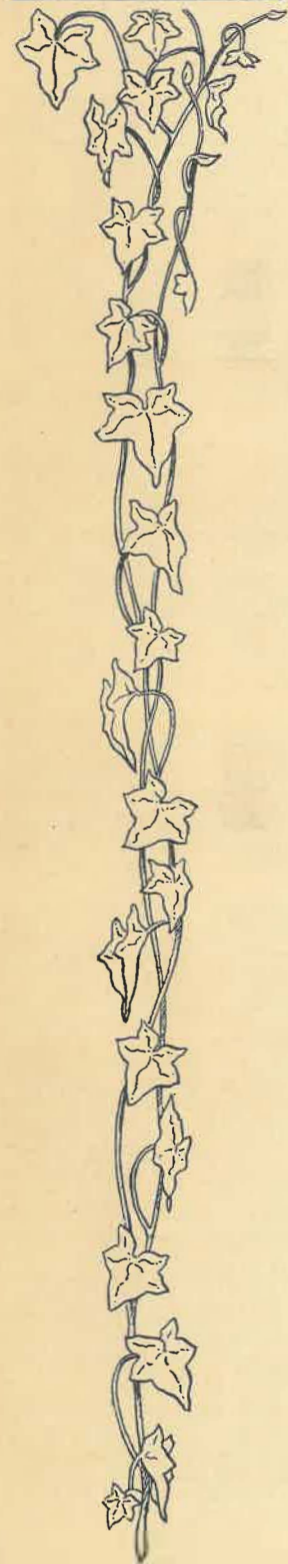


July 12, 1939



The Living Church



"COME UNTO ME"

With arms outstretched in blessing, this statue of Christ imparts a spiritual note to the Meggenhorn, near Lucerne, Switzerland. (Wehrli Photo.)

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CORRESPONDENCE

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

The Blessed Virgin

TO THE EDITOR: We can sympathize with Mr. Garrison's perplexity [L. C., June 28th] at the abstruse theological questions with which he deals. There is, as he says, no revelation as to the Immaculate Conception of the Blessed Virgin; and, therefore, it has never been defined by the Catholic Church; although many hold it as a pious opinion. While, also, others, even saints and doctors, have rejected it.

But in regard to a revelation of the Assumption, I am not quite so sure. If the woman clothed with the sun, Revelation 12: 1, is not Blessed Mary, who is she? The revelation of Mary in glory in chapter 12 answers to the revelation of Christ in glory in chapter 1. The point is at least debatable.

The position of Mary is that her prayers are asked, as are the prayers of any other saint; as St. Paul was constantly accustomed to do of his children in the Faith, Ephesians 4: 18-19. There may not be any revelation that the saints hear our requests for prayers; but there is one that comes pretty close to it. "Seeing we also are encompassed about with so great cloud of witnesses . . ." Hebrews 12: 1. I doubt if it is only a dumb show; and the Church, in the Proper Preface recently added for All Saints' day, does not seem to think so. Even the dour Puritan, Richard Baxter, resorted to the invocation of saints; or, in this case, of angels; and went further than merely asking for their prayers, "Ye holy Angels bright . . . Assist our song . . ." (*Hymns Ancient and Modern* (old), 546). Even our own Prayerbook does pretty well, "Ye spirits and souls of the righteous, bless ye the Lord."

His difficulty with the phrase, Mother of God, is quite understandable; although in it he comes into collision with the ecumenical councils. The Person of the Eternal Son is, since the Incarnation, both God and Man. As God He has no mother; as Man He has a Mother. But, as the Son of Blessed Mary is God, Blessed Mary is the Mother of God (St. Luke 1: 32-43). So also St. Paul speaks of the Blood of God (Acts 20: 28). As God (the Eternal Son) has Blood, He also has a Mother. "Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother . . ." (Proper Preface, Christmas Day).

The questions as to the Incarnation are mysterious, and even confusing; but there is about them nothing unreasonable.

(Rev.) EDWIN D. WEED.

Duluth, Minn.

"Communion in One Kind"

TO THE EDITOR: Anent the very important question of Communion in One Kind, and the recent message from Bishop Ivins [L. C., June 7th], please let me quote from the very remarkable book by the Archbishop of York, *Readings in St. John's Gospel*, pp. 94 and 95:

"It is clear that the 'Flesh' and the 'Blood' (he is commenting on chapter six of the Gospel), are thought of as separated and as separately received. But the flesh from which the blood is separated is dead. We receive the broken Body; we make our own the 'dying of Jesus' (II Corinthians 4: 10). Blood, on

the other hand, when poured out, is the life released by death, and given to God. As we make our own the 'dying of Jesus,' so we make our own the risen life of Jesus, so that in Him we may be 'dead unto sin but alive unto God' (Romans 6: 11).

"To 'eat the flesh' and 'to drink the blood' of the Son of Man are not the same. The former is to receive the power of self-giving and self-sacrifice to the uttermost. The latter is to receive, in and through that self-giving and self-sacrifice, the life that is triumphant over death and united to God. Both 'elements' are needed for the full act of 'communion'—which suggests that to receive the Holy Communion in one kind only is grievously detrimental to the full reality of the sacrament."

For many years I have respectfully tried to accept the doctrine of concomitance, and innately have always felt dubious. To have the brilliant and philosophic discipleship of this great leader come out in a new book as clearly as in the above passage, is something definite, deep, and I believe, absolutely scriptural and true.

There must be some way to palliate the finicky fears of the germophobians besides being "grievously detrimental" in our administrations.

(Rev.) JOHN HENRY HOPKINS.

Grand Isle, Vt.

TO THE EDITOR: The rubrics governing the communion of the laity are not literally inconsistent: since one of them (the last on page 82 of the Prayerbook) requires the celebrant himself to communicate the others in both kinds separately; while the very next rubric contemplates the delivery of the cup by another of the ministers.

It might be argued from this (though I would not care to do it) that the celebrant is not required, even in the absence of another sacred minister, to deliver both

kinds. It is doubtful that such an argument, unsupported by tradition or custom, could stand in law.

It seems reasonably clear, in spite of this inconsistency, that the purport of our rubrical law is to require the "delivery" of each kind separately to the communicants at a public communion; and that both the practice of intinction and the practice of "withholding the cup" are, at such a service, in violation of it.

But this is no reason why any layman, convinced (this may be the result, at least sometimes, of anti-Christian propaganda) that the chalice is dangerous, should feel himself debarred from communicating. Our rubrics require the clergy to offer him both kinds separately. They do not require him to receive both kinds. Such laymen might well be told of the doctrine of Eucharistic concomitance.

The words of Christ, as adduced by one of your correspondents [L. C., June 21st], are not of *immediate* relevance here. It is in accordance with the rubrics and not upon their own interpretation of Scriptural passages that the clergy are required to act.

But acting in accordance with our rubrics is one thing (a good one); using them to support erroneous teaching is a horse of another color. Our people certainly should not be taught that they make "invalid" or incomplete communions when either their own fears or the exigencies of viaticum constrain them to receive under one kind only and not under both kinds separately. Upon such logic, we should be bound to claim that the laity are never communicated throughout nine-tenths of Catholic Christendom.

(Rev.) JOHN COLE MCKIM

Peekskill, N. Y.

Luther and Bishops

TO THE EDITOR: I was greatly interested in reading the article on the approach of the Lutheran bishops of Latvia and Estonia for an intercommunion with the Anglican Church. I think this a fine step forward for unity.

It rather amused me to read that Luther eliminated bishops from the Church because of expense and that liturgical matters were held so lightly by him. I am afraid that this conception of Luther is generally accepted by a great many, but it is not the true picture of the German priest.

In the Augsburg Confession we get Luther's true conviction of the place and duties of the bishop. He states that, "The power of the keys, or the power of the bishop, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer the Holy Sacraments." In his *Small Catechism* he demands them to be counted worthy of double honor and obedience. For the Scripture saith, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you" (Heb. 13: 17).

You may ask why there are only bishops in the Scandinavian Church and not in the other branches. During the age of rationalism (about 150 years after the Reformation) German Lutheranism was at the lowest

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ebb because of the outrageous demands of the Reformed rulers of Germany. Rationalism did not have such a strong effect on the Scandinavian Churches; therefore the Church of those northern countries may the easier be recognized as the Church of the days of Luther and the Church alluded to in the Augsburg Confession—rather than in the portions where concession after concession had to be made to those of another faith....

Being truly Catholic in conviction, it was not Luther's desire to uproot and disturb the established Church. He only felt called of God to help purge it of Romish error and superstition and to leave the pure Catholic and Apostolic Church which is the body of our Lord Jesus Christ, where the Gospel is preached and the Sacraments of grace are rightly administered.

RICHARD KLOPF.

Philadelphia.

Moral Rearmament and the Groups

TO THE EDITOR: A short time ago I attended a meeting sponsored by Moral Rearmament, which you may, or may not know, is a fruit of the Group movement—I am of course speaking only of the book and program that goes by that title. *Anyone* can believe in Moral Rearmament, and it is hard to understand how one who calls himself a Christian can not believe in it. I was struck with the sincerity and vigor of those who "testified" at this meeting but was also shocked with the idea, which seemed to prevail, that the Church had failed to give this message to her children.

As these women spoke I thought, yes prayed, "O my God, if men did but know thee in Thy holy Church through regular reception of the sacraments whereby we receive grace upon grace in continual conversions." The answer to their question is—the Church has definitely not failed when she has taught the Faith in all of its truth, beauty, and fullness, and this Group movement in our midst is certainly a challenge to those parishes that neglect to do this. To the practising Catholic, this Group movement has no appeal at all simply because he already lives this life in the power of *sacramental grace*.

Besides this we believe *all* good movements spring from the Church, and when I say the Church, I mean "that Body of which Jesus Christ is the Head and all baptized people are the members."

I think it a rather singular coincidence that, at this meeting, I ran across a book, *Heretics*, by G. K. Chesterton, published in 1905, which I am reading and enjoying immensely. On page 44 the author says: "The evil of militarism is not that it shows certain men to be fierce and haughty and excessively warlike. The *evil of militarism* is that it shows most men to be tame and timid and excessively peaceable. The professional soldier gains more and more power as the general courage of a community declines. Thus the Pretorian guard became more and more important in Rome as Rome became more and more luxurious and feeble. The military man gains the civil power in proportion as the civilian loses the military virtues. And as it was in ancient Rome, so it is in contemporary Europe. There never was a time when nations were more militaristic. There never was a time when men were less brave. All ages and all empires have sung of arms and the man, but we have effected simultaneously the deterioration of the man and the fantastic perfection of the arms. Militarism demonstrates the decadence of Rome, and it demonstrates the decadence of Prussia." I think Moral Rearmament fits in here very nicely.

In closing may I say that I think your

editorial on Anti-Semitism [L. C., May 24th] so fine that it should be printed in pamphlet form to be distributed far and wide. I could dispose of at least 25 copies myself.

(Mrs.) KATHARINE R. DAVIS.

Spring House, Pa.

Proposed Concordat

TO THE EDITOR: May I through your columns be permitted to raise a voice in the wilderness in defense of the concordat with the Presbyterians, since the overwhelming majority of your letters have been critical of the venture? In a recent issue the Rev. Mr. Bowman [L. C., June 21st] applauded the Bishop of Iowa's address to the diocesan convention [L. C., May 31st, page 586], where he urged a number of points of the Catholic faith which the Church cannot compromise in any proposed union. For this, one is heartily thankful, since doctrinal and liturgical issues are far more important than those of Order, although the latter have received the greater attention.

Among other things the Bishop stresses "the real, objective presence of Christ in the holy Eucharist," and he implies that it does not receive justice in Presbyterianism, which he seems to equate with "Zwinglianism, or a near approach to Zwinglianism."

Now it may well be true that some Presbyterians, no less than some Episcopalians, have aberrations on Christian doctrine; but any scheme of union must take into account the standards of the churches and not the views of particular ministers. It is a fallacy to assume that the standards of Presbyterianism are Zwinglian. The Westminster confession and the Anglican Articles of Religion are Calvinistic, and between this and Zwingli's writing from 1524-1528 there is a great gulf in the doctrine of the Eucharist.

That the presence of our Lord in the Mass is a mystery, no Christian would deny; yet some more precise definition is as necessary as it is dangerous. What exactly is "the real, objective presence"? Against the background of a philosophy of substance, this can only be understood as transubstantiation, but I doubt if the theologians of our two Churches would seriously revert to medieval scholasticism for their philosophy. In Calvinism the presence is thus defined: "the body and blood of Christ . . . are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outside senses." (Longer Catechism, section 170). This is certainly the real objective presence: Calvinism of all forms of Christianity has a sense of the divine initiative and can never be charged with a *subjective* doctrine of the Mass. But it does deny that the body and blood of Christ are "corporally or carnally present in, with or under the bread and wine of the Lord's Supper." The reasons for this are twofold: it vigorously contested the superstition of late medieval Catholicism, which all too easily had *identified* the outward form and the invisible grace of the sacrament. Under the aegis of Nominalism magic had superseded the mystical foundation of the earlier medieval view. Secondly, Calvinism abandoned the philosophy of substance. Instead of regarding reality as composed of substance and accidents, it thought in terms of "corporal" and "spiritual." The bread remained real bread (not only the 'accidents' of bread), but it was more than that, for through it the invisible grace of God was conveyed to nourish the resurrection body (Inst. 4.17.32) so that Christians could "participate in His immortality." This is an idea thoroughly characteristic of Greek Christianity, though one in which Calvin, no less than Hooker, stops short of that confusion of the two natures, which regards the Manhood of our

Lord and of Christians as "infused" with divinity, and which dangerously approaches monophysitism. In Calvinism the elements thus have an outward form that remains materially the same; but their meaning and religious significance are definitely changed. They are sacramentally the body and blood of Christ—the channels of a spiritual reality, according to God's promise. And who would doubt that, to the Calvinist, spiritual realities have a far higher place in the hierarchy of being within corporeal ones?

Misunderstanding on the doctrine of the Mass seems to me chiefly due to the fact that we fail to realize how far general philosophical terminology is implied in our definitions. Presbyterians do not teach that the Eucharist is a bare memorial feast: no one who had ever read Inst. 4.17 could possibly claim that.

If ever we are going to reach an adequate understanding of the sacrament for a united Christendom, it seems to me imperative that we should realize that the form of a sacrament cannot be *identified with* or *divorced from* its religious reality. The former leads to magic, the latter to rationalism. In the early fathers this truth is carefully guarded by the use of such terms as: *antitypon, homoïoma, figura, exemplum*. They do not mean "symbol" in our usual sense of this word, because the early Christians, in common with the religious culture in which they lived, did not stress the distinction between a symbol and what it signified, but in some way they believed the symbol *really was* what it signified. This unity of the symbol and the reality signified is characteristic of the deepest religious experience, but to define the relationship other than negatively is precarious. All we can say is that they cannot be identified or divorced. To go beyond that necessitates a structure of philosophic thought on which we have at present no common agreement. The mystical understanding of transubstantiation in the middle ages (before the rise of Nominalism) was very adequate for those days, but it implies a philosophic background which is hardly tenable today.

Moreover, every attempt to define the nature of a sacrament has to realize that we cannot reverse Christian history. For better or for worse, we are partly the children of the Reformation, sharing in the fruits of the Protestant denunciation of the magic of the late middle ages. But this attack, so necessary in the 16th century, undoubtedly went to too great extremes. Indeed, it gave to our modern word "symbol" a sense that is altogether inadequate for a sacrament. Perhaps we need a new vocabulary for ecumenical Christianity. But one thing we certainly do need, and that is a better understanding and appreciation of traditions other than our own and of the historical circumstances which brought them to birth. We would do well to realize that the warfare between Catholic and Protestant most frequently fails to touch fundamental issues because such key terms as the real "objective presence" can be so easily misunderstood. To the Protestant mind they are often closely associated with that corrupt and magical form of Catholicism which the early reformers so fearlessly challenged.

(Rev.) CYRIL C. RICHARDSON.

New York.

Error in "The Living Church"

TO THE EDITOR: It is not often that I find errors in your very well edited paper, but the issue of June 19th did contain one. Under the caption, 25th year in Passaic, N. J., you state that the 25th anniversary of the Church was celebrated recently. It was the 25th anniversary of the consecration of

the church. The parish was organized in 1859, the consecration of the present Church took place in 1914.

So many of the secular press love to make deliberate "bulls" in printing events of the Church that when THE LIVING CHURCH makes one it is really serious, to my way of thinking.

This reminds me of the cub reporter on the paper of which I was at one time city editor. Sent to write up a funeral in a Roman church, he returned the copy in due form and it was properly corrected, and that night the paper printed the full details of the funeral with the added statement, "The entertainment was in St. Nicholas cemetery." (Rev.) KENNETH IVES RICE. Canandaigua, N. Y.

Truck Drivers for China

TO THE EDITOR: I have just received a letter from Mary A. Tyng, who is the organizing secretary of the foreign auxiliary of the Chinese Red Cross, telling of the desperate need for good truck drivers and mechanics for relief work in China. The cost of living expenses for a year in Chinese relief work Miss Tyng estimates at \$400. Surely, there are some college students who are natural born mechanics who would like to devote a year of their lives to what would be at once a splendid service and an enormously interesting experience. Chiefly, Miss Tyng says, the requirements are the ability to drive and repair trucks and the ability to "really rough it"—that is, "sleep rolled up in a quilt on top of the freight you carry and eat coarse rice, meat, and vegetables cooked casually in Chinese peasant style."

For further information, write, or better still, present yourself for work to Miss Mary A. Tyng, the Bishop's House, Hongkong. Here is a chance for a few men of God to rise up! (Rev.) GARDINER M. DAY.

Wilkes-Barre, Pa.

Scrap-iron for Munitions

TO THE EDITOR: I am wondering what effect if any, the Church press' featuring the fact of our country's supplying scrap-iron for munitions used in the wars abroad, will have on the Christians in America, e.g., THE LIVING CHURCH for April 26th. Will it cause Church people to realize the wickedness of it, to the extent that they will demand that wars cease? The Christians have a greater incentive, as such, than the working people to whom we Socialists and Laborites appealed in a somewhat similar matter a generation ago.

During the Boxer uprising a British corps, after severe battle took a battery with much slaughter of both British and Chinese. The cannon were found to have been made in England! The British Laborites were the first to call attention and feature the fact in their press. It was taken up and exploited here by us Socialists in our press. Our object was to rouse the working people to refuse to be led to the shambles by the ruling class. Yet they calmly submitted to the draft in 1917-1918. I will mention in passing that I saw no mention in our religious press of this absurdly wicked affair during or after the Boxer trouble.

During the post-war period when our soldiers were kept in Europe and our troops sent to Asia against Kolchack, the late Eugene Debs made the point that an American soldier could very well be killed in Europe or Asia by a piece of his mother's cookstove. We deplore the Soviets' perversion of Marx's doctrines and fighting for the dogmas, just as we Christians did for our dogmas for ages. Yet some of Marx's dogmas remain in-

controvertable. One, economic determinism, explains why Christian Americans and Englishmen calmly deal in war material, selling to friend or foe alike. It is because there is a profit in the business.

Will the present agitation in the Church press against selling scrap-iron for war munitions have any more effect on the Christians, than the appeal of the Socialist and Laborites had on the working people in the early part of this century? Our appeal to the working men was to their sense of physical preservation. The Christian appeal is to the conscience. Is the Christian conscience dead?

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

The Church and Negroes

TO THE EDITOR: July 17th will chronicle the 145th anniversary of the consecration of the first African church in the United States. A Negro slave born in Delaware in 1746 holds the honor of having been the leader, in the city of Philadelphia, of a group of African Methodists, who, of their own accord, requested to be received into the Episcopal Church, subject to three conditions laid down by themselves. The conditions were accepted and they were promptly received into the Church. That such a Negro body has continued until today, with records stretching back to the year 1787, is a most significant historical fact in itself. It set the pattern for all Negro organizations since that time.

Far more success in our Church work among Negroes would have been attained by us had we more sincerely followed those three basic principles laid down by this first of Negro organizations. All works started in the free states prior to 1865, however few were the communicants, interpreted this original foundation, springing from the very heart of the best of Negro life at that early period. They desired to be received as an organized body; they insisted upon local self-control of their own affairs, and, lastly, that one of their number be appointed a reader and, if found fit, regularly ordained as their pastor.

When Mr. Thompson, a Negro communicant of St. Philip's church, New York, initiated the work at Mt. Vaughn, Liberia, laying the first foundation for our African mission, the same basic foundation was in mind. The Rev. James Theodore Holly led a colony to Haiti in 1862, and for a long while endured affliction and poverty, seeking to interpret the same foundation. And, when in the providence of God he was elevated to the episcopate, he rejoiced that he had succeeded for all times in perpetuating that foundation in the territory of the Black republic; for in the solemn concordat entered into on the part of his convocation and our House of Bishops, are these words:

"The Protestant Episcopal Church in Haiti further agrees to concede to the House of Bishops of the Protestant Episcopal Church in the United States of America the choice of its first bishop to be consecrated; and thereafter to concede the same prerogative to a majority of the commission of bishops forming the temporary board of administration to choose or designate among the Haitien clergy future bishops on the demand of the convocation of Haiti. And this prerogative shall continue until in the good providence of God three bishops shall be canonically resident and exercising jurisdiction in the Church of Haiti. Then this prerogative shall cease on the part of the aforesaid commission, and all its functions revert to those three bishops thus established in Haiti."

In the language of the late Dr. William Meade Clark of Virginia: "Possibly, when

this Church sees fits to trust her Negro clergy, she will find that her Negro clergy are as honest and as true and as faithful and as efficient in their place and work as their White brethren."

(Rev.) GEORGE F. BRAGG, JR.

Baltimore.

Silent Bishops

TO THE EDITOR: In a letter published in your columns on May 17th, I regretted the fact that so many of our bishops preserved an ominous silence on the subject of the proposed union with the Presbyterians.

But I was pleased to read in that same number the outspoken statements on the subject by two of our bishops. It was what one might expect. I do not think Bishop Johnson side-steps anything, and Bishop Gray is the son of a bishop of those good old days when bishops had convictions, and stood by them. *O sic omnes!* . . .

(Rev.) A. PARKER CURTISS.

Laguna Beach, Calif.

Leave it to Livy

TO THE EDITOR:

The staid "Living Church" is shaken today

By a crisis that fills every heart with dismay
Forgotten Reunion, or even its axis
And too, the New Deal and its terrible taxes.
The question to settle we quickly must face:
Shall a Bishop be photoed when wearing
his lace? . . .

With no thought of reward, we make this suggestion

Since feeble lay minds are bound to divide
And unanimous choice is quite out of the question

Why not ballot old "Livy" and let him decide?

PHILIP A. GOODWIN.

Represa, Calif.

Adding Unconsecrated Wine

TO THE EDITOR: I am a frequent communicant in a large, fashionable, famous Episcopal Church in another city. At practically every Sunday Eucharist (and every time on the first Sunday at 11 o'clock), the chalice is apparently emptied by the first railful of communicants. Regularly at this point, before communicating the second railful, the rector of the parish (who came to us from another religious body and after being prepared for its ministry) goes to the credence table and fills the chalice from the cruet there, and then proceeds immediately back to the chancel rail and administers it.

Is there any warrant at all for this practice, even if a little of the consecrated element remains in the chalice? If there is any consecrated wine remaining, is not the Sacred Blood corrupted and profaned by this irreverent adulteration?

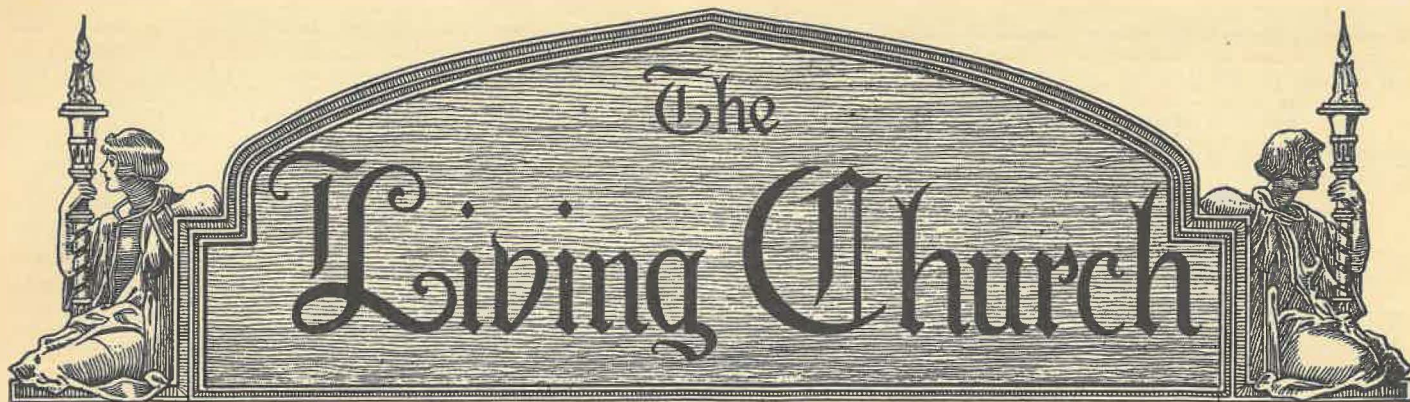
If the chalice is empty, when it is filled up from the reserve cruet, do the people receive anything except spiritual communion?

Should lay people be subjected to this ignorant irreverence? If there is any excuse for the practice, please say so in a comment on this letter.

RUTH BREWSTER SHERMAN.

Baltimore.

THE PRAYER BOOK requires specifically that "if the consecrated bread or wine be spent before all have communicated, the priest is to consecrate more." The practice mentioned by our correspondent is definitely an abuse.—THE EDITOR.



VOL. CI

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No. 2

EDITORIALS AND COMMENTS

What Shall We Do?

“**M**EN and brethren, what shall we do?” The question in Acts 2: 37 is certainly a pertinent one for Christians today.

St. Peter had just finished preaching a sermon—the first Christian sermon on record. The burden of his sermon was the Resurrection of our Lord as a proof of His divinity. The sermon awakened a strong response in his hearers, so strong that they immediately felt that it must issue in action, and they cried out to him and to the rest of the Apostles, “Men and brethren, what shall we do?”

Today Christians find themselves adrift in a world that has largely rejected Christian moral standards. It may take a Hitler to be bold enough to announce flatly that national self-interest is above any consideration of moral law, but it is not the totalitarian nations alone that act upon this principle. Democracies are quite as concerned with considerations of national self-interest, though they may be more solicitous in attempting to clothe their motives with the garments of righteousness than are the more outspoken dictators.

The plain fact is, as Professor Bennett pointed out in the spring issue of the *American Christendom*, “Christians are brought up against the fact that, in the existing international situation, there is no political trend in which they can have confidence.” We criticize the Munich settlement; but what alternative was offered at Munich that Christians might have found acceptable? What alternative is offered today in a world in which there is no such thing as national or international morality?

Hitler stands ready to take Danzig. The Poles say that if he does so they will fight. France and Britain have agreed to come to the defense of Poland, and have stated that they will regard any forcible annexation of Danzig by Germany as an act of aggression against their Polish ally. Italy is the sworn henchman of Germany. Indeed, it is reported that there are so many German soldiers and officials in Italy that Mussolini could not act apart from Hitler’s dictation if he wanted to, though strangely enough it is possible that his contribution to a Nazi coup might be expressed in the terms of declared neutrality as a subterfuge for the kind of secret aid that both Germany and Italy gave to General Franco in the recent Spanish war.

Indeed, one of the strangest factors in the present world

situation is that neutrality has become an instrument not of peace but of war. We need look no further than our own capital city of Washington to see in the bitter discussions that have taken place in Congress during the past fortnight the way in which the fair name of neutrality is taken to cover an oblique way of helping one side in a conflict, by pouring supplies and money into the hands of friendly powers controlling the seas while forbidding them to their opponents who cannot meet the specifications of our one-sided legislation. As we have observed before, this procedure, whether disguised as a cash and carry policy or left to the discretion of the President and the Department of State, is anything but a policy of neutrality.

WHAT then are Christians to do in a world in which there appears to be no way in which they can bring Christian doctrine to bear upon the international situation? Must they admit defeat and contract their Christian convictions to the dimensions of a creed of personal morality? Must they withdraw from politics and retreat into the ivory tower of personal isolation? Or shall they choose among the un-Christian alternatives, as Chamberlain did at Munich, and adopt a policy of “appeasement” marked by successive retreats before the arrogant demands of hard reality?

Professor Bennett in the article in question suggests four convictions that ought to guide Christians in relation to this problem. But first he points out that the belief that at every moment of choice the individual can will either good or evil without regard to what has gone before is not Christian doctrine but one of the most ancient heresies, Pelagianism. So it is with nations as with individuals. The nations have been consistently making false choices for 20 years and have not repented of their action. How then can they make a right choice when they are confronted by such a crisis as the one posed by Munich last fall or by Danzig this summer?

The first of the considerations that Professor Bennett suggests is that “we should remind ourselves constantly that in all of these problems we are dealing with human beings.” This is strikingly similar to a manifesto recently issued by the League of the Kingdom of God, the Anglo-Catholic social action group of which Maurice B. Reckitt is chairman, and with which are associated such English Christian sociologists

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

We Belong to Christ

SIXTH SUNDAY AFTER TRINITY

JULY 16TH

THE *Epistle* gives us the same thoughts that we had at Easter, especially in the Collect for Easter Eve and the Epistle for Easter Day ("If ye then be risen with Christ"). Christ died for us and rose again; and we by our Baptism have been made members of Christ, and really and truly share in His risen life. Baptism is a personal sign to each one of us that, unworthy though we are, yet *we belong to Him*; and our true self, our true life, is not the "old man" (the old selfish and sinful life), but our new life as children of God.

The *Gospel* tells us something of what this new life means. Our Lord explains the Sixth Commandment, "Thou shalt not kill," as forbidding not only murder, but the root of murder, which is anger and hatred. We have the same explanation of it in the Catechism: "to bear no malice or hatred in my heart; to hurt nobody by word or deed." He continues: before coming to the altar, "be reconciled to thy brother" (we cannot say "forgive us our trespasses" unless we forgive others), and make up all quarrels "while thou art in the way with him," while there is yet time.

The *Collect* speaks of the good things which God has prepared for them that love Him, and prays that we may love Him above all things (but see the conclusion of the *Epistle* for Trinity I).

as Frs. Widdrington, Demant, and Peck, Ruth Kenyon, and the English *Christendom* group. In this manifesto they declare:

"We, who believe that there is an everlasting truth in the doctrine that the human person is more than an incident in the world process, hold that this truth can only be sustained by the Christian dogma of man's link with the Eternal God. But it must also be embodied in a concrete society in which all man's relations, from his dependence on the earth to his apprehension of spiritual realities, are set in an order which ministers to his significance in God. On this score the politics of modern democracies have failed the Liberal truth of the status of persons."

Here is the very key to the basic difference between the Christian social philosophy and those material philosophies which have captured the world today, whether in the guise of Communism, of Fascism, or of materialistic capitalism. All of these subordinate the individual to a class, a nation, or a system; Christianity alone regards the individual human being as a child of God and therefore as a being of worth and dignity quite apart from his particular status in a man-made social system. It is true that man does not live to himself but is a social creature. But the forms of organization in which his social life may be expressed are not intended to dominate but to serve his interests.

Professor Bennett's second conviction is that "the democratic nation, while condoning nothing that is taking place as a result of the policies of totalitarian States, must at all costs avoid self-righteousness." America, no less than Britain, France, or Germany, has had its part in making the tinder-box that is present-day Europe. The end of the World war found an exhausted Europe ready to pass the leadership in reconstruc-

tion over to the hands of America, but America refused the opportunity and left Europe to work out its own problems of reconstruction. Can we now complain if Europe did not work them out along lines that we can approve?

Thirdly, Professor Bennett points out, "Christians should be peculiarly sensitive to the degree of the evil involved in all use of military force." The old doctrine of the just war has undergone such radical change that its very terminology is obsolete. What war can be considered as just when it involves the attempt of one nation to wipe out another nation, as modern warfare does? Let it not be thought that any nation today, however noble the aims it may profess, can carry on warfare other than on a basis of deliberate massacre of combatants and non-combatants alike, men, women, and children. The aim of modern warfare is not the defeat of the opposing army but the crippling and subjugation of the opposing people by any means whatsoever, however brutal or inhuman they may be. If one side is conducting the warfare on this basis the other side must perforce resort to the same tactics if it is to avoid annihilation.

CAN Christians under any circumstance participate in such a warfare as this? The outright pacifist has an answer, but to the rest of us that answer seems as inadequate as any other retreat into the ivory tower. It may salve the conscience of the individual but it does not solve the problem with which the world is faced.

The fourth consideration suggested by Professor Bennett is that "whatever may be the political measures which now seem available, it is not in them that we can primarily put our trust as Christians. Whatever may be right or wrong concerning next steps in a situation characterized by the bargaining and threats of armed States, there can be no doubt but that God works in this world most redemptively through individuals and remnants that have become the channels of His love. . . . It is not impossible that 20 years from now it will be seen that such figures as Cardinal Faulhaber, Martin Niemoeller, Cardinal Innitzer represent more significant forces than British or American armament."

It is true that individual witness to Christian righteousness is a matter of tremendous importance today as in all ages. But what is the real significance of the attitude adopted by Dr. Niemoeller and the two cardinals cited by Dr. Bennett? Is it that they have withdrawn from the strife and chosen a more excellent way for themselves? That would seem to be the implication of Dr. Bennett's conclusion, which is that "our greatest need is not the spirit of abandon in seeking any immediate objective but rather what Professor Tillich calls 'reservation,' the reservation of Christians who do the best that they see to do and yet keep that best under criticism in the light of Christian insights which have not been crowded out by the passions of the moment."

This conclusion seems to us most disappointing. The significance of Cardinals Innitzer and Faulhaber and Dr. Niemoeller is not that they have withdrawn from the strife but that they have offered themselves as symbols of the way in which Christian principles must be brought squarely to bear upon the issues involved.

The English *Christendom* group seems to us to approach a more positive solution when it calls in the name of Christian realism not for an abandonment of politics but for a return to true politics based upon Christian convictions. The manifesto declares:

"A recovery of true political consciousness will be marked by an understanding that the State can only perform its func-

tion of government when it coordinates the activities of a community life which is vigorous and healthy in itself. The strength of the whole lies in the strength of the parts. The State dies or becomes oppressive if it has to be acting as sticking plaster to hold together sectional weaknesses. Politics must see to it that its task is to define policy and not to rescue society by tying it together at the top when the foundations are loose. Men must feel that the State exists to coordinate activities which run on their own usefulness and vitality.

"True politics will secure to men a status based upon their membership and function in a wealthy community, a status protected but not bestowed by government. Family life, occupational organization, cultural interests, will be encouraged in their natural character as self-reliant elements in the social whole. There must be basic universal property-holding or inalienable title to livelihood as economic guarantee of security and independence. An irredeemable load of debt has placed the community in pawn to a money-lending oligarchy whose interests have been disastrously considered to be the criterion of national soundness and prosperity. From this load the holding of personal and productive assets must be freed.

"An essential of true political faith is that men shall be able to believe in the work they do as something that the community wants done; that occupational associations shall be expressions of vocational conviction instead of merely defensive bodies bargaining for the right to existence and reward."

IS IT possible for the Christian conscience to find a way through the morass of unChristian alternatives with which it is faced? Is there yet time for Christian moral and ethical considerations to be brought to bear upon the highly corrupt and unChristian domain of international relations?

Specifically, is there any way in which a Christian America can make its voice heard to prevent the European debacle that seems so inevitable and so imminent, and that will almost certainly result in dragging our own country into the holocaust of world war?

The answer is not to be found in greater armaments, in warnings to dictator nations, in unneutral neutrality acts, nor in any other opportunist efforts to maintain the status quo. St. Peter's answer to those who asked, "What shall we do?" was "Repent, and be baptized every one of you in the name of Jesus Christ." Similarly, the answer in the modern situation can be found only in a spirit of repentance and a sincere desire to reorient society along Christian lines and specifically in the terms of the dignity of man as a child of God. This calls for penitence and sacrifice on a scale not hitherto known. It is

FOR MY SON

WIDE and wide and wide, Lord, let him grow—
Open to earth and heaven, clear and free;
Free as the wave upon the leaping sea,
Whose motion yet proclaims the winds that blow

Their will upon it; free unhurt to go
Through worlds of men or mind as destiny
Directs him; calm and tempered, fit to be
The instrument through which a God may flow;

Wide to express the purpose of the Hand
Which touches fragile strings to majesty,
Attuned to speak in splendour Its command,
Unshrilled by joy, unfrayed by tragedy;

Dust of the dust, sod journeying to sod,
Deathless, which speeds the deathless word of God!

DOROTHY LEE RICHARDSON.

essentially a religious as well as a political matter. If the Christian nations of the world and the Christian peoples of every nation would insist upon a reappraisal of the international situation in terms of these considerations, a Christian way out of the morass might yet be found.

But the finding of such a way involves Christian action on a broad and vigorous scale, not retreat or reservation. Is there sufficient leadership in the Church, which is the body of Christ, to lead the world to find a solution in the terms of Him who said: "I am the way and the truth and the life"?

Through the Editor's Window

CHICAGO does things its own way. On the recent election day, the *Daily News* ran a picture captioned:

"PREPARE FOR HEAVY VOTE

"Election workers are shown loading ballots for delivery to the polls for today's voting in the judicial election."

Livy the Office Cat says he hopes loaded ballots aren't like loaded dice!

EDITORS never get any consideration. The editor of the new Colorado diocesan paper reports that a copy was returned by the post office marked: "Addressee deceased—left no address."

AND the editor of the *Milwaukee Church Times*, our friend and neighbor Archdeacon Dawson, must have been in a fine lather when he inserted this "correction":

"The resolution in last month's issue for Fr. Kelley was signed: 'Irvine D. Butler.' It should have been double error of the transcriber and 'Frederick D. Butler.' This was a the proof reader. The editor reads the proof.—Editor."

Maybe someone else had better read the proof next time!

Sixty Years Ago—

FROM THE LIVING CHURCH of July 10, 1879

THE following was written by an 8-year-old Davenport, Ia., girl as a school composition:

"Ruth is my little sister. She is nearly two years old. She has black eyes, brown hair, and pink cheeks. She likes to climb very much, and almost always, she is on some chair or table; then she says, 'nown, nown,' and then someone goes to take her down, and then she climbs on something else.

"Ruth likes books, and she has two or three. She likes to mark, very much, and if she finds a leadpencil will mark the wall or the doors, and sometimes her dress. She wanted to help me write my composition; she always wants to help, no matter what we are doing; but when mamma says, 'Come, Ruth, it is time to go to bed,' she runs out in the yard and hides in the deep grass. Though she does so much mischief, we all love her very much. Wouldn't you like to have such a cunning little sister?"

"When mamma puts Ruth to sleep at night, Ruth sings, 'Papa, papa,' until she gets to sleep.—Mary Fay Hoyt."

Writing from Hamadan, Persia, the Rev. Dr. Shedd tells of one of the oldest colonies of Jews in the world; their ancestors had been carried captive by an Assyrian king 25 centuries before. For months the colony had been agitated by the question: "Is not Jesus the Messiah?" Dr. Shedd says:

"Four of the chief men, the heads of 1,000 houses (about 5,000 persons), have, after long trial, been publicly baptized, and many others are asking to confess Christ. As in the days of the apostles, all the city is moved, and one Nestorian helper is day and night beset with Jews seeking instruction in the New Testament."

Too Old?

By the Rev. Theodore Bell

FIGURES recently released by the Committee on National Resources show a steady increase in the average age. In 1930 there were some six million in the USA over 65; it is estimated that by 1980 there will be 22 million in that age group. It is a curious reflection on our unplanned society that the period in which we have become conscious that the average age is steadily increasing should be the time when, even in the Church, the demand for youthful leadership should have become insistent.

The other day during our diocesan convention I could not help hearing one of our laymen say to another, "Did you notice the grey heads of those who helped in the administration of the Communion? We ought to have young, vigorous men around our new bishop." God knows we do need vigorous leadership in the Church and any man on whom we lay the heavy burden of the episcopate has the right to ask that his fellow-workers should be effective leaders in our modern world. But I wonder if we are wise when we copy, parrot-like, in the Church of God the cry for youthful leaders.

When a bishop says "So-and-so is too old, we need young men in strategic places," when a vestry says "We will consider calling no man over 60, or 50, or 40, or even 30" I wonder if the age-factor is not given undue importance. What bishops and vestries seek is leaders able to lead, men who can proclaim the ageless wisdom of God in terms understandable by the men and women of today. "Seek what ye seek, but it is not where ye seek it," said the wise saint of Hippo to the worldly of his day who sought for happiness in sensuality and excitement. "Seek what ye seek," St. Augustine might say to us, seek vigorous, able leaders, priests who can speak the language of today, prophets who can relate the changeless gospel to our swiftly changing world. "Seek what ye seek," but do not limit your quest to those age-groups where it is least likely to be found.

Of course bodily age is one factor in the availability of men for responsible posts. As our arteries harden and our breath grows shorter, and our waistlines expand, our physical vigor markedly declines. But while bodily fitness is not unimportant its relative value declines as the significance of our work increases. Age matters more to the farm laborer than to the judge, to the prize-fighter than to the physician. Even in modern business where the cruel "No-one-hired-over-40-everyone-fired-before-50" rule has won wide acceptance there is no arbitrary age-limit in choosing men for the more responsible posts. What matters in an executive is his brains and wide experience, not whether he has, or has not, lost his girlish figure. In the learned professions, the Church, medicine, and law, mere bodily age has not in the past been given undue importance. We do not ask that the head of a great hospital should be a charming young medico who has just completed his internship; we do not elevate to the judicial bench men who have just been graduated from law school but rather those whose book learning has been complemented by practical experience.

In the pulpit and on the bench, in the hospital and in the doctor's study, intellectual maturity matters more than bodily youth. As a recent thoughtful editorial in the *New York Times* said,

"Judge Brandeis . . . was appointed an Associate Justice on January 28, 1916. . . . Had his predecessor, Justice Lamar,

lived nine months longer Mr. Brandeis would have been over 60, and thereby unqualified, according to a now popular theory of judicial chronology, for the bench where he served so illustriously till he had passed his 82d year. Oliver Wendell Holmes was appointed when he was over 61. The country would have missed those 30 memorable years on the Supreme Court if the new theory had then prevailed. Judge Cardozo was nearly 62 when he was called . . . to the highest federal court, William Howard Taft was almost 64 when he was made Chief Justice; Charles Evans Hughes almost 68. . . . There should be no hard and fast rule in the matter of age. The Supreme Court should not be deprived by an arbitrary prohibition of men who might be numbered among its brightest ornaments."

"Seek what ye seek!" What the Church surely seeks is leaders who so know Christ and so know modern thought that they can preach the gospel in terms understood alike by youth and age in our contemporary world. She sees churches empty save for a few old ladies; she sees youth drifting from the light of the gospel of love into the dark shadows of practical materialism. She sees all too often clergy who, as they have ripened in age, have not ripened in wisdom, men whose lack of coloring matter in the hair is no sign manual of the presence of wisdom in the soul. She sees that all too often the passage of the years not only impairs physical vigor but is accompanied by the hardening of the mental arteries—we might call it noeto-sclerosis, a psychopathic state characterized by prejudice, inability to understand (much less appreciate) contemporary thought, and other distressing symptoms. Rightly feeling that these things ought not so to be, bishops and vestries so often wrongly seek the cure by demanding that in places of critical importance leadership should be entrusted to those still young in years. Unfortunately as absence of hair is no guarantee of wisdom, so absence of years is no guarantee of a modern outlook. As that virile modern, Edward Lambe Parsons, said in the address in which he announced his retirement from the active work of the ministry:

"I am distinctly not pleading that times are changing, that new problems are arising and that only men of a new generation can cope with them. . . . The essential factor is not that of age. The essential factor is the capacity to see reality and get a right perspective on life. There are plenty of men of the younger generation who, alas, are living with their great grandfathers. . . . There are clergy not yet a decade in the ministry who know next to nothing about what is happening in the real world."

THAT is the simple truth. The creative thinkers of today, the men who are shaping what will be the modern outlook of tomorrow, are not men in their early 30's, youthful instructors in our universities, or priestlings fresh from the seminary, men in the heyday of physical strength; they are greybeards who physically have long passed their prime and have now achieved mental and spiritual maturity. Whitehead, Stout, Dreisch, Freud have all passed their three score years and ten. Side by side with these intellectual giants are those truly seminal thinkers who belong to the 50-70 age group, William Temple, Einstein, Alexander, Joad, Jeans, and the rest.

If in the Church of God we exclude greybeards from our important parishes and dioceses merely because their bodies

(Continued on page 10)

The Primate of All Canada

By Owsley Robert Rowley

LINEAGE stands back of every man. We sometimes overvalue the influence of heredity. Yet the family from which one emerges has force in giving character to the developing child and youth. If that lineage be honorable, the sense of its excellence and the responsibility for maintaining its honor will, in a mind naturally noble, aid in shaping the future.

The Owen family are of good stock and of a quality which produces leadership. For long they have contributed brilliant sons to the Church, as well as the army and other professions. At present no less than 60 members of the family are in Holy Orders. From 1503-13 David Owen was 29th Bishop of St. Asaph. From 1629-60 John Owen was 41st Bishop of St. Asaph. From 1640-60 Morgan Owen was 73d Bishop of Llandaff. From 1897-1927 another John Owen was 128th Bishop of St. David's. Since 1915, the Very Rev. Charles M. Owen has been Dean of Ripon.

The Most Rev. Derwyn Trevor Owen, D.D., D.C.L., fifth Bishop of Niagara (1925-32), fifth Bishop of Toronto, third and present Archbishop of Toronto, and sixth and present Primate of All Canada, was born Saturday, July 29, 1876, at Twickenham, England, the oldest of four sons of the late Trevor Randolph and the late Florence (Paynter) Owen. His father, who was an officer in the 11th Hussars, was the eldest son of the late Major Arthur H. M. Owen, of Wepre Hall, Flintshire, England. His mother was a daughter of the late Surgeon-General Paynter, C.B., of Tenby, South Wales.

Trevor Randolph Owen, father of the Primate of All Canada, resigned his commission in the army, came to Canada in 1882, and with his family settled on a farm near Brandon, Manitoba. Five years later, the family removed to Gore's Landing, near Peterborough, Ontario.

The future Archbishop, Derwyn Trevor Owen began his education at Hilcrest school, Eastbourne, England. After coming to Canada he attended the public schools at Gore's Landing and Cobourg, Ont., and finally the Church school at Toronto, Ont. Entering the University of Trinity college, Toronto, he received in due course, the Licentiate of Theology. On his appointment to the deanery of Niagara in 1916, Trinity college conferred upon him the degree of Doctor of Divinity (*jure dignitatis*). The degree (*honoris causa*) of Doctor of Civil Law was given in 1928 by Bishop's university, Lennoxville, Que., and that of Doctor of Divinity in 1931 by Wycliffe college, Toronto.

Derwyn Owen was ordained deacon on Trinity Sunday, June 10, 1900, and priest on Trinity Sunday, June 2, 1901. Both ordinations were performed at the Cathedral Church of St. Alban the Martyr, Toronto, by the Rt. Rev. Arthur Sweatman, third Bishop of Toronto, who in 1907, became Archbishop of Toronto and Primate of All Canada.

After ordination, the young deacon was licensed as curate of St. John's, the garrison church in Toronto, where he served until his ordination as priest. He then spent a year in England,

and temporarily acted as curate, first at All Hallow's, Barking-by-the-Tower, London, and afterward at St. Mary's, Huntingdon, in the diocese of Ely. Returning to Toronto in 1902, he served five and a half years as curate at the Cathedral Church of St. James, giving fruitful attention to Sunday schools and Church organizations. In 1908, he was appointed assistant rector, and two years later, rector of the historic Church of the Holy Trinity, in downtown Toronto, which

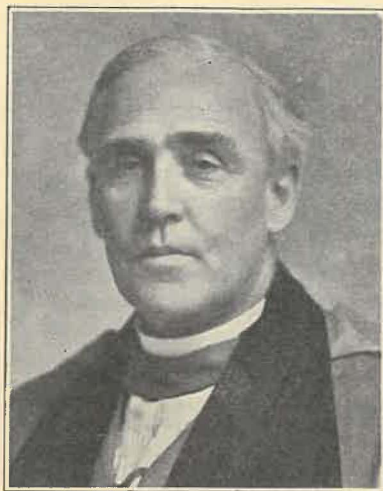
up to that time had many parishioners of wealth, social standing, and influence. The church edifice was overshadowed on all sides by commercial buildings. The work among Jews in Toronto was then entirely supported by Holy Trinity, which was passing through a critical period in its history. The new rector decided that as the neighborhood had changed he must, without regard to ancient tradition, gather in the poor and unite them with those loyal parishioners who remained. This he did, with conspicuous success. The Scadding home was transformed into a parish house, with club and reading rooms and a gymnasium. Steam heating was installed in church, rectory, and parish house. For seven years he served Holy Trinity with distinction, and when the call to Hamilton came to him, he was able to leave with

everything in fine order and parish organizations flourishing.

In December, 1914, he became rector and canon of Christ's Church cathedral, Hamilton, in the diocese of Niagara. Two years later in addition to being rector of the cathedral, he was appointed dean of Niagara and chaplain to his bishop. The cathedral parish, which represented the ripe culture of Hamilton, was a live one. Dr. Owen saw to it that more and more it was to use its life. A new organ was installed, the chancel rebuilt and enlarged, and the social service work of the parish adequately and efficiently carried on.

IN APRIL, 1925, Dr. Clark, Bishop of Niagara, died. On May 14th following, Dean Owen was elected to the vacant see. He was consecrated by the Most Rev. George Thorneloe, D.D., Archbishop of Algoma and Metropolitan of Ontario, assisted by the Bishops of Huron (Williams), Montreal (Farthing), Toronto (Sweeny), and Ottawa (Roper) on June 24th, the Feast of the Nativity of St. John Baptist, in Christ's Church cathedral, Hamilton, Ont., where on the same day, he was enthroned fifth Bishop of Niagara. His force of character and his great gift of organization were soon apparent in his administration of the diocese. In 1927, he was appointed episcopal member of the Anglican National Commission of three, to make a survey of conditions in the Church from the maritime provinces to the Yukon. The commission visited every diocese and every large center of Church work in Canada. The result has been of great benefit to the Church. The 18 years in Hamilton, 11 as rector and dean, and seven as Bishop, spent in quiet intensive work, were fruitful in the upbuilding of a strong and loyal parish and diocese.

The see of Toronto became vacant in 1932, with many



ARCHBISHOP OWEN

problems to be settled. Both clergy and laity of the diocese wanted the best man available. On October 26th, the synod elected unanimously the Bishop of Niagara, and on December 9th, by election and translation Dr. Owen became fifth Bishop of Toronto. From that eventful day he has traveled along the arduous path of incessant toil. His capacity for work is enormous. The clergy and laity very soon discovered that in their new Bishop they had found one who was himself setting the very highest standard of devotion to duty.

In August, 1934, the Most Rev. Dr. Worrell, Primate of All Canada, died at Halifax, N. S. The primacy had heretofore been filled by the election of the senior archbishop by the House of Bishops. The new canon rendered eligible for the office of Primate all bishops and priests of the Church of England in Canada, and of any Church in communion therewith. The General Synod met in Montreal on September 12th, and on the 18th, Dr. Owen, Bishop of Toronto, was elected to the primacy. His installation as Primate of All Canada took place on September 19th, at Christ Church cathedral, Montreal, in the presence of the General Synod and hundreds of Church people from all parts of Canada. The new Primate at once assumed that position of leader among his fellows which has characterized his entire life. He is one of those men who, without seeking any place for themselves, are naturally looked up to, trusted, and respected by other people.

His Grace has never concealed his sympathy with Catholic ideals, as understood by such men as Dr. Pusey and Mr. Keble, but he has never identified himself with any party in the Church. In one sense he is a party man, yet at the same time he is wholly devoid of anything that can be called party spirit. A moderate High Churchman, with broad theological views, he has gained for himself, in a marked degree, the confidence of all schools of thought. He is intensely spiritual, with a width of sympathy which is remarkable.

EARLY in life, the Primate found a true helpmeet in Nora Grier, younger daughter of the late R. P. Jellett, Judge of the County Court of Prince Edward, Ont. They were married on April 20, 1904, at St. Luke's church, Toronto, by the Rev. John Langtry, D.D. Mrs. Owen is a lady of culture and much personal charm.

Their family includes: Gwynedd Derwyn, a graduate of the social service department of the University of Toronto, who was first employed as a case worker for the Infants' Home of Toronto, and went in 1935 to Cincinnati, as executive secretary of the Church Mission of Help in the diocese of Southern Ohio; Robert Derwyn, who has been in newspaper work for the past ten years, and is now the representative of the British United Press in Toronto; Margaret Derwyn, a graduate nurse of the hospital for sick children, Toronto, since 1936 wife of Robert H. R. Gray, barrister, of Toronto; Derwyn Randolph Grier, a graduate of the University of Toronto and of Corpus Christi college, Oxford, at present a student in theology at Trinity university, Toronto; and David Derwyn, a fourth year student, honor philosophy, at the University of Toronto.

The Primate of All Canada is of medium height, ruddy complexion, of striking appearance and talents, with a face significant of the highest spiritual character. His outward mien is full of dignity and his individuality clearly marked. He has a will of his own, and no one can say that he "suffers fools gladly." He is one of the Church's most eloquent orators, speaks with simple plainness of thought and language, and is always so intensely in earnest. His ascetic face, with eyes

sweeping restlessly over the congregation, suggests a prophet—or another Savonarola, declaiming against the sins of the age.

Too Old?

(Continued from page 8)

are growing old we shall in all probability deprive the Church of tomorrow of those leaders who alone can effectively commend the gospel to our modern age. Let us, in God's Holy Name, put first things first. Of course it is fine if the priest called to be rector has the qualities of the best type of YMCA secretary; he will help young people to find God and His Church because he is a good mixer, better than average on the tennis court and track and, so far as it goes, this is good. But qualities such as these while desirable are not primary. An older priest who is a competent organizer will gather round him younger men able to do this work while he is freed for work they cannot do. But priests and bishops are not primarily organizers; they have received Holy Order in the Church of God, not the degree of MBS in Mr. Babson's school of business administration. We lay upon the rectors of our larger parishes, and even more grievously upon our bishops, an administrative burden so heavy that their best energies are not available for their chosen work. To be a good administrator is desirable but the priest or bishop who is a true spiritual leader will gather round him bankers, lawyers, accountants, business executives who will handle, at least as well as he, every-member canvasses, building debts, and the rest. Surely what matters most is that a priest, or bishop, should be a Christ-filled personality, a spiritual man, wise in the wisdom of God, a pastor of souls.

THE word priest, as we all know, means "elder" and it was because he was in very truth an elder that in the earliest Church a man was called to this responsible work. Not that the early Church was so foolish as to deny that in rare souls wisdom comes to flower in those whose bodies are young. As the Wisdom of Solomon put it, "Old age is not measured by number of years, wisdom is grey hairs unto men." Or as Philo of Alexandria says, "They do not regard as elders those advanced in years . . . but those who have spent time and strength in the contemplative philosophy."

Let us, then, seek as leaders in the Church of God priests and bishops who are elders indeed and not only in name and in years, men who are old in the holy wisdom of God, elders in the spiritual life in that, unlike younger souls, they are capable of spiritual paternity, of kindling in other men their own deepening knowledge of the ever-present God. Such elders may be young in bodily years but this will not usually be the case. The adolescence of mind in man is as much longer than the adolescence of his body as the helplessness of the human infant is longer than that of a puppy or a kitten. The Church of God will be wise if she expects normally to find her most competent teachers, her wisest counselors, her most Christ-translucent personalities in men of an age rather more than less that at which the world finds leaders fitted to head its hospitals, to be generals in its armies, judges in its courts.

Surely what matters for the work of Christ is not mainly bodily youth or bodily age but rather maturity of soul. What matters is not the presence or absence of grey hairs but the possession or lack of wisdom. What matters is not ability to play a hard game of tennis but the power so to interpret Christ's eternal gospel that it is made available for the God-starved men and women of our modern world.

Doctrine and the Church of England*

By the Rev. Canon H. L. Goudge, D.D.

Late Regius Professor of Divinity, Oxford University

THE title given to this paper, though not chosen by me, has been of service in suggesting what it may be best to say. I shall speak, not only of the Report of the Commission on Doctrine but of the Church of England in relation to it. Perhaps it will be well at once to state my own judgment about it. I think the report of immense value. There are large sections which seem to me to approach perfection both in substance and in form. Of course there are things which I should have wished to be differently expressed, and sentences, though rarely, which I should have found some difficulty in signing. But that, I suppose, would be said by members of the commission itself: a common report cannot exactly express the mind of each particular signatory.

This report, however, does represent real agreement; nowhere do we find that detestable thing, the covering up of profound disagreement by the use of ambiguous language. That is a merit of the first order, for which we cannot be too thankful. On the other hand, the report in my judgment suffers from a certain academic forgetfulness of what the Church of England is. It gives the impression that what for want of a better term we call Modernism is of much greater importance in the Church of England than it is.

In the Church of England there are only three parties of any numerical importance—the Catholic party, the Evangelicals, and those whom we call Central Churchmen; modernism is comparatively negligible. If you think otherwise, go into any great city for a weekend, and inquire for a Modernist church. In almost every case you will be met by an uncomprehending stare: Catholic churches, Evangelical churches, Central churches, you will find in plenty, and of different types; but in England Modernist churches scarcely exist. Nor do I see any signs that Modernism is likely to become more important; indeed the report confirms my view. If I am not mistaken, a commission of a similarly academic character thirty years ago would have shown much more leaning to Modernist views, and been much less constructive. In view of the best modern science and philosophy, for example, the difficulty so widely felt about miracles by the generation before my own has largely passed away; and, when Modernists still dwell upon it, they appear antiquated.

II.

THE title of the report may be interpreted in at least three ways if we pay no attention to the terms of reference†; and few have recognized what those terms were.

The title might be taken to refer to that doctrine of the Church of England by which its members are bound. Such doctrine is to be found in the Apostles' and Nicene Creeds, in the Thirty-nine Articles, and in the Book of Common Prayer. *By the two Catholic Creeds both the clergy and the laity are*

THIS ARTICLE, the last prepared for publication by Canon Goudge before his death, analyzes some of the strengths and weaknesses of the report of the Archbishops' Commission on Christian Doctrine, which received such wide publicity on its publication last year.

bound. Our baptism rests upon our acceptance of the one, and our status as communicants upon our acceptance of the other. By the Thirty-nine Articles the clergy alone are bound, and even they less stringently than was formerly the case. The Prayer

Book is put into our hands as the instrument of our common worship, but without asking us to endorse in detail every opinion which may seem to underlie its language. Now with the doctrine of the Church of England, so understood, the commission was not concerned; nor does any opinion which it expresses affect that doctrine in the slightest degree. Here and there, to take an example, the commission expresses the opinion that different views upon some doctrinal subjects should be regarded as equally admissible in the Church of England. But whether or not they are equally admissible the commission had no authority to decide, nor does it claim any. If any question should arise of altering the doctrine of the Church of England, only the Convocations could deal with it. The same is true of the approaching Lambeth Conference. We shall, I hope, read with attention and respect anything which the assembled bishops may say to us, but alteration in the doctrine of the Church of England will lie outside their province. If then anybody is unhappy in the thought that the commission has altered the doctrine of the Church of England, he may be assured that nothing of the kind has taken place, and sleep quietly in his bed.

Or secondly, the title might be taken to refer to *what is in fact by various people taught and believed* in the Church of England. The terms of reference demand a knowledge of this, and it is not easy to acquire it. Being Englishmen, we are accustomed to "say what we think," and we are not all equally well-informed. Knowledge here involves, not only a wide acquaintance with the different parties in the Church of England, with their subdivisions and cross-divisions, but also an acquaintance with their comparative numerical strength. Whether the commission possessed this knowledge seems to be doubtful. It is difficult to say what I mean without offense, but I will do my best. What was chiefly sought was a commission representative of the best scholarship and thought of the Church of England; and we obtained it. But, if we ask whether the commission was truly representative of the different parties in the Church, the answer is "no."

Who were influential in the choice made, I cannot tell you; but, though it was not made at all in the spirit of party, *what was sought was, not to make the Commission representative of all opinion within the Church of England, but of all which the choosers regarded as sensible opinion.* The result was that the members were all theological Liberals of different kinds. There were Liberal Catholics, and Liberal Evangelicals, and Liberal Centrals, all with a large body of outside opinion behind them; and there were Modernists, with no such body of outside opinion behind them, but with real contributions to make none the less. *The great body of Anglo-Catholics of the more traditional type were not represented, nor were those whom we sometimes call old-fashioned Evan-*

* A lecture recently delivered in St. Paul's cathedral, London; American publication in *THE LIVING CHURCH* by special permission of Professor Goudge.

† The terms of reference of the commission were: "To consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences."

gelicals. It was here that the weakness of the commission lay for the performance of its special task. They set to work to find how far *they* could reach agreement *among themselves*, rather than to unite the Church of England.

Thirdly, the title might be taken to refer to the doctrine of the Church as it ought to be, in view of the new knowledge of many kinds which time and study have brought to us. Many, I think, who like myself had not properly attended to the terms of reference, had hoped to receive from the commission a more complete and balanced statement of the Christian faith, in view of modern knowledge, than any that we had possessed before it. We expected that the whole field of theology would be surveyed, and that the amount of attention given to the several doctrines of our faith would be proportionate to their intrinsic importance. This expectation was certainly not fulfilled. But has the great doctrine of the Atonement received equal attention?

Directly, only three pages are given to it; and though there is much which bears upon this doctrine in other parts of the report, we need more than this. The Archbishop of York points out that we require an evangelistic theology today. The old "Evangelical" theology was nothing if not evangelistic; and both the Barthian school and the new emphasis placed, especially by Dr. Dodd at Cambridge, on the Apostolic proclamation of the Gospel, are doing much to revive it. Moreover, though the Atonement, like the Incarnation, is not a controversial subject, real differences do appear in our teaching. Just as in the doctrine of the Incarnation it is necessary to lay equal stress upon the Divinity and the Humanity of the Lord, so in the doctrine of the Atonement it is necessary to lay equal stress upon what God Himself has done for us and upon what we must do in response to it. The question of the relation of divine grace to human freedom comes in here, and we need more than the commission has given us.

Once more, consider the questions of the Church and the ministry. They are very controversial questions today and, in our efforts after the reunion of Christendom, meet us continually. Here again we want the alternative views clearly stated. What the report gives us is the Liberal Catholic view. The Evangelical view does not clearly appear, nor is justice done to it. The Evangelicals here have strong support from the ablest Nonconformist theologians, and we could wish them at least to have been given their say, and the commission to have sought a reconciliation.

III

FINALLY, I should like to refer to the chief objection which has been made to the Report, the objection that it represents views, as being admissible in the Church of England, which set aside the Creeds. I do not think that the Report does this. To decide what is admissible was no part of its duty, and the Archbishop in his introduction recognizes the fact. All that we can say is that in the case of some of our differences, the commission expresses the opinion that more views than one are admissible; and that it had a right to do. But we have here a difficult and disturbing question, and I should like to bring before you some considerations which bear upon it.

Let us notice first that the question does not affect the clergy alone; it affects the laity also. We are all bound by the Creeds in the same way. If, *e.g.*, the clergy are bound to believe in the Lord's Virginal Conception and in the empty tomb, so are the laity. If the clergy must not say Creeds with which they do not agree, neither must the laity. But of course the faith of our appointed teachers is more important than

that of those who have received no special authority to teach, and that is why attention comes to be concentrated upon the former.

Let us notice, secondly, that words are slippery things when we must use them to deal with spiritual truth which they are not able adequately to express. When *e.g.* we say that our Lord descended into hell, we do not mean to imply that the abode of departed spirits is under our feet. When we say that He ascended into heaven, we do not mean that heaven is a place over our heads; if it were, it would be under the feet of the Australians. When we speak of our subconscious minds, we do not mean that our minds are two-storied residences in which our conscious selves occupy the upper rooms, while much of which we know nothing is taking place somewhere on the ground floor. There is no "sub" about it; the "subconscious" mind affects the conscious all the time; we only use spatial language because we have no other. But what we mean to say is true. We may have, as Studdert Kennedy said, "Dr. Jekyll in the dining-room, Mr. Hyde in the kitchen, and God knows who stowed away in the basement." So it is with the language of the Creeds. It is truth that we express, but truth in spatial and symbolical language. The great Fathers no more than we believed that in any literal sense our Lord was sitting at the right hand of God; they meant, as we do, that He shares the sovereignty of God.

But can we apply this symbolical interpretation to the statement that our Lord "the third day rose again"? Partially—yes; but completely—no. "The Lord" means the Lord in His full humanity; it was the Lord, body and soul, who rose; and the meaning undoubtedly is that at a definite time—the third day—the body which had died was dead no longer, and the tomb was left empty because the Lord was no longer there. *That is either true or false; there is nothing symbolical about it.* But if we desire to describe the *condition and action* of the Lord after His Resurrection, we shall have to take refuge in symbolical language as in the other cases. Again, how about the Virginal Conception? *Here again there is nothing symbolical; our Lord either had a human father, or He had not.* To say that the Lord was born of a virgin cannot be just a symbolical way of expressing the purity of His birth. If God had willed Him to be born in the ordinary way, we may be quite sure that nothing would have been wanting to His purity. *The statement that we make is either true or false.*

May, then, a teacher of the Church retain his position if he denies these historical facts which the Creeds assert? That is the question, and *the common conscience of men has always answered "no."*

That they may do so has been often claimed. The claim, as far as my memory goes, was first made by that very great Modernist scholar, Dr. Rashdall; and it has been made more than once since. But always it has been rejected, not only by the bishops, when they have corporately dealt with the matter, but by the common conscience of men, Christian and non-Christian alike; and the rejection is as emphatic today as formerly. Why then does the Church of England not take strenuous action in the matter? That is widely asked; and *it is a source of scandal that this is not done.* But I believe our practice to be right, and for three reasons.

First, those who know the men who make this claim believe them to be entirely honest in making it. Though we may not ourselves believe their action to be morally justified, we believe that they believe it so; and the motive of the line they take is a good one. They think that insistence upon the fact of the Lord's Virgin Birth, to take the most prominent

(Continued on page 14)

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Monumental Work on the Family

NEW HORIZONS FOR THE FAMILY. By Una Bernard Sait. Macmillan. Pp. 772. \$4.00.

THE current state of flux characterizing the American family has intrigued another author into an attempt to analyze its causes and to prophesy the outcome. This really monumental work is designed "to discern possibilities for the future suggested by our knowledge of the family in the past and present, and to examine means and methods for the realization of those possibilities which seem most desirable." In her development of a philosophy of the family, Dr. Sait seeks to apply to a special field the philosophical principles of John Dewey and holds consistently to that endeavor. She balances the psychoanalytic viewpoint with that of social psychology.

The author expresses the hope that the book will serve not only as a textbook but also as an aid in preparation for marriage and family life. One cannot but doubt, however, whether such a ponderous volume, both heavy in weight and deliberate in style, will ever appeal to an engaged couple to whom more slender and more stimulating volumes are now so readily available.

Three main divisions, *The Family in Historical Perspective*, *The Modern Family*, and *Home Life*, are followed by an epilogue devoted specifically to the book's title. The line of thought is consistently developed throughout, and there is a pleasing absence of the repetition which so frequently mars a book of this length.

Although completely realistic, Dr. Sait is no pessimist. She is convinced that "of all social institutions, none possesses a fraction of the potential power of the family." She sees unlimited possibilities in that coöperative family life for which she so ably pleads. "The recent acceleration of social change has subjected the traditional pattern of the family to such unprecedented strain that its fabric has been torn asunder. From this disruption has emerged a new appreciation of the potential values of family life, a new awareness of its essential functions: an appreciation and an awareness stimulated by the development of social psychology."

Despite the book's intriguing title, the first half offers but little in the way of new horizons. The outstanding chapters are three in number. *Conflicting Values in Women's Lives* emphasizes the fact that "never before have so many women been accorded the opportunity of becoming individualized and responsible human beings." The author insists that "an experimental attitude of women toward their lives" is of utmost importance. Particularly valuable is the discussion of the new problem of combining motherhood with a profession. In this the author speaks with personal authority, being professor of philosophy at Claremont colleges, the wife of a sociologist, and the mother of two sons.

The realistic chapter on *Marital Adjustments* points the paradoxical character of the current period in which genuine desire for companionship and comradeship is paired with confusion and strain. "The one most potent means for the facilitation of marital adjustment is what may be called a *socio-psychiatric* attitude on the part of married partners."

In the chapter on *The Emergence of the Coöperative Family* lies the core of the book. Dr. Sait describes the coöperative and democratic family as "a pattern of relationships designed to secure the fullest and freest development of each member of the family; where love and companionship between a man and a woman lead to voluntary parenthood within a *home*, as a physical, social, and spiritual environment, deliberately created and directed for the purposes of family life." The chapter closes with a vigorous, modern case for the social values inherent in monogamy. "Where so little has yet been done in the way of constructive reform, where so many hopeful possibilities lie open, disheartenment as to the future of monogamous marriage and the family, is, to say the least, premature."

Less than three pages are devoted to the potentialities of religion in contemporary family life, but these do serve to scotch the notion that leaving a child "free to choose for himself" is a

neutral attitude. "Little children cannot be left 'free' to choose for themselves, and to 'do nothing' is to do something, namely, to reveal the uncertainty and indifference of the parents."

In her anxiety to be thorough, Dr. Sait has overdone the process. There seems to be a grim determination to create an opus! The entire work is not only meticulously documented but over-documented. One can almost hear the snipping of the shears and the flutter of the filing cabinet. On the other hand each chapter is fortified with excellent suggestions for further reading and there is a fairly complete index. The format is a pleasing one and typographical errors are remarkably few.

C. RANKIN BARNES.

Every American's America

MY AMERICA: AN AMERICAN ADVENTURE IN UNDERSTANDING. By Louis Adamic. Harpers. \$3.75.

THIS is one of those modern books that are difficult to classify or to describe. It might be called pictorial, although there is not a single line drawing or photograph or pastel or etching in it. It is a series of word paintings by an experienced writer and observer, who tells of the things that he has seen or knows about that go to make up what has become his country through adoption. His point of view is set forth in a poem by Mrs. Julia Glasgow, in which she says:

"Nor is he the better citizen who says:
'I'm an American; my fathers won
This title for me,' which he lightly holds—
Many there are such—than the foreign born,
Who sought the citizenship as the Grail,
Who feels it as one feels the holy chrisem,
Who counts it as a buckler and a shield."

Adamic, a Slovenian, came to America because the country appealed to him, but not in the ordinary way it did to so many who have made their way here. He felt that here was the opportunity to solve some of the great problems of the age, and in a way realize what Gerald Stanley Lee declared: "America is a tune. It must be sung together." He has traveled perhaps 100,000 miles to find out what it all means, and in these 669 pages we have the results of these travels and an intelligent understanding of what he has seen. Out of the amazingly varied experiences and circumstances of his life as a newspaper writer, author, and immigrant American, he has fashioned a book that is at once autobiography, history, sociology, economics, reporting, narrative, literature. It is by far the most personal book he has written.

The story of *his* America, it is an impressive attempt to present as a whole the diverse and incongruous factors which go to make up a vast country—a country he has come to understand and appreciate through the eyes of a foreign-born citizen.

Here are the people Louis Adamic has known who have given meaning to his view of America; the places he has visited and lived in; the things, conditions, trends, and movements that have involved him and drawn his attention. Finally, there is a simple, positive, profound, hopeful picture of America as a land dedicated to progress, still involved in the uncertain process of human evolution, a land that is at once the creation and victim of her people.

My America is Louis Adamic's America and no other. Yet because he has sought through truth to reveal the nation's inner drama he has drawn a prose picture of such exciting human values that Americans will take it to their hearts. Indeed, it is a book that, once taken up, is hard to lay down. What pains one is that a man who is so deeply in earnest seems to have no religion in his life and no interest in religion. He knows the proletariat and the intelligentsia, but with the religious forces, there is no acquaintance. For that reason the *my* in his title is to be emphasized, for America cannot be wholly visioned without a full appreciation of the part religion has played and, I believe, is to play.

Nevertheless the man has his ideals, and high ones as his concluding lines will show: "Well, I want America to be roused from

this merely defensive nature of her democracy, and have a chance to determine what she ought to do about it and then proceed to do it. I want America to have a chance to think and debate about the methods of progress most suited to her, and gradually—not via any shortcuts—to deal with her discords and incongruities, which are dislocating her life, throwing it out of focus.”

CLINTON ROGERS WOODRUFF.

Dr. Macmurray's New Book

THE CLUE TO HISTORY. By John Macmurray. Harpers. Pp. 243. \$2.50.

PROFESSOR Macmurray, who holds the chair of philosophy of the mind and logic in the University of London, and wrote the stimulating volume *Creative Society*, now turns his attention more particularly to the influence of Christianity on the history of European civilization and its importance for the world of tomorrow.

Unfortunately he sets about it in a peculiarly unsatisfactory way, with an amazing mixture of vaunted empiricism and the most determined refusal to face facts. The author possesses certain beliefs, and imagines that the only possible proof for them must be that used in the pure sciences. Ethics is thus a form of anthropology. And so one reads utterances as strange as the following: "The statement that all men are equal means that any claim that one man or one class or type of man is superior or inferior to another is, as a matter of fact, quite untrue. . . . The world is not built that way." The book is similarly vitiated by the author's *a priori* view that religion is simply "a way of living the whole of life." He brings this definition to the Scriptures and then attempts to show that they are not permeated by any dualism between creature and creator, between life and the Lord of life, a dualism that any unprejudiced reader of the documents could not help noticing. This *a priori* attitude prepares us also for the naïve confession: "I have used the traditional text of the New Testament without any special regard to the conclusions of modern scholarship regarding the authenticity of the record."

If one shared the author's presuppositions doubtless the book would appear illuminating and profound. But to one who does not it can only seem a misleading presentation of the case for democracy and for the Christian religion.

T. S. K. SCOTT-CRAIG.

John Marquand's New Novel

WICKFORD POINT. By John P. Marquand. Little, Brown. \$2.75.

THE Brills always went back to Wickford Point because the Brills had always gone back to Wickford Point; to them that was reason enough. For were they not important? Had not old John Brill, the Sage of Wickford, been a friend of Thoreau? (Needless to say, they lived near Boston!) These important people Mr. Marquand shows us by the "peep-hole" method—glimpses of them at odd moments caught by the narrator, Cousin Jim. But what Jim sees is a sturdy New England family gone to seed; with overdrawn bank accounts; not above siphoning oil from visitors' cars; living in a house where all the clocks had stopped, except one forever wrong; unable to use the front door because it had stuck on an old letter.

He sees Cousin Clothilde, whose one reality was the Brill Tradition, keeping the family in its restrictions; terrifying them with the thought that elsewhere things are "different." A younger generation growing older but never changing, eternally talking but never acting. Three futile children—a fourth, Bella, far from futile but utterly convinced that in the universe her desires are alone important. Jim sees also a coterie of writers, plus a literary agent. And the final marriage of Bella to one of these writers, whose outlook is as artificial as her own. Such material makes a vastly entertaining story; not as concentrated of course as *The Late George Apley* but told with the same suavity, while the underlying keenness of insight and criticism give the book a unique value.

M. P. E.

Another Good Book by the Subdean of Westminster

THE LIGHT OF THE BIBLE. By Vernon F. Storr. Harpers. \$1.25.

NO ONE understands how to write more charming popular books on religious matters than the subdean of Westminster abbey, and even he has written no more charming book than this little introduction to the Bible for young people. He has had, moreover, the excellent idea of compressing formal "introduction"

information into a minimum of pages and of devoting the balance of the volume to expositions of selected passages; the Prayer of Agur in Proverbs, the "healing stream" of Ezekiel, Isaiah's watchman and St. Paul's shipwreck, for instance. The reader is thus encouraged to try similar expositions for himself. B. S. E.

Doctrine and the Church of England

(Continued from page 12)

example, keeps men out of the Church who would otherwise be faithful and valuable members, profitable to the Church, and profited by it. No one can claim to be judge and jury in his own case. Right is right, whatever we may think about it, and it is a great responsibility to go by our own idea of right when it differs from that of almost everybody else. But if we allow this individual decision, we must abide by it. Moreover, the question of the place of the Virginal Conception in the Creed is not as simple as it seems. Those who drew up our Creeds believed it, and did not suppose that any Christians ever would doubt it; but almost certainly what they wished to assert was rather the full reality of the Lord's Humanity than the particular manner of His birth. The Creeds are closely connected with the preaching of the Gospel; and in the preaching of the Gospel to the outside world, the Virginal Conception, for obvious reasons, does not appear.

Secondly, those who believe in the Incarnation, but not in the Virginal Conception, are few, and have little influence. To combine a belief in the Incarnation with a denial of the Virginal Conception is a position too irrational to survive. Now to cast people out of the Church is like a major operation by a surgeon; it may be necessary, but it is sure to administer a great shock to the system; and it is to be avoided, if its avoidance is possible. If the body is healthy as a whole, and we can build up its health, it will often throw off its disorders of itself. It is true, I think, that good people are sometimes lost to the Church of England because of our apparent indifference to heresy. But I believe in tolerance none the less, where I am convinced there is good faith; and, I think this is justified by our experience in the past.

Finally, we have to consider what the public effect of disciplinary action would be. Expulsions could not take place without prosecutions first. If we make the charge of heresy, we must prove it. Can you not imagine what use would be made of the situation by our more sensational newspapers? They would reap so golden a harvest that I should recommend the prosecutors to demand a fee of at least £500 before operations began. Do we really wish the Virginal Conception of our Lord to be discussed in the popular press? We can imagine the kind of correspondence which would follow. Indeed, if we are familiar with the subject, we might write all the letters, even the most blasphemous, ourselves. The thing would be a nightmare. It would do no good, and probably serious harm.

In relation to difficulties of this kind therefore, the spirit of the report is the very spirit that we all should wish to share. Moreover, as I hope to have made clear, what seem to me its weaknesses are much more than counterbalanced by its strength. It was said of a great man that he touched nothing that he did not adorn. We may say the same of this report: there is no part of it which is valueless, and most of it is valuable indeed. We only wish that the Commission had touched and adorned rather different things. Its conclusions were binding upon nobody. But there is a kind of authority which it possesses in a high degree, the authority which belongs to wisdom and learning honestly applied in the service of truth.

NEWS OF THE CHURCH

150 Church Workers Attend Conference

Courses in Christian Marriage and Other Subjects Presented at Racine, Wis.

RACINE, Wis.—Some 150 delegates representative of many fields of the Church's work assembled here at the 21st annual summer conference of clergy and lay workers of the Episcopal Church in the Central West which got under way Monday, June 26th. The conference, which was in session until July 7th, was held at the DeKoven Foundation, located on the campus of historic Racine college.

During the two-week session, which was devoted largely to study and discussion of many subjects pertinent to Church activities, many prominent Middle Western Churchmen and leaders in religious and social work from other sections of the country lectured and conducted classes in three general divisions of the program: namely, the school for general Church work, the school for college work, and the school for clergy and social workers.

Courses in Christian marriage, social psychology, Church music, religious drama, community problems, theology, religious education, young people's work, and many other subjects were presented under the direction of a faculty comprising leaders in their respective fields.

Among the leaders were: The Rev. Alden Drew Kelley, national secretary for College Work; the Rev. G. Clarence Lund, Milwaukee; Miss Annie Morton Stout, Sewanee, Tenn.; Mrs. Marcus Goldman, Champaign, Ill.; the Rev. LeRoy S. Burroughs, student chaplain at Iowa state university; the Very Rev. Gerald G. Moore, Evanston; Prof. Clark Kuebler, instructor in Romance languages at Northwestern university; the Rev. Dr. Harold Holt of Oak Park; the Rev. Walter K. Morley; the Rev. Rex Wilkes; and the Rev. William O. Hanner, Chicago.

Discussions on parish and diocesan organization work, woman's auxiliary programs, lectures on the work of the altar guild, the Church Periodical club, and the Daughters of the King were on the schedule, as well as special evening conferences on various other subjects.

Woman's Auxiliary day, June 28th, was attended by more than 300 members from the dioceses of Chicago and Milwaukee in joint session. Mrs. Frederick H. Linley, Milwaukee diocesan president, presided.

Mrs. Howard F. Bigelow of Kalamazoo, Mich., spoke in the morning on New Emphases in Family Living. She called attention to "the investigative and interpretative study of family living going ahead at a tremendous rate" among psychologists, teachers, and social workers.

The work of the Girls' Friendly Society was presented by leaders from the diocese of Chicago.



MRS. H. WOODWARD

Federal Council Issues Prayer for Times of War

NEW YORK (RNS)—A prayer for "use by Christian people in all countries during times of wars and rumors of wars," has been issued here by the department of international justice and goodwill of the Federal Council of Churches of Christ in America.

Prepared by the Archbishop of York, the prayer is sponsored by the provisional committee of the World Council of Churches.

The prayer, in part, follows:

"Pour out upon all nations the gift of peace, O God, and look upon the distraction of the world and the division of Thy Church, and be pleased to stretch forth Thy healing hand. Draw all men unto Thee and one to another by the bands of Thy love; make Thy Church one, and fill it with Thy spirit, that by Thy power it may unite the world in a sacred brotherhood of nations, where justice, mercy, and faith, truth, and freedom may flourish."

Fr. Taber Accepts Call as Rector of St. Mary's

NEW YORK—The Rev. Grieg Taber, now rector of All Saints' church, Dorchester, Boston, has accepted election as rector of the Church of St. Mary the Virgin here, it was announced July 1st by the trustees of the church. Fr. Taber will come into residence at St. Mary's about October 1st.

Fr. Taber succeeds the Rev. G. M. Williams, SSJE, as rector of St. Mary's. Fr. Williams was elected superior of the Society of St. John the Evangelist on April 13th to succeed the then Rev. Spence Burton, now Suffragan Bishop of Haiti and the Dominican Republic.

Bishop Comments on International Church

Tells GFS National Council That Church Is Only Internationale to Last, Scores Self-Interest

PROVIDENCE, R. I.—"The Christian Church is an international society," Bishop Oldham of Albany told the 718 delegates who attended the 41st national council of the Girls' Friendly society, held here June 23d to 30th. "And it is the only internationale to survive!"

The Bishop opened his speech by quoting an old college professor: "The history of the world is the history of the increasing dependence of man upon his fellow men." It is the duty of Christians to think in world terms, he went on, for the world is a unit, a universe, and God has created a sphere, not a hemisphere. Americans must, he emphasized, think in world terms if they are to have an intelligent background for thinking on the problems of the world today.

Bishop Oldham said that people are too parochial-, diocesan-, and nationally-minded, and added that Christians are to think as God thinks, in terms of the world. Responsibility as world Christians, he pointed out, arises out of the fact that Christianity is vital to civilization.

There have been great advances in the scientific field, he believes, but there have been no advances in the moral field. He emphasized this by repeating the thought in other words: man's power over the material has increased but there has not been any moral advance to make this new power usable.

GOD LEFT OUT OF WORLD

"God has been entirely left out of the world," he said. "People and nations, blinded by their self-interest, have left God out of the picture. There is need today for a moral and spiritual dynamic. Only a vital Church can meet the needs of this moral advance."

"The Church must have more friendship, tolerance, and understanding within itself. The greatest evil that faces the Church today is the evil within the body. Most of the parishioners are no better than the heathen. Christ is not taken literally nor seriously. We need a consecrated Church."

"As individuals we can look to ourselves and see that we are doing the Christian thing, for the character of the Church in the long run is made up of the character of the members. We must create the moral atmosphere in which the problems that beset the world today can be solved. We need to say that prayer, 'Revive Thy Church, O God, beginning with me!'"

NATIONAL PRESIDENT ELECTED

Bishop Oldham delivered his address on the evening of June 29th. National council elections had been held two days previ-



MRS. STEPHEN K. MAHON

ously in the afternoon. Mrs. Harold E. Woodward, president of the provincial Woman's Auxiliary, member of the national board of the Woman's Auxiliary, executive secretary of the Young Churchmen of the diocese of Missouri, executive secretary of a provincial young people's conference, member of the YWCA board of directors of St. Louis, president of an Episcopal home for children, member of a crippled children's hospital board, and member of the executive women's committee of the St. Louis symphony society, was elected national president of the Girls' Friendly society.

Mrs. C. William Spiess, head of the GFS department of finance, was elected vice-president at large. She is a member of the woman's committee of St. James' church, Philadelphia, a member of the Church League for Industrial Democracy of Eastern Pennsylvania, a member of the consumers' league of Eastern Pennsylvania, of the English speaking union, of the foreign policy association, and of the Philadelphia real estate board.

Vice-presidents elected include Mrs. Laurence F. Piper, province of New England; Mrs. Samuel H. Edsall, province of New York and New Jersey; Mrs. Norman H. Slack, province of Washington; Mrs. Sheldon Leavitt, province of Sewanee; Mrs. John R. King, province of the Midwest; Mrs. R. Ewing Stiffler, province of the Northwest; and Miss Ruth Jenkins, province of the Pacific. No vice-president was elected for the province of the Southwest.

SECRETARY AND TREASURER

Mrs. Albert S. Cook was elected secretary and head of the organization department, and Miss Margaret C. Maule was elected treasurer. Also elected were heads of departments: Mrs. Orrin F. Judd, activities; Mrs. William Walter Smith, finance; Mrs. Alfred L. Aiken, housing; Miss Jeannette F. Booth, membership; and Mrs. Arthur R. Cowdery, publicity.

Refugee Tells GFS of Hitler's Hatred

National Council Hears of Nazis From Student Formerly Held in Concentration Camps

PROVIDENCE, R. I.—“Hitler does not hate the Jew as much as he hates the Jewish spirit, which is essentially democratic and European,” Robert Neumann, Austrian Roman Catholic refugee from Naziism, told the Girls' Friendly society at its 41st national council, held here June 23d to 30th. Mr. Neumann is now a student of political science at Amherst college.

Mr. Neumann spoke on the evening of June 27th, as did Mrs. Guy Emery Shippler, vice-chairman of the committee on refugees of the National Council of the Church. He was formerly a law student in Vienna, and on June 2, 1938, he was arrested because of political speeches he had made before Hitler's occupation of Austria.

Committed without formal trial, under “protective custody,” to concentration camps at Dachau and Weimar, he later made his way to America and freedom. On his right hand he bears a scar, the result of a bayonet wound.

“The democratic view of the State is that the State is a necessary organization for the welfare of the people,” he said. “It guarantees the right of free speech and religious freedom. To Naziism, the State is an end in itself, with the individual sacrificed to the State. For the Nazis the individual is nothing, the ‘folk’ everything.

“The right is what is right for ‘the German people,’ but when Nazis speak of the people they mean a mystical unit which emerges in one individual, *Der Fuehrer*.”

“It is a common belief that most individuals in concentration camps are Jews,” Mr. Neumann said, “but this is not the case. Only 40% are Jews. In Austria both

Peter Day Begins Journey to Amsterdam Conference

Peter Day, managing editor of THE LIVING CHURCH, left Milwaukee last week for New York, from where on July 13th he will sail on the *Statendam* for Plymouth, England. July 24th to August 2d he will attend the World Conference of Christian Youth in Amsterdam, Holland, as a representative of the Church. Mr. Day was appointed a delegate, along with nine others, by the Presiding Bishop.

Mr. Day, 24-year-old president of the Milwaukee young people's fellowship, has been managing editor of THE LIVING CHURCH since 1936. While in Europe, he will report the action of the World Conference for THE LIVING CHURCH.

“Youth,” Mr. Day said recently, “has often been called the hope of the world. There is only one hope, and that is Christianity, both for young and old.”

Foreign Clergy Curbed by Recent Nazi Decree

LONDON (RNS)—No foreign clergyman may converse with German pastors or preach in a German Protestant church unless he first signs a formal statement dissociating himself from the declaration made by the Archbishop of Canterbury in the House of Lords favoring an Anglo-Russian alliance, under the terms of a decree issued recently by the Reich minister for ecclesiastical affairs.

The foreign clergyman also will be required to sign a statement declaring he has nothing to do with the alleged political aims of the ecumenical movement (the world-wide movement for Church cooperation).

the powerful, wealthy Roman Catholic Church and the weak and poor Protestant Confessional Church are uniting to fight with all the means in their power, the infiltration of Nazi ideals.”

MISS BRENT PRESIDES

The national council was called to order by Miss Helen C. C. Brent, president of the GFS. Bishop Perry of Rhode Island delivered the invocation and greeting. He was followed by Mrs. Charles Townsend, Rhode Island diocesan president, and vice-president of the GFS in the First province. Mrs. Stephen K. Mahon then spoke on Reading Between the Lines—or The How and Why of Our National Council Program.

Bishop Bennett, Suffragan Bishop of Rhode Island, delivered the morning meditation on June 24th. A business meeting followed. Miss Ruth Perkins and Miss Eva D. Corey spoke during the morning on A Younger Member Looks at the Church and The GFS and the Church's Program for Youth. In the afternoon there were discussion groups on Democracy and Freedom and Our Responsibility as World Christians.

The diocesan presidents and secretaries met on the morning of June 25th. The afternoon was given over to special sight-seeing trips in the diocese of Rhode Island. Next morning there was a publicity luncheon for all persons interested in diocesan or branch publicity.

Mrs. Thomas Weber, national chairman of social service, presided on the evening of June 26th when What Girls Can Do to Make Democracy Work was discussed. Miss Rose Troiano, president of the national industrial council of the YWCA, was the speaker.

Mrs. Harold E. Woodward, diocesan president of Missouri and vice-president of Seventh province, delivered an address on June 30th on Accepting Our Responsibility.

Laymen Discuss Survey

SPRINGFIELD, MASS.—A three-day conference for laymen, designed to help them further the work suggested by a recent survey of the diocese, was held at Bucksteep manor in the Berkshires from June 16th to 18th. The conference was under the leadership of Harold Hix.

Buffalo Conference Sends Out Message

Religion Must Demonstrate Its
Devotion to Democracy, People
of Church Are Told

BUFFALO, N. Y.—The Church Conference of Social Work, meeting here under the presidency of Dr. Worth M. Tippy of New York as an associate group of the National Conference of Social Work, June 18th to 23d, sent out the following message to Church people throughout the nation and the world. The Rev. Almon R. Pepper was chairman of the committee on message.

"Although America has great traditions of freedom and of concern for the welfare of all the people, yet we meet in 1939 with anxiety for many who are not enjoying the benefits which should naturally result from such traditions. The unemployed, the handicapped, the victims of interclass, international, and interracial maladjustments are with us. We suffer with the minority groups whose liberties are violated, with refugees, and with all those upon whom the burden of economic maladjustment falls most heavily.

"Such conditions affect the morale of individuals and families and give to a large section of our youth a sense of frustration in not being able to use their energies constructively. We see a tendency toward the development of a proletariat in the cities and a peonage in some of our rural areas.

"It is basically incompatible with democracy that children should lack food, clothing, medical attention, or even the opportunity to go to school. This happens to many among the unemployed, migratory workers, and families in areas where drastic economic changes are taking place more rapidly than the population can adjust to them. Even in areas of great productive capacity there is great need.

"Children of too much adversity become children of despair, and worklessness may in some cases be a road to godlessness.

"Yet an attitude of defeatism would be unworthy of a nation with such achievement and especially of the Church of Christ. Retrogression must be halted. The welfare of the people must be cherished, and as Christians we must put on Christ more fully, for He went about doing good.

"The Hebrew-Christian heritage with which the rise of modern democracy has been historically associated ascribes to every man—regardless of nationality, race, class or culture—an inherent dignity and precious worth by reason of his potential capacities as a child of God.

SPIRITUAL PRINCIPLE IN DEMOCRACY

Holding this belief we recognize anew that religion must interpret democracy in terms profound enough to make men feel it is worth struggling for. We must also see in democracy a spiritual principle which deserves to exercise domination over our whole being and over our social organization.

"We must establish and expand democracy in our economic and industrial life as well as in our political life. Unless men can come to understand the democratic process in the realm of earning their daily bread, which concerns them most closely, there is little prospect that they will appreciate the inner meaning of democracy in government, which

Canon Pritchard to Speak on "Church of Air" Series

NEW YORK—The Rev. Canon H. Abye Pritchard will be the speaker on the next broadcast of the Episcopal Church of the Air, July 23d, at 10:00 A.M. Eastern daylight time. The program will originate with station WABC, New York, and will be carried by Columbia broadcasting system stations.

Canon Pritchard will speak on Vacation-Time and God. The program will include music and prayers. Canon Pritchard is rector of St. Mark's church, Mount Kisco, and honorary canon of the Cathedral of St. John the Divine, New York.

touches them much less directly. The essence of democracy is that it provides opportunity for growth in an atmosphere of freedom. Freedom must, however, be assured for all in order to make it secure for any.

"Religion must demonstrate its devotion to democracy by supporting all movements for social equality and justice. We must not tolerate the use of religion as a means of escape either in forgetting current issues or in allowing comfortable people to withdraw into their own class, not even knowing what is happening to others.

"All conditions which affect family life are of special significance, since it is in the family that the ideals and attitudes of democracy can be most effectively imparted to children. The family is equally vital to the preservation of our spiritual heritage. Spiritual elements in our national life are even more important than material ones, but the two realms of life are interrelated.

"Let us work to develop the full implication of democracy and to conserve our spiritual heritage. In this moment of crisis we have a high opportunity, which calls for dedication, to set civilization ahead on the highway that leads to the holy city of God."

Three Deans Will Take Over Work of Former Archdeacon in W. Mass.

SPRINGFIELD, MASS.—Three deans, empowered with authority to promote the missionary and rural work of the diocese of Western Massachusetts, are to take the place of the archdeacon who until recently had charge of the work.

The three deans, elected in June, are the Rev. Edmund R. Laine, dean of the Berkshire convocation, the Rev. Stanley C. S. Shirt, dean of the Springfield convocation; and the Rev. Frederick H. Sleep, dean of the Worcester convocation.

Total of Shortage Fund Has Risen to \$277,418

NEW YORK—Pledges and cash for the missionary shortage fund stood at \$277,418 on June 28th, according to announcement by Dr. Lewis B. Franklin, treasurer of the National Council. Of this amount, \$223,817 was in cash.

The Presiding Bishop continues to hope that the total will reach \$300,000, the amount sought originally in the shortage campaign.

Clergy Measure Is Passed by Assembly

English Body Takes Precaution
Looking to New War; Danger
of "Purge" Seen

LONDON—The *pièce de résistance* of the Church Assembly's summer session, held in Westminster from June 19th to 23d, was the passage of the clergy (national emergency precautions) measure, which it is proposed to enforce in the event of war. The measure was introduced under the title of clergy (war regulations) measure, which was subsequently changed to avoid any suggestion of "scaremongering" or of accepting war as an inevitability of the near future.

The measure gives the archbishops and diocesan bishops wide powers with regard to the closing of churches and the releasing of parish priests from their normal duties. It was subjected to some vigorous criticism on the ground of its "totalitarian" or dictatorial tendencies.

Fear has been expressed in the *Church Times* and in other quarters that, in certain dioceses, bishops might use the temporary powers given them for partisan purposes to effect a "purge" of their Catholic-minded clergy. But the Anglo-Catholic priest who introduced the measure into the assembly was quite convinced that no bishop is capable of acting in a manner which he described as unthinkable on the part of a Christian and a gentleman.

Criticism was also leveled at the measure from the pacifist point of view, the exponents of which were eloquent though not numerous. The assembly varied its usual procedure and passed the measure through all its stages in a single session, in view of a possible emergency.

OBSERVE CENTENARY

The centenary of Fr. Stanton's birth was observed June 21st by a Mass at the Church of St. Alban-the-Martyr, Holborn, London, to which this famous Catholic mission priest was attached.

Partners, the title given to the seventh volume in the series of Unified Statements prepared by the missionary council of the Church Assembly draws attention to the fact that this time next year over 400 bishops, more than a third of them from the USA and other overseas dioceses, will be assembled in Great Britain for the decennial Lambeth Conference. These bishops will represent a communion which has grown in less than 140 years from 75 dioceses to 320, the dioceses overseas alone having increased from 26 to 146.

The latter are steadily losing the character of "foreign missions," and becoming increasingly healthy, indigenous, daughter Churches. It is a significant fact that the fellowship of the episcopate now includes 7 Chinese bishops, 3 Japanese, 3 Indian, 4 African, and 1 Maori.

The statement indicates that many of



ST. BARNABAS' CHURCH, BURLINGTON, N. J., 83 YEARS OLD

Shown above on the left is the \$1,000 hanging rood given to St. Barnabas' church, of which the Rev. Harry S. Ruth is rector. Above on the right is pictured the lady chapel. In the chapel hangs a blue dossal, a gift to the church. Below on the left is the pulpit. The chancel is shown at lower right. A statue of Christ stands behind the altar. Many other gifts to St. Barnabas' church are shown in the various pictures.

these younger Churches have the impatience with their elders characteristic of youth. The question of reunion is a notable instance. Too often attempts are made to heal the wounds in the Church, which is the Body of Christ, by the unscientific method of pretending that they do not exist. This attitude finds voluble expression in the following question:

"What is the use of the younger Churches taking steps to stamp out the malaria of schism if all the time the older Churches, in stagnant pools and shallow backwaters, continue to breed the anopheles mosquito and let it loose to reinfect us and our children?"

ALL SAINTS', MARGARET STREET

The centenary of All Saints' church, Margaret street, London, will be celebrated from July 2d to 12th, the preachers including the Archbishops of York and Wales, the Bishop of Willesden, the Bishop of Argyll and the Isles, and the deans of St. Paul's and Manchester. The Bishop of London will assist at High Mass on the centenary day, July 5th, and will preside at a public luncheon at the Café Royal afterwards.

Canon S. L. Ollard, of Windsor, writing in a brochure prepared for the centenary, says that nowhere else in England, save perhaps in Littlemore church, have the truths restated in the Church revival

of 1833 been proclaimed without a break for a hundred years.

"It was in the queer, dark, and stuffy little chapel in Margaret street, on whose site the present All Saints' stands, that a century ago Church people first saw and heard what public worship inspired by the principles of the revival might be. That is the special glory of All Saints'; it blazed the trail, and its witness has never ceased throughout these hundred years."

Notable Increase in Christian Population Since 1903—Report

LONDON—There has been a notable increase in the Christian populations of the world since 1900, according to a statement issued by the press department of the Church of England.

A 1903 census, for example, gives the communicants of Africa and Asia (excluding the Roman communion and the ancient Eastern Churches, for which figures are not available), as under one million, Asia over 600,000, Africa over 300,000.

By 1938, Asia had increased to 2,200,000, Africa to 2,163,301, more than double a 1925 figure; and the total is 4,370,123, more than four and a half times the 1903 total.

\$1,000 Hanging Rood Is Blessed by Bishop

Church That Once Was "Old Barn" Now One of Most Devotional of Small Buildings in East

BURLINGTON, N. J.—A \$1,000 hanging rood, carved in Belgium and colored in London, was blessed by Bishop Gardner of New Jersey on June 11th in what was 10 years ago an "old barn" but now is become one of the most beautiful and devotional small churches in the East, St. Barnabas' church, Burlington. The church is 83 years old, and the rector is the Rev. Harry S. Ruth. He celebrated his 25th anniversary as priest on June 7th.

The hanging rood was blessed in memory of the founder of the parish, the Rt. Rev. George Washington Doane. So many other articles have been given the church besides the rood, which was the gift of Richard Ashhurst, that observers have called it one of the best-equipped small parishes in the United States today.

The church has also received during June an almost life-sized carved and decorated statue of the Good Shepherd from England. Also from England came a bronze censer, boat, and spoon; and the rich and expensive red and gold brocade which hangs behind the statue of St. Barnabas in the church is likewise new.

Yet to come, but on the way, are several brass processional torches—two outside torches, a bronze processional crucifix, and a number of other things.

MANY GIFTS IN TEN YEARS

During the last ten years the church has received six mitres for visiting bishops; 12 copes of various colors; five complete Solemn High Mass sets; and at least seven other rich complete Mass sets.

The parish has a remarkable number of antiques. There is a 15th century hand made silver incense boat, loaned by the rector himself; and besides this there are two seven-branch, wrought-iron candlesticks at the foot of the high altar (18th century); a Ribera school painting of St. Jerome (1852); an Italian lectern; and two tall 17th century Spanish brass Mass lights. The central lamp in the sanctuary was taken out of a Spanish church during a revolution and brought to this country by a friend of the rector.

Northern Baptists Vote to Join World Council

LOS ANGELES (RNS)—The Northern Baptist convention, in session here, adopted the recommendation of its general council and voted to affiliate with the World Council of Churches.

In accepting the invitation to join the World Council, the convention made the reservation that "it cannot be bound by any legislation or action of the World Council to which it does not give its approval."

**Nevada Convocation Will
Open Summer Camp Season
at Galilee on Lake Tahoe**

LAKE TAHOE, NEV.—Galilee, summer camp of the district of Nevada, is to open July 14th with the annual convocation of the district. The convocation will continue July 15th and 16th, and the following day the Church service league of the district will hold its annual meeting. The Lake Tahoe summer school opens July 17th and continues until the 29th.

The chairman of the summer school is Bishop Jenkins of Nevada. The program includes lectures by Bishop Zeigler of Wyoming; the Rev. Dr. Ainger Powell of Christ church, Indianapolis, Ind.; and Miss Rachel Bateman of Seattle. For the young people, the Rev. H. B. Thomas will conduct the daily devotional hour and a course on Worship and Life, and Mrs. Chester Root will lead a discussion group entitled The King's Business Requireth Youth.

On July 31st and until August 12th, the junior summer school for young people from 8 to 15 years of age will be held under the direction of the Bishop, assisted by the Rev. J. F. Hogben, chairman of the department of religious education and other members of the staff.

Later in August there is to be held at Galilee a conference for Indian workers of all churches in the southwest area under the sponsorship of the national fellowship of Indian workers. The season will close with the annual clergy retreat to be conducted by the Very Rev. Eric Montizambert, dean of the Cathedral at Laramie, Wyo.

**Christian Leadership Training
to Be Provided in Berkshires**

LEOMINSTER, MASS.—Christian leadership training will be provided at Bucksteep manor in the Berkshires, at a number of conferences during July and August under the direction of the Rev. John B. Fort of Leominster.

A training course for Girls' Friendly society leaders will be provided from July 15th to 22d. From July 23d to August 19th the youth conferences will be held; and the adult Churchmanship conference will begin August 20th, continuing until the 26th. Also, from August 20th to 26th there will be a conference for organists and choir directors.

Added Incentive to Campaign

VIRGINIA BEACH, VA.—If Galilee church, Virginia Beach, the Bishop Tucker memorial, can raise \$1,500 before August 1st, it will receive another \$1,000. Three thousand dollars has already been paid as a result of a campaign for \$4,500 now being conducted by the church. The total indebtedness is \$5,500. The Rev. Reginald W. Eastman is rector of Galilee church.

Names of all persons who have contributed to the Bishop Tucker memorial fund are to be entered in a book of remembrance. The book will be presented to the Tucker family when the service of consecration takes place.

**Bishop of Albany Now in
Europe for Conferences**

ALBANY, N. Y.—Bishop Oldham of Albany sailed July 1st on the *Vollendam* to attend several important meetings of international character. Landing in France, the Bishop went to Paris, and from there to Geneva, where from July 14th to 18th he will be at a meeting sponsored by the department of international justice and goodwill of the Federal Council of the Churches.

The Bishop will also be at the meeting of the World Alliance for International Friendship Through the Churches, to be held in Geneva, August 7th to 14th. The meeting will include observance of the 25th anniversary of the founding of the alliance, of which Bishop Oldham is president in America.

Representing the Episcopal Church, Bishop Oldham will attend the meeting of the continuation committee of the World Conference on Faith and Order at St. George's school, Clarens, Switzerland.

In the intervals between the several meetings, Bishop Oldham may spend a few days at the World Conference of Christian Youth, Amsterdam, Holland, and he also contemplates visits to several of the central European countries. He will return early in September.

Memorial in Sault Ste. Marie, Mich.

SAULT STE. MARIE, MICH.—St. James' parish here on June 11th dedicated a memorial bronze plaque in memory of the Rev. Arthur Howes Lord, who was rector of the parish from 1899 to 1913, during which time the present edifice was built. Addresses were given by George Laundry and Judge Roberts P. Hudson. The Rev. G. A. Blackburn is rector of St. James'.

**"Yes, I'll Do My Share!"
Is Pledge Card Legend in
Fall Every Member Canvass**

NEW YORK—"Yes, I'll do my share!" That is the keynote of the pledge card prepared by the National Council for use in the Every Member Canvass this fall. The card is new, and comes in three styles.

On the face of it appears the legend, "Yes, I'll do my share!" and the statement, "Of the great forces active in the world today, I choose Christianity, and to strengthen it . . . in my community . . . in the diocese, nation and world. . . ."

On the back of the card, for the first time, appears this brief message from the Presiding Bishop:

"No greater satisfaction can come to you than through giving wholeheartedly to the advancement of the cause of Jesus Christ. You will find it in joy far beyond anything which can be measured in material things."

Samples of the cards have been sent to diocesan field chairmen, through whom orders may be placed.

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Visit to the Patriarchates and Pilgrimage to the Holy Land

Leaving London 1st April and returning 2d May, 1940

Leader: *The Lord Bishop of Oxford*

Chaplain: *Dom Bernard Clements, OSB, vicar of All Saints' church, Margaret street, London*

Constantinople, Alexandria, Antioch, Jerusalem, Athens, and many other places will be visited. Six days will be spent in Palestine. Cost from 70 to 115 pounds inclusive. The itinerary and details of the arrangements may be obtained from the Pilgrimage Secretary, The Church Union, 238 Abbey House, Victoria street, London, S.W. 1.

There will be a chapel in the ship and Mass will be said daily.

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Dr. Macartney Hits Proposed Concordat

Maintains It Is Not Desired by the Rank and File in Presbyterian and Episcopal Churches

PITTSBURGH—"The proposed concordat for the establishment of a working union of the Episcopal and the Presbyterian Churches," the Rev. Dr. Clarence Edward Macartney, former moderator of the General Assembly of the Presbyterian Church, said on June 18th at the First Presbyterian church here, "is not desired by the rank and file of either Church and would add nothing to the witness and testimony and efficiency of the two Churches concerned, and, moreover, has in it seeds of serious conflict and strife."

The last General Convention invited the General Assembly of the Presbyterian Church to join with it in declaring that it is the purpose of the two communions to achieve organic unity. The General Assembly of the Presbyterian Church, meeting in May, 1938, accepted this invitation, and the two Churches authorized their representatives to proceed with negotiations.

The Department of Church Coöperation and Union of the Presbyterian Church and the Commission on Approaches to Unity of the Protestant Episcopal Church have issued a statement in which there is, first of all, a declaration of things believed in common; second, things that might be undertaken in common; and, third, the proposed concordat.

A similar approach to the Presbyterian Church was made by General Convention in 1886. In response to that approach the General Assembly appointed a committee on Church unity to confer with the commission of the Episcopal Church. The conferences and negotiations between the two Churches continued through the year 1895, when the General Assembly terminated the discussions, because of the failure of the commission of the Episcopal Church to secure from that Church an endorsement of the principle which was laid down by the General Assembly as a necessary condition for the realization of practical Church unity, the "mutual recognition and reciprocity between the different bodies who profess the true religion."

Commenting on the proposed union, Dr. Macartney said:

LISTS OBJECTIONS TO PLAN

"(1) It is undesired by the rank and file of both Churches. I have never met an Episcopalian or a Presbyterian who said to me that he thought the two Churches should form an organic union; nor is such an organic union necessary to good will and brotherly relationship, for this already exists. . . .

"(2) The proposed concordat is unworkable and would add nothing to the efficiency of either Church. The plan is that in order to minister to an Episcopal parish a Presbyterian shall have the bishop lay his hands on him and 'commission' him to minister

in the Episcopal Church, and the Episcopal minister shall let the presbytery lay its hands upon him and 'commission' him to minister in the Presbyterian Church. But what practical end would be secured by this plan? It seems to presuppose areas in which there are Episcopal churches, but no Episcopal ministers, and other areas in which there are Presbyterian congregations, but no Presbyterian ministers available. Such a condition does not exist, and there is no likelihood that it will exist. . . .

"(3) The statement issued by the two commissions as to the Scriptures of the Old and New Testaments falls far short of the declarations of the Creeds of both Churches concerning the word of God, and ends with the 'assurance that within the Catholic fellowship there is room for diversity of interpretation.' This is no doubt a sample of the latitudinarianism which would prevail if such a union were effected. There are indeed many interpretations of the Scriptures; but both the Westminster standards and the Thirty-nine Articles declare a high inspirational view of the word of God.

LACKS FIRST ESSENTIAL STEP

"(4) The proposed concordat is lacking in what the General Assembly of the Presbyterian Church declared to be the first and essential step toward practical Church unity, that is, 'mutual recognition and reciprocity between the different bodies who profess the true religion.'

"The Presbyterian Church has always recognized the validity of the orders of the Episcopal Church, and any Episcopal minister, otherwise qualified, who desires to come into the Presbyterian Church is received without reordination. But the Episcopal Church, on the contrary, does not now recognize the validity of Presbyterian orders, and any Presbyterian minister who desires to minister in the Episcopal Church must submit to reordination at the hands of the bishop. According to the proposed concordat the bishop shall lay his hands on the head of a Presbyterian minister and say, 'Take thou authority to execute amongst us the office of a presbyter in the Church of God, committed to thee by the imposition of our hands.' Likewise, the presbytery shall lay its hands upon the Episcopal minister and pronounce the same words.

"It will be seen that the concession is altogether on the side of the Presbyterians, since they have never questioned the validity of Episcopal orders. Members of the two commissions have defended this procedure on the ground that it is not a reordination, but a 'commissioning' to minister in either Church. But since the time that Moses laid his hands on Joshua, and charged him, the laying on of hands has meant the setting apart of a man to the sacred office. If in this proposed plan the laying on of the hands of the bishop and the laying on of the hands of the presbytery is not a reordination, then what is it? To call it a 'commissioning' is a mere subterfuge. . . .

"It is true that there are distinguished voices in the Episcopal Church today which speak lightly of the doctrine of Apostolic descent and generously ascribe to Presbyterian orders full and equal validity with their own. But this certainly is not the position of the Episcopal Church. Presbyterians would do well to study the response given by the Bishops of the Episcopal Church at the last Lambeth Conference to the questions submitted to that Conference by a delegation of the Greek Orthodox Church. One question was this: 'Does the Anglican Church agree that Holy Orders is a *mysterion*, and that in its succession it is a link with the apostles?' To this the bishops made reply that while the word sacrament, the

Union With Anglicans Is Opposed by Presbyterian

PHILADELPHIA—The Rev. Ellsworth E. Jackson, Presbyterian minister, vigorously opposed organic union between the Presbyterian and Episcopal Churches when, on June 26th, he called the unity movement a "spiritual appeasement plan with ecclesiastical umbrellas."

Stating that the result could bring nothing but confusion to the Churches, he urged the Presbyterian Church not to give up its democratic form of government for what he called the "monarchical form of Church government."

"We desire to be on the best of terms with all evangelical Churches," he said. "The desire for Christian unity is commendable and all true believers in Christ hope for such a fellowship."

"But the present agitation for organic union calls for a statement that will clarify our thinking on this point. It is only in an open and fair exchange of thought that we can successfully and harmoniously arrive at a peaceful solution of our differences."

"We are being courted. Our groom is the Episcopal Church; the bride is the Presbyterian. And in every marriage there must be a unity of thought and purpose if there is to be a harmonious and a happy married life. In this marriage it looks as if our name will be changed. Perhaps the groom will agree to a change also."

"We know that there is a price we will pay. But we are unwilling to pay a price that will mean substituting our democratic Church government for a dictatorship."

English translation of *mysterion*, was in the Anglican Church used in a special sense with regard to the great Sacraments of Baptism and the Holy Eucharist, nevertheless, the sacramental nature of Holy Orders was indicated by the language used in the ordination of priests and the consecration of bishops. The bishops went on to say that the Anglican Church 'had always preserved the apostolic succession, and considered there was undoubtedly thus a link with the apostles.'

"The statement of the Lambeth Conference as to Holy Orders and Apostolic Succession is quite different from that which is implied in the proposed concordat."

DIFFERING ATTITUDES

"(5) There are certain attitudes of the Episcopal Church on social customs, and such questions as amusements, which everyone knows are quite contrary to the traditional attitude of the Presbyterian Church. Moreover, although both Churches are Reformation Churches, there are a considerable number within the Episcopal Church who like neither the word 'Reformation' nor 'Protestant,' and from time to time efforts have been made to drop the word 'Protestant' from the official title of the Episcopal Church. . . ."

"(6) The proposed concordat may drive a wedge of separation between the Presbyterian Churches and other Protestant Churches with whom it is more naturally and closely affiliated, and the full validity of whose orders it has always gladly recognized; and granted that it is desirable that the different branches of the Presbyterian Church unit in one body, the wisdom of which not a few Presbyterians question, such union will be postponed and put further off by the proposed union with the Episcopal Church."

Book Is Issued by Woman's Auxiliary

"Women in Life of Church" Tells Growth of Organization Since Inception in 1871

NEW YORK—With the organization in 1823 of eight female auxiliary missionary societies, women's work for the Church in America was definitely under way. Growth, through the organization period of the Woman's Auxiliary, 1871-1872, and the recognition in 1920 of the Auxiliary as auxiliary to the National Council, has been marked by "milestones of progress" shown in an encyclopedic little book just issued by the national headquarters of the Church. It is entitled *Women in the Life of the Church*.

"Is the Auxiliary engaged in activities of tremendous significance, or is time being frittered away at petty and uninteresting tasks which seem to have no part in the whole broad concept of the Church's life?" is one of the searching questions asked in the book's suggestions for organization and program building.

"The Woman's Auxiliary," the writer says, "believes that its first emphasis must be in the realm of the spirit. There are women in the Church today whose work is mere 'activity,' who have missed the effectiveness and understanding and joy of such work, because they have no deep reason for their service. There are other women who do not work at all because they have not learned to care, but who would care if their own spiritual life were awakened."

"The Auxiliary is pledged to service of all kinds for the strengthening of the Church, and to giving for the support and extension of the Church. It is pledged to interest in and coöperation with the young people of the Church. It is pledged to the strengthening of the parish through its work for greater unity and understanding in the parish life and to the extension of this life into the surrounding community."

Features of the book are end maps in color, showing milestones of the Auxiliary, as well as the provinces and dioceses of the Church in the United States, and an activity chart of women's work.

Dean Welles of Albany Will Visit England on Preaching Tour

ALBANY, N. Y.—The Very Rev. Edward R. Welles, dean of the Cathedral of All Saints here, will visit England this summer under arrangements made by the council of interchange of preachers. The dean will sail late in July.

His appointments begin at Portsmouth cathedral on July 30th, continue through the Sundays of August, and include the following places: Canterbury cathedral; Anerley Congregational church, North End Brotherhood, Croyden, and People's Evening Service, North End, all in London; Carr's Lane Congregational church, Birmingham; Christ church cathedral, Oxford; and Westminster abbey.

The Relation of Improvements and Beautification to Worship

Suppose all our churches were left furnished and adorned just as when they were built years and years ago? Some of them could not be improved upon even now. Others are simply atrocious. It is just a wee bit harder to worship God in a liturgical church when the aids to worship scream out in the tastes of the artless and thoughtless of long ago.

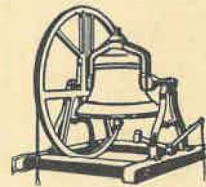
Do something about it this summer. Let the Priest who is conscious of what his church needs, and those who would be liberal donors, get together in your parishes, and then let us plan with you, so that such work as may be contemplated may be conceived, executed, and ready for the enjoyment of the parishioners in the fall.

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1907

Cross of Oldest Wyoming Church Is Finally Sold by Rancher to Churchman

HANNA, WYO.—For many years a Churchman of Hanna tried to purchase from a rancher one of the original crosses from the first church built in Wyoming. When the people of St. Mark's church, Cheyenne, decided to rebuild, their frame church—the first in Wyoming, consecrated in 1868—was moved on a flat car to a coal mining camp of Carbon. There it was in constant use until the camp was abandoned.

The church building was finally sold and torn down, and a barn was constructed

out of the original timber. With the building went one of the crosses. Another had been kept in Cheyenne when the building was moved. It now hangs in St. Mark's vestryroom.

But the rancher refused to sell for any price the second cross—he had erected it on his barn, and maintained that so long as that cross was there his mares always foaled good colts.

When the rancher died a few years ago, the son had no delusion about the effect of the cross on his mares, but he also knew that it was greatly desired by the Hanna Churchman. The son sold it, paintless and weatherworn, for \$25. It has since been given to St. Mark's church, Hannah, and is used on the roof.

Many Good Books Are Made Available Through Summer by Three Boston Parishes

BOSTON—Good books and plenty of them are available for summer reading from the libraries of three large city parishes here. Both Trinity church and the Cathedral Church of St. Paul, with a minimum of red tape, allow books from their well stocked shelves to be taken for use throughout the entire summer by anyone so desiring; and the Church of the Advent, with its newer library devoted to religious books, allows books to be taken for three weeks, and to be renewed for an additional three weeks, without charge.



C L A S S I F I E D



ANNOUNCEMENTS

Marriages

KNAUFF—On Saturday morning, July 1st, in St. John's church, Knoxville, Tenn., Miss MARY KNAUFF, daughter of the Rev. and Mrs. Grant Knauff, was married to Mr. Edward Skaggs Bowman, son of Mr. and Mrs. E. L. Bowman of Knoxville. The bride's father officiated, assisted by the Rev. Louis C. Melcher, rector of St. John's.

Memorial

PHILLIPS—It is with sorrow and a keen sense of loss, both personal and to the parish, that we record the death of WILLIAM HENRY PHILLIPS, for over 27 years an honored member of the vestry and treasurer of St. Stephen's church, Providence, R. I. In his home life a devoted husband and father, our brother was to us a rare and inspiring example of single-minded devotion to our Lord and His Church in the consistency of his Christian life and the able discharge of his responsible duties. We miss his quiet and genial companionship.

To his bereaved wife and children we proffer our deep sympathy in their great loss; and for him, our fellow worker for so many years, we pray the joys of Eternal life.

Signed: CHARLES TOWNSEND, Rector,
H. ANTHONY DYER, Warden,
R. H. IVES GODDARD, Warden.

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COLO.

DEKOVEN FOUNDATION FOR CHURCH WORK, RACINE, WIS.
KEMPER HALL, KENOSHA, WIS.

BOARDING

SHRINE MONT—see adv. in display section.

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CHAPLAIN wanted for small convent in South through month of August and until September 25th, in return for maintenance, traveling expenses, and small salary. References requested. Box C-379, THE LIVING CHURCH, Milwaukee, Wis.

HEADWORKER, Church Settlement House in large Eastern city, some 2,000 visitors a week, all ages. Good salary. State qualifications, experience. Box H-378, THE LIVING CHURCH, Milwaukee, Wis.

CORRESPONDENCE solicited with Catholic-minded rector, looking toward a possible exchange of rectorships. Present parish endowed and within 100 miles of New York. Replies confidential. Box T-376, THE LIVING CHURCH, Milwaukee, Wis.

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CHURCHWOMAN, 23, B.Ed., qualified high school teacher of history, civics, economics, sociology, geography, speech, and dramatics, wants position. Can direct club, camp, leisure activities. Thorough references. EVELYN HOUGHTON, 206 North School, Normal, Ill.

Dr. Wieland Talks at Rural Work Meeting

Contrasts Zealous Communist and Luke Warm Christian in Speech at Madison, Wis.

MADISON, WIS.—Contrasting fervidly zealous Communists and National Socialists with luke warm Christians, the Rev. Dr. George A. Wieland of New York, head of the Episcopal Church's national work in Domestic Missions, speaking here July 3d before the National Episcopal Conference on Rural Church Work, said, "We are not only culpable, we are incredibly stupid, if we permit the Christian impact to falter and lose its power for the lack of anything we can do to maintain and preserve it."

"When you see the burning enthusiasm of the Communist and National Socialist," Dr. Wieland declared, "when you see how aggressive these disciples of discord are, how devoted to their cause, how passionately eager for information and instruction, you are inclined to wonder sometimes what these other movements have that Christianity lacks, and what sort of an appeal can be made that will supply the driving force so obviously needed in Christian work."

"We are living today in an age of blurred vision, divided loyalties and oppressive fears. The moral certainties of the past have been weakened by skepticism and doubt. Unless we can stay those disintegrating forces that are so active and so aggressive in the contemporary scene, unless we can make a God of love, and peace, and human brotherhood once more supreme and dominant in human life, we are heading toward the greatest catastrophe in the long history of mankind."

"The fundamental issue in the world crisis of today is a religious issue," Dr. Wieland said. "There can be no let down if the values of a Christian civilization are to be preserved. If we believe these values are worth preserving, that life would be a sombre and sterile thing without them, then it is high time that we gave the problem some serious and concentrated thought. We need a program which will not only refuse to relinquish one inch of the ground we have gained but which will press forward with faith and confidence to the even greater task which lies ahead."

NO MIDDLE GROUND

"The world is either going forward, or it is going backward. There is no middle ground or inertia, and the derisive factor in that inevitable movement, up or down, will be what we, the Christian people of America, and of the world, really think of the religion we profess."

"If men can be brought to see the inevitable choice between a Christian world and a pagan world, and the inescapable obligation upon the individual which this choice involves, there will be unloosed a mighty power for righteousness such as the world has never seen nor known."

"If we really believe that in the Christian gospel we have the answer to the world's persistent cry," Dr. Wieland concluded, "in God's Name let's tell the world what we do believe, and make that witness count, as we go about our Father's business—and ours."

Bible Society Dedicates Exhibit at World's Fair

NEW YORK—One of the most interesting events yet held in the temple of religion at the world's fair was the meeting on Sunday, June 25th, in connection with the celebration of the American Bible society's day at the fair. Following the dedication of the fine exhibit of the society in the communications building, the large group of men, women, and children repaired to the temple of religion, where Dr. John H. Finley and Dr. William Lyon Phelps were the speakers.

Dr. Finley spoke of the devotion to the Bible of earlier generations. To this, he attributed not only their genuine piety but also the richness of their language. He declared that no other book in the world could be compared with the Bible. Any other book the human race might do

without, but not the Bible: that, he said, is a necessity of life.

Dr. Phelps aroused much expectation when he said that the Bible contained the best prayer, the best sermon, and the best poetry in the whole world. The Sermon on the Mount was, of course, the best sermon; and the Lord's Prayer, the best prayer. The best poem was the Twenty-third Psalm.

Among the books in the exhibition was a Bible presented by Mrs. Phillippa Herold, who has been a teacher of the Bible for 54 consecutive years.

Memorial at Holderness School

PLYMOUTH, N. H.—Bishop Dallas of New Hampshire dedicated a memorial window at Holderness school here as a part of the commencement exercises. The memorial was in memory of Edward M. Mackey.

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Amsterdam avenue and 112th street
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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

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Sunday Services
8:00 A.M., Holy Communion.
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Wednesdays: Holy Communion, 12:15 P.M.
Holy Days: Holy Communion, 10 A.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
8:00 A.M., Wednesdays;
12:00 M., Thursdays and Holy Days.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues
Sunday Masses, 7 and 9; Sung Mass, 11 A.M.
Preacher: Rev. Bernard Iddings Bell, D.D.
Daily Masses, 7 (Thursdays, 7 and 9:30 A.M.).
Confessions: Thursday, 5 P.M.; Saturdays, 2:30, 5, and 8 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M.
Daily: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

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High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: 7 and 9 A.M. and 12:30 and 5 P.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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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.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

GRAINGER, Rev. JOHN C., formerly at Lincolnton, N. C. (W.N.C.); has accepted a call to St. Stephen's Church, Goldsboro, N. C. (E.C.), effective September 1st. Until August 20th his address is Camp Carolina, Brevard, N. C.

LEVAN, Rev. THEODORE E. A., formerly student at Nashotah House; is vicar of St. Peter's Mission, with address at 1409 S. 77th St., West Allis, Wis. (Mil.).

NORTHROP, Rev. DOUGLAS B., formerly curate of Christ Church, Williamsport, Pa. (Har.); is chaplain of Sea View Hospital, Staten Island, N. Y.

SAYLOR, Rev. FRANK A., for 22 years head of the Mission of St. Andrew, Mayaguez, Puerto Rico; has accepted work at the Church of the Transfiguration, Bat Cave, N. C. (W.N.C.).

WICKERSHAM, Rev. GEORGE W., 2b, formerly assistant at Christ Church, Cambridge, Mass.; to be rector of Christ Church, Warwick, N. Y., effective August 1st.

NEW ADDRESSES

CORDICK, Rev. WILLIAM J., formerly 705 Lincoln Way, E.; 502 Columbia St., South Bend, Ind.

DOLL, Rev. HARRY LEE, formerly Alexandria, Va.; 2431 Calumet, Houston, Texas, effective August 15th.

KENT, Rev. SAMUEL NEAL, formerly 313 Turner St.; 105 N. Osceola Ave., Clearwater, Fla.

STOKES, Rev. and Mrs. ANSON PHELPS, formerly 2408 Massachusetts Ave., N.W., Washington, D. C.; should be addressed from July 1st

until September 15th in care of Phelps-Stokes Fund, 101 Park Ave., New York. After that date, at Lenox, Mass.

TEMPLE, Rev. SYDNEY A., Jr., formerly 1229 Castello Ave., Los Angeles; 20700 Van Owen, Canoga Park, Calif. The church association is still the same.

RESIGNATION

COLES, Rev. Dr. CHARLES E., as vicar of St. Peter's Mission, Albany, Oregon.

SUMMER ACTIVITIES

CHRISTIAN, Rev. GUY D., of St. Luke's Church, South Glastonbury, Conn., will serve as chaplain and on the faculty of St. Alban's Camp, Keene, N. Y., during July.

STETLER, Rev. ROBERT H., curate at Trinity Church, Tulsa, Okla., will supply at St. George's Church, Ardmore, Pa., during July. Address, 5828 Augora Terrace, Philadelphia, Pa.

DEGREES CONFERRED

ERSKINE COLLEGE—The Rev. Willis Gaylord Clark, rector of St. Peter's church, Charlotte, N. C., was granted the degree of Doctor of Divinity at the recent centennial commencement of Erskine college and theological seminary, Due West, S. C. Erskine college is related to the Associate Reformed Presbyterian Church.

HAMILTON COLLEGE—The Rt. Rev. Malcolm E. Peabody, Coadjutor Bishop of Central New York, was given the honorary degree of Doctor of Divinity by Hamilton college, Clinton, N. Y.

HARVARD UNIVERSITY—The Rev. Dr. Endicott Peabody, headmaster of Groton school, received the honorary degree of Doctor of Laws from Harvard university on commencement day. Dr. Peabody shares with five others the distinction of being the only persons who, since 1900, have received two honorary degrees from Harvard.

CALENDAR OF COMING EVENTS

JULY

- 14-16. Kanuga laymen's conference, Hendersonville, N. C.
- 15-16. Convention of Nebraska, Galilee, Lake Tahoe.
- 15-29. Kanuga adult conference and Kanuga conference for college students, Hendersonville, N. C.
- 17-23. Montana summer conference for young people, Templed Hills.
- 17-29. Kanuga clergy school, Hendersonville, N. C.
- 17-August 18. Evergreen conference, Evergreen, Colo.
- 24-August 2. World Conference of Christian Youth, Amsterdam, Holland.
- 24-August 26. Sewanee summer school, Sewanee, Tenn.

CHURCH CALENDAR

JULY

- 16. Sixth Sunday after Trinity.
- 23. Seventh Sunday after Trinity.
- 25. St. James. (Tuesday.)
- 30. Eighth Sunday after Trinity.
- 31. (Monday.)

AUGUST

- 1. (Tuesday.)
- 6. Transfiguration. Ninth Sunday after Trinity.
- 13. Tenth Sunday after Trinity
- 20. Eleventh Sunday after Trinity.
- 24. S. Bartholomew. (Thursday.)
- 27. Twelfth Sunday after Trinity.
- 31. (Thursday.)



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