Dornakal has grown from a tiny mission outpost to a diocese with almost 200,000 members; at the present time it is probably the most rapidly growing diocese in the whole Anglican communion. For Americans this statement of the Bishop had especial interest because he here expressed the great appreciation which he feels for the help which came to him from the United States. About one-third of the total cost of the cathedral was donated from America.

The cathedral, in another respect, stands as a symbol of that better understanding and good will which alone can be the basis for peace among men. Between Christian and Moslem have been many periods of hatred, violence, and persecution. The wrong has not been confined to the followers of either religion. The Christian cathedral in the diocese of Dornakal is in an independent Indian State, Hyderabad, where the official religion is Mohammedanism. It stands on land donated by a Muslim, a former Secretary of the State; and at the celebration in the afternoon a letter was read from His Exalted Highness the Nizam of Hyderabad, who is a descendent of the Muslim rulers who once held almost supreme sway in India,

expressing his great joy that his Christian subjects have such a splendid cathedral, affirming that he would uphold the policy of religious freedom in his state, wishing the Bishop and the diocese prosperity and well-being, and making a donation of 3,000 rupees (about \$1,200) to the cathedral. Surely the spirit of those who have proclaimed the Good News of Christ in this area has made it possible for such an atmosphere of understanding and good will to develop. The cathedral is the visible symbol of this spirit of love and peace.

Darkness closed in as the day's program drew to an end, and then on the hillside to the north of the cathedral a fireworks display added color and brought joy to hundreds of children (to say nothing of the adults) who had listened patiently to speeches given in both English and Telugu. As the last of the rockets blazoned its way across the sky there rose from behind the hill a golden moon which was full on this very day. Above it hung a silvery star—so bright and clear that it seemed almost within reach. As I watched it, I felt very near to a Wise Man of old who somewhere here in the East—perhaps in this country of India—saw a star which led him to the Light in the Bethlehem manger. It was Epiphany for him—the dawning of "the true light, which lighteth every man that cometh into the world." The newly consecrated cathedral was shimmering in its pure whiteness in the moonlight. Above its main entrance I could see the Epiphany star: a symbol of the Light which Dornakal has been sending forth into the lives of men and women and little children who in their darkness had accepted the fate of being forever, through all future generations, the outcastes of society—condemned by relentless gods of destruction to poverty, degradation, and despair. I had seen on this consecration day the miracle—"I am come a Light into the world, that whosoever believeth on Me should not abide in darkness." I had seen thousands of faces filled with joy and thanksgiving as they thronged to share in this day. I knew why they wanted to celebrate because other faces rose in my mind—haunted, fearful, hopeless faces of those in the outcaste areas, to whom the Light has not as yet been taken. I was sure of the reality as well as the uniqueness of all that this consecration revealed and promised. I looked up again to the heavens where the star hung over the moonlit cathedral, God's sign on this Festival of the Epiphany of our Lord that the Light of His Son is still shining forth to dispel the darkness of this world—God's sign that this cathedral, filled this day with those into whose life the light had come, is truly consecrated for the high purpose which the name it has been given proclaims—The Cathedral Church of the Epiphany, Dornakal.



BISHOPS AT THE CELEBRATION

Left to right, front row: Bishops of Iran, Guilford, Dornakal, Calcutta (Metropolitan of India, Burma, and Ceylon), Madras, Southern Ohio (author of this article), and Nagpur. Rear row: Assistant Bishops of Dornakal (Dr. Elliot), Sierra Leone (Dr. Johnson), and Calcutta (Dr. Tarafdar); and the Bishop of Aotearoa.



New Music

THE QUANTITY of music that is being published, ostensibly for Church use, is appalling. Month after month the presses are busy issuing new anthems or settings of the canticles, new organ works, and new settings of the ordinary of the Mass. The process of examining this music is in itself no small task, when one must consider not merely the music, but also the text and the relationship of the music and text.

What is more distressing than the amount of music published is the large percentage of it which must be discarded as unsuitable for Church use. Some of it is splendid musically, but either because its character is such that it is unsuitable, or because of the mistreatment of the text, it must be put aside. Again a large part of the music is simply poor composition. It often is cheap or trivial.

There seem to be many people in the United States who are writing anthems and getting them published and, we fear, even sung, who have not yet grasped the importance of differentiating between absolute music and Church music. Some of the compositions we have studied recently have been splendid choral works, but they are so large that the average church choir could not attempt to sing them. Some of them are suitable only for the concert stage and then only for a highly skilled choir.

Many of the new works are being written in the modern style. This is quite natural. There is no objection to modern music, *per se*, but the constant use of dissonances in an anthem, and the use of strange and unfamiliar chords, can hardly be said to be inductive to a devotional frame of mind. They seem to be suggestive of things diabolic rather than of things heavenly. Possibly a few years hence, when swing music shall have had its full opportunity of educating our ears to such combinations of sounds, they will no longer excite us unduly. Yet it must also be acknowledged that a judicious use of these musical forms may be effective in relating the music to the text in hand.

What is needed badly is composers who will write for the Church and not for the musical world. England seems to be far in advance of us in this regard. There are some, we must admit, who are writing splendid liturgical music for the Church in this country; music that fulfils all of the requirements. These men have a deep interest in the religious life and are more intent on deepening that life through their music than on becoming known in the musical world.

This was evidenced some time ago by a composer who had written several settings for the Communion service and a number of short motets for use in the services of the Church. He had them in manuscript form and used them in his own church, but made no effort to have them published. It was only when some of his friends heard them in a service and recognized their value, that he was prevailed upon to submit them to a publisher.

Another great need is to awaken our publishers to the advisability of classifying in their catalogs the music which is suitable for the use of the Episcopal church. There is such a classification, in most catalogues, of music that is suitable for the Roman communion. We, however, have been lax in this

regard and are therefore viewed as another religious body in which the type of music used does not matter.

The publisher is a business man. He is not interested primarily in anything but publishing music, and making a profit therefrom. His catalog contains a list of the music published, and it is left to the purchaser to decide whether a given number is suitable for his service. Unfortunately the purchaser often has less knowledge than the publisher of what is good or what is suitable. This has been stressed over and over by organists, of small parishes particularly, who want to purchase new music but cannot derive any satisfactory guide from the publishers' catalogs.

Pray With the Church

(Continued from page 192)

and then thou wilt learn truly to repent. Therefore, it is *because* God is Love, and hates nothing that He has made, and forgives penitent sinners, that we pray in the *Collect* for true penitence: "Create and make in us new and contrite hearts."

False and True Apostles

ST. MATTHIAS THE APOSTLE

FEBRUARY 24TH

ONE who had been called to be an Apostle fell. Of Judas' fall, St. Peter in the *Lesson* says that "the Scripture must needs have been fulfilled": not that Judas has got to fall in order that the Scripture may not be found at fault, but that when he has fallen, we find that his fall has been allowed for in the divine plan. God's purpose will still go forward in spite of human sin, even though that sin involves the ruin of the sinner. Judas, we are here told, threw himself over a cliff. The Apostles say of him that he "by transgression fell, that he might go to his own place."

Another must be chosen, out of the men who had been with them during the ministry, to be with them "a witness of His resurrection." The *Gospel* shows us what manner of man he needs to be: one who is simple at heart, receptive of divine truth, not wise and prudent in his own sight: one to whom the Son has willed to reveal the Father: one who has come to Jesus, and taken His yoke upon him, and has learnt of Him, and found that His yoke is easy and His burden is light.

Grant, O Lord, that Thy Church may be always preserved from false apostles, and may be ordered and guided by faithful and true pastors.

The Moorish Palace

DON'T get into the Moorish palace, whatever you do. It has a small grotto-like entrance into which we were invited by placards announcing its wonders and beauties, but once inside there were only mirrors, and whichever way you turned you saw only yourself.

You looked in one direction and you had grown tall and thin, and in another short and wide. Your face expanded or lengthened in the most astonishing way. In every direction the mirrors lured and deceived you, promising exits where there were none and only bringing the bewildered wanderer face to face with some other distorted reflection of himself—always himself.

There are people who spend their lives in the Moorish palace. Whichever way they turn they see nothing but self, and soon it grows to be an exaggerated and distorted self. They see it made little by fancied slights and they are resentful.

They see it grow into importance by some success and their pride is gratified; and even when they think they are working for God self comes slipping into their foreground.

—Kate Hamilton.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Dr. Moffatt on the First Five Centuries of the Church

THE FIRST FIVE CENTURIES OF THE CHURCH. By James Moffatt. Cokesbury. \$2.00.

DR. MOFFATT has distinctly his own ideas on teaching Church history, believing that the subject can really be made interesting! In pursuance of this odd opinion he inserts a 14-page critical bibliography of—save the mark!—novels which he holds every student ought to read, since there is no better way for making the dry bones of the past live again. (He urges especially Kingsley's *Hypatia*—does anyone read it any more? Everyone should!)

Yet of course no one has a greater reverence for facts than Dr. Moffatt, and his bibliography of fiction is preceded by a much longer one of authoritative works. And at the beginning of each chapter the "facts" are meticulously stated in chronological tables, before his study of the meaning of the facts—the latter being the most important part of the book and the part that makes his treatment unique. He is so completely master of his subject that time and time again the significance of a man or a movement is summed up in a pungent sentence that is unforgettable. "The faithful were not invariably arguing about the Lord: they were singing to Him or singing about Him." "The Nicene debate did not absorb the attention of everyone. . . . Hilary of Poitiers never heard of the formula till over a quarter of a century later." "It is a myth still lingering in the popular mind that the Constantinople patriarch was invariably subservient to the resident emperor, as the Roman bishop was not." "Ambrose set clerics above civil order and plain morality." "Proclus was a scholastic Neoplatonist dabbling in theurgical experiments." "Jerome's letter to the young girl Eustochium (one of the most repulsive pieces ever penned by a Christian scholar). . . ." "The Roman bishop's claim was not history, but it was destined eventually to make history." One could go on quoting almost indefinitely.

Naturally such estimates will not always win the approval of everyone, but they are based on long study by a scholar of the very first rank and dissent should be very cautious. But a curious misprint on page 89 ("Gregory and Nyssa's tract") introduces into Patristics a hitherto unknown writer named "Nyssa."

BURTON SCOTT EASTON.

A Study of the Philosophic System of St. Bonaventure

THE PHILOSOPHY OF ST. BONAVENTURE. By Etienne Gilson. Translated by Dom Illtyd Trethowan, Monk of Downside Abbey, and F. J. Sheed. Sheed and Ward. Pp. xiii-551. \$5.00.

WITH the clarity of exposition characteristic of the best in French literature, M. Etienne Gilson has produced an exhaustive survey of the philosophic system of St. Bonaventure. The English version now available after 14 years is fluent, with but slight trace of foreign idiom.

In his scholarly introduction the author emphasizes two main characteristics of St. Bonaventure's doctrine. In the first place he shows the divergence between his conception of the function of philosophy and that of St. Thomas Aquinas, and notes that there was dispute, but not enmity between the two. The fundamental error of St. Thomas Aquinas according to St. Bonaventure was that the former regarded philosophy (at least theoretically) as a separate and independent science, instead of being subordinate to and dependent upon theology, and hence, although he placed Christ at the center of theology, he did not place Him at the center of philosophy. Throughout the volume stress is laid upon the differences between St. Thomas Aquinas, as one who accepted and Christianized the philosophy of Aristotle, and St. Bonaventure, who condemned Aristotle and founded his doctrine upon Augustinianism. It was not true, as some have maintained, that St. Bonaventure was ignorant of Aristotle's teaching. "From his first contact with the pagan thought of Aristotle, St. Bonaventure is as one who has understood it, seen through it, and passed beyond it." In the second place, M. Gilson stresses the effect upon St. Bonaventure's philosophy of Franciscan spirituality and

of the mystical life of its founder. "What St. Francis had simply felt and lived St. Bonaventure was to think." The introductory chapter is concluded with this summing up of the task which St. Bonaventure accomplished: "A metaphysic of Christian mysticism—that is the final term toward which his thought tended."

The greater part of M. Gilson's study is occupied with a detailed description of St. Bonaventure's system of thought, medieval in its structure and scientific hypotheses, and based firmly on the conception of a theology to which philosophy is the handmaid. For St. Bonaventure "reason is only competent in its own field if it keeps its gaze fixed upon truths beyond its competence" (p. 114). And further, St. Bonaventure related the apprehension of truth to the degree of grace in the soul of the thinker. "By reason of the mystical turn of his mind, each kind of proof (of the existence of God) corresponds to a definite stage of the soul's return to God by ecstasy, and their order of succession depends upon the degree to which the human soul is penetrated by grace" (p. 138).

All through the volume, as already noted, can be traced an undercurrent of comparison between the systems of St. Thomas Aquinas and St. Bonaventure. The latter teaches that the idea of God's existence is innate, whereas St. Thomas Aquinas sees the intellect as "a *tabula rasa* on which nothing is yet written; the idea of God is no more inscribed thereon than any other idea" (p. 133). In opposition to the teaching of Aristotle, St. Bonaventure shows the impossibility of a world created from all eternity, but this St. Thomas regards as logically possible. "The kernel of St. Bonaventure's argument on this point was always that there is a contradiction in terms in supposing that what is created out of nothing is not created in time" (p. 189). There is not space in a review to list all the contrasts cited by M. Gilson. In the concluding paragraphs of his book, however, the author undertakes to distinguish between a "fundamental agreement" and "identity of content" in the two doctors. He adds: "The philosophy of St. Thomas and the philosophy of St. Bonaventure are complementary, as the two most comprehensive interpretations of the universe as seen by Christians, and it is because they are complementary that they never either conflict or coincide." Recalling earlier statements in the course of his argument the temptation arises to search for the customary logic of the Gallic mind.

This is a scholar's book; nevertheless there is much of value and interest within the scope of the general reader, provided he have some knowledge of medieval thought and likewise the requisite leisure for concentrated and consecutive reading. This hypothetical reader would possibly pass over some of the central chapters that concern a science long ago superseded, but he will find food for meditation and inspiration for his devotions in the chapters on the existence, knowledge, and will of God, and in the later ones on the illumination of man's intellect, on moral illumination, and perhaps especially in the culminating study of nature, grace, and beatitude. MOTHER MARY MAUDE, CSM.

Three Good Books About India

HIMSELF: The Autobiography of a Hindu Lady. By Mrs. Ramabai Ranade. Translated by Katherine Van Akin Gates. Illustrated by Louise Spalding Carter. Longmans, Green. Pp. xiv-253. \$2.00.

THE CHURCH TAKES ROOT IN INDIA. By Basil Mathews. Friendship press. Pp. ix-198. Paper 60 cts. Cloth \$1.00.

INDIA AND THE CHRISTIAN MOVEMENT. By V. S. Azariah, Bishop of Dornakal. With a foreword by John Wilson Wood. National Council. Pp. 106. 25 cts.

IN THESE three books on India with a total of less than 600 pages—the length of some of the more popular recent novels—two Indians and an Englishman give a picture that might well serve as the foundation of an Occidental's, especially an Occidental Christian's, understanding of that "vast complex of racial, social, and religious factors which we know as India."

Himself, the Autobiography of a Hindu Lady, is as charming

a tale as its title seems contradictory to the Westerner. But to the Indian it is the most logical of titles. "There is a custom in Western India," explains the preface, "in accordance with which, a wife, instead of referring to her husband by his given name, will use merely the third person plural form of the pronoun. Instead of this, Mrs. Ranade, in referring to her husband has invariably used the Sanskrit reflexive pronoun. Consequently "Himself" seems the most important part of her story, as he was of her life."

Mrs. Ranade has written a charming story, beautifully translated from Marathi into English, of real people who were active in the Indian scene of the late 19th century. As an illiterate little girl of 11 she married a mature, gifted, 32-year-old lawyer. The story follows her adjustment to her new life, her education which included learning both Marathi and English, her developing interest in her husband's reform movements to the point where she herself founded the Seva Sedan society, one of the first organizations to introduce educational, medical, and social service for women in India. The transformation of Indian life from within as revealed in the lives of the Ranades and their friends against a background of conventional tradition-bound India should be a great incentive to renewed Christian witness in that land. Young educated India is seeking a better way of life; it can achieve much by itself merely by loosing the fetters of prejudice and superstition, but beyond that there is unmistakable need for Christ's way of life. *Himself* is undeniably witness to this fact.

THE EXTENT of the Christian witness in India is told from two different viewpoints in Basil Mathews' *The Church Takes Root in India* and Bishop Azariah's *India and the Christian Movement*.

The former, the product of a year's intensive study of India, is concerned largely with Indian village life and the Church. In this story, the diocese of Dornakal, composed of small rural communities, looms large. It is an encouraging picture which Mr. Mathews paints—some Indian Christians think it is too bright—but whatever over-optimism there may be here will be overcome by a reading of Bishop Azariah's short book.

INDIA and the Christian Movement is required reading for anyone who would know and understand India. With a sure, concise pen Bishop Azariah summarizes the essential facts concerning the people of India and their religions before relating the story of the introduction and spread of Christianity in that land. This story is more than an historical chronicle. Again, with precise discernment, the Bishop indicates the problems and opportunities facing the Church in India and closes with a persuasive call to Christ's followers in the West to help India give itself to Christ.

WILLIAM E. LEIDT.

A Brilliant Analysis of World Affairs

TWENTY YEARS ARMISTICE: 1918-1938. By William Orton. Farrar & Rinehart. Pp. 308. \$2.50.

IN THAT remarkable paper which Dr. Orton contributed to *Affirmations*, he said that "American life has become largely a technic for the deliberate evasion of spiritual experience" and that "this evasion is manifest in the shallowness of its understanding of Europe." In this present book he endeavors to furnish material for a more profound understanding of Europe, especially of what has happened there in the last 20 years. He brings to the task the exactness of a Cambridge-London scientific training in economic history, plus 16 years of careful study, while professor in Smith college, of the political and economic happenings of the world. Moreover, he has arranged the results of his meticulous research into a clear story entirely comprehensible to the ordinarily intelligent man. He has permitted the facts to speak for themselves, with very little of moralizing interpretation. All the more for that reason this book not only points out what seems the only possible path to peace but also persuasively recommends a realistic American attitude toward European affairs. Dr. Orton's Christianity of outlook—he is an Anglo-Catholic by conversion and conviction—is manifested not by a "liberalistic" desire to evade unpleasant facts but by an insistence on the analysis of every situation, and that without fear.

The illumination that he throws on the happenings of the past two decades makes the book invaluable to any man desirous to get at essentials long blurred by a too copious abundance of "news" and by too much "propaganda" in the press and over the wireless. Here, for example, is the clear story of how Czecho-

slovakia came to be and so, by sheer necessity, at last came mostly not to be; the little known tragedy of the Hungarian minorities; the secret of the apparently variant but really consistent foreign policy of Poland; the tale of how the Dawes plan made the Locarno treaty impossible; the unvarnished record of the Ethiopian conquest and of the part which France played in bringing it about; the sad history of the Austrian tyranny of Dolfuss and Schuschnigg, dictators as cruel as any in modern times but not so competent as some; an impartial story of "the ideological war" in Spain. About these and a score more of important movements, here is the record. In Dr. Orton's treatment of them all, the astonishing thing is his lack of interpreting bias, his willingness to tell all sides of the story.

Flashing sentences do indeed occur, not easily forgotten. Here are a few samples:

"The French thesis of security before disarmament demanded a round of rearmament before there could be any security, and the succession states [made out of the old Austro-Hungary] were forced to spend large sums they did not possess on policies they could not afford" (p. 94).

"Then [in 1914] as now, the control of French politicians, French newspapers, and Paris banks by the clique of usurers who are masters of steel and armament, was notorious. By these people peace is conceived of solely in terms of rival military and economic systems; so conceived, it pays them as well as war" (p. 85).

"It is a great mistake to suppose that an authoritarian rule involves a defiance of the popular will. No government can govern against the will of the people" (p. 154).

"The American blend of *laissez-faire* capitalism with universal suffrage may be definitely ruled out [in respect to Spain]. Industrial feudalism will prove as unworkable as agrarian feudalism. . . . The Spaniards are not materialistic enough to accept its unrestricted private-profit system; they are not sufficiently tolerant of humbug to put up with its political facade" (p. 230).

"The policy of collective security had lost most of its bases even while Captain Eden was defending it. Mr. Neville Chamberlain had not even the choice of discarding it; it had discarded itself" (p. 291).

"Of the League of Nations, one leg was anchored fast to the *status quo* and the other was lame" (p. 291).

"Communist leadership, in Germany as everywhere else, was more largely Semitic than that of any other party. That is natural. The Jew, by history, culture, and circumstance is more of an internationalist than the average Gentile" (p. 123).

"The younger generation was knocking at the door—with the world depression creeping up behind; and the only doors that moved were those that opened on Rome, Berlin, and Moscow" (p. 125).

"International law cannot be invoked to establish the 'sanctity' of treaties or frontier lines springing from an armed coercion" (p. 97).

These samples will serve to demonstrate that *Twenty Years Armistice*, while largely statistical, is by no means dull.

Toward the close of the book, Dr. Orton gives his studied conclusion as to the meaning of what has been happening. "Is there anywhere, in this shame of civilization, the germ of a new conscience, the hope of a new peace? Or is there a curse on us all: on our pacts, treaties, and covenants? It is of no use to group ourselves into rival gangs to defame and denounce each other, with the good men all on one side—one's own—and the bad men all on the other. That way lies everlasting war" (p. viii). We had one choice of a drastic reconciliation or a drastic use of force. France wanted the latter, England the former. The tragedy is that France prevailed in Europe generally—and failed. The former still remains possible, though it is vastly more difficult now than it was 20 years ago. The trouble has been two-fold, Dr. Orton thinks. First, peace has been regarded as primarily a matter of sovereignty instead of an economic matter. France insisted on that, against the will for the most part of England. France feared, insanely feared. That made her reject the chance of a settlement with Germany (which would have stabilized Europe economically) in favor of Eastern alliances, which paid nobody and inflamed nationalist ambitions and encouraged political plots (p. 185). Secondly, peace has been regarded as a juridical matter. Dr. Orton insists that it is not. "From the point of view of international justice, it is of no use defining 'aggression' and devising international curbs and penalties, until an effective procedure is actually in operation for dealing with the alleged

wrongs which the 'aggressor' regards himself as suffering. No such general procedure has been—or probably can be—devised; and therefore the problem of peace remains political, not juridical" (p. 98).

The League of Nations it is which has choked off and prevented peace; first, because it regarded the world order as static rather than dynamic; second, because it set about to enforce international law while no nation was willing to acknowledge such law as competent to interfere with its national sovereignty; third, because the League of Nations refused to face the necessity of promoting economic inter-relationships. Economic co-operation not having been negotiated, but being vitally necessary, it is now by way of being established, primarily by sheer force. "There is nothing to gain by encouraging local resistance to that process. Granting that certain aspects of it are neither admirable nor pleasant, the stern march of necessity will go on, from lesser to greater areas of integration. It will go on, by fair means or foul. . . . This is stern doctrine; but history is a stern teacher. . . . Nations will disarm only when frontiers matter less" (p. 295). And the only way to make them matter less is to seek international unity not on lines of political bargains between self-sufficient peoples but in terms of economic co-operation between those who must have such co-operation or wither up and die.

The book ends with a plea for less bellicose talk, especially on the part of politicians and publicists in democratic countries. "It is easy to rouse men to the killing point, especially when they long to be so roused; it is hard and thankless to curb them to the calm of understanding, even though their lives depend upon it." He deprecates that "desire for the dramatic" which demands "the death in agony of millions of young men." "Those who have seen such death [Dr. Orton was wounded in action in the Gallipoli campaign] may not be asked to listen patiently to threats of war as if it were no more than the queen's move on an international chessboard."

One hopes this analysis of world affairs, as Christian as it is brilliant, will be read. And would it not be a good idea for the House of Bishops to make Dr. Orton their consulting counsel on international affairs? It might bring the episcopal allocutions a little closer to reality.

BERNARD IDDINGS BELL.

England on the Eve of the Reformation

PRE-REFORMATION ENGLAND. By H. Maynard Smith. Macmillan. Pp. xvi-556. \$8.00.

OCCASIONALLY one does find a book on an important and difficult subject which deserves almost unreserved commendation. That is the pleasure which confronts the reviewer of Canon Smith's description of England on the eve of the Reformation. Monographs and publications or analyses of sources have been numerous. Too much of the more general writing on the period has come either from the "Merry England" or the muck-raking school of medieval studies. There has been a great need for someone who would study all this available source-material, and then present results in a balanced manner; and that Dr. Smith has now done. Part I of his book deals with the condition of England about 1509—the Church organization, popular religion and superstition, economic, social, and political developments. Part II is devoted to a group of "tendencies"—Lollardy, scholasticism, mysticism, popular literature, humanism, and the Catholic reforming movement of such men as Colet and More.

With remarkable acumen Canon Smith sums up such complex characters as those just mentioned, and gives fair treatment to both sides in such involved controversies as those dealing with the condition of monasteries and the nature of popular devotion in the later Middle Ages. There are, of course, a few things that others might have done differently. The brief sketch of scholasticism at large might well have been spared for a longer account of the English universities; and the Puritan streak in Colet could properly have been connected with its antecedents in the Puritan tendencies of medieval Catholicism. But as a historical work *Pre-Reformation England* will be a point of departure for scholars, while illustrating at the same time that a historical work can be written in a manner most attractive for the general reader.

The reviewer especially appreciated Canon Smith's brilliant little summaries. The facts he brings out are useful in illustrating the continuity of the Church life of England in 1509 with that of former and later ages. The Lollards (whose treatment is well summarized, pp. 290-292) are quite similar to sectaries of the

17th or indeed the 19th centuries. The *devotio Anglicana* of the 15th century (see prayers on p. 100) thinks of Jesus who died for us much as do our 18th century evangelical hymns. And of the position of the Catholic reformers Smith well says:

"It is possible to argue that the Reformation was like a cloudburst; and that as the resulting flood subsided, the stream flowed in its old channels and carried on the religious ideals held by Colet, More, Erasmus, and the youthful Henry VIII" (p. 451).

It is much to be hoped that Canon Smith will be encouraged to produce the history of the English Reformation which, he indicates in his preface, he has in contemplation.

EDWARD R. HARDY, JR.

Gigantic Charity Trusts

MONEY TO BURN. By Horace Coon. Longmans, Green. \$3.00.

"FOUNDATION" is a word, John M. Glenn tells us, which has been used from time immemorial to mean an endowment for the benefit of the public or for special purposes in one form or another. It was applied to religious, charitable, and educational institutions and organizations. In this country, since the beginning of the 20th century, it has, however, been given a more limited meaning to denote large endowments not devoted to the support of special institutions, but usually intended primarily to aid other organizations and agencies in widely different fields.

Mr. Coon's volume tells the story of millions of dollars poured into gigantic charity trusts by American millionaires. The modern foundation idea started by Carnegie and Rockefeller is today used by trusts—sometimes to avoid taxes, sometimes to perpetuate their names as benefactors of humanity. What the great American philanthropic foundations do with their money, how they influence education and public thinking, to what extent they support scientific research, the medical and social sciences are questions of outstanding public interest seldom thoroughly examined.

In 1934 the Twentieth Century fund issued a carefully prepared report analyzing the gifts and other expenditures of 123 foundations. It gives the total capital of 113 foundations as approximately \$701,700,000. Over \$311,000,000 of this total is held by the Carnegie corporation and the Rockefeller foundation; about the same amount by 18 others, while less than \$80,000,000 was divided among the remaining 93 foundations. Grants from these foundations during a single year amounted to about \$34,000,000, of which over \$19,000,000 were given to aid education, medicine, and public health. The social sciences and social welfare received nearly \$8,000,000.

One might assume from the title that these enormous sums had been more or less misused, but the book is not a critical but a descriptive one giving objects and purposes, and the Who's Who of the personnel—donors, trustees, and administrators. It is a helpful book to have at hand.

CLINTON ROGERS WOODRUFF.

A Book to Be Read and Reread

THE "TRUTH" OF THE BIBLE. By Stanley A. Cook. Macmillan. Pp. xix-346. \$3.00.

THIS BOOK might well have been entitled *The Relevance of the Bible*. Dr. Cook has shown how a century of criticism has brought out its long hidden values; and, in presenting it as the classical expression of what happens when God reveals Himself to man, makes clear its enormous significance for the present day.

Placing the Bible against the background of world history, he singles out two periods as of outstanding importance in the development of religion and culture: the sixth century before Christ, which was an age of widespread awakening, extending as far as India and China; and the first century of our era. From the former came post-exilic Judaism, the result of the willingness of a people, in the face of disaster, to rethink their religion and relate it to a new age with its new knowledge and its new needs. Then came the hardening of institutions, until in the first century of the Christian era Judaism as a whole failed to make an equivalent response to a similar situation, and the torch passed to the new Israel, the Christian Church. From these facts, the discernment of which depends upon the critical study of the Bible, Dr. Cook points a warning; and he appeals for a more sensitive

awareness of and response to God's continued revelation of His will for our time.

This very brief outline touches only the salient points of the author's reconstruction of the development of the religion of the Bible; and it must suffice merely to mention his penetrating philosophical treatment of that development, in which he relates it to the divine process of creation. Two criticisms must be made. First, Dr. Cook's insistence upon the significance of the sixth century has led him, here as in his former writings, to underestimate the historical value of those parts of the Old Testament which deal with earlier periods. As a result he overemphasizes the prophetic element in pre-exilic Hebrew religion at the expense of the priestly; the novel, so to speak, at the expense of the continuous. But when full allowance has been made for exilic and post-exilic editing, there still remains sufficient material to enable us to trace with a considerable degree of certainty the religious, and, in its broad outlines, the historical development of preceding centuries. To recognize this is in no way to weaken Dr. Cook's thesis. Secondly, his conception of religion tends to be an intellectual one, and he perhaps fails to make clear the necessity for a surrender of man's whole being to the divine purpose.

The book is most stimulating, not least at those points where one finds oneself unable to agree with the author. It will repay careful reading and re-reading. Not until the Bible is presented along these lines will men again turn to it, and recover the sense of its timeless significance.

CUTHBERT A. SIMPSON.

A Fine Combination of Scholarship and Pastoral Zeal

THE BOND OF HONOUR: A Marriage Handbook. By Burton Scott Easton and Howard Chandler Robbins. With an introduction by George A. Buttrick. Pp. xiii-112. Macmillan. \$1.50.

DR. EASTON and Dr. Robbins have again made us their debtors; following *The Eternal Word in the Modern World* by collaborating in this manual of instruction for ministers who will take seriously the instruction of those who come to them "to be married." Indeed, the book should be in the hands of every clergyman who desires to be a real pastor. It will instruct him in the delicate task of thoroughly instructing others. It cannot fail to bring to him a deep sense of the sacredness of the service he is to render. If he is to make the parties to a marriage feel this, he must first feel it himself, and feel it with reverence and godly fear. With rare pastoral wisdom it guides the priest—and equally the minister of any communion—to a sense of his privilege and responsibility in lifting the service above the atmosphere of exuberant gaiety and joyousness, and of course away from worse attitudes of lightness and frivolity.

The book is a fine combination of scholarship and pastoral zeal. The opening chapter on *The Essential Principle of Marriage* emphasizes several truths:

First—that marriage is an institution of the *natural* order, to be elevated in Christian practice to the spiritual order. It is not something peculiarly Christian; it is "an institution to be taken into and sanctified by the Christian Church."

Second—the history of marriage is the story of the evolution of the family as the primary social group. Monogamous marriage is not a primary promulgation by Christianity of an entirely new principle; it is, in the teaching of Christ, a truth existing from the beginning. Its history shows—"after promiscuity, polygamy and every other conceivable relationship of the sexes has been tried and found wanting"—that the lifelong union of one man and one woman is socially the most valuable union.

Third—the State, not the Church, declares the conditions of marriage and its dissolution. All that the Church does is to determine when the marriage is such that, in loyalty to Christ's teaching, the minister as the Church's representative may bless the union. The minister does not "marry the couple"; they marry each other. A "church wedding" surrounds the rite with a reverence and solemnity which the civil marriage, or a marriage in the house, does not have; but actually the marriage is the same in either case. The absence of the clergyman alters nothing of the rite itself; in either case "the ministers of the sacrament" are the couple themselves. The right of clergymen, justices, mayors, or other officers to "perform the ceremony" is conferred by the civil authority. (The treatise barely touches upon the practice of separation of the civil and the ecclesiastical marriage.) The fact that the couple come to the church and have a minister

officiate means, or should mean, that they desire to marry "as under the eyes of Christ."

In passing, it may be noted that the minister himself often needs instruction on such points. There came to this reviewer recently an instance of a priest who could not officiate at a marriage because it did not come under the canonical requirements. With singular lack of courage and a tactful desire to be void of offense, he sat in the chancel while another minister took the service and then, himself, took a concluding prayer and gave the Benediction, wholly unconscious of the fact that he was doing the *one* thing which marked the Church's distinct part in the service; he did not know that all the Church does is to add, or decline to add, its blessing upon the marriage.

Finally—the crucial act in marriage being theirs, and theirs, therefore, the responsibility, the couple should understand several things:

(1) Their marriage is more than a private relationship; "they are creating a new social organism; a family has come into being. The little group of 'advanced thinkers' who clamor for unbridged license in this relationship are so occupied with the sex problems of individuals that they overlook the interests of society."

(2) If Christian marriage differs from other marriage solely because the parties are Christians, or in effect declare that they are, "this 'solely' makes all the difference in the world." It means, for example, that they owe to each other, in supreme degree, the duties which *all* professed Christians owe to each other. It is vitally necessary, therefore, to make it clear that in asking the Church's blessing and her prayers, the parties understand that the request implies that they profess Christ's ideals and mean by God's grace to live accordingly; they are not merely following a social convention or arranging a society function. (For this reason, instruction preparatory to marriage may well include instruction in Christian faith and life, as far as time may permit.)

This somewhat lengthy summary of the first part of the book leaves little space in which to analyze the careful study of the history of the marriage service or the thorough instruction on the form of solemnization of marriage as found in the Book of Common Prayer. The "history," like the chapter here summarized, is a remarkable piece of condensation, in which one finds nothing to fault despite the danger of all such compressed teaching.

The instructions on the marriage service itself are thorough and detailed even to the point of showing the significance of a single word or phrase. The chapter on the preliminaries is of practical value in dealing with such matters as health certificates, the physical aspect of marriage, the value of a "general life confession," if the custom of the parish permits, even the planning of a budget.

The explanation of the service itself—the Betrothal; the Marriage; the Benediction—is beautifully done. The comments are frank, yet tactful; wise, yet never "dogmatic"; full of common sense; never prudish, yet always clear; not "pious," yet all that the word means if the quotation marks are omitted.

The book takes its title from a phrase in the exquisite address of the Archbishop of Canterbury at a royal wedding in 1934. This address is printed in full; here is the phrase and its context: "Take these vows not as a form but as a bond of honour which you will keep with unswerving loyalty."

CHARLES FISKE.

A Gospel Harmony

THE CHRIST. By A. Wendell Ross. Revell. \$2.00.

A GOSPEL harmony, with practical and devotional comments by the editor. The tone is intensely earnest, but represents a type of piety which calmly classes those who dance or smoke as degenerates (p. 44). B. S. E.

Loyalty of Jews

WE DO NOT need to be told about the contributions of Jews to our own country. They have fought in all of our wars. They have given themselves in innumerable ways in positions of responsibility. If some may have seemed to be radical, others have been conservative according to their individual bent. But they have been loyal American citizens. It has been a religious duty to be so. —Bishop Whittlemore.

NEWS OF THE CHURCH

Pension Trustees Hit Security Act Change

Strongly Object to the Inclusion of Clerical and Lay Employes Under Social Security Provisions

NEW YORK—Opposition to the inclusion of Churches and their employes under the social security act, as recommended by the Social Security board, was expressed in a statement just issued by the trustees of the Church Pension Fund.

The fund, which now has assets of \$33,000,000, was founded in 1917 for the benefit of the clergy and their families. It was started by Bishop Lawrence of Massachusetts, now retired, and is now headed by William Fellowes Morgan as president. Its board of trustees consists of prominent bishops, clergymen, and laymen, including J. P. Morgan as treasurer.

In a formal statement, issued over the signature of Bradford B. Locke, its executive vice-president, and addressed to the bishops, clergy, and lay officials of the Protestant Episcopal Church, it is said that "the proposal to impose a tax on the Church, carrying with it the right of inspection by the federal government of all payroll records and other financial data, raises the issue of Church and State. Although taxation for a special purpose may appear innocuous, the history of taxation and its power to regulate brings up a question of vital concern."

Aside from the broad question of taxing Churches, the statement points out that "the Church cannot pass a tax on to an ultimate consumer in the same way as can an industrial concern. It can only, of necessity, restrict its activities as its financial resources become more limited."

Mr. Locke says:

"It is partly for this reason that, in this country, Churches, charitable and educational institutions, performing functions in the interest of the public, have traditionally been exempt from taxation."

OTHER TAXES MIGHT FOLLOW

It is also pointed out that if Churches are to be subjected to the social security tax, it would seem logical to expect that they would later be required to pay other taxes, particularly in view of the suggestion that the ultimate cost of the social security program should be shared between the employer, the employe, and the federal government, which would mean increased general taxation. The proposed amendment is now before the Congress and has been referred to the Senate finance committee and the House ways and means committee.

Mr. Locke states that the present salary schedule for the Episcopal clergy alone is about \$10,000,000 a year, excluding that

(Continued on page 214)

To Consecrate Bishop of Delaware February 17th

WILMINGTON, DEL.—A majority of the canonical consents of the bishops and the standing committees having been received, the Presiding Bishop has taken order for the consecration of the Rev. Arthur R. McKinstry as Bishop of Delaware. The service will be held February 17th at the Cathedral Church of St. John here.

The Presiding Bishop will be the consecrator and Bishops Maxon of Tennessee and Sterrett of Bethlehem the co-consecrators. Presenters will be Bishops Mitchell of Arkansas and Goodwin, Coadjutor of Virginia. Bishop Oldham of Albany will preach the sermon. The Rev. Drs. R. W. Trapnell and Roelif H. Brooks will be the attending presbyters, and the Rev. Charles L. Pardee registrar.

Anglican Society Plans Program of Expansion

NEW YORK—A more intensive program of activity and expansion was agreed upon after several enthusiastic speeches from the floor at the annual meeting of the American branch of the Anglican society, which gathered in the parish house of Trinity chapel here on January 18th. Formal steps were taken to give effect to the ideas of the speakers.

Representatives from 11 dioceses—Rhode Island, New York, Pennsylvania, Vermont, Albany, Western Massachusetts, Ohio, Long Island, New Jersey, Nevada, and Iowa—attended the annual dinner. Bishop Oldham of Albany, the Rev. Louis E. Daniels, and the Rev. William John Brown spoke.

The officers of the society were reelected. Bishop Oldham, president, appointed the Very Rev. Edward R. Welles, the Rev. Dr. J. Wilson Sutton, and the Rev. Messrs. Frederick W. Fitts, F. F. E. Blake, and William John Brown as an executive committee. He also appointed committees on extension and finance.

Leaves \$3,000 to Maine Church

RANGELEY, ME.—The Church of the Good Shepherd was recently left \$3,000 in the will of Charles Frank Pope of New York.

Dr. Wedel Appointed as Unity Commission Member

WASHINGTON—Dr. Theodore O. Wedel, now director of studies at the College of Preachers in Washington, has been appointed to the Commission on Approaches to Unity, in place of Fr. Spence Burton, Bishop-elect of Haiti and the Dominican Republic. Fr. Burton resigned from the Commission, following his election to the episcopate.

Bishop Stewart Says He Needs Suffragan

Makes Request at 102d Convention in St. Mark's, Evanston; Gives Physical Condition as Reason

CHICAGO—Bishop Stewart of the diocese of Chicago on February 7th asked the 102d diocesan convention, in session at St. Mark's church, Evanston, to provide a suffragan bishop to assist him with his pastoral duties as head of the local diocese.

The request came at the end of his annual charge to delegates and answered a question which has caused a great deal of speculation among Churchmen since it was announced several months ago that he would probably ask for an assistant at this session. Until he himself made his wishes known February 7th, however, it was not finally disclosed whether he would ask for a suffragan or a coadjutor.

Before final adjournment of the convention on February 8th, it was expected that plans would be considered for calling a special convention two months hence, at which time the suffragan will be elected.

In making his request for assistance, Bishop Stewart said:

"The physicians tell me I am not a broken, crippled old man at 59; but they warn me that I cannot ever again go the pace which I had managed to keep for nearly 40 years. I had hoped to serve 10 years before I called for episcopal assistance, but I couldn't quite make it.

"Bishop Anderson was alone from 1905 to 1912, a period of seven years. I have been alone for eight. To be sure I couldn't have managed it without the archdeacons—Deis and Ziegler, and now Archdeacons Deis and Quigg.

"But even so, I have done practically all the confirming alone, have driven my car over country roads through fog and sleet and blistering heat, often confirming three times a Sunday and two or three evenings a week besides.

"Now, however, the time is come when I must ask for permanent episcopal assistance," he continued. "In Pennsylvania, Bishop Taitt who is 77 years old has neither coadjutor nor suffragan, but depends on visiting bishops to help him. His diocese, however, is but 2000 square miles; ours is nearly 15,000 square miles. I feel sure I should not depend upon this casual kind of episcopal assistance."

Circumvents Measles to Preach

RICHFIELD SPRINGS, N. Y.—The Rev. Allen Webster Brown, rector of St. John's church here, has been confined to his rectory with measles. Nevertheless he delivered his sermon to the congregation as usual, speaking over the microphone. A loud speaker was installed in the church, a lay reader took charge of the service, and the pastor spoke from his bed.

Three Igorots Made Deacons in Manila

Bishop Mosher Ordains First Men of Race Ever to Take Orders in American Church

MANILA, P. I.—Three Igorots, the first ever to be ordained to the diaconate in the Anglican Church, were made deacons by Bishop Mosher of the Philippines on January 25th, St. Paul's day. Eduardo Longid, Mark Suluen, and Albert Masferre, the three ordinands, were presented by the Rev. Messrs. W. H. Wolfe and L. L. Rose, Fr. Wolfe presenting the first two and Fr. Rose the other.

The ordinations, which are felt to mark a great step forward in the missionary district's plan of working toward the development of a native ministry, brought two men from Sagada and one from Bontoc into the diaconate. All have had years of teaching and practical work. They received their instructions at St. Andrew's training school, Sagada, Mountain province.

At the same time, the Rev. Wayland S. Mandell and the Rev. John D. Mears, deacons, were presented for ordination to the priesthood by the Rev. Lee L. Rose, under whom they have been working ever since their arrival in the islands. The combined service was celebrated under blue skies and a tropic sun.

The procession, led by the Rev. F. C. Gray, as thurifer, entered the Cathedral of St. Mary and St. John through a palm-bordered pathway. Fr. Gray was attended by Bobby, the young son of the Rev. E. G. Mullen. Next came the crucifer, Hall Siddall, attended by two acolytes, and followed by the choir, the clergy, the ordinands, for the diaconate and their presenters, the ordinands for the priesthood and their presenters, and Suffragan Bishop Wilner and Bishop Mosher.

FILIPINO CHOIR SINGS

The cathedral choir was augmented by the Filipino choir from St. Luke's church. They were present in Manila for the annual convocation of the Church delegates from stations among the Igorots, Moros, Tirurai, Tagalogs, and Chinese, as well as Americans and British. The scene was a colorful and cosmopolitan pageant. The rapid turnover in Oriental dioceses is indicated by the fact that of the 25 clergy attending the ordination, the Rev. George C. Barter of the Church of the Resurrection, Baguio, was the only one in the missionary district of the Philippine Islands when Bishop Mosher was consecrated.

Early in the morning Holy Communion was celebrated by Suffragan Bishop Wilner, assisted by the Rev. Canon B. H. Harvey, the former having been consecrated and the latter ordained upon the feast of the Conversion of St. Paul.

With this auspicious beginning in the first session of the convocation, the delegates discussed at length the matter of the preparation of other native candidates for the



ORDINATION IN THE PHILIPPINES

This photograph was taken at the ordination in Manila, P. I., on January 25th of three Igorots to the diaconate and two Americans to the priesthood.

Top row, left to right: the Rev. John D. Mears, Bishop Mosher of the Philippines, the Rev. Messrs. C. E. B. Nobes and Wayland S. Mandell, and Bishop Wilner, Suffragan of the Philippines. Lower row, left to right: the Rev. Messrs. W. H. Wolfe, Eduardo Longid, Albert Masferre, Mark Suluen, and L. L. Rose.

ministry, the financing of their salaries, housing, and other pertinent subjects.

The convocation expressed appreciation of the interest taken by the Church in America in sending new missionaries to the field during the past year, and to the local woman's board of St. Luke's hospital. The women had continued to give invaluable assistance to that institution.

NEW DEACONS ENTERTAINED

In the afternoon members of the mission and other guests had the opportunity of meeting the newly ordained deacons and priests at Bishopstede, where Bishop and Mrs. Mosher and Bishop Wilner, assisted by the Woman's Auxiliary of the cathedral parish, entertained at tea for convocation delegates.

In connection with the convocation, a reception for native deacons and delegates was held on St. Luke's hospital compound by the Brent association. A program of native costumed dances was part of the evening's entertainment. These dances are practised as a feature of the recreational and health activities of the training school. The hospital compound is one of the few places in Manila where they are given a regular place on all school programs.

Just as the procession was about to enter the cathedral a radiogram was received from Dr. John W. Wood, bringing best wishes to the ordinands, and assurance of the prayers of the entire Church in America.

Heads Brooklyn Federation

BROOKLYN, N. Y.—The Rev. Alfred W. Price, rector of St. Philip's church here, was elected president of the Brooklyn church and mission federation at the annual meeting on January 26th. The federation represents 361 Brooklyn churches.

Little Rock Church Begins Memorial Drive With Plans for Building on Cash Basis

LITTLE ROCK, ARK.—A centennial memorial campaign to raise \$85,000 so that historic Christ church here may be rebuilt has been begun by Christ church parish. The former church was burned on October 1, 1938, after 65 years of use. The first church, also burned, had stood for 31 years. The new church is to be constructed according to the money subscribed for the purpose. This may, it is expected, mean that only a section at a time may be built.

The new church is to cost \$129,600. Against this sum, however, there is available about \$45,000 of the insurance proceeds from the old church. The remainder, about \$85,000, is to be raised in free will subscriptions to be paid over three years' time, with payments every three months, monthly, weekly, or as the subscriber may elect.

The new building will be constructed on the same site the old one stood on. The old foundations will be used, and essentially the same lines followed. The construction will be completely fireproof.

In organizing the memorial campaign, it has been made known that the committee desires that every subscription, whether large or small, be made as the personal memorial of the subscriber to someone of cherished memory.

Dedicates Trenton, N. J., Chapel

TRENTON, N. J.—Bishop Gardner dedicated a chapel at Christ church here during the last week in January. The chapel was built by the men of the parish.

Economic Causes of War to Be Studied

Coöperative Undertaking Decided On by Provisional Committee of World Council of Churches

PARIS (RNS)—A study of the economic and other causes of war was authorized by the provisional committee of the World Council of Churches, which convened here under the chairmanship of the Archbishop of York. The study will be undertaken with the coöperation of the World Alliance for International Friendship Through the Churches.

Meeting in the famous room where Louis XIV was born and where the American-German peace treaty was signed, the provisional committee voted to hold the first World Assembly of Churches in August, 1941, in either Switzerland or Scandinavia. The World Assembly, it is expected, will officially bring into existence the World Council of Churches.

The committee urged the Churches of all nations to press their governments to make every effort toward peace, and appealed to the major Church bodies outside the council to coöperate informally in the face of the present threat of war and paganism.

The delegates also approved the organization of a world Christian mission similar to the preaching missions recently held throughout the United States.

Recognizing the increasing difficulties facing the solution of the refugee problem, the committee provided for the appointment of a new staff officer to correlate organizational, relief, and resettlement efforts among the refugees. The new staff member will direct the work through the council's London office.

TO PUBLISH MAGAZINE

A new quarterly publication, to be edited by Dr. W. A. Visser 't Hooft, general secretary of the committee, was approved; and authorization to enlarge the International Christian Press and Information service, maintained by the Universal Christian Council for Life and Work, was

Death Narrowly Escaped by Girls of S. Dak. School

SIoux FALLS, S. D.—A narrow escape from death was experienced by the girls of St. Elizabeth's school, Wakpala, on the Standing Rock Indian reserve, when the school building and girls' dormitory were totally destroyed by a midnight fire February 7th. The girls escaped in their night clothes in a temperature of 40 below zero. There were no fatalities.

The fire, caused by an overheated furnace, was prevented from spreading to the boys' dormitory and the little children's house, but all supplies, furniture, food, and clothing in the destroyed buildings were lost. Insurance of \$14,500 was inadequate to cover the loss.

Thank You for Everything, Writes National Treasurer

NEW YORK—"Thank you," Lewis B. Franklin, national treasurer of the Church, writes in his report issued on February 4th.

"Thank you—for the splendid support in 1938, which made possible the maintenance of the missionary work of the Church at home and in foreign fields against what appeared to be insurmountable odds.

"Thank you—on behalf of the hundreds of men and women representing you in the mission field who look to you for support.

"Thank you—for the valiant efforts made in parish and diocese to share financially in the spread of Christ's kingdom in this time of great opportunity and responsibility.

"Thank you—for the sacrifices which made possible the 100% payment of the expectation of 78 dioceses and missionary districts out of 99.

"Thank you—for continued, even increased, devotion to the missionary cause in the days which are ahead. That they will be difficult challenging days is certain, but there need be no retreat if we all give ourselves wholeheartedly to the task."

Expectations for 1938 were \$1,499,304, and 94% or \$1,412,551.83 was paid. Supplementary giving of \$36,330.09 is also listed.

granted. The provisional committee also laid plans to open new channels for the distribution of literature concerning the ecumenical movement.

Final plans relative to the World Conference of Church Youth were approved. The conference will be held in Amsterdam July 24th to August 2d, and young people from 70 nations have signified their intention to attend, it was announced. Fifteen hundred delegates were reported already enrolled.

The Rev. William Paton of London was appointed joint general secretary of the provisional committee.

Four Anglican Directors of Boston Institution Honored at Luncheon

BOSTON—Four Anglicans who have served for 40 years on the board of directors of the House of the Good Samaritan here were honored at a luncheon on February 6th, the 78th anniversary of the institution. They are the Misses Catherine A. Codman and Frances C. Sturgis, and Mmes. William F. Wharton and Henry B. Chapin.

The House of the Good Samaritan, founded in 1860 by Miss Ann Smith Robins, does a pioneer work which changes its objectives with changing conditions.

Boy Scouts Attend Trenton Service

TRENTON, N. J.—As a special feature of the anniversary week, boy scouts of the Trenton council attended a service in Trinity cathedral here on the evening of February 5th. Bishop Gardner was the speaker.

Diocese of Easton Elects New Bishop

Rev. William McClelland Accepts Decision, Subject to Consents of Bishops and Committees

EASTON, MD.—The Rev. William McClelland, rector of St. Stephen's church, East New Market, and nearby St. Andrew's, Trinity, Grace, St. Paul's, and Epiphany mission, was elected Bishop of Easton at a special convention of the diocese, held at Trinity cathedral here on January 31st.

Called upon by the Rev. Dr. Dunbar Gould, chairman of the convention, to notify the gathering of his decision, if he saw fit, Mr. McClelland accepted election, subject to canonical confirmation.

William McClelland was born in Philadelphia, January 22, 1883. He was graduated from Temple college preparatory school in 1907. In 1911 he received his degree of Bachelor of Arts from Harvard, and in 1915 his degree of Master of Arts from the University of Pennsylvania. He was graduated from the Philadelphia divinity school in 1914.

He was ordained deacon and priest by Bishop Rhinelander of Pennsylvania in 1914, and served as curate for two years at St. Matthew's church, Philadelphia; as rector of the Church of St. Luke the Beloved Physician, Bustleton, Pa., for eight years; and in his present charge for the past 15 years.

On June 16, 1914, he married Miss E. Rozelle Connelly. They have two children.

During his ministry in Easton, he has served on the executive council of the diocese, and the field department; as dean of the southern convocation of the diocese, as a member of the social service commission, as a member of the provincial social service department, and as deputy to General Convention for the past four Conventions.

At the time of his election he was chairman of the standing committee, chairman of the department of finance, an examining chaplain, and president of the Philadelphia divinity alumni association.

Prof. Paul Rusch Plans to Sail for U. S. March 9th

TOKYO—Prof. Paul Rusch, executive secretary of the Brotherhood of St. Andrew in Japan and professor at St. Paul's university here, has been given leave for three months so that he may visit China and the United States in the interest of the Brotherhood. He plans to sail for the United States from Yokohama on March 9th aboard the *Tatsuta Maru*.

Professor Rusch plans to visit Honolulu, San Francisco, Santa Barbara, Los Angeles, Chicago, Louisville, Ky., Detroit, New York, Nashville, Tenn., Cincinnati, Washington, Baltimore, Philadelphia, and Boston.



WORLD CHRISTIAN LEADERS FROM MADRAS

Five of the leading Christians from Asia and South Africa arrived recently in New York, having attended the International Missionary Council in Madras, India. Four of them went on to Boston to speak there. February 12th to 14th they were to be back in New York to speak at meetings held during the observance of World Christianity Days.

Left to right they are: Dr. Rajah Bhushanam Manikam, leader in religious education in India; Mme. Manikam; Miss Ila Ramola Sircar, associate general secretary of the Student Christian Movement of India; Miss Minnie Soga, leading Bantu woman and social worker from South Africa; and Dr. Hachiro Yuasa, known for his service as president of Doshisha university of Kyoto, Japan.

(Wide World Photo.)

Diocese of Nebraska Sets Date for Choosing Bishop

OMAHA, NEBR.—Bishop Shayler of Nebraska having retired in October, the 70th annual council of the diocese, when it met in Trinity cathedral here on January 18th, took up the matter of electing a new bishop. The election will be held, it was decided, on the third Wednesday in October.

The Very Rev. Stephen E. McGinley, dean of Trinity cathedral, presided over the meeting of the council. A special committee of four clergymen and four laymen was elected to nominate at least three men for presentation at the council meeting next October. It was understood that these nominations would not preclude nominations from the floor of the council.

The committee consists of the Very Rev. S. E. McGinley; the Rev. C. C. Watkins, St. James', Fremont; Dr. F. W. Clayton, All Saints', Omaha; the Rev. E. J. Secker, St. John's, Omaha; and Messrs. Paul F. Good, Lincoln; J. B. Maylard, Norfolk; John S. Hedelund, Omaha; and J. E. C. Fisher, Beatrice, Nebr.

The Rev. Luther Gramly was elected to the standing committee.

Youngest Cleric in Largest Field

BOISE, IDAHO—The Rev. Ernest H. Williams, who was ordained on January 25th in St. Michael's cathedral here, has been assigned the largest field in the district of Idaho. It extends from McCall to Atlanta, about 200 miles, and has five stations. Mr. Williams, who was graduated from Virginia theological seminary last June, is the newest and youngest priest in Idaho.

Anglicans, Old Catholics, and Greeks Represented in Service

CHARLESTON, S. C.—The Anglican, Old Catholic, and Greek Orthodox Churches were represented in the annual Epiphany Feast of Lights service at the Church of the Holy Communion here on the evening of January 8th. The Rev. William W. Lumpkin is rector of the Church of the Holy Communion.

At the request of Fr. Karahalios, new rector of Holy Trinity Greek Orthodox church, all Episcopal clergymen in Charleston were asked to take part in the service. Fr. Pierre Guillaume Lambert, headmaster of the Appalachian school at Penland, N. C., represented the Old Catholic communion at the service, under direct commission from His Grace Andreas Rinkel, Archbishop of Utrecht.

Two Union China Relief Services Observed in Diocese of Lexington

VERSAILLES, KY.—Two union services in the interests of China relief were held January 22d in the diocese of Lexington. Bishop Abbott spoke here in the evening. In the morning he had preached at St. John's church. The Rev. Dr. Arthur M. Sherman of the Forward Movement Commission spoke in Paris in the evening. He had preached the same morning in St. Peter's church, Paris.

Both Dr. Sherman and Bishop Abbott spoke as a part of the campaign for China relief. The Rev. G. R. Madson has charge of local publicity for the Church Committee for China Relief.

New York Is to Hold Service for Youths

1,000 Young People Are Expected to Appear as Representatives of the Various Groups

NEW YORK—The first all-inclusive young people's service in its history will be held by the diocese of New York on Quinquagesima Sunday, February 19th, at 4 p.m. in the Cathedral of St. John the Divine here. More than 1,000 young people from confirmation age up, representing all the youth organizations, will participate.

This service is the outstanding event thus far in the diocese-wide youth movement now in progress in New York under the leadership of the youth division of the board of religious education. The Rev. F. Gray Garten is director.

The preacher for the occasion will be the Rev. Theodore P. Ferris, rector of Emmanuel church, Baltimore, who is one of the most prominent young preachers of the Church and a favorite with young people. Until about a year ago he was assistant at Grace church, Manhattan, and a fellow and tutor at General theological seminary.

A feature of the service will be the opening procession of young people, choir, and clergy. Youthful representatives of all the parishes and missions of the diocese and of all the youth organizations will march into the cathedral from the crypt, bearing banners. They will be followed by the cathedral choir of 60 voices and the clergy of the diocese, who have been especially invited. Bishop Manning of New York is also expected to attend.

Choral Evensong will be sung. A special litany of intercession will follow, read by the Rev. C. Avery Mason, rector of the Church of the Ascension, Staten Island, and president of the diocesan board of religious education.

The service has the support of the leaders of all the youth organizations of the diocese. It will exemplify the movement for unity and coöperation of these groups now being urged by the youth division of the Department of Religious Education.

The current youth movement in New York got under way last September with the holding of a weekend youth conference attended by 150 young people and leaders. This was followed by a series of arch-deaconry rallies in eight centers of the diocese. The total attendance at these was 830 young people from 68 congregations.

More than 400 young people of the diocese, in 35 parishes, have embraced the four-fold rule of life advocated by the youth division. This calls for attendance at church every Sunday, regular giving, daily prayer, and trying to bring at least one person into contact with the Church each year.

Church School by Mail

PORTLAND, ME.—Church school lessons by mail go regularly to 145 children in 24 towns in the diocese of Maine, it was announced recently.

Church Congress to Begin on April 25th

Schedule Program of Discussions and Addresses; 1939-40 Syllabus Outlined by Committee

WASHINGTON—The first triennial Church congress, it was announced recently, will meet in Washington April 25th to 28th. The program has already been scheduled, including addresses and discussions.

Opening on Tuesday evening, April 25th, the service will be in charge of Bishops Freeman of Washington and Mikell of Atlanta. Theme of the address delivered at the service will be The Unchanging Gospel.

The next morning the Rev. Dr. F. C. Grant will discuss The Gospel in the New Testament. There is also to be a discussion leader.

In the evening The Gospel and the Church will be the theme, with the Rev. Dr. Leicester C. Lewis presenting The Gospel as a Message and the Rev. Dr. Charles W. Lowry presenting The Gospel as Community. Discussion leader for both topics will be President William A. Eddy of Hobart college.

Thursday morning The Gospel and Modern Man will be presented by Dr. Theodore M. Green of Princeton. Prof. Hoxie N. Fairchild of Columbia will be discussion leader. The Presiding Bishop will attend the dinner on Thursday. In the evening The Relevance of the Gospel Today will be discussed by Dean William H. Nes, and the discussion led by Dean Henry B. Washburn.

Next morning, April 28th, the Rev. S. Whitney Hall will speak on The Gospel and Our Parishes, with the Rev. Gardiner M. Day leading the discussion.

ROUND TABLE DISCUSSIONS

The afternoon round table discussions and leaders will be:

Preaching the Gospel, Dr. Henry Sloane Coffin; Teaching the Gospel, the Rev. Dr. Theodore O. Wedel; The Gospel in Worship, President Remsen B. Ogilby; The Gospel and Social Problems, the Rev. A. J. Muste; The Gospel and Race Relations, the Rev. T. N. Cairuthers; The Gospel and the Ecumenical Church, Mrs. Henry Hill Pierce.

On January 16th the working committee met at 12 West 11th street in New York.

During the discussion five main points were brought out: any syllabus on doctrine should be brought down out of the abstract to the practical; many of the clergy do not know how to express fully the truths of Christianity; the present urgency of the world situation should be stressed, in the organization's publicity, since the coming congress must be a national mobilization of the Church; the syllabus might start with a paper by a writer convinced of the non-necessity of the Church, or one negative and one positive article might be used; and a three-year course on the Church might be provided.

In was then moved and passed that the first year's syllabus should take up The

Doctrine of the Church, with part I to appear in the July, 1939, *Anglican Theological Review*; that part I be definitely outlined, beginning with The Case Against the Church; and that years 2 and 3 be tentatively outlined.

It was suggested that rectors might invite one or two men from their congregations to speak from the floor of the April congress in whatever meeting most interested them. Such persons might be sent a digest of the paper on their topic.

Gifts Given St. Paul's, Savannah

SAVANNAH, GA.—A gold chalice and paten, a brass censer, electrically controlled *Sanctus* chimes, and a pall were recently given St. Paul's church here.

Annual Meeting of North Carolina W. A. Attracts Over 150 Delegates

CHAPEL HILL, N. C.—More than 150 delegates attended the 57th annual meeting of the Woman's Auxiliary of the diocese of North Carolina at Chapel Hill January 12th and 13th. The Presiding Bishop preached on the responsibility that rests on every individual for taking part in the missionary enterprise of the Church.

He spoke again next day, telling of the work of the National Council. Excellent reports were made by the various departments of the Woman's Auxiliary. A new president, Mrs. W. S. Holmes, was elected, and a resolution of appreciation was adopted to honor the retiring president, Mrs. W. J. Gordon.



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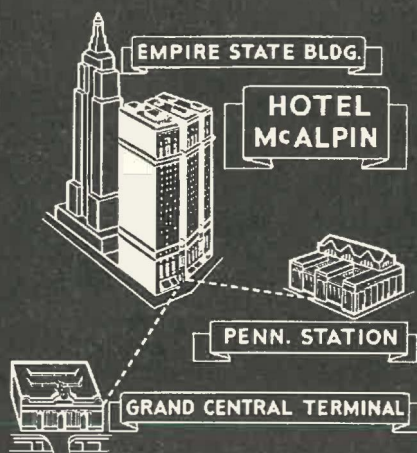
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Warns Against Hasty Unity Negotiations

**Bishop of Chicago Says Anglicans
and Presbyterians Should First
Cultivate Each Other**

CHICAGO—A warning against moving too hastily in the present negotiations for unity with the Presbyterians was issued by Bishop Stewart of Chicago, speaking before delegates to the 102d annual convention of the diocese held February 7th and 8th at St. Mark's church, Evanston.

Declaring that hurried action in the present situation might set back instead of forward the cause of unity, Bishop Stewart urged that the two communions be given time to know each other better before considering actual organic union.

Referring to the proposed concordat on this subject, which was appended to the general agreement issued last October following the meeting of the two denominations in New York, as "reconciling not contentious," Bishop Stewart said:

"We need not get excited over the proposed concordat. You may be sure the Presbyterians, by and large, will be as loath to sign it as we shall. You may be sure they have no intention of tumbling over each other to become Episcopalians. No responsible body on either side, you may be sure, is prepared to sign the concordat as it now stands.

TOO EARLY FOR CONCORDAT

"In my opinion the primary and fundamental matter is that the concordat exists at all, that it is proposed at all," he said. "The time hasn't come for it yet. We don't know each other yet. What we must do is to cultivate each other, see more of each other. In short, we must learn to like each other and to love each other before the banners are called and the marriage vows exchanged. Concordats will come later, and canonical legislative changes, as a matter of course."

The present proposal, he declared, "is too petty, too mechanical, too touched with make-believe; it hasn't the large air of mutual confidence well-matured, well-seasoned, well thought out. It seems to be gotten up too painfully for the occasion. It suggests not the spirit of God, but ecclesiastical lawyers.

"It is to be regretted but it is certainly true, that the vast majority of the communicants in each of these communions know scarcely anything of the ecumenical movement. They need education. They should not be rushed into what might easily become a reactionary position, one which would set back instead of forward the cause of unity."

ASKS FURTHER NEGOTIATIONS

Bishop Stewart concluded with a plea for continuation of the negotiations between the two faiths.

"I plead not for inaction, thank God we are actually moving toward each other, but for time to get better acquainted," he said. "For time to cross fertilize these communions with diverse ideologies which after all derive from a deep and common faith.

"Let us have exchange professors in our seminaries, more exchange of preachers in our pulpits as is now canonically permissible, more fraternizing between the clergy, more

Lexington Urges Ban on War Material to Japan

LEXINGTON, KY.—The executive council of the diocese of Lexington, at its meeting on January 31st, passed a resolution requesting the President and Congress to take immediate steps to end the sale and shipment of war materials to the Japanese government.

adventures in worship together. But let us at least know each other before we are formally engaged, and love each other before we are joined in wedlock."

SPEAKS OF MISSIONS

In his address to the convention, Bishop Stewart expressed happiness over the fact that two missions were ready to become parishes. He predicted a rosy future for a new Colored mission.

The Bishop said:

"It is with great satisfaction that I report to you the application of two of our missions for union with this convention as self-sustaining parishes—the Church of Our Saviour, Elmhurst, and St. James' parish, Dundee. The former is the development after many years of a chapel of ease on the estate of the late Charles Bryant; the latter is the restoration after many years of the status of one of our former parishes. I have already recognized the outstanding leadership of the clergy of these parishes by presenting them with the bishop's cross for distinguished service.

"And with great satisfaction do I report to you a newly organized mission, the Mission of St. Simon the Cyrenian in Maywood, which if I mistake not will develop into one of our most sturdy missions among the Colored people."

Over 200 Delegates at 51st W. A. Meeting in East Carolina Diocese

WASHINGTON, N. C.—Over 200 delegates attended the 51st annual meeting of the East Carolina Woman's Auxiliary, held in St. Peter's church here January 25th and 26th. A resolution was offered which called upon the members of the Auxiliary to make every possible effort to help the diocese to pay in full the general Church quota for 1939 and to pay off the diocesan debt by January, 1940, the date of Bishop Darst's 25th consecration anniversary.

Theme of the meeting was Our Church and Her Missions. Dr. Hawkins Jenkins of St. Theodore's hospital, Sagada, P. I., was one of the guest speakers. Bishop Darst also addressed the gathering. The Rev. Stephen Gardner is rector of St. Peter's church here.

Benedictine to Lead Retreats

CLEVELAND—Fr. Paul Severance, OSB, will conduct a retreat for St. Andrew's parish, Madison, Wis., on February 22d. March 20th to 25th he will be at the Community of St. Mary, Peekskill, N. Y., conducting the spring retreat. March 30th he will lead a quiet day for St. Agnes' parish, Washington; and Good Friday, April 7th, he will preach at Grace and St. Peter's church, Baltimore.

Danger Is Still the Lot of Mission Staff

Bishop Gilman Calls Roll of Those at Hankow; Missionary Writes of Isolation's Compensation

EXCITEMENT and a sufficient amount of danger continue to be the lot of the mission staff in the diocese of Hankow, China, together with long hours of hard work, according to the Bishop of Hankow, the Rt. Rev. Alfred A. Gilman, who wrote recently to the Foreign Missions Department from that city, where he has remained throughout the approach, attack, and occupation of the Japanese military.

Many of the staff are still in the diocese; others are serving elsewhere, scattered from Hongkong on the southeast coast to Chengtu, capital of the far northwestern province of Szechuan. Bishop Gilman calls the roll of most of those who are in or near Hankow. If there is one subject on which the missionaries are unanimous, it is in their abhorrence of praise for heroism or self-sacrifice, the Bishop indicates, but he, as their chief, can commend them.

WORKS AMONG REFUGEES

The Rev. Robert E. Wood, in China since 1898, is priest in charge of the Church of St. Michael and All Angels, Wuchang. He continues his work among thousands of refugees now sheltered on mission property in Hankow.

The Rev. James J. Tsang, on the mission staff since 1903, now secretary of the diocesan board of missions, is Chinese secretary for the whole Hankow relief enterprise, conducted by all the missions and the government together.

Robert A. Kemp and John L. Coe, who would in normal times be teaching in Boone school and Central China college, are looking after some 5,000 refugees in Wuchang. Crawford Brown, assistant treasurer of the mission, is also in Wuchang. Mrs. John Coe is in charge of the Red Cross refugee committee.

MOVED HOSPITAL ACROSS RIVER

Winifred Steward, business manager of the Church general hospital, moved that hospital, patients and all, from Wuchang across the river to Hankow.

Louise Reiley, superintendent of nurses, is now acting also as convoy to the Chinese cooks going to market each morning, past the Japanese sentries who sometimes obstruct their return. Convoy duty for all sorts of Chinese labor, water carriers, burial parties, and so on, has been assumed by the foreigners in many places to prevent their Chinese staff from being impressed into Japanese service.

Deaconess Gertrude Stewart, in China since 1906, who is in charge of St. Lois' school for girls when that is functioning in Hankow, is now hostess to the Wuchang school for blind girls (not a mission school), which was moved from Wuchang into the St. Lois' school building. The

Bishop says the blind girls add a happy element to the religious life in the St. Lois' chapel where Sunday services have continued regularly.

The Sisters of St. Anne, whose convent in Wuchang was bombed and destroyed while some of them were in it, moved over to the cathedral compound in Hankow and are carrying on, with 15 refugee babies added to their care.

REFUGEES IN CATHEDRAL COMPOUND

Two Chinese mission school teachers referred to by the Bishop as Lay and Ko have been in charge of the crowds of refugees in the cathedral compound, and two nurses, Elise Dexter and a Chinese, Miss Liu, look after the sick among them.

The Rev. Walter P. Morse, SSJE, one of the Japan missionaries, who came over to China shortly after the outbreak of the war to see if he could not be useful with his knowledge of Japanese, followed up his long service through the past year at St. Lioba's mission, Wuhu, by moving on to Hankow while the Japanese were approaching. Bishop Gilman says, "His courage and utter devotion have given us help just where it was most needed."

Not to hear a motor horn in five months, not to see an advertisement—these are compensations for an enforced isolation on a Chinese mountain, according to a member of the mission staff still marooned at Kuling in central China.

Remaining at this mountain resort while war rages in the plains below are some 4,000 Chinese civilians and 100 Americans

and British, including J. Van Wie Bergamini, mission architect, with his wife and children, and Mrs. F. Crawford Brown.

They are staying on at Kuling in hope that they may later return to Hankow rather than take the long trip out to Shanghai. With them also is Roy Allgood, headmaster of the Kuling school for children of American missionaries. He is remaining to take care of the school property.

"You may be able to imagine our clothing problem," the letter continues. "My family came here for the summer only, with no winter clothes, and I came on a day's notice, with two suitcases. Fortunately we were able to get a little wool which is rapidly being knitted into garments.

"Shoes are one of the great needs. There is no leather on the mountain. A robber got away with my best two pairs, and also an overcoat an English friend had given me. So I travel about in a sheepskin.

"Rice, tinned jam and vegetables, potatoes, eggs and other supplies are available; there is a shortage of butter and other fat, sugar and tinned fruit. But, as my wife says, we have not heard a motor horn in five months nor seen an advertisement. We are having glorious weather, and so far not a bomb has dropped within a mile of us."

Altar Guild Sponsors Lecture

NEW YORK—The New York altar guild is sponsoring a lecture for all who are interested in St. James' parish hall here on February 23d. The Rev. Dr. Don Frank Fenn, rector of St. Michael and All Angels', Baltimore, is to be the speaker.

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Appeals of Bishop Answered at Once

Colorado Diocesan Given Use of Radio Station and Anonymous \$500 for Missionary Work

DENVER, COLO.—When Bishop Ingley of Colorado told the 53d convention of the diocese what he needed, he got results immediately—an anonymous \$500 for a missionary and the use of the facilities of one of the two largest radio stations in Denver.

Bishop Ingley addressed the convention in St. John's cathedral here on January 29th. He appealed for funds for a general missionary for eastern Colorado, where live many of his congregation of the isolated. He also urged the use of the radio as a modern missionary agency by which the head of a diocese might speak to all his people.

A record attendance marked the first convention of the diocese over which Bishop Ingley presided as diocesan. More than 1,100 people crowded St. John's cathedral at the service of Evensong when the Bishop was formally instituted, James H. Pershing, chancellor, the Rev. Henry S. Foster, president of the Standing committee, and the senior priests of the diocese officiated. A choir numbering over 250 persons, made up from the choirs of all Episcopal churches in Denver, and under the

Roman Priest Takes Flock Into Canadian Presbytery

BATHURST, N. B.—Up here in the Gaspé area of New Brunswick a Roman Catholic priest, the Abbe Real d'Anjou, and his congregation of between 70 and 80 families, displeased by the financial demands of their Bishop during a time of great poverty, have moved into the Presbyterian Church in Canada. Bishop F. X. Ross of Gaspé, the Quebec *Star* reports, said through his representative that the abbe has broken his connection with the Roman Church.

A public subscription has been taken up and a manse is being erected for the abbe. Ground for a cemetery has been secured, and a church will be erected when the severe winter weather abates.

After receiving the unusual request from the priest and his flock, the Miramichi presbytery sent three persons to make an investigation. They returned a favorable report and recommended that the people's request be granted.

direction of Canon Douglas, sang at the service; and about 40 of the active clergy of the diocese, vested, were in the procession.

Following the service of institution, 150 men resolved themselves into five groups under selected leaders, to study the work of the Church in Colorado in the spheres of diocesan missions, Christian education,

Christian social relations, field, and publicity. At the same time the women formed a large discussion group under the leadership of Mrs. C. C. Moore, diocesan president of the Auxiliary.

REVIEW PREVIOUS CONFERENCE

Business sessions of the convention on Monday were chiefly concerned with the review of the Sunday evening conferences, which resulted in the establishment of a Bishop and council of the diocese which is to devote itself to the program of the Church in the diocese for the coming year.

A tribute to Bishop Johnson's episcopate was ordered by the convention.

A total number of 858 confirmations for the year 1938 was announced, the largest in the history of the diocese.

At the annual dinner, also the largest in the history of the diocese in attendance, missionary addresses constituted the program, the speakers being the Rev. Newton L. Carroll, newly appointed missionary in the San Luis valley, Mrs. Howard Moore of Colorado Springs, and the Rev. Dr. Charles W. Sheerin, vice-president of the National Council. Dr. Sheerin made it clear that he regarded the program of the Church as peace and strength and security for the world.

Diocesan officers and the standing committee were reelected. Delegates to the provincial synod are the Rev. Messrs. H. S. Kennedy, J. L. McLane, J. W. F. Carman, G. B. Oakes, and John S. Foster; the Rev. Very Rev. Paul Roberts; and the Messrs. H. S. Sand, T. H. Powers, E. E. Nichols, Alpheus Chittenden, Dr. C. C. Urie, and L. S. Lear.

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Bishop of Rhode Island Blesses Restored Church

PROVIDENCE, R. I.—Bishop Perry of Rhode Island, on January 1st in the presence of a large group of clergy and laity, blessed the renovated and restored St. James' church, Woonsocket, R. I.

St. James' church was founded in 1832, and the original colonial structure was consecrated in 1833. It was enlarged in 1856, and the building served as the church until 1938. In May, 1938, the parish decided to restore the church as a type of colonial architecture. With the sum of \$20,000 already on hand, the parish raised \$20,000 more.

Two towers were removed, a new center tower with the steeple, and a porch were erected.

The service of blessing was modeled on that used in Liverpool cathedral. Bishop Bennett, Suffragan of Rhode Island, and the Rev. Messrs. R. A. Seilhamer, Arthur H. Beaty, and Anthony R. Parshley assisted in the ceremonies. Bishop McCormick, retired, the father of the rector, the Rev. Augustine McCormick, preached the sermon.

"More Fun for Everyone" Given by Dr. Bell as Christian Slogan

NEW YORK—"More fun for everyone; and down with those who make, or would make, men and women into sorry slaves," the Rev. Dr. Bernard Iddings Bell suggested in a sermon delivered January 22d in Trinity church here. This, he urged, should be the Christian slogan for society.

It is because of God's wish that all His children have a good time, Dr. Bell said, that the Church insists it is wicked to crowd people into rotten slums and has no patience with people who devise quantity production schemes in which the workman ceases to be a craftsman and becomes a sort of semi-human machine.

Restriction on Marriage Is Asked of Upper S. C.

GREENVILLE, S. C.—A resolution demanding that the convention of the diocese of Upper South Carolina put in force a canon requiring every diocesan clergyman to ask both parties to a wedding to present medical certificates stating they are free of venereal disease was presented to the 17th annual diocesan convention, which met in Christ church here on January 24th and 25th. The Rev. A. Rufus Morgan, chairman of the diocesan department of Christian social relations, proposed the resolution. It was passed by a vote of 25 to 22. Since the majority was not sufficient, the request must remain before the group until the next annual meeting.

This 17th annual convention of the diocese was conducted experimentally in less time than former conventions. The delegates met first at supper on the first day and were able to leave at 5 o'clock on the afternoon of the second day. It is expected that future meetings will be held to this schedule, though no official action was so taken.

Bishop Thomas of South Carolina delivered a memorial address to the convention on the life and ministry of the late Bishop Finlay, first Bishop of the diocese. The annual report of the diocesan treasurer showed a balance of \$1,600 on hand, as of the first of the year. The Rev. Dr. John J. Gravatt, Jr., Bishop-elect, was present, the delegates were happy to find; and they seized the opportunity of meeting him.

Delegates elected to the provincial synod are: clerical—the Rev. Messrs. L. N. Taylor, A. R. Morgan, R. T. Phillips, T. P. Devlin, H. L. Durrant, and M. C. Clarke; lay—W. B. Moore, A. A. Manning, J. E. Boatwright, J. W. Arrington, W. F. Robertson, and T. C. Stone. Alternates are the Rev. Messrs. F. J. Allen, W. P. Peyton, R. E. Fuessle, T. P. Noe, Donald Veale, and W. H. K. Pendleton; and Messrs. C. P. Mathewes, R. B. Clarkson, W. Lindsay Smith, W. S. Rice, and Carroll Jones.

"The Worshipping Church" Theme of Berkeley Alumni Conference

NEW HAVEN, CONN.—The mid-winter clergy conference of Berkeley alumni and Connecticut clergy, held annually at the Berkeley divinity school in New Haven, recently had for its topic of discussion The Worshipping Church. About 75 of the clergy were present.

The Rev. N. M. Burroughs of St. John's church, Troy, N. Y., conducted the opening devotions. The Kingsbury memorial lecturer this year was the Rev. N. V. Gorton, headmaster of Blundell's school, Tiverton, in England, who is the current visiting English lecturer at Berkeley. Mr. Gorton's address, Worship and Social Service, was aimed at rethinking the essentials of Christian theology and faith.

North Dakota Quiet Day

FARGO, N. D.—The Rev. F. D. Tyner, rector of St. Luke's parish, Minneapolis, Minn., will lead a pre-Lenten quiet day for the clergy of the missionary district of North Dakota on February 15th.

PREPARE FOR LENT NOW!

NO, we aren't trying to rush you into Lent, but we do say that too many Lenten are allowed to come upon us utterly unprepared for, both parochially and individually. Lent hasn't been going over very big with the latter-day type of Church people, anyway. Reasons? That's easy. Too much dodging of discipline and a none-too-keen desire to have any more of Our Lord and His claims than need be—but also, perhaps The Church hasn't done all **She** can to always lay the emphasis of Lent where it truly belongs.

Let's have no gloom, but a sober inventorying of ourselves instead; no doleful hymns; not so much emphasis on "don't," and a lot more on "do"; a Rule of Life well and cheerfully lived; some decent reading of books that both priest and layman can read and enjoy; self-denial of something worth while (not booby things like candy) and that will help us earn a **real** Easter Offering—and all that we may draw truly nearer, in a natural way, to Our Lord.

That's our recipe for a Lent that will revive this waning season in our gorgeous Church. Our part in all this is our ability to suggest and supply you with the right books, teaching material, and inspirational religious emblems, such as crosses, crucifixes, shrines, pictures, etc.

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**Pension Trustees Hit
Security Act Change**

Continued from page 205

part of any salary in excess of \$3,000 a year, the limit of any salary subject to taxation under the social security act.

He says:

"If the salaries paid by the Church to all lay employes are included, the total salary schedule subject to tax would be very much larger, possibly three or four times as much."

He estimates the total ultimate tax, including the unemployment compensation tax, at well over \$1,000,000 a year to be paid by the Church, aside from the taxes that would be payable by the clergymen themselves.

TRUSTEES FEAR ADDED BURDEN

The trustees of the Church Pension Fund fear that the added burden of a social security tax will make it impossible to continue the pensions payable by the fund, which are now being paid to clergymen or their widows at the rate of \$1,350,000 a year and are already on a more liberal basis than the ultimate maximum under the social security act.

"The Church Pension Fund," the statement continues, "having been established 22 years ago on an actuarial reserve basis, is essentially dependent upon the payment of the 7½% assessment by all parishes, missions, and other ecclesiastical organizations throughout the Church. It is upon the basis of the continuation of these payments by the entire Church that the fund promises certain pension benefits, on a very much more liberal basis than those of the social security act, to the clergy in old age or in the event of total and permanent disability and to their widows and minor orphans in the event of death. If this assessment system should fail to be maintained by the Church, the entire structure of the Fund would be threatened."

The statement points out that the Church believes in social security and that one of its main endeavors is to alleviate human suffering but that its own employes do not form part of the group for which the social security act was intended either as to old age allowances or unemployment compensation, their problem being quite different from that of industrial workers.

ULTIMATE EFFECT UNKNOWN

"Because of the many recommendations as to changes in the present benefits under the social security act," the statement continues, "the trustees of the Church Pension Fund are unable to arrive at any accurate conclusion of the ultimate effect upon the present benefits of the fund if Churches are included."

Mr. Locke concludes, however, with an appeal to the Churches to continue their full support of the fund. Failing this, he states, the trustees will be faced with the alternative of completely revamping the provisions of the fund or abandoning it altogether.

He ends with this statement:

"In view of the history and the successful operation of the Church Pension Fund over a long period of years, it appears to the board of trustees that it would be most unfortunate if its benefits to the Church and the clergy should be lost or greatly reduced."

NECROLOGY

† May they rest †
in peace.

IRVING E. BAXTER, PRIEST

ST. HELENA, CALIF.—The Rev. Irving E. Baxter, 71, rector emeritus of Grace church, St. Helena, died suddenly on February 1st of a heart attack.

Fr. Baxter came to live in St. Helena in 1920, after serving for many years as rector of St. Mary's church, Napa. He retired from active Church work in 1935.

Untiring in his service to the diocese of Sacramento and the general Church, he was an examining chaplain for five years, a deputy to two General Conventions, and a delegate to the synod of the Pacific five times in succession.

FRANKLIN G. FABER, PRIEST

LYNDHURST, N. J.—The Rev. Franklin G. Faber, who, for the last 20 years, was rector of St. Thomas' church in this city, died January 30th at his home here, according to the *New York Times*. He was 50 years old. Death followed an intestinal operation which he underwent a few weeks ago.

Mr. Faber was born in New York and educated at Trinity school there; St. John's college, Sewanee, Tenn.; and Virginia theological seminary. He was ordained deacon in Grace church, Jersey City, in 1916 by Bishop Stearly, and priest in Belvidere in 1917. The next year he came to the Lyndhurst church.

He is survived by his widow; a sister, Mrs. William Bradly; and a brother, Howard.

WILLIAM W. STEEL, PRIEST

EVANSTON, ILL.—The Rev. William W. Steel, former rector of the Church of St. Mary in Ardmore, Pa., and for more than 20 years archdeacon of Cuba, died January 29th at the home of his daughter here. He was 87 years old.

Born August 5, 1851, in Cortland, Ala., he came from a long line of ministers, including John Steel, the "fighting preacher of Carlyle, Pa." In 1873 he was graduated from Racine college, and in 1876 from Nashotah House. He was professor of Latin there, and tutor to Bishop Kemper's grandson.

In 1876 he was ordained deacon by Bishop McLaren, and the next year priest. His first charge was Trinity, Petersburg, Ill., after which followed St. Luke's, Dixon, Ill.; Grace, Galena, Ill.; Calvary, Batavia, Ill.; Christ church, Springfield, Ohio; St. Mary's, Ardmore, Pa.; St. Mary's, West Philadelphia, Pa. He was a canon of the cathedral at Atlanta, Ga., and afterward became archdeacon of Havana, all Cuba, and Isle of Pines. In 1924 he retired from active duty.

In 1892 he had married Mary E. Stahl, by whom he had one daughter. The daugh-

ter, Mrs. Edward Davis, survives him. Dr. Harold Bowen of St. Mark's church conducted the funeral service, after which the body was taken to Galena, Ill., for burial.

WILLIAM HORATIO DAY

NEW YORK—William Horatio Day, Church architect of this city who built, decorated, and remodeled many churches throughout the eastern part of the country, died here on January 31st.

Born in Cairo, N. Y., March 24, 1856, the son of Horatio L. and Mary Noble Day, he studied architecture in the offices of John A. Wood. While there he decorated the home of the well-known painter Frederick E. Church, who became, with Ruskin, one of the important artistic influences in his career.

Mr. Day built Gloria Dei, Plainville; St. Stephen's, New York City; St. John's in the Wilderness, Dunbar, Pa.; St. George's, Helmetta, N. J.; and St. Alban's, Indiana Harbor, as well as a number of other churches. He decorated Christ Church cathedral, Louisville, Ky.; Grace church, Newark, N. J.; Trinity, Newton, Conn.; Trinity, Geneva; the chapel in the rest house of the Sisters of the Holy Nativity, Bay Shore, L. I., and various others.

Active in the Catholic revival from 1872, he spent a large part of his career designing and erecting altars and other church furnishings in line with the correct Catholic use. The creche at St. Ignatius', New York, designed by him, has been acclaimed by art critics and biblical scholars as the most perfect thing of its kind from both the artistic and the devotional standpoint.

One of the early members of the Players club here, he was long interested in the theater, designing the scenery and costumes for the American premieres of *Pinafore*, *Mikado*, *Patience*, and other Gilbert and Sullivan operas.

Mr. Day is survived by his wife, the former Elizabeth St. John Bookstaver; a son, the Rev. Marshall M. Day, rector of Christ church, Whitefish Bay, Wis.; and two daughters, Mrs. Warren Hutty and Mrs. George Peterson. A brother, the Rev. John Bagley Day, is rector of St. John's church, Yonkers, and a grandson, Peter Day, is managing editor of THE LIVING CHURCH.

The burial service was held February 2d at St. Ignatius' church, where he had been a devout communicant for many years. The Requiem was celebrated by the Rev. Dr. William P. McCune, rector; and the Burial Office was conducted by the Rev. Jerome Harris, assisted by the Rev. H. N. Renfrew. Interment was in Woodlawn cemetery.

Correction

The late Rev. Walter Henry Bidwell Allen, it was stated in THE LIVING CHURCH of February 1st, received his degree of Bachelor of Arts from Berkeley in 1886. This is an error. Fr. Allen was graduated from St. Stephen's, Annandale-on-Hudson, in 1886. Stafford Springs was given, also erroneously, in the necrology item as Stafford Spring.

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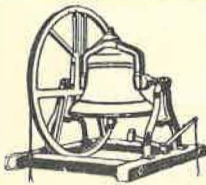
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Report \$23,788,000 for Life Insurance

Pension Fund Subsidiary Grew
\$1,368,000 During Year, Says
Statement of W. F. Morgan

NEW YORK—The Church Life Insurance Corporation now has in force \$23,788,000 of insurance, as of the end of 1938, it was reported February 1st by William Fellowes Morgan, president, at the annual meeting of the board of directors of the corporation. This represents an increase of \$1,368,000 over insurance in force at the end of the previous year. Annuity contracts issued in 1938 showed an increase over 1937 of more than 100%.

Mr. Morgan further stated that the present market value of the corporation's investments is in excess of cost and that none of its investments is in default. Total assets amount to \$5,025,928, with an estimated surplus of approximately \$1,000,000, which is about 20% of the total assets.

It was announced that Bishop Washburn of Newark was elected a director to fill the vacancy created by the death of Bishop Rogers of Ohio and that all the other directors were reelected. The corporation, which issues life insurance and annuities to the clergy and active lay workers of the Episcopal Church, is a subsidiary of the Church Pension Fund, of which J. P. Morgan is treasurer.

J. P. Morgan is also chairman of the board of the Church Properties Fire Insurance Corporation, another affiliate of the Church Pension Fund. He stated that the fire company had increased its surplus from \$204,413 to \$257,691 during the year, in spite of fire losses of \$135,661, and lower investment income.

This company, which insures only Episcopal Church properties, has been in existence since 1929, and now has total insurance in force of \$85,191,000. Both the life insurance company and the fire company are controlled by the Church Pension Fund, which recently reported assets of \$33,000,000.

Only Church Can Integrate World, Bethlehem W. A. Meeting Is Told

WILKES-BARRE, PA.—“The Church is the only organization that can integrate this disintegrating world of ours,” declared the Rev. Elmore McKee, rector of St. George's church, New York, in his sermon at the annual meeting of the Woman's Auxiliary of the diocese of Bethlehem at St. Stephen's church here. Speaking on *The Price of Progress*, Mr. McKee traced the development of material and mechanical progress and its accompanying tendency to belittle the spiritual side of man's nature.

The annual meeting opened with two addresses, one by Mrs. Henry Hill Pierce of New York on the National Council reorganization, and the other by Miss Florence Newbold of Philadelphia on *The Church and Young Women*.

Newest Books for Lent

Continued from page 186

kingdom of God is present as well as future. Dr. Weigle is dean of the Yale divinity school.

PERSONAL RELIGION

The Healing Cross. By Herbert H. Farmer. Scribners. \$2.25.

¶ A simple but profound exposition of the relation of the Christian to God. The book might be used as a basis of meditation.

Meditations on the Holy Spirit. By Toyohiko Kagawa. Cokesbury press. \$1.50.

¶ This book is a study of the nature and power of the Holy Spirit, followed by a series of meditations, strikingly unusual in content. It is one of the best of the new books for Lent.

Prayer for All Christians. By Bede Frost. Mowbray. Imported by Morehouse-Gorham. 80 cts.

¶ Fr. Frost's newest book consists partly of the substance of five addresses delivered in the Church of St. Gabriel, Pimlico (London) last Lent, partly of chapters on how to pray written especially to supplement these addresses. The several headings indicate the scope of the book: What is Christian Prayer?, Why Ought We to Pray?, The Prayer of Petition, Mental Prayer, What Makes a Good Prayer? and Progress in Prayer. This book covers different ground from that covered by *Our Life of Prayer*, by J. Wilson Sutton (Morehouse-Gorham. \$1.25). The two books might well be used together.

The Prayer of the High Priest. By Peter Green. Longmans. \$1.50.

¶ Meditations on the 17th chapter of the Fourth Gospel. Canon Green provides here not only a commentary but also material for daily meditations.

What Use is Religion? By Elmore M. McKee. Scribners. \$2.00.

¶ This book, by the rector of St. George's church, New York City, is addressed particularly to those thoughtful men and women whose minds tend to question and even to doubt the tenets and the practices of the Christian religion, yet who are deeply interested in Christianity and sincerely desire to be Christians.

FOR HOLY WEEK

His Last Words. By William C. Skeath. Cokesbury press. \$1.00.

¶ Addresses of great depth and vividness on the Seven Last Words. The clergy will find this book and two books of last year of immeasurable help to them in preparing for the Three Hour service. The other two books are *The Tree Bears Fruit*, by Roy Irving Murray, and *The Crucifix*, by Wilford O. Cross (both published by Morehouse-Gorham. \$1.00 and \$1.25).

PART II: FORTHCOMING

THEOLOGY AND RELIGION

Faith and Practice. By Frank E. Wilson. Morehouse-Gorham. Pp. 325. \$2.50.

¶ This book on the faith and practice of the Church, by the Bishop of Eau Claire, will meet a real need for a treatment at once simple and scholarly of this important subject. Both clergy and laity will welcome the book, using it for private reference and for study groups.

God in History. By Otto Piper. Macmillan. \$2.00.

¶ A study of the interpretation of history

in terms of the Christian revelation. The author succeeded Karl Barth at the University of Münster and is now professor of systematic theology at Princeton theological seminary.

God in Our Street. By George Stewart. Abingdon press. \$2.00.

¶ A fine book on the fundamental concepts regarding God the Father, God the Son, and God the Holy Spirit. The book will be of particular value to laymen seeking to understand the nature of the Christian faith.

Living the Christian Faith. By Edwin Ewart Aubrey. Macmillan. \$2.00.

¶ A study of the position of theology today as seen against the background of world conditions. The author's thesis is that matters of faith are not mere opinions but of vital significance for daily living. Dr. Aubrey is professor of Christian theology in the University of Chicago.

The Nature of Religious Knowledge. By Norman MacLeish. Scribners. \$2.00.

¶ A history of religious knowledge from its beginnings in primitive man to the present day. In the light of this introduction, the author explains his own theory of religious knowledge, which reconciles the physical and spiritual worlds of man in an understanding of God. The book is close reading but of great interest and importance.

Social Religion. By Douglas Clyde Macintosh. Scribners. \$3.00.

¶ A discussion of the relationship of the Christian religion to society. The book is of peculiar value for the reason that the distinguished author is both a theologian and a sociologist. Dr. Macintosh is on the faculties of both the graduate school and the divinity school of Yale university.

A Sacramental Universe. By Archibald A. Bowman. Princeton University press. \$5.00.

¶ A study of the metaphysics of experience as set forth in the work of three modern philosophers.

A Testament of Faith. By P. G. S. Hopwood. Macmillan. \$2.00.

¶ A presentation of the reasons for belief in God and the revelation of God in Christ, by the author of *The Religious Experience of the Primitive Church.*

PERSONAL RELIGION

The Christian and the New Morality. By St. John Irvine. Macmillan. \$2.00.

¶ A Christian appraisal of the various secular philosophies of personal behavior current today. The author frankly discusses widely accepted social standards and shows clearly that they must be rejected by all who would live the Christian life.

Eschatology and Ethics in the Teaching of Jesus. By Amos Niven Wilder. Harpers. \$2.50.

¶ An important book on the ethical teaching of Jesus and the application of that teaching to the problems of the present time. The author is professor of New Testament at Andover-Newton theological school.

This Business of Living. By L. W. Grensted. Macmillan. \$1.75.

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Eucharistic Prayers from the Ancient Liturgies. Chosen and Arranged by Evelyn Underhill. Longmans, Green. \$1.00.

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The Hand of God. By Oswald W. S. McCall. Harpers. \$1.50.

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¶ This book consists of 1,400 selections from the Bible, arranged under 25 different headings. It is a good example of a type of devotional book that many persons find genuinely helpful.

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A Church School Looks at Christian Unity. By Helen C. Washburn. Morehouse-Gorham. 85 cts.

¶ The record of an unusual experiment, when for seven weeks the whole educational program of a church school (at Christ church, Philadelphia) dealt with the question of Christian unity. Miss Washburn conducted this experiment, which included every activity of every department from the kindergarten to the seniors.

The Story of Christ and the Early Church. Edited by W. K. Lowther Clarke. Illustrated. SPCK. Imported by Macmillan. \$1.50.

¶ The New Testament arranged topically to form one continuous narrative, with connecting sections by the editor. Eight pictures in color by Elsie Anna Wood and numerous maps add to the value of this fine book.

Youth Looks at Religion. By Arthur C. Wickenden. Harpers. \$1.50.

¶ A valuable book for individual use or for use with groups of young people. The author is a well-known leader of young people.

Asking Them Questions: Second Series. Edited by Ronald Selby Wright. With an Introduction by Sir John Fraser. Oxford University press. \$1.25.

¶ This book is a response to thousands of requests from young people and their leaders for another book of answers to questions asked by youth. As in *Asking Them Questions: First Series*, this book takes up actual questions asked by young people. The chapters, each one by a different author, discuss the questions and try to answer them. Eminent spiritual leaders are the authors, as in the earlier book. Young people should have this book, and so should their parents, teachers and friends.

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Colorado W. A. Holds 53d Annual Meeting in St. Mark's, Denver

DENVER, COLO.—The 53d Annual meeting of the Woman's Auxiliary of the diocese of Colorado began with a large discussion group meeting following the institution service of Bishop Ingley on the evening of January 29th. Meetings were held at St. Mark's church, Denver, and presided over by the diocesan president, Mrs. C. C. Moore.

The Rev. S. A. McPhetres, missionary in the San Juan basin, with headquarters in Durango, addressed the women on missionary work in Colorado. Miss Mary Tyng of China told of the Church's work in China, and Dr. Sheerin of the National Council aroused enthusiasm by his talk.

Pledges for the ensuing year's work were received, including support for the work among the isolated in the diocese and among the deaf.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

COLBY, Rev. JAMES R., formerly at Christ Church, Geneva, Ohio; to be in charge of the East Tawas mission field, in the diocese of Michigan, on February 19th.

CRAIG, Rev. JAMES L., formerly on the retired list; is missionary at St. James' Mission, Deer Lodge, Mont.

GUERRY, Rev. EDWARD B., formerly rector of South Farnham Parish in Virginia; to be rector of St. Luke's Church, Salisbury, N. C., effective March 1st.

POTTER, Rev. GEORGE L., formerly rector of the Church of the Redeemer, Salmon City, Idaho; is vicar of St. Paul's Church, Tombstone, Ariz.

HENCKELL, Rev. P. WALTER, formerly rector of St. Mary's Church, Big Spring, Texas (N.T.); to be rector of Trinity Church, Baytown, Texas, prior to Easter.

SCHIEFFELIN, Rev. J. T., formerly in charge

of the Church of Our Merciful Saviour, Louisville, Ky.; is in charge of St. George's Mission, Louisville, Ky. Address, 118 Kennedy Ct.

VAN DER HIEL, Rev. PETER C., Jr., formerly curate of the Chapel of the Incarnation, New York City; is assistant at Holy Trinity Church, Philadelphia, Pa. Address, 217 S. 20th St.

YODER, Rev. JAMES WILLARD, formerly assistant to the vicar at St. Matthew's Church, Indianapolis, Ind.; is vicar of that church since January 1st. Address, 31 N. Campbell St.

NEW ADDRESSES

KIRCHHOFFER, Rt. Rev. RICHARD A., formerly 115 S. Conception St., Mobile, Ala.; Office, 1537 Central Ave. Residence, 4460 Park Ave., Indianapolis, Ind.

McKINSTRY, Rev. Dr. ARTHUR R., Bishop-elect of Delaware, formerly Christ Church, Nashville, Tenn.; Bishopstead, Wilmington, Del.

EASTMAN, Rev. ERIC M., formerly Jackson, Mich.; 412 W. Grand Blvd., Detroit, Mich.

GRIFFITH, Rev. JOHN H., formerly 1348 S. Main St.; 824 S. Main St., Harrisonburg, Va.

HAUPT, Rev. Dr. CHARLES E., formerly 3477



C L A S S I F I E D



ANNOUNCEMENTS

Died

LIGHTBOURN, JENNIE CHESEBROUGH—Mrs. Hammond Lightbourn, mother of the Rev. Francis C. Lightbourn, chaplain to St. Mary's on-the-Mount, Sewanee, Tenn., died January 31, 1939, in Bermuda, at the age of 65 years. *Requiescat in Pace.*

Memorial

McGHEE, LENA—In loving memory of Lena McGhee, founder of St. Faith's house, who entered into paradise February 13, 1923, at St. Faith's house, Tarrytown, N. Y.

Resolution

THE RECTOR, THE WARDENS, AND THE VESTRY of St. Peter's church of St. Petersburg, Fla., in grateful appreciation, adopt this resolution:

By the death of H. L. Gerstenberger, St. Peter's church has lost a beloved communicant and vestryman. He was always diligent and faithful in the performance of those obligations which his Church presented.

A member of the vestry, his broad business experience and sound, mature judgment were particularly helpful to St. Peter's church during the critical years of his service.

As a Christian gentleman, he was an inspiration to those who worked with him, and he was honored and respected by all who knew him.

This resolution is adopted by his rector and fellow vestrymen in grateful recognition of his nobility of character and of the great service which he rendered his Church.

Adopted at a regular vestry meeting, held January 3, A. D. 1939.

W. L. TILLINGHAST, Secretary.

Approved: EVAN A. EDWARDS, Rector.

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RETREATS

RETREATS AT ST. MARTIN'S house, Bernardsville, N. J. For Women, February 14th to 16th. Conductor, the acting warden, the Rev. T. A. CONOVER. For clergy, February 16th to 18th. Conductor, the Rev. WALLACE CONKLING, rector of St. Luke's church, Germantown, Pa. Reservations should be made as soon as possible with the acting warden.

Como Ave., W.; 468 E. Lynnhurst Ave., St. Paul, Minn.

MACON, Rev. Dr. CLIFTON, after four months as locum tenens at the Church of St. Michael and St. George, St. Louis, Mo., returned to his residence at 90 Morningside Dr., New York City.

STREET, Rev. Dr. CHARLES L., formerly 77 Brentwood Ct., Malden, Mass.; P. O. Box 856, Laramie, Wyo.

RESIGNATIONS

FISH, Rev. PAUL ROGERS, formerly associate institutional chaplain of the board of social service of the diocese of New Jersey; has been retired. Address remains, 637 Pearl St., Elizabeth, N. J.

ZEIS, Rev. HAROLD C., as rector of St. Paul's Church, Steubenville, Ohio.; to spend several months studying in Europe before resuming work in the States. Effective the middle of February.

ORDINATIONS

PRIESTS

PENNSYLVANIA—The Rev. WILLIAM ROBERT DONAGHY and the Rev. THOMAS NORMAN MASON were advanced to the priesthood by Bishop Taitt of Pennsylvania in St. Giles' Church, Stonehurst, December 21, 1938. The Rev. Mr. Donaghy was presented by the Rev. Hugh L. Willson and is curate at St. Mary's Church, Ardmore, Pa. The

Rev. Mr. Mason was presented by the Rev. George H. Toop and is vicar of St. Giles' Mission, Stonehurst, Pa. The sermon was preached by the Rev. Louis W. Pitt.

TENNESSEE—The Rev. GEORGE ANDREWS FOX was ordained to the priesthood by Bishop Maxon of Tennessee in the Church of the Advent, Nashville, February 2d. The ordinand was presented by the Rev. Dr. Prentice A. Pugh, and is assistant in Middle Tennessee field, with residence at 410 Belmont Ave., Shelbyville, Tenn. Bishop Dandridge, Coadjutor of the diocese, preached the sermon.

DEACON

PENNSYLVANIA—CLARENCE E. TORIAS was ordained deacon by Bishop Taitt of Pennsylvania in St. Giles' Church, Stonehurst, December 21, 1938. The candidate was presented by the Rev. Albert E. Holt, and is headmaster of Perkiomen School, Peensburg, Pa. The Rev. Louis W. Pitt preached the sermon.

Presents 50 Candidates

LOS ANGELES—The Rev. John Yamasaki, vicar of St. Mary's Japanese mission, presented 50 candidates for confirmation, the majority of them adults. With a communicant list of 285, the average Sunday attendance at St. Mary's exceeds 265 persons.

CALENDAR OF COMING EVENTS

FEBRUARY

- 14-16. Meeting of National Council.
- 15. Convention of Georgia, Waycross.
- 17. Consecration of the Rev. Dr. Arthur R. McKinstry as Bishop of Delaware, Wilmington.
- 22. Convocation of Southern Brazil, Pelotas.
- 24. Consecration of the Very Rev. Hugo A. Blankenship, Bishop-elect of Cuba, Havana.

CHURCH CALENDAR

FEBRUARY

- 19. Quinquagesima Sunday.
- 22. Ash Wednesday.
- 24. St. Matthias. (Friday.)
- 26. First Sunday in Lent.
- 28. (Tuesday.)

MARCH

- 1. (Wednesday.)
- 1, 3, 4. Ember Days.
- 5. Second Sunday in Lent
- 12. Third Sunday in Lent.
- 19. Fourth Sunday in Lent.
- 25. Annunciation B. V. M. (Saturday.)
- 26. Fifth (Passion) Sunday in Lent.
- 31. (Friday.)

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

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

Sunday Masses, 7 and 11 A.M.; Benediction 8 P.M. Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

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Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M. Weekdays: 8 A.M., 12:05 P.M. Tuesdays: 10:30 A.M., Holy Communion; 11 A.M., Quiet Hour.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

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

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

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

Rev. G. P. T. Sargent, D.D., Rector

8:00 A.M., Holy Communion. 9:30 and 11:00 A.M., Church School. 11:00 A.M., Morning Service and sermon. 4:00 P.M., Evensong: Special Music. Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

NEW YORK—Continued

Church of the Incarnation, New York

Madison avenue and 35th street

Rev. John Gass, D.D., Rector

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

St. James' Church, New York

Madison avenue at 71st street

The Rev. H. W. B. Donegan, Rector

Sunday Services

8:00 A.M., Holy Communion; 9:30 A.M., Children's Service and Church School; 11:00 A.M., Morning Prayer and Sermon; 8:00 P.M., Choral Evensong and Sermon.

Holy Communion

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St. Thomas' Church, New York

Fifth avenue and West 53d street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M. Daily Services (except Saturday): 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service. Thursdays, 11 A.M., Holy Communion.

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Locust street between 16th and 17th streets

Rev. Frank L. Vernon, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.

Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

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E. Juneau avenue and N. Marshall street

Very Rev. Henry W. Roth, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

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

Evensong, 5:30 daily.

College Services

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Rev. George W. Wickersham, 2d

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