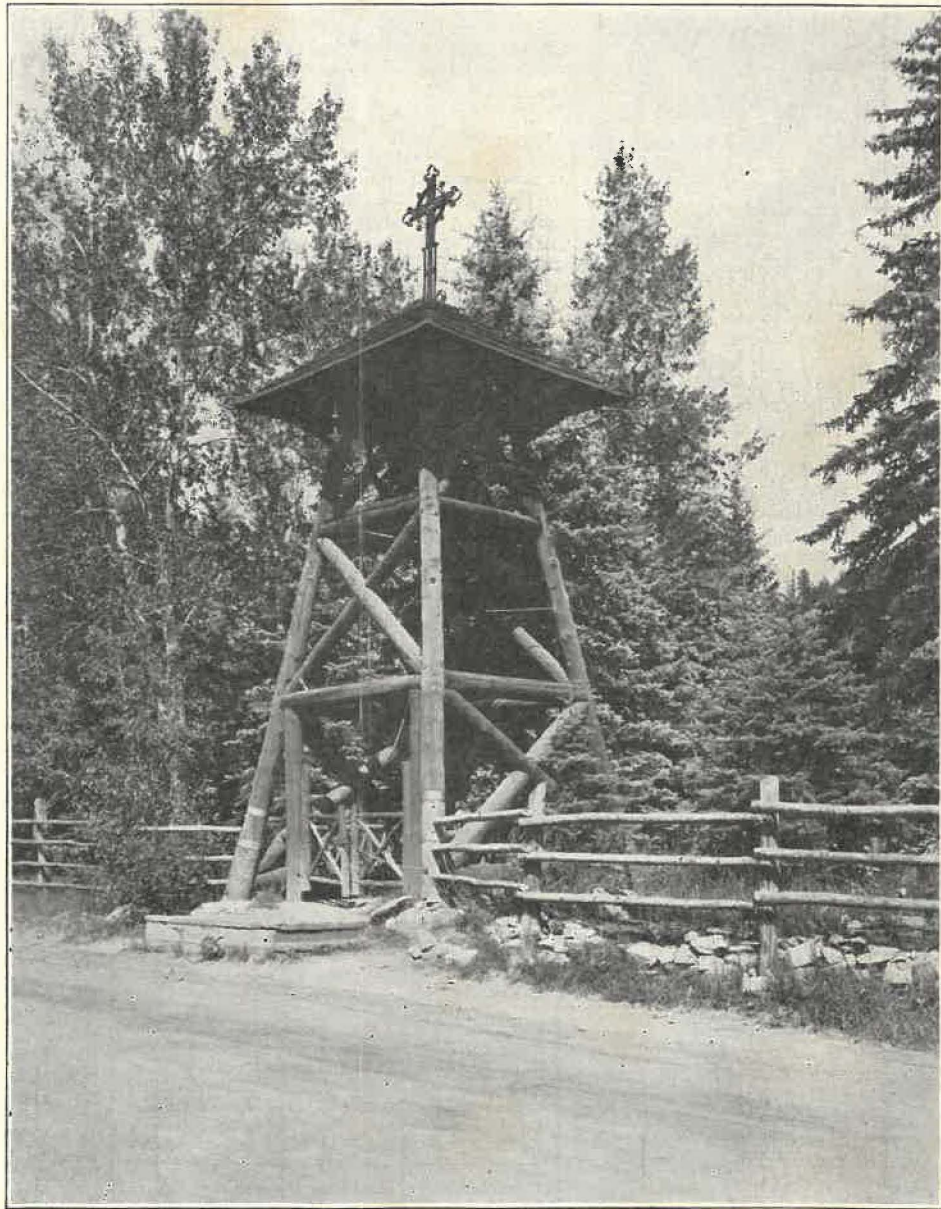
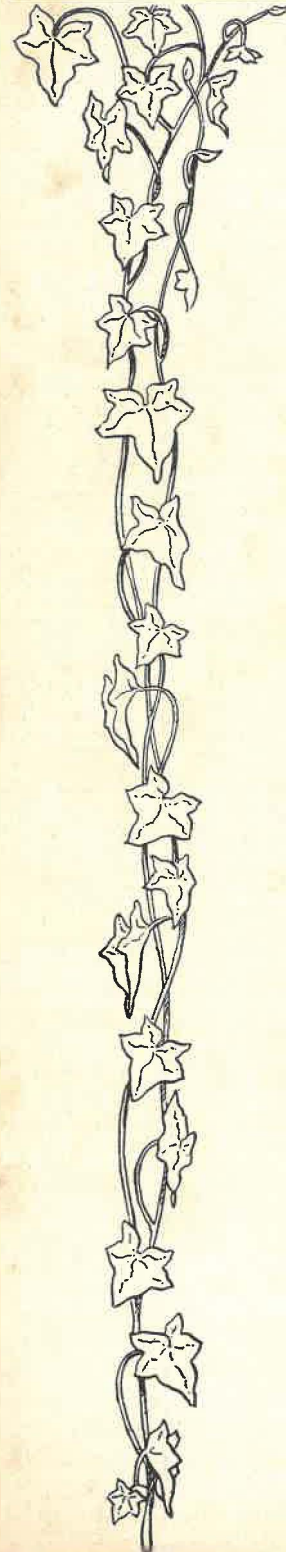


September 13, 1939

# The Living Church



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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.

## Donations to Brent Hospital

TO THE EDITOR: We are having some difficulty because friends who are kindly sending things to help with Brent hospital in Zamboanga, are addressing them to Mrs. McLaren, who previously was the superintendent of that hospital. May we trespass on your columns to ask that anything intended for Brent hospital should be addressed to Miss Louise Goldthorpe, Brent hospital, Zamboanga, P. I.?

(Rt. Rev.) GOUVERNEUR FRANK MOSHER,  
Bishop of the Philippine Islands.  
Manila, P. I.

## Dr. Gavin and the Concordat

TO THE EDITOR: May I comment promptly and respectfully on one statement made in Bishop Parsons' letter published in THE LIVING CHURCH of August 30th? He says, "It (the concordat) has had the public approval of such distinguished Anglo-Catholics as Fr. Williams, superior of the Cowley Fathers, and it is known that the late Dr. Gavin was more instrumental than any other member of our Commission in framing the sentence to be used in the service for the extension of ordination."

It is not clear whether the Bishop here refers to the sentence for "commissioning" in the first version of the concordat, published November 9, 1938, or to the sentence for the "extension of ordination" in the revised version published August 2, 1939. There is a real and important difference between the two versions of the concordat at this point. Dr. Gavin knew of the first formula; he did not know of the second, having died in March, 1938. It is therefore quite wrong to use his name in defense of a formula which he never saw. May I also point out that the truth or falsity of any theological formula cannot be determined by an appeal to personalities. Neither Dr. Gavin nor Fr. Williams is sufficient to settle such fundamental issues as those raised in the Concordat.

For 20 years I had the privilege of an intimate friendship with Dr. Gavin and I know that he stood absolutely and candidly for the Catholic tradition and doctrine of the Sacred Ministry. It is morally impossible for him to have given approval to the present proposal by which ordination is to be 'extended' when we consider the great part he took in the Conference at Bucharest in June, 1935 between the Rumanian and Anglican Commissions where it was agreed that "because Holy Scripture and Tradition witness to their origin, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick are also Mysteries in which, an outward visible sign being administered, an inward spiritual grace is received."

I am not arguing now about the doctrines at issue but only about Dr. Gavin's deepest convictions and faith on this matter which were so abundantly confirmed in his priestly life. In other words, if his name and example are to be quoted now they can only rightly be quoted in behalf of the Catholic tradition and doctrine. (Rev.) E. C. BOGGS.

We comment on this letter in our editorial under the same title, published elsewhere in this issue. —THE EDITOR.

## Bishop Parsons' Letter

TO THE EDITOR: The letter of Bishop Parsons, in your August 30th issue, is most interesting and valuable.

Bishop Parsons will have to excuse Fr. Hughson, for that gentleman belongs to the old guard, knows his theology, always calls a spade, a spade, is no opportunist, and never plays to the galleries. No Munich for him!

There has been a considerable haziness about the present controversy and the bed-rock issues have been rather consistently camouflaged. We welcome Bishop Parsons' letter therefore, because it clarifies the situation.

The question is not between episcopacy and Presbyterianism. That has to do with the mode of continuing the succession. Bishop Parsons makes it clear that it is a question of the apostolic succession. He opines: "The proposed concordat does not repudiate any principle of episcopacy or priesthood," and then he starts off on a diatribe against the apostolic succession.

Therefore we welcome the letter of the Bishop. He makes clear the real issues and the underlying end of our concordatists.

Many years ago, a number of students from the Andover divinity school came to visit some friends in Episcopal theological school. These Andover students were taken into the history class. Professor Steenstra was on deck. "Dear old Steenie" was a choleric old chap and often made his classes a joy to his students. On this occasion he edified his Congregationalist visitors. Some cocky young ritualists among his students got into a controversy with him about the ministry. Dr. Steenstra lost his patience and blurted out: "If any man is damn fool enough to believe in apostolic succession, he had better go and commit suicide."

Bishop Parsons is not so euphemistic, but he makes the issue clear. "The Anglican

Communion has never committed itself," says the Bishop, "to the position as thus stated by Fr. Hughson. Any number of clergy may have so believed when they were ordained. That is their right. But no such faith has ever been required by the Church."

What is the reason that it has not? What is the implication and the teaching; what is "the faith required by the Church" when the Anglican Communion insists upon ordination (not reordination) when a sectarian minister comes into the Church before she permits him to celebrate the Holy Mysteries? Bishop Parsons' contention is puerile.

But the Bishop's letter is valuable and should be printed and disseminated among the clergy and laity of the Episcopal Church. It is desirable that they comprehend the issue. (Rev.) RICHARD H. GUSHEE.  
Ontario, Calif.

TO THE EDITOR: I rub my eyes with amazement at the effort of Bishop Parsons [L. C., August 30th] to lay the blame for possible schism in this Communion on the shoulders of those whose consciences would require them to leave it, if the proposals he offers should be put into effect. He says, "The Anglican Communion has never committed itself to the position as stated by Fr. Hughson," viz, the principle of episcopacy and priesthood. But he admits that if any of the clergy hold this principle, "that is their right." In other words, it is a permitted principle. But if the Church should accept Presbyterian orders, it would be a distinct denial of the principle, a wholly novel position for this Church to take in any official way. It would no longer be a permitted principle, and those who conscientiously hold it would be compelled to seek a Communion where it is still permissible to hold it. The schism would be forced upon them by those who commit the Church officially to a position she has never held officially before.

Does Bishop Parsons realize the serious danger of just such a schism? Whether it is justified or not, if it occurs, the whole effort toward further unity amongst Christians will be embittered and frustrated.

(Rev.) FREDERIC O. MUSSER.

Easton, Pa.

TO THE EDITOR: We are very glad to see in your paper [L. C., August 30th] the letter from the Bishop of California, setting forth in kindly spirit his views on the concordat proposed with the Presbyterians. His manner of treatment sets an example to us all, and I trust that I may emulate it.

Unfortunately, I differ with him on several vital matters.

The point that he makes about finding all doctrines necessary for salvation in the Holy Scriptures, taken by itself, really lands us in a *cul de sac* (see the Priest's vow, Prayerbook, p. 539), because you really cannot claim more for Holy Scripture than Holy Scripture claims for itself. And the Scriptures nowhere say that they contain all doctrine necessary for salvation; nor, in fact, any doctrine necessary for salvation. That particular statement is not a Scriptural statement at all. It is merely a conclusion that Catholic theologians have drawn in regard to Holy Scripture. (See, for example, Tanqueray, in loco.)

But in the Prayer Book this vow does not stand by itself. The next vow pledges the

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priest to teach "the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same. . . ." In other words, this requires the priest to teach that Faith that has come down in the Church from the beginning. What Faith has come down in the Church from the beginning is fairly easy for any one to determine. It is summed up in the Prayer Book on pages 529 and 294.

I am afraid that we must disagree with our Right Reverend Father that "the General Convention has joined the General Assembly in a solemn pledge to achieve organic unity." As I remember it, the resolution declared a *purpose* to achieve organic unity, a very different matter. We certainly have a purpose to achieve organic unity with all the separated bodies of Christians, and we hope it may be soon.

For myself, I did not like in several particulars the form in which the resolution was put; but I voted for it, as a step toward Christian unity; reflecting that all of one house, and half of the other, had taken the vow that I have just quoted; and that I might therefore presume that any action taken would be according to the doctrines of the Church. That I have been *grievously disappointed* in the action of the Commission I may perhaps be allowed to say.

Possibly, "the proposed concordat does not repudiate any principle of episcopacy or priesthood." It may be so; but, in my humble opinion, it does something rather worse. It dishonors them by trying to get Presbyterians to accept Holy Orders by what I can only consider to be a subterfuge. The word subterfuge is not mine, but the Rev. Dr. McCarty's, a Presbyterian, whose comments were published in THE LIVING CHURCH of July 12th.

And yet I think the proposed concordat does in a way repudiate Holy Orders by suggesting that priests may, or should, seek an additional ordination; the so called "extension of ordinations." See the last form of the proposed concordat. What a Presbyterian ordination, invented by John Calvin, can add to the priesthood of the Catholic Church I cannot possibly imagine. We have that priesthood to which our Lord promised, "Lo, I am with you, all the days, even unto the end of the world." With that Presence we need nothing more.

I must say that I, as one, and I believe there are many others, will positively, and definitely, and absolutely, not accept any other ordination than that which we have already received at the hands of bishops of the Catholic Church.

In my humble opinion the proposed concordat should be withdrawn, and the sooner the better. (Rev.) EDWIN D. WEED.  
Duluth, Minn.

**T**O THE EDITOR: After reading for months about such strange inventions as "presbyteries acting in their episcopal capacity," "extension of ordination," and the like, and wondering what has become of our one-time vigorous Catholic leadership, it has been something of a relief to read the honest and straightforward letters of Fr. Hughson and Fr. Holt. Hasn't the time come when both clergy and laity must come to the defense of Catholic faith and order? Or are the amazing assumptions of the Bishop of California to become part of the doctrine held by this Church! His statements in THE LIVING CHURCH of August 30th should not be allowed to go unchallenged. Have I not read somewhere that "not he who separates is the schismatic but he who causes the schism?"

It may be that the young people meeting at Amsterdam have done more for the cause of unity than have their elders at Oxford or Edinburgh or Madras. Their note of penitence and their realistic thinking and honest

action on the problem of an intercommunion service might well be emulated by some of our Fathers in God. BURR W. PHILLIPS.

**T**O THE EDITOR: In your edition of August 30th, Bishop Parsons courteously quotes our ordination vow about Scripture, and says nothing about our other ordination vow which binds us to "minister the doctrine and sacraments as this Church hath received the same." "This Church" has received bishops, and confirmation, and everything else that is historically accredited by

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primitive, Catholic Christianity. Bishop Parsons brands Fr. Hughson with schismatic error for holding loyally to this Catholic faith and order. How can this be correct, if we are to be true to our belief in the Holy Catholic Church? How can one be rightly called schismatic for holding that the Church "is right, and always has been right" (to quote the Bishop's letter again), and for protesting against any movement that will barter away anything that is Catholic because some good people who are really in schism don't like it and won't have it? When will our leaders talk and act as if they really do believe in the Holy Catholic Church, and in the guidance of the Holy Spirit that was promised to the same by our Lord?

Our good friends of Protestantism all accept the New Testament canon from that primitive Catholic authority. "This Church" also accepts everything else of similar authority. It is not schism to be loyal thereto, especially when we have so vowed at our ordination. Fr. Hughson has stated kindly and fearlessly what tens of thousands of us believe, and what 1,439,968 of us say that we believe, when we go to church services.

*O si sic omnes!*  
(Rev.) JOHN HENRY HOPKINS.  
Grand Isle, Vt.

TO THE EDITOR: Fr. Hughson's letter to THE LIVING CHURCH of August 2d on the proposed concordat expresses very clearly and charitably the views of many of us. It forcibly brings home just what is involved to those who, out of real conviction, have given up former Church connections to enter the Episcopal Church. It is impossible for us to see how the concordat could promote unity.  
JOHN KREMER.  
Philadelphia.

### Dr. Cirlot's Book

TO THE EDITOR: In my recent review of Dr. Cirlot's book, *The Early Eucharist* [L. C., July 5th], my point was that, as far as I am aware, he is the first to identify the formula, "Let us give thanks unto our Lord God," as regularly in use in pre-Christian Judaism, from which the first Christians

### War Changes

TO THE EDITOR: May I announce through your correspondence columns that the war has forced the abandonment til an indefinite date of further plans for the Catholic Congress of Christ the King, scheduled for July, 1940, and for the International Convention of Anglo-Catholic Priests to consider Christian reunion problems, which was to have been held in June, 1940—both in England?

And may I add the personal note, for the benefit of various persons interested in "publicity" of various sorts, that I have resigned as American correspondent of the (London) *Church Times* rather than register, as is required by our law, as an employee of an alien news agency, and so hamper my entire freedom to speak and act as an unattached American citizen.

(Rev.) BERNARD IDINGS BELL.  
Providence, R. I.

took it over. That it marks the beginning of the "Eucharist" proper is not new, and I trust that no obscurity [see correspondence in L. C., August 16th] in my review implied that this was Dr. Cirlot's discovery.

The importance of Dr. Cirlot's note should not be overlooked: these words are the only words in any historic liturgy that are *certainly* of apostolic origin, for they are the invitatory to thanksgiving directed in Berakoth for large congregations of 100 or more. Our Lord's own invitatory at the Last Supper was that for smaller congregations of 10 to 100: "Let us give thanks to God."

(Rev.) BURTON SCOTT EASTON.  
New York.

### Natural Philosophy

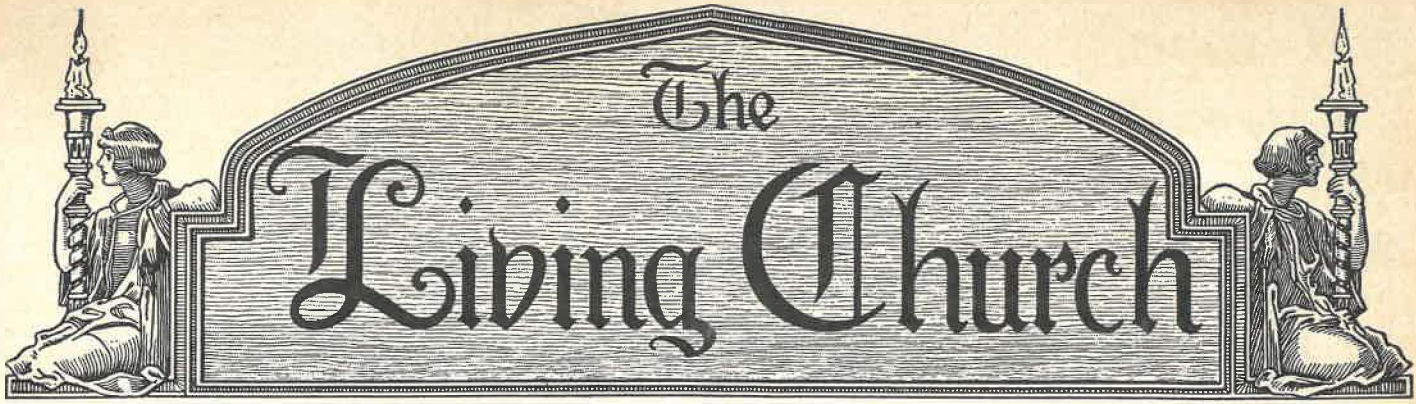
BUT TO ONE who thinks rightly on this matter, natural philosophy is, after the word of God, the surest cure of superstition and likewise the most excellent nourishment of faith. And so it is well given to religion for her trustiest handmaid: since the one shows the will of God, the other shows His power.

—Francis Bacon.



CHURCH OF THE HOLY SPIRIT, MISSOULA, MONT.

The new pulpit, lectern, and choir screen shown above in the Church of the Holy Spirit, Missoula, Mont., were dedicated June 25th by the rector, the Rev. Thomas W. Bennett, in memory of Mrs. Grace Hobbins Modie. The articles are the gifts of St. Hilda's guild, an organization founded by Mrs. Modie. (McKay Art Photo.)



VOL. CI

NEW YORK AND MILWAUKEE, SEPTEMBER 13, 1939

No. 11

## EDITORIALS AND COMMENTS

### Amsterdam Points the Way

**I**N THIS fateful hour, as civilization gears itself to the tempo of a new great war, a discussion of the results of the Amsterdam conference may seem to be a withdrawal into academic dreamings—a leisurely disquisition on thermostatics while the house is afire.

Actually, however, we believe that the Amsterdam conference, and the other conferences that have preceded it in the ecumenical movement, have a sharp and immediate relevance to the international situation. If firemen didn't know that water will put fire out, they would have to be educated even while the house was burning. Similarly, the Church must be restored to her true form and function even though the world is tumbling about her ears.

For in a world of disintegration and chaos, it is the Christian Church alone that has the power to restore order and respect for human values. As the Amsterdam conference statement (printed on page 14 of this issue) declares: "The nations and peoples of the world are drifting apart, the Churches are coming together." Secular idealism had its great day, in the ill-fated League of Nations and the other aspects of the post-war settlement which led up to this new outbreak. It proved itself unable to survive cupidity and hatred in the hearts of men. Now a sad and disillusioned world is girding itself for battle in a cause that it only half believes.

What is the message of Amsterdam to such a world?

It is a complex message, and one that is not easy to put into words. It is primarily an experience—an experience of the reality and power of the Christian community. The 1500 young people who lived, worshiped, and worked together through the 10 days of the conference found that, cutting across divisions of race, color, nation, and denominational background, they had a very real unity as children of a common Father and servants of a common Lord. The meaning of the great Scriptural figures of speech about the Church—the Body of Christ, the Vine, the Family—became clearer to them when they found themselves thrown in with hundreds of other young people with whom they had virtually nothing else in common.

The choice, in the experience of Amsterdam, is not between demonic dictatorship and retreating, apologetic democracy.

The choice is between these two varieties of unredeemed secularism on one side, and the Christian community—Christendom—on the other. As it has progressed from conference to conference, the ecumenical movement has become, not precisely a political movement, but one which has an immediate relevance to politics. It is only as the world becomes a true community—that is, a Christian community—that it will fulfil its part in God's plan.

**T**O MANY of those at Amsterdam, the problem of ecumenicity seemed primarily a theological one—the problem of the Holy Spirit. Most of the delegates were fairly well agreed as to the First and Second Persons of the Trinity. But they held widely diverging views about the way the Holy Spirit acts in the world. Among those of a Catholic turn of mind there was a strong emphasis on the covenanted means of grace and on the Holy Spirit's work in the visible Church. The more evangelical-minded emphasized His action through the invisible Church of faithful believers and the Holy Scriptures. The Liberals laid especial stress on natural theology—and, to be frank, were a little vague about the Holy Spirit as a Person at all. Each had a tendency to try to place bonds upon the Holy Spirit, confining His activity to one or another channel. Undoubtedly, most of the great divisions in the Church have been due to such attempts to narrow down the activity of the Spirit of God.

It was here that the Bible study proved especially valuable. The delegates had several passages from the Book of Acts to study, and in these they were brought up sharply against the ever-present awareness of the Holy Spirit that inspired the first century Church and empowered it to turn the world upside down. "It seemed good to the Holy Spirit, and to us. . . ." "And the disciples were filled with joy and the Holy Spirit. . . ." "So, they, being sent forth by the Holy Spirit. . . ."

We believe that the solution of the ecumenical problem—the problem of establishing an effective Christian community—will depend upon the restoration of that awareness of the Holy Spirit to the 20th century Christian Church. "Of a truth," said St. Peter, "I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh

righteousness is accepted with Him. . . . Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" When we return to such a living faith in the Holy Spirit, shattering age-old barriers, erupting through established habits and conventions, sanctifying and vitalizing all creation, we shall be ready to fulfil our function in the Mystical Body of Christ.

**WAR** has broken out. To many it will appear that the hard-fought gains of centuries of striving are about to be swept away in an avalanche of triumphant evil. But to the Christian, war is only an especially acute symptom of an illness that has attacked every aspect of civilization. There is wide divergence of belief among Christians as to the proper method of dealing with that symptom. But, guided by the Amsterdam conference and the other ecumenical conferences, the Church is coming to agreement on a much more important problem: the nature of the disease itself, and the basic steps for the beginning of a cure.

"We have one calling and acknowledge one Lord," says the Amsterdam statement. "Where we subject ourselves to His will, He is victorious over our differences. . . . When the Church becomes fully the fellowship of those who seek first the kingdom of God, it is the hope of the world.

"We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community."

It is on the basis of just such a call to the elemental assertions of the Christian faith that the hope of the world rests. While Christians follow their several modes of dealing with the problem of war, they must at the same time pour the best of their energy into the more genuinely constructive work of the ecumenical movement. Once before a war was fought to end war. Now the world knows only too well that such a hope is vain. The only thing that destruction can do is destroy. If war is really to be driven from the world, it will not be by the technique of war, but by the steady working of the Christian Church before, during, and after the conflict, to create a world at one with itself and with God.

Therefore, a pressing obligation weighs upon those who have seen the power of the Holy Spirit at Amsterdam, to carry this vision into the highways and byways of their life at home. In speaking engagements, in local conferences based upon the Amsterdam program, in personal contacts, they must be ready to give to every man a reason for the hope that is in them. Similarly, Churchmen—especially young Churchmen—should explore every opportunity to acquaint themselves with the findings of the conference, and to implement those findings in their own life.

One could find a number of things to criticize in the World Conference of Christian Youth. It was entirely too short. There was a regrettable scarcity of delegates from totalitarian lands. Its theological position was rather less developed than that of earlier ecumenical conferences. The language of the statement printed in this issue is rather oratorical. The conference confined itself to generalizations so abstract that they are rather far removed from the field of action.

There are many things that Amsterdam did not do. Nevertheless, the things that it did do are of tremendous value to a lost and ailing world. It affirmed the allegiance of Christian youth to the Father, the Son, and the Holy Spirit. It declared a corporate sense of sin and a corporate penitence. And it

pledged itself to a penitent, humble effort to build, under God, an effective Christian community in the world.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost: if these are truly to be ours, we must appropriate them wherever God sees fit to make them available. Let us all make our own the outpouring of this blessing which was granted to the Amsterdam conference. Thus we shall have a larger part in bringing Christ's healing grace to a sin-sick and war-torn world.

## War in Europe

**AT LAST** the fatal day has come. The war of nerves in Europe has ended; the war of men and machines, of blood and tears, of brutality and wholesale slaughter has begun. The calendar has been turned back twenty-five years by the beginning of the war; by its end it may have been turned back many centuries to a time when civilization itself was in eclipse.

Nor is there any indication that war has been "humanized" during the past quarter century. The very first week of it has seen the bombing of open cities from the air and the sinking without warning of a merchant vessel crowded with noncombatants. A warring nation has no conscience; honor, integrity, and chivalry are rare in modern totalitarian warfare. Humanity is regarded as a sign of weakness rather than a virtue. Can we expect otherwise?

The saddest thing about the present war is that it is so unnecessary. There are no questions at issue between Germany and her opponents that could not have been settled peacefully and justly if there had been a mutual will to do so.

Primarily the burden for the horror of this new war rests upon the shoulders of one man—a dictator drunk with his own over-weening ambition and inflamed by the previous success of his tactics of bullying and threatening. But beyond that the war guilt must be shared by those who made possible the rise to power of a Hitler and the growth of a Nazi philosophy of life. For the seeds of the present war were contained in the harsh and vengeful treaty that concluded the first World War and have been nourished since by the selfish statesmen and politicians of all nations who burned incense before the false idol of nationalism. Even our own nation, with its repudiation of the League of Nations on its conscience, is not free from a share in this guilt.

So the war is on and thousands, perhaps millions must suffer and die because of the blindness and greed of irresponsible leaders. May God have mercy upon a mankind so brilliant that it can bend nature itself to its service, but so blind that it must kill and be killed by its own brothers.

## The War of Propaganda

**NOT ALL** of the fighting is in Europe. America is the great battle ground for the war of propaganda that is quite as potent as the war of airplanes and artillery and far more insidious.

It was so in the years 1914 to 1917, and it is so again today. The night after the entry of Britain into the war we tuned our radio in to the short wave station at Berlin and heard a clever program of pure propaganda directed at the citizens of this country. It was significant that in this program there was almost no mention of Poland or France; Britain was painted in the blackest hue as the perpetual aggressor through the ages. Just as George Washington had risen to throw off the British yoke, we were warned that Americans today should rise against the British aggressors. Specifically the Nazi spokesman stated that the sinking of the *Athenia*

with 1400 persons aboard, including many Americans, was cleverly contrived by the British themselves in order that they might throw the blame upon the Germans and create a new *Lusitania* incident that might draw America into war on the British side.

We are going to be treated to more and more of such propaganda as the war progresses—and it will come from both sides. Far more insidious than broadcasts from foreign capitals, however, will be the more subtle propaganda skilfully woven into our own press, our radio, our newsreels, and even our pulpits.

President Roosevelt voiced the true feeling of the people of this country, when in his radio address last week he stated the determination of this country to remain neutral. It is not going to be easy, particularly if the war is prolonged, but it is of the utmost importance that we do so, not only for our sake, but for the future of humanity and civilization in the world. As the President said: "In spite of spreading wars I think that we have every right and every reason to maintain as a national policy the fundamental moralities, the teaching of religion and the continuation of efforts to restore peace—for some day, though the time may be distant, we can be of even greater help to a crippled humanity. . . . And it seems to me clear, even at the outbreak of this great war, that the influence of America should be consistent in seeking for humanity a final peace which will eliminate, as far as it is possible to do so, the continued use of force between nations."

It is a time for stout hearts and level heads. Europe is at war. Let's keep America at peace.

### Dr. Gavin and the Concordat

WE ARE glad to publish in this issue the letter from the Rev. Elwood C. Boggess, intimate friend and literary executor of the late Dr. Frank Gavin, in regard to the attitude of that distinguished theologian toward the proposed concordat with the Presbyterians. It is with dismay that we have read statements by Bishop Parsons, Dr. Robbins, and others, citing Dr. Gavin as having been in favor of the proposed concordat, and particularly of the sentence of "extension of ordination" contained therein. In the *Churchman* of September 1st, Bishop Parsons definitely states that "the member of the Episcopal Commission who was most instrumental in getting it into its present form was the Rev. Professor Frank Gavin"; yet as Fr. Boggess points out, the form of this "extension of ordination" and indeed the very phrase itself has been changed since the death of Dr. Gavin in March, 1938.

Bishop Parsons rightly observes that "it is ordinarily improper as well as unfair to use the supposed position of one who has gone in order to support one's 'views' in a current controversy." We regret that the Bishop feels that an exception should be made in the present case.

This editor was a member of the Commission on Approaches to Unity during all of the time that Dr. Gavin was also a member. Moreover he was in close contact with Dr. Gavin, who was his active collaborator as associate editor of *THE LIVING CHURCH*. In looking over the minutes of the Commission we find that Dr. Gavin was elected to membership at a meeting October 5, 1936, to fill the vacancy caused by the consecration of Dr. Charles Clingman as Bishop of Kentucky. This was the same meeting at which the original draft of the proposed concordat was presented by Bishop Parsons. Dr. Gavin was not present at that meeting, according to the official minutes. He was present at a later meeting and took an active part in the revision of the proposed concordat, as did other members, including this editor. But he expressed

himself in subsequent correspondence as not being entirely satisfied with the proposed concordat and raised various questions in regard to it. Because of the very fact that Dr. Gavin and other members of the Commission were dissatisfied with the form of the proposed Concordat it was not introduced into General Convention in 1937.

It is most regrettable that the name of Dr. Gavin was brought into the present controversy. We would not add our own comment if we did not feel that Dr. Gavin's views have been unintentionally misrepresented by the attempt to cite him as authority for the proposed concordat in its present form. Dr. Gavin's theological position and his soundly Catholic view in regard to the sacrament of Holy Order is well known and is amply attested by his many published writings. To quote him now vaguely as expressing contrary views in the privacy of the commission in which he, like the rest of us, was working in good faith to try to find a satisfactory solution to a difficult problem is, as Bishop Parsons himself indicates, "improper as well as unfair."

### "Star of the East"

WE have recently received a new publication from India, entitled *The Star of the East*. Published three times a year, this periodical is a journal dealing primarily with the Syrian Church of India, and with other Eastern Churches. The editor is the Rev. Dr. C. T. Eapen, a graduate of Western and General theological seminaries, and headmaster of a school for boys in Travancore. The American agent for the publication is the Rev. Neil E. Annable, 214 Washington avenue, Bellevue, Ky., from whom samples can be obtained. The subscription price in America is \$1.00 a year.

### Marriage Laws

OUR news columns carried a news story that the Nevada convocation had unanimously voted its opinion that marriages of Californians should not be solemnized by the clergy of Nevada unless they presented certificates conforming to the social legislation requirement of the state of California and met the full requirement of the marriage canon of the Church.

A recent letter to one of our editorial staff from Bishop Creighton, Coadjutor of Michigan, referred to the fact that Michigan had a premarital law, but that many Michigan marriages had been performed in Indiana when there was no such law (although there is one now). Similiar situations in other states could be cited.

These items call renewed attention to the need for uniformity with regard to state marriage regulations. Fortunately there is a strong and growing movement in this direction. Such organizations as the American Social Hygiene Association and the federations of women's clubs are doing yeoman service, as in many instances are our own diocesan departments of social service. In fact some of the latter have been the pioneers.

As of June 1, 1939, according to the American Social Hygiene Association, there are 18 states that require premarital health examinations. They are New Hampshire, Connecticut, New York, New Jersey, Pennsylvania, West Virginia, North Carolina, Indiana, Illinois, Michigan, Wisconsin, North Dakota, South Dakota, Kentucky, Tennessee, Colorado, Oregon, and California. In four states an examination of the groom only is required: Alabama, Louisiana, Texas, and Wyoming. There are seven states which prohibit the marriage of persons with venereal diseases, requiring a personal affidavit of freedom from such ailments: Maine, Vermont, Delaware, Virginia, Nebraska, Oklahoma, Utah. This record of achievement should be a challenge to our diocesan commissions and com-

# PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

## Put First Things First

15TH SUNDAY AFTER TRINITY

SEPTEMBER 17TH

"**Y**E SEE how large a letter I have written unto you with mine own hand"—or rather, as in R.V., "with how large letters"; it is St. Paul's own postscript to the Epistle to the Galatians in his large handwriting. He says, Do not be led astray by those who want you to practise circumcision and boast of a faithful observance of the Jewish Law; for then you will be denying the Cross of Christ. "But God forbid that I should glory" (boast) of anything except the Cross of Him who died for me. There, in the Cross, is our peace.

Put first things first. So, too, our Lord teaches in the *Gospel*. You cannot live for God and Mammon at the same time; then be sure that it is God that you put first. If so, you will not be over-anxious about food, clothes, and the rest; "is not the life more than meat, and the body than raiment?" So, for instance, on a holiday do not worry overmuch about the arrangements; for if *you* are at peace in yourself, you will find interest and beauty wherever you go; so go out into God's world and enjoy it. Trust God and take everything as from Him. Seek first the Kingdom of God, and His righteousness. "Be not, therefore, anxious for the morrow"; you will have to be anxious about tomorrow's worries tomorrow, when they come. Sufficient for each day are its own troubles; don't double them by having them twice over.

Use the *Collect* as an act of trust in God.

## The Ministry of Reconciliation

EMBER DAYS

SEPTEMBER 20TH, 22D, AND 23RD

**G**OD has, as the *Collect* says, "committed to the hands of **G** men the ministry of reconciliation"; but this ministry, while it is exercised by us men, is primarily and essentially our Lord's. Therefore we see Him in the *Gospel* applying to Himself the words of the prophet: The Spirit of the Lord is upon Him, because He is anointed, as Messiah, to preach the good tidings to the poor; to heal, deliver, illuminate, set free. Nor is this merely a hope for the future; "this day is this scripture fulfilled in your ears."

In the *Lesson for the Epistle*, from Acts 13, we see the gospel being proclaimed and the ministry of reconciliation being

accomplished, in the face of the opposition of some who would restrict it to one nation only. But the Divine purpose of salvation for man cannot be thus limited, for He has said "I have set thee for a light to the Gentiles," and the Word must be proclaimed to all nations.

In today's *Collect* we ask God that many may offer themselves for the Christian ministry. To "offer themselves" means to give and dedicate their whole lives, "applying themselves," as the Ordinal says, "wholly to this one thing, and drawing all their cares and studies this way"—to the end that (as the Church prays for each new bishop, at his consecration) they may "ever be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee."

## The Redemption of Wealth

ST. MATTHEW, APOSTLE AND EVANGELIST

SEPTEMBER 21ST

**T**HIS is the feast of an Apostle, so we have the thought of the apostolic mission and authority: of an Evangelist, so we have that of the revelation of God incarnate "in the face of Jesus Christ": and of one who forsook a lucrative post to follow Jesus, so that we are to think and pray about the consecration of wealth to God's glory. It is usual to pray on this day for the redemption of industrial and commercial life.

The *Epistle* describes St. Matthew's vocation. He who "has renounced the hidden things of dishonesty" shows a pure honesty in his proclamation of the Gospel; it is a "manifestation of the truth, commending itself to each man's conscience." There are blinded minds who reject such a Gospel, so proclaimed; nevertheless it is the word of the truth, and the Apostle "preaches not himself but Christ Jesus the Lord," he himself being only a servant; that there may shine in men's hearts the "light of the knowledge of the glory of God in the face of Jesus Christ"—which glory St. Matthew's gospel sets forth.

In the *Gospel* we see Jesus calling Matthew from the receipt of custom, and then sitting at meat among Matthew's friends. The word of salvation comes to the tax-collectors and sinners, because it is they who need the Physician, and He is come to call them to repentance. The redemption of social life takes place first of all through the redemption of men's souls.

mittees to get busy in other states with the coöperation of other interested organizations.

It must be borne in mind, as Hickman Powell said in his *Ninety Times Guilty* (an account of District Attorney Dewey's war on the prostitution racket in New York) that matters are different today. It is no longer necessary to be either romantic or horrified. When magazines discuss the pros and cons of chastity, when the *Ladies Home Journal* takes a straw vote on matters of sex, when syphilis and gonorrhoea are called by their right names in the front page headlines of the newspapers, then the old bars are down. They should be down for the benefit of the coming generation, and it is a source of satisfaction that our Church has been so active in promoting adequate social hygiene legislation under the notable leadership of General Convention.

## Through the Editor's Window

**T**HE *New South Wales Police News*, indefatigable chronicler of schoolboy "howlers" old and new, supplies the following:

"The Mediterranean and the Red Sea are joined together by the Sewage Canal."

"Virgil is the man who cleans up churches."

"A vacuum is where the Pope of Rome lives."

"A spectre is a man who cheers a football team."

"The Royal Mint is what the King puts on his roast lamb."

"A man who lives to be a hundred is called a centipede."

"*Sub judice* is the bench on which judges sit."

"'Dour' means a sort of help, as in the hymn 'O God, dour help in ages past.'"

"In 1620 the Pilgrim Fathers crossed the ocean. This is known as the 'Pilgrim's Progress.'"



# Secondary Education in England

(*Particularly in Religion*)

By the Rev. Bernard Iddings Bell, D. D., Doctor of Pedagogy

THE Episcopal Church seems at last to be waking up to the fact that its chief leakage, in membership and interest, comes between the time its boys and girls are confirmed, usually at 11 or 12 years of age, and the time they attain their majority. So alarming are our losses during that vital decade that, spontaneously and in many places, there has lately arisen a demand that something shall at once be done about it. Of late, moreover, it has come to be understood that the failure is more largely in the earlier than in the latter half of these ten years; that what is not done to instruct, hold, and enliven the religion of those between the ages of 11 and 17 cannot easily be made up for between the ages of 17 and 21. Important as is our work in university centers, and with the younger employed (and unemployed), such labor is largely ineffective because of bad foundations laid during the secondary school years. It is in the secondary schools that the Church as a nurturing mother of minds and souls is most grievously failing, and that equally in the parochial units (which must look after the vast majority), and in those private boarding schools which care for what are commonly esteemed (and with justice) the favored few.

To those who are thinking about this extremely important and imminent problem, the report\* issued not long ago by the National Board of Education of the British Government cannot help being of much interest. That report is the result of several years of deliberation on the part of a "consultative committee" composed of 22 distinguished British educational experts. Sir Will Spens of Cambridge (he received his knighthood immediately after the report was published) was chairman, and the secretary was Dr. R. Fitzgibbon Young, who probably knows more about education in Europe than any other living man. The committee dealt with the whole problem, secular and religious; and their recommendations, if adopted, as they are almost sure to be, will revolutionize secondary education in England and Wales. The report has incidentally the quality, almost unique in weighty official documents, of readability. There is in it, first of all, a sketch of the development of the traditional curriculum which is a masterpiece of condensed historical fact, clearly digested. Then follows an analysis of the present situation, viewed generally. Thirty pages are devoted to a systematic description of the physical and mental characteristics of children from 11 to 16, a section which any parent would profit by reading, and one that ought to be required reading for anyone who as teacher, pastor, or friend is trying to help boys and girls of between those ages. The ideal curriculum is then discussed, under 47 heads, of which one is on religious instruction. Administrative and technical subjects are then dealt with. Finally, there is an appendix, written by the Secretary, Dr. Young, on The Development of the Conception of General Liberal Education, in the brief course of which every significant educational theorist is at least touched on, from Plato and Isocrates to John Dewey. One reads with an amazed applause. If there ever was a dollar's worth of book for schoolmasters, pastors, and intelligent people generally, this report is it.

\* *Secondary Education* (with Special Reference to Grammar Schools and Technical High Schools). Board of Education, Whitehall. Published by His Majesty's stationery office, York house, Kingsway, London, 1938. Three shillings and sixpence. Pp. 477. (Any bookseller will order it from London or it may be procured direct.) It is commonly called the "Spens report."

Naturally, religious education as such occupies a relatively small part of the volume, but a recognized and integral part; and what is said in regard to it is both important for England and suggestive for us.

(1) The committee insists that in all secondary schools, public and private, instruction in religion must have a place; but if that is to be so, sacred studies "should be as well taught and effectively planned as any other branch of study. Religious education can be justified as a regular part of the education of older boys and girls only if at the end of the course they feel that it has included some serious study to which the teachers have given not less thought and skill than to their other studies, and that some part, at least, of the course has demanded that degree of concentration and awakened that interest which makes even immature minds aware that time has been spent to good purpose" (p. 207). This applies, be it remembered, to English state-supported schools as well as to private schools. In our America, religious instruction is illegal in schools maintained out of public funds; but this dictum about parity of quality between religious and secular studies may well be pondered at least by our Church boarding schools; while those responsible for our Sunday schools may read and repent of the thin gruel they often hand out to high school pupils, sure to be unfavorably compared by those intelligent young people with the instruction given to them in history and science.

(2) The Bible should be seriously studied by secondary school age young people, not so much "for its literary value" but because "no boy or girl can be counted as properly educated unless he or she has been made aware of the fact of the existence of a religious interpretation of life. . . . The content of the Bible can neither be treated merely as a part of English literature, nor can it be merged in the general study of history, though its meaning is, in the first instance at least, colored by history. . . . Biblical literature contains a body of perfectly intelligible ideas, which can be systematically presented and studied. It is possible for a teacher so to approach that literature and present those ideas that the difficulty of appearing to take sides in traditional controversies may be avoided. . . . The approach to the study of Scripture which we have in mind is historical and objective" (pp. 208-209). And this conviction is back of the definite Resolution, No. 82, requiring that "*Scripture be taught primarily with a view to the understanding of what the various books of the Bible were in fact intended to mean by their authors for their original readers*" (p. 386). A long observation of the Sunday schools and private schools of the Episcopal Church leads to a skeptical wonder as to how much such Bible instruction is even attempted therein by us Episcopalians.

(3) But Bible instruction is not all the religious education which a child requires or which a school may properly undertake. There must also be a dealing more directly with the application of Christian principles to the problems—personal and social—with which the pupils will be confronted in adult life; and also instruction in how the person and teaching of Christ give both an interpretation of life and the will to act on the assumption that that interpretation is the true one. And more, religious instruction should be "so directed as to add meaning to worship." "To keep prayers and religious

### A WOMAN'S LITANY

**T**HAT Thou hast given me a precious love,  
And, watching o'er us from Thy throne above,  
Hast kept us one, still walking hand in hand,  
I thank Thee, Lord.

For anxious days when hope was almost gone,  
For faith that ever brought a glorious dawn,  
For laughter and the courage to go on,  
I thank Thee, Lord.

For all the hours of patient vigil kept,  
While just beneath my heart a baby slept,  
For pain and sweat and for the tears I wept,  
I thank Thee, Lord.

That Thou hast given me a home to grace  
With flow'ring plants and bits of ruffled lace,  
And cheerful words to brighten each dear face,  
I thank Thee, Lord.

For trusting little hands that cling to mine,  
For shining eyes that show Thy grace, divine;  
(Oh give me strength that I may make them Thine)  
I thank Thee, Lord.

O Father grant that I may worthy be  
Of all the trust that Thou hast placed in me.  
In awe oftimes I tremble, still I know  
That in Thy might I shall find peace, and so  
I thank Thee, Lord.

KATHERINE ANDREWS.

instruction in entirely separate compartments is to detract from the value of both" (pp. 215-216). There seems here to be implied the outline of a pretty good curriculum in religion for our grades 8-12, or for our private preparatory schools: *Bible, Worship, Morals*—and the Bible taught with its fundamental doctrine in mind.

(4) Such instruction, the report rightly says, demands a decent allotment of time. "It must be continuous throughout the course, in every form [grade], and it should not be discontinued on account of the pressure of any other examination." "The time to be allotted can hardly be less than two periods a week" (p. 216). There is hardly an American private school under Episcopal auspices which gives two hours weekly, every term, to instruction on religion, though they could if they would take the matter seriously. The Sunday schools, alas, must get along with one hour; but surely the obligation is all the greater in them to make that hour an entire and uninterrupted hour, not interfered with by "opening exercises" and other fol-de-rol, and to see to it that the high school classes are so housed as to make those 60 minutes count to the full.

(5) The teacher of religion to teen-age boys and girls must be no amateur, but one trained for the job, both in pedagogy and in content of the subject. "The time is past," says the report, "when the teaching of religion could be entrusted to anyone who did not object to undertake it, irrespective of some preparatory training." "Good will and enthusiasm are not enough." "The tendency in secondary schools to make use of the specialist teacher has not on the whole been applied [to religious training]; and the teaching has suffered in consequence." Nor does the consultative committee think that headmasters or headmistresses "who may, or may not, have special interest in the subject" ought themselves to teach, or to supervise, religious teaching in their schools. Where such

schools cannot afford trained teachers to do all the instruction in religion, they ought at the very least "to have the advice, or even the direction, of a specialist colleague" (pp. 210-211), and that specialist should himself or herself personally teach the higher forms. These recommendations would seem practicable for execution in every American Church private school of any considerable size or competence. In Sunday schools, they might be harder to carry out, though in parishes too poor to hire even one expert in such teaching, the parson himself might well take the task in hand as one of his most important duties—provided he be trained for it (which all priests ought to be, but not too many are).

(6) With the best will in the world, it is at present apparently nearly as difficult in England as it is in America for the schools to find such teachers or specialist colleagues in religion, men and women skilled in pedagogy as well as in theology, persons capable of commanding an academic respect equal to that of the head science masters or the heads of the history sections. Neighboring clergymen will not do for supplementing school inadequacies, since such persons, however well equipped otherwise, are not sufficiently of the school or closely enough sharing its life to be effective. Until an adequate number of experts can be trained, it might be well, the report advises: (a) for each school unable to procure such a person, to train some member of the staff already competent in pedagogy, in the content of theology, either by way of a paid leave of absence to be spent in a good school of divinity or in extra-mural university studies in the same; or (b) by several schools employing an expert jointly (pp. 212-213).

(7) Better outlines of study and new text books are needed badly. "The syllabuses (in religion) are not as well adapted as those of other subjects to provide coordinated and progressive instruction" (p. 211). Even the appearance to the eye of the books employed in courses in religion is unfortunate. "The format and printing of books used [in this department] compare unfavorably with those of books which boys and girls are obliged or encouraged to read in connection with other literary subjects" (p. 213).

These are the chief recommendations of interest particularly to Americans who realize the deplorable inadequacy of secondary religious education in our private Church schools and in our Sunday schools. For a more detailed treatment, as well as for a fascinating and highly competent dealing with the whole problem of teen age education, the report may well be examined. It is a *must* book for all who take these matters with real seriousness.

### SAUCE FOR SINNERS

I find that I am quite allergic  
To clergymen who are not cleric;  
Who make unpleasant kinds of noises,  
And act like little baby boyses  
When something happens not to suit them;  
In fact, I'd rather like to shoot them.

BUT

The kind of folks in every parish  
Who make the rector's life night-marish  
Are not the poor (but honest) sinner,  
Nor those who ask themselves to dinner;  
But clique-ish souls, who do much labor,  
Yet scare off every new-found neighbor.

NOMDI PLOOM.

# Social Obstacles to Christian Unity

By Christopher Dawson

THE PROBLEM of reunion has been dealt with from every point of view and by every school of Christian thought, but I think it is true to say that in the vast majority of cases it has been approached from the intellectual side and the social aspect has been relatively neglected: I mean the emphasis has always been on the obstacles to unity of belief; and the no less real *social* obstacles to unity among Christians have received less attention than they deserved.

It is true that plenty of attention—perhaps too much—has been given to questions of order and rite—the controversy regarding Anglican orders, that with the Eastern Church regarding the use of unleavened bread in the Eucharist, even the date of Easter and the form of the tonsure. But these also have been dealt with intellectually, as matters of historical truth and orthodox rite, and seldom treated as what they really are—symptoms of an unconscious clash of culture and social tension.

In other words I would suggest not merely that the cause of disunity is schism (which is a truism), but that heresy is, as a rule, not the cause of schism but an excuse for it or rather a rationalization of it. Behind every heresy there lies some kind of social conflict, and it is only by the resolution of this conflict that unity can be restored.

In order to illustrate what I mean I would take as an example the schism between the Byzantine and the Armenian Churches, for that controversy is sufficiently remote for us to treat it in a completely impartial spirit. Here the theological issues at stake were the Monophysite heresy and the decrees of the Council of Chalcedon, matters of the highest importance which involved the most profound and subtle problems of theological science. Yet even from the beginning it is obvious that the passions which filled the streets of Alexandria with tumult and bloodshed and set bishops fighting like wild animals were not inspired by a pure desire for theological truth or even by purely religious motives of any kind. It was a spirit of faction which used theological slogans, but which drew its real force from the same kind of motive which causes political strife or even war and revolution.

And when we leave the primary conflict at Alexandria and Ephesus and come to its secondary results in Armenia or Abyssinia, it is obvious that the theological element has become practically negligible, and the real conflict is one of national feeling. Take as an example the rubric which used to appear in the Greek liturgy for the week before Septuagesima Sunday and which I quoted in *The Making of Europe*. "On this day the thrice accursed Armenians begin their blasphemous fast which they call Artziburion, but we eat cheese and eggs to refute their heresy."

Here, it seems to me, we can see in an almost pure state the spirit that causes religious dissension. To put it crudely, it means that the Greeks thought the Armenians beastly people, who were sure to be wrong whatever they did. And where such a spirit reigns, what could be hoped for from theological discussions? The same spirit that made the eating of cheese a confutation of Armenian depravity, would never have any difficulty in finding some theological expression, and if it had not been the doctrine of the Incarnation, then something else would have served just as well.

It is easy for us to condemn the Greeks and the Armenians, because we belong to a different world and if we fast

at all, we find it difficult to understand how people can attach such enormous importance to the questions of exactly when and how the fast is to be made. But can we be sure that the same spirit is not just as strong today, though it takes quite different forms? I remember years ago reading a story of an eminent Nonconformist divine, whose name I have forgotten, which struck me as an example of this. He had been on a visit to Assisi and was immensely impressed with the story of St. Francis and the medieval art in which it is expressed. But one evening as he was visiting the lower church he happened to come across a friar and a group of peasant women making the Stations of the Cross and singing one of those mournful traditional chants which are so different to our English hymn tunes and strike one as half Oriental. And suddenly he experienced a violent revulsion of feeling and said to himself: "This religion is not my religion and this God is not the God that I worship."

THIS seems to me a perfect instance of what I have in mind because the intellectual or theological motive is entirely absent. It is not as though he jibbed at Mariolatry or the pomp of a High Mass. He was revolted by the very thing in Italy for which Evangelical Nonconformity has stood in England, a spontaneous manifestation of popular Christocentric devotion. And what upset him was not any divergence of theological views but merely the alien setting and the different cultural tradition which separates the world of the Italian peasant from that of the middle-class Englishman.

Any real religion must recognize on one hand the objective character of religious truth—and hence the necessity of a theology; and on the other the need for religion to embody itself in concrete forms appropriate to the national character and the cultural tradition of the people. It is right that Italian peasants and English shop-keepers should have different needs and different emotions and should express their feelings in different forms; what is wrong is that they should worship different gods or should regard each other as separated from the mind of Christ and the body of the Church because they speak a different language and respond to different emotional stimuli. In other words: differences of rite ought not to involve differences of faith.

Now it is hardly necessary to point out the bearing that this has on the problem of the reunion of Catholic and Protestant Europe. To the average Protestant Catholicism is not the religion of St. Thomas and St. Francis de Sales and Bossuet; it is the religion of wops and dagoes who worship images of the Madonna and do whatever their priests tell them to do. And the same is true of the average Catholic *mutatis mutandis*.

Underlying the theological issues that divide Catholicism and Protestantism there is the great cultural schism between northern and southern Europe which would still have existed if Christianity had never existed, but which, when it exists, inevitably translates itself into religious terms. Yet this division is a natural one that cannot be condemned as necessarily evil since it is part of the historical process. If it had been possible to keep life to a dead level of uniformity, in which Englishmen and Spaniards, French and Germans were all alike, conditions might be more favorable to religious unity, but European civilization would have been immensely poorer

and less vital, and its religious life would probably have been impoverished and devitalized as well.

It is the besetting sin of the idealist to sacrifice reality to his ideals: to reject life because it fails to come up to his ideal; and this vice is just as prevalent among religious idealists as secular ones. If we condemn the principle of diversity or polarity in history, and demand an abstract uniform civilization which will obviate the risk of wars and religious schisms, we are offending against life in the same way as though we condemned the difference of the sexes, as many heretics actually have done, because it leads to immorality. And this is not a bad parallel, because the polarity or duality of culture of which I have spoken is but an example of that universal rhythm of life which finds its most striking expression in the division of the sexes. Of course I do not mean to say that the duality of culture is an absolute fixed unalterable law—it is rather a tendency that acts differently in different societies and in different stages of the development of a single society. But it is a tendency that is always present and that seems to become more clearly defined when social life and culture is most vital and creative, as for example at the time of the Renaissance.

**A**NY vital point in the life of society may become the center of such a polarization, and where a culture has an exceptionally rigid organization, as in the Byzantine empire, the principle of duality may find expression in an apparently arbitrary division, like those of the Circus factions—the Blues and the Greens—which played so important a part in the social life of Constantinople. As a rule however race and religion are the vital points around which the opposing forces in society coalesce. Thus we see how the Ionian and Dorian strains form the two opposite poles of Greek civilization and finally become defined in the conflict between Athens and Sparta that tore Greece asunder in the fifth century.

Sometimes the types of motive coalesce and reinforce one another, as in Ireland where the cause of religion and race became identified, so that the opposition between Celt and Anglo-Saxon finds religious expression in the opposition of Catholic and Protestant. We find a similar state of things in Poland where it was twofold, and showed itself in the conflict of Catholic Pole with Protestant German in the western provinces and of Catholic Pole and Orthodox Russian in the East, while in the South where the conflict was a purely racial one between Catholic Pole and Catholic Austrian, feeling was less intense and the cultural opposition less strongly marked. On the other hand in Bohemia, at an earlier period, where the opposition of Czech and German also manifested itself in a religious form, Slav nationalism took an heretical form and the German ascendancy was identified with the cause of the Church.

In addition to these cases, where the principle of social polarity is exemplified in its crudest form, we have a more subtle kind of socio-religious polarity that develops inside the unified national society and within the boundaries of a common religious tradition. A most striking example of this is to be found in England where the tension of opposing social forces found expression in the religious opposition between the Established Church and the Nonconformist sects. At first sight it may seem as though the diversity and disunity of Nonconformity are inconsistent with what I have said about religious schism as an expression of the duality of culture and the tendency of social forces to converge round two opposite poles. But if we leave aside the theological aspect of nonconformity and concentrate our attention on its social character, we shall see that the opposition of Church and Chapel, of conformity and

dissent has an importance in the life of the 18th and 19th century English village or small town which far outweighs the differences between the Nonconformist sects.

But whatever view we may take of the causes of any particular schism and the social significance of particular religious movements, I think there can be no question but that in the history of Christendom from the Patristic period down to modern times, heresy and schism have derived their main impulse from sociological causes, so that a statesman who found a way to satisfy the national aspirations of the Czechs in the 15th century or those of the Egyptians in the fifth would have done more to reduce the centrifugal force of the Hussite or the Monophysite movements than a theologian who made the most brilliant and convincing defense of Communion in one kind or of the doctrine of the two natures of Christ. Whereas it is very doubtful if the converse is true, for even if the Egyptians had accepted the doctrine of Chalcedon they would have found some other ground of division so long as the sociological motive for division remained unaltered.

What bearing has all this on the problem of reunion as it exists today? It would be a profound mistake to conclude that because religious disunion in the past has been based on social and political causes, we must accept it in a spirit of fatalism as an evil that cannot be remedied except by political or economic means. The cause of Christian unity can best be served neither by religious controversy nor by political action, but by the theological virtues: faith, hope, and charity. And these virtues must be applied in both the intellectual and the religious spheres.

It is above all necessary to free the religious issue of all the extraneous motives that take their rise in unconscious social conflicts, for if we can do this we shall deprive the spirit of schism of its dynamic force. If we can understand the reason for our instinctive antipathy to other religious bodies, we shall find that the purely religious and theological obstacles to reunion become less formidable and easier to remove. But so long as the unconscious element of social conflict remains unresolved religion is at the mercy of the blind forces of hatred and suspicion which may assume really pathological forms.

**I**F YOU think that this is an exaggeration you have only to look back at the past and consider the history of the Gordon Riots or the Popish Plot. Even more striking, perhaps, is the history of the Puritan revolution, for there we are dealing not with an ignorant mob but with men of high position and ideals who were the representatives of the English nation in one of the great crises of its history. Yet they declared in a most solemn manner that the Episcopalian policy was part of a gigantic conspiracy between the Jesuits, the Armenians, and the Libertines or infidel party to destroy the Protestant religion. If an individual propounded a theory like this, we should say he was mad, but Parliament could do so and get away with it so well that they have been regarded by future generations as enlightened champions of the cause of religious liberty.

Hence the first and greatest step toward unity is an internal and spiritual one: the purging of the mind from the lower motives that may contaminate our faith. In other words the chief obstacle to reunion is a moral one, for in the vast majority of cases the sin of schism does not arise from a conscious intention to separate oneself from the true Church but from allowing the mind to become so occupied and clouded by instinctive enmities that we can no longer see the spiritual issues.

It is easy enough to see, in the 15th century for example, how vested interests and material motives caused the leaders of both Church and State to oppose necessary reforms, but it

is no less evident that the passion of revolt that drove a great religious leader like Martin Luther into schism and heresy was not purely religious in origin, but was the outcome of a spiritual conflict in which religious and non-religious motives were hopelessly confused, so that if Luther had not been such a "psychic" man, to use the word in St. Paul's sense as well as the modern one, he would have been able to judge the deep things of God as a spiritual man: he would still have been a reformer without becoming an heresiarch.

WHEN we turn to the Reformation the influence of the non-religious factors in the schism is so obvious that there is no need to insist on it. It was to a great extent a movement of the State *against* the Church and the driving force behind it was the awakening of national consciousness and the self-assertion of national culture.

This identification of religion and nationality endured for more than 200 years and even today it remains as a subconscious prejudice at the back of men's minds. But it has inevitably tended to diminish with the growth of modern secular civilization. There is no longer any need for nationalism or class feeling or economic motives to disguise themselves in the dress of religion, for they have become the conscious and dominant forces in social life. The ideologies that today form the opposite poles of social tension are not religious, but political, national, and economic ones that have cut across and largely obliterated the older socio-religious divisions.

Hence it seems to me that the present is more favorable to the cause of reunion than any time since the middle ages. For if Christianity becomes a minority religion, if it is threatened by hostility and persecution, then the common cause of Christianity becomes a reality and not merely a phrase, and there is a center round which the scattered forces of Christendom can rally and reorganize. We must remember that behind the natural process of social conflict and tension which runs through history, there is a deeper law of spiritual duality and polarization which is expressed in the teaching of the Gospel on the opposition of the world and the kingdom of God, and in St. Augustine's doctrine of the two cities Babylon and Jerusalem whose conflict runs through all history and gives it its ultimate significance. When Christians allow the conflicts and divisions of the natural man to transgress their bounds and permeate the religious sphere, the cause of God becomes obscured by doubts, and divisions and schisms and heresies arise. But when the Church is faithful to its mission, it becomes the visible embodiment of this positive divine principle standing over against the eternal negative of evil and disorder.

I believe that the age of schism is passing and that the time has come when the divine principle of the Church's life will assert its attractive power drawing all the living elements of Christian life and thought into organic unity. For since Christ is the Head of the Church and the Holy Spirit is the Life of the Church, wherever there is faith in Christ or the Spirit of Christ there is the spirit of unity and the means of reunion. Therefore it is not necessary to talk much about the ways and means for the ways of the spirit are essentially mysterious and transcend human understanding. It may even be that the very strength of the forces that are gathering against the Church and against religion will make for unity by forcing Christians together, as it were, in spite of themselves; or it may be that the Church will react positively to the situation by fresh outpouring of the apostolic spirit, as St. Grignon de Montfort prophesied two centuries ago.

Reprinted from the *Sign*, Union City, N. J.

## CHURCH MUSIC

Rev. John W. Norris, Editor

### The Reaction of the Congregation

CONGREGATIONAL reaction to the services in the Church is something it might well pay any parish priest to study when he has the opportunity during his vacation period. It has been our good fortune to attend two summer services, one of which was decidedly congregational in character, and the other lacking in the congregational aspect.

The first service was in a little mountain chapel at an altitude of several thousand feet. It was a choral Eucharist. There was no choir. A small pipe organ, played by a Sister, furnished the music. On Saturday evening the priest in charge held a congregational rehearsal, attended by 15 people. The following day this group furnished the nucleus in the congregation for the singing of the Eucharist. Music had been placed in the pews so that everyone who wished to take part could do so. The music was plainsong, with modern hymns used at the Gradual and at the end of the service. It was a most devotional service and the members of the congregation (some 50 or more packing the little chapel) sang with spirit and enthusiasm. One came out from that service feeling that there had been a strong atmosphere of worship that could not be escaped.

The next Sunday, although in a mountain community, we attended a church of modern construction, capable of seating several hundred people. The altar was beautifully appointed. There was a choir and a fine pipe organ. But there was lacking the spirit of worship that had prevailed the week before.

The hymns were rattled through at the swiftest pace the organist could take. The hymn before the sermon was the great hymn, "Glorious things of Thee are spoken," set to the tune "Austria." It was taken very rapidly and the organist provided no breathing places between the verses of each stanza, nor between the stanzas themselves. It was a hurried performance, leaving one with the impression that it was an unimportant part of the service, something to be hurried through as rapidly as possible. Surely no one in that congregation could think of the words they were singing when they were gasping for breath to keep up with the choir and organist. The closing hymn, "Savior again, to Thy dear name," was sung at a much too rapid pace.

The same tendency to hurry was noticeable in the canticles. The *Benedictus es Domine* was sung to a cheap, hymn-tune setting, unworthy of the house of God. The *Jubilate*, sung to chant, was rushed so that it was impossible to sing it and keep with the choir. After a verse or two the writer ceased his efforts to join with the choir in that part of the service assigned to the congregation, and looked around him. On every hand people were trying to sing. It was evident that many in that congregation were anxious to join in the canticles, but it was likewise evident that they could not do it. One left feeling that the service was lacking in devotion and worship, not because of the nature of the service, but because of the hurried, uncontrolled, duet between the priest and the choir.

Surely the clergy, even if they are not familiar with music, can tell when the service is being hurried and rushed, and can aid in improving the services by instructing the organist and choirmaster as to the place and purpose of music in the services.

# The Message of Amsterdam

## *A Statement From the World Conference of Christian Youth\**

**W**E ARE 1500 delegates from over 70 peoples. We are divided in national allegiance, we are separated by denominational and confessional barriers, we are members of different Christian organizations, we are drawn from every walk of life. And yet we are here together because we belong together as those who have one Calling and acknowledge one Lord. It is He who draws us together, and it is by Him that we have been held together these 10 days.

We came in hope believing in the power of Christ to be victorious over the things which separate us. He has not disappointed us. We have seen that where we subject ourselves to His will, He is victorious over our differences.

We know that we have met at a time of acute international conflict, and we are grateful to God that it has been possible for us to meet at all. As we have talked together we have become aware how often we have put our national loyalties before our allegiance to God. We have seen that when the Church becomes fully the fellowship of those who seek first the kingdom of God, it is the hope of the world.

We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community. We have been sensitive to our lack of knowledge of the nature of the pressing problems and of working out the positive implications of the Christian faith in this setting.

We affirm the task of the Church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth. We realize that if we live up to this calling, we will enter into conflict with the world, just as some, who belong to our fellowship, have already had to pay high prices for their loyalty to Christ.

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict, or persecution we must strengthen one another and preserve our Christian unity unbroken.

Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising ecumenical consciousness. The nations and peoples of the world are drifting apart, the Churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our conference takes its place in the line of a great succession of world gatherings and we are ambitious to add to the momentum of this quest for Christian unity.

At this conference we have not only discovered fellow Christians, but also fellow Churches with our own. In common worship through the services of different traditions, to a degree which has never been achieved before, we have seen of each others' faith, shared in each others' riches, and understood together more deeply the fullness of the stature of Christ. We look forward to the time when the Church in every land will bring its own peculiar gifts to the worship of the one Lord.

We believe that the different Churches need each other. A great responsibility rests, therefore, on us to seek opportunity in our own countries, and in the places where we live

for closer coöperation in work and for larger sharing in worship with our fellow Christians. The world needs a united Church. We must be one that the world may believe. The world will not wait while we argue, neither will God have us ask Him to achieve by miracle what we are unwilling to work for ourselves.

Many of us have been puzzled and distressed about our separation at the table of our Lord. While we rejoice that He has come to all of us through the Sacrament, we cannot believe that these divisions in the most central act of our worship must of necessity persist. We affirm our faith that it is in the purpose of God that Christ shall be victor here likewise.

**W**E BELIEVE that those who planned this conference were guided by God when they placed Bible study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, He has become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed considerable unfamiliarity with the Bible.

Is it not due to this that we are not clear and articulate about the fundamentals of our faith, and do not take a definite stand in relation to the many conflicting ideologies and blind faiths which find so many followers among youth? Therefore, we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us.

We have also found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must take as youth today. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are also convinced that real Bible study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him.

As we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of coöperation and fellowship which we have been led to must be faithfully carried on. This world gathering marks the beginning of an ever-widening task. We face this task realizing that in Christ is our strength. "The people who do know their God shall be strong and do exploits."

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### Happiness

**H**APPINESS can never be found by searching. Most people remind one of the old lady who took her frightened grandchild to the circus, more or less against her own inclination. She shook him until his teeth rattled, and said, "Now, enjoy yourself, do you understand? I brought you here to enjoy yourself; now do it!"

There is the trouble—enjoying self is egocentric and has never worked yet. Losing one's life and finding it is the only way. Souls are like the Apostles rowing, striving all night and getting nowhere. Suddenly they see the Christ walking toward them, and are afraid. The moment He steps into the boat everything calms down, including their worried selves, because their interest, their trust have become centered in Jesus.

—Rev. Richard T. Loring.

\* This statement was drawn up by the daily chairmen of the conference on the basis of many conversations with delegates and leaders, and read to the conference on the last day.

# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## For Students of Form Criticism

FORM CRITICISM. By E. Basil Redlich. Scribners. \$2.25.

AN INTRODUCTION TO THE FOURTH GOSPEL. By E. Basil Redlich. Longmans, Green. \$2.00.

A FEW years ago in his *Student's Introduction to the Synoptic Gospels* Canon Redlich gave us quite the most usable of all the elementary treatises on the subject. Now in these new books he extends his treatment further. All the commendation bestowed on that *Introduction* can be given unchanged to *Form Criticism* as well, for it has the same characteristics of mastery of the subject, sane judgment, and perfect clarity—above all, perfect clarity. Canon Redlich never speaks, say, of "Bultmann's theory" without telling his reader exactly what this theory is, and illustrating it with copious examples; then, when the reader really understands the point at issue, he goes on to make his criticisms. Moreover, Canon Redlich always quotes in full. Other writers will give a list of New Testament passages and leave the reader to look them up; Canon Redlich prints all the passages together and the reader can form his opinion then and there. The book, in other words, is one to be commended most heartily to all beginners in the subject. In particular, now that Dr. F. C. Grant's translation of Dibelius' *The Message of Jesus Christ* is available (Scribners), the position of this master of form criticism will be much better appreciated if Canon Redlich's wise summaries and estimates be used along with it.

One reservation, however, must be made. Despite all his familiarity with German works, Canon Redlich shows no trace of acquaintance with Lohmeyer's *Markus*, which has advanced criticism to a new stage. A similar criticism applies with still greater force to the book on St. John; Bultmann's *Johannes*, although yet incomplete, collects and analyzes recent criticism to a miraculous extent, but Canon Redlich seems not to have heard of it (or of other current works in German). Therefore, especially as good English books on St. John are very few, his summaries and conclusions belong to a stage of Johannine study that was passed almost a generation ago. So Canon Redlich wrestles with "problems" that are really problems no longer; instead of plumbing the spiritual depths of the Gospel he argues about many things that are of no real importance. (Incidentally, no American books appear in the bibliography, not even B. W. Bacon's works.)

BURTON SCOTT EASTON.

## Dr. Sherwood Eddy's New Book

REVOLUTIONARY RELIGION. By Sherwood Eddy. Chicago: Willett-Clark. Pp. x-229. \$2.00.

AS one who in student days found some addresses by Dr. Eddy extraordinarily helpful in "re-thinking" his faith, this reviewer read this new book with special interest. Much of it appears to be wrong-headed, some of it is uninformed (what on earth is the "reserved sacrament of the mass," mentioned as a special kind of service popular with Anglo-Catholics?—p. 17), but on the whole there is a notable development in Dr. Eddy's theology and a serious return to the emphases of traditional Christianity. Likewise, in his discussion of social questions, the influence of Niebuhr (which is quite marked) has resulted in a deepening and a strengthening without in any way "reducing" the old fervor of the author's socialism.

An example of his sound line of approach is the following, which occurs in a discussion of Christian origins: "Jesus had made such an overwhelming impression upon His followers that they were driven to identify this saving experience with the ultimate power of the universe." On the other hand, there is surely some doubtful language in this connection on pages 98-99.

The analysis of the contemporary scene is quite competent and interesting, with special attention given to Russia. Christianity's social program, which is not identified with "bringing in" the kingdom, but with preparing for the kingdom which is "at hand," must include a struggle for justice, liberty, abundance, and brotherhood for all men. Another excellent bit is the critique of Marxism; its contributions to our social thinking are carefully

noted, while its ultimate ethical and philosophical deficiencies are carefully pointed out.

This is not a great book, in any sense. It is a useful book, and it will stir the reader to a renewed concern for the social implications of the traditional Christian faith, even if he disagrees with much in Dr. Eddy's statement of the faith and in his suggested program of action.

W. NORMAN PITTINGER.

## A Good Pre-marital Manual

HARMONY IN MARRIAGE. By Leland Foster Wood. Round Table press. Pp. 122. Cloth, \$1.00. Paper, 75 cts.

CLERGY desiring, for couples about to be married, a discussion of the marriage relation more complete than a pamphlet and less exhaustive than a large treatise will find it in this concise volume. While the book is an outgrowth of the author's earlier *Foundations of Happiness in Marriage*, which passed through four editions, in this reorganization he had the assistance of Dr. Robert Latou Dickinson, one of America's great specialists in the medical aspect of marriage.

Dr. Wood has provided a pre-marital manual at once succinct, accurate, and reverent. Convinced that only the full truth can produce harmony in marriage he is completely frank and very thorough. Nor does he wander off into the broader field of family relations.

Well known for his consistently constructive work as secretary of the committee on marriage and the home of the Federal Council of Churches, the author rounds out his helpful book with suggestions for a home dedication service and a marriage service. It is curious that while the latter represents a modification of the Episcopal service it includes the groom's phrase, "with my worldly goods I thee endow," which was so cheerfully eliminated from the Prayer Book in 1928.

C. RANKIN BARNES.

## A Story of Unexpected Wealth

FROM THE ENDS OF THE EARTH. By Lambert Williams. D. Appleton-Century. \$2.00.

TO Olivia, an elderly widow, a long vanished lover left an unexpected legacy of half a million pounds. This she decides to distribute among her six children: a business man, an army officer, a man about town, a dreamer, a farmer's wife, an interior decorator's wife. And so from the ends of the earth they come: from London, northern England, Geneva, New York, South Africa, India. All are described most carefully and the question is asked: How will such large fortunes affect them? But a minor character tells them, "You won't any of you be any different. You will be the same people as you are now." And Mr. Williams endorses this; at the end of the book the various characteristics and trends of life of each one appear quite unchanged—only intensified.

M. P. E.

## A Good Little Book

GOD IN OUR STREET. By George Stewart. New York: Association press. Pp. 21. \$2.00.

THIS is a good little book and deserves wide reading. The point of view is Protestant, and rather "liberal Protestant" at that, but there is genuine sympathy with Catholicism and a sincere (and on the whole successful) attempt to enter into the meaning of the Christian tradition as an historical movement of faith, worship, and life.

This reviewer was annoyed by the discussion of the doctrine of Christ. Like so many other writers, Dr. Stewart feels called upon to attack Chalcedonian Christology without really understanding what it means. Most of his difficulties (as, for instance, his problem of uniting two psychologies or consciousnesses) would evaporate if he realized that Catholic theology does not say, in fact denies, that God psychologizes or "is conscious" in the way in which we do and are. Likewise, failure to grasp the meaning of Trinitarian doctrine leads him to some very weakened statements about the pre-existence of "values, the purposes," etc.,

"incarnated in Jesus;" had he understood classical theology, he could have seen that the eternal Word, God in His mode of self-expressive activity and being, naturally preexists, and that it is this Word, this mode of God's being, which has in the historic Jesus a sufficient human vehicle for self-expression in man, as man, for men.

On the whole, however, the book is good; and it is written in Dr. Stewart's familiar and easy style. We hope many will read it, and especially the section on "our knowledge of God." In this really notable chapter, the author misunderstands the real nature of revelation, but when he talks at length about our discovery of God through many varied avenues, he really means what we should call our responsive action to God's revealing movement to man, and he handles these varied avenues in a thoroughly fine manner.

W. NORMAN PITTINGER.

#### England's National Trust

ENGLAND UNDER TRUST: THE PRINCIPAL PROPERTIES HELD BY THE NATIONAL TRUST. Illustrated and described by J. Dixon-Scott. Macmillan. \$2.50.

ENGLAND has a National Trust, an organization created in 1895, to work by the practical method of purchase, for the preservation of "the beauty of the English scene and the things that have been built into it." Since in England the State takes no responsibility for the protection of buildings that are still inhabited or of places of natural beauty, the work of the National Trust is most important indeed. Truly a great and steady progress. It now owns more than 50,000 acres of land and protects more than 10,000 additional acres by special covenants of guardianship; and recently (in 1937) has made three important new acquisitions—an island off the Isle of Man, a strip of coast in Cornwall, and the last of London's old galleried coaching inns, although as Prof. George M. Trevelyan, O.M., the chairman of the estates committee of the trust, says, 60,000 acres is "still terribly little for the whole country."

In addition to being an attractive accounting of a foundation created by the earnest and intelligent labors of three enthusiasts—Octavia Hill, Canon Rawnsley, and Sir Robert Hunter—it is a splendidly illustrated guide book to some of the beautiful scenery of England.

CLINTON ROGERS WOODRUFF.

#### Dr. Nock Talks About St. Paul

ST. PAUL. By Arthur Darby Nock. Harpers. \$2.00.

THE word that best describes this volume occurs on page 234: "causerie." For in it Dr. Nock just talks; talks on whatever appeals to him in St. Paul's life or writings; talks wholly at his ease, talks cheerfully, talks fascinatingly. But let no one think that the book is mere witty conversation! The light turn of a sentence here reveals specialistic knowledge gleaned from a hundred technical volumes; the jaunty phrase there comes from the patient decipherment of some almost illegible manuscript; this "maybe" and that "perhaps" avoid pitfalls into which less learned writers tumble again and again. For Dr. Nock's learning is phenomenal, even though he has been at infinite pains to disguise the fact. It makes no difference whether he discourses on the peculiarities of ancient Corinth, the real significance of the mystery religions (how much nonsense has been written on this theme!), or some point in Pauline exegesis, his touch is always the sure touch of a master.

BURTON SCOTT EASTON.

#### Social Security for Lay Employes

THE DIOCESE faces a clear responsibility. We must in no way, directly or indirectly, place obstacles in the path of gaining social security for other groups, and if we hope to continue to be exempt we must adequately provide for all of our lay employes whose main occupation is connected with the Church. There are no diocesan employes who are not so provided for, and I urge all parishes who have full time lay employes, to make some provision for them which will be fully equal to the provision of the social security program. If we fail to do this throughout the Church, we will, in my judgment, have no strong case against compulsory inclusion of our lay employes in the national security act in the not very distant future.

—Bishop Sterrett.

## Better Times

Recently the editor was asked to take part in a symposium on the subject, *What Will Bring Better Times*. Eight speakers chosen from various professions and businesses were each given five minutes to give their answer to the question. The contribution to the discussion made by the Editor of THE LIVING CHURCH follows.

WHAT will bring better times? To answer that question in five minutes reminds one of the dilemma of the English bishop who was asked to write a penny tract on Christianity. "Christianity cannot be comprehended in a penny tract," he replied. "If it could it would be foolish of me to devote my life to teaching it."

Yet if I had to answer the question in a phrase I would do so in the title of the popular book by Dr. Link, *The Return to Religion*. In doing so, however, I would lay myself open to the charge of making a false assumption. For we have not abandoned religion. No man, however vigorously he may protest his agnosticism or atheism, actually abandons religion. He simply substitutes one religion for another.

A man's religion is nothing more or less than that in which he is most interested; the beacon that guides his life, the star to which his wagon is hitched. The star may be only a tinsel one, it may not be pinned very high on the backdrop of life, but it is, nevertheless, the star that guides his life.

It has been said that what a man loves he worships, and what he worships he tends to become like. If a man worships money, then money is his god, and he becomes like it—hard, metallic, unyielding. If power is his god, he will bend all things to the achievement of it even at the expense of becoming grasping, over-bearing, brutal.

The characteristic of our age is not a departure from religion but the substitution of a false religion for a true one. Man is no longer interested in looking upon himself as created in the image of God. He thinks of himself rather as a cog in a mechanized civilization. He is conscious of his interdependence upon other cogs in the machinery of civilization and thus he loses sight of his individual worth. The modern religions are not religions of the individual but of the masses—Communism with its emphasis upon the class struggle; Fascism with its subordination of the individual to the State; Nazism with its stress upon race, blood, and soil; yes, and capitalism with its mass production and its increasing specialization.

"Lord, what is man, that thou hast such respect unto him? or the Son of Man, that thou so regardeth him?" (Psalm 144). So cried the Psalmist thousands of years ago as he looked up from the Palestinian hillside to the starry heavens above. The question is as modern as today's newspaper; the answer to it is the key to the many problems that beset our world today.

We need a new emphasis on the worth of humanity; a return to the doctrine of man, the painful evolution of which we see in the unfolding revelation of the Holy Scriptures.

Berdyaev, the great Russian philosopher in exile, characterizes our age as one of "dehumanization." Man, he says, no longer conceives of himself as created in the image of God but in the image of the machine, or, worse, the image of a beast. Only when man so considers himself will he consent to the mechanization and bestialism inherent in the totalitarian philosophies, whether of the right or of the left.

We need then a return to the doctrine of man as a creature only a little lower than the angels, a being created in the image of God, if we are to have an era that could properly be described by the phrase "better times."



# NEWS OF THE CHURCH

## Many Conferences Planned for Autumn

Preparations for Every Member  
Canvass More Widespread This  
Year, Dr. Sheerin Says

**N**EW YORK—Conferences both of clergy and laymen, in preparation for the fall campaign, are to be held more widely this fall than in any recent year, it has been announced by the Rev. Dr. Charles W. Sheerin, vice-president of the National Council.

"In response to the Presiding Bishop's appeal for increased interest, devotion and effort," Dr. Sheerin said, "there are widespread evidences of the kind of preparation that makes success certain."

From the National Council, Dr. Sheerin, Dr. Lewis B. Franklin, William Lee Richards, James E. Whitney, Spencer Miller, Jr., the Rev. Dr. Alden Drew Kelley, the Rev. Dr. George A. Weiland, and the Presiding Bishop himself will attend and participate in various conferences. In addition, other bishops and clergy of special ability in campaign work are giving of their time to attend conferences and share in their planning. Among these are Bishop Bartlett of Idaho, Bishop Sturtevant of Fond du Lac, Bishop Creighton, Coadjutor of Michigan, Bishop Gribbin of Western North Carolina, Bishop Clingman of Kentucky, the Rev. Dr. David R. Covell, the Rev. Thomas Caruthers, Dean Paul Roberts, and others.

Geographically the conferences spread from New England to the Pacific coast, from Michigan to Texas. Some of them are diocesan, others regional or deanery groups. All of them will bring together interested clergy and laymen, to study seriously the present situation in the Church, and to devise plans for a fall campaign that will rouse the whole Church in each area to new activity and devotion.

A diocesan editor once referred to such a campaign planning as "a mass educational movement," and this fall there are indications, according to Dr. Sheerin, of such a movement upon a more impressive scale than has heretofore been seen.

### Shortage Appeal Reached

**21,000 in N. J.—Estimate**

TRENTON, N. J.—Nearly 21,000 persons in the diocese of New Jersey contributed amounts varying from 25 cents to large sums for the missionary shortage fund, according to a recent estimate.

This is believed to be the widest response ever made in the diocese to such an appeal.

### THE BLESSED VIRGIN

This statue of the Blessed Virgin was placed in the lady chapel in St. Paul's church, Key West, Fla., recently. It was bought by the people of the parish as a mothers' memorial, the largest contribution being \$5.00 and the smallest one cent.



### St. Louis Peace Council Poll, Popular Last Year, to be Repeated This Year

ST. LOUIS.—Banner headlines in the daily newspapers announced the results of the unique poll of public opinion conducted by the peace council of greater St. Louis on the 20th anniversary of the World war Armistice, November 11, 1938. Press associations put the figures on their wires, sending them to all parts of the nation, and radio stations read tabulated results.

The public interest thus expressed has led to present plans for a repetition of the program in 1939, in St. Louis on a greatly expanded scale, throughout Missouri and even in more distant centers, from which inquires have come to the peace council. Though the program will not be promoted nationally, it will be staged in many scattered cities.

The poll is an educational program closely coördinated with the thinking of the people at Armistice time. On Armistice day morning (November 11th) at 11 minutes until 11 o'clock, meetings of groups of 11 people are called to order in hundreds of homes.

At each meeting, a radio is tuned in to the first of two broadcasts arranged to coördinate the program. It is a religious program, a memorial to the war dead and a re-dedication of the people to the cause of peace. Then follows a discussion period during which questions are raised about the issues of American foreign policy. Discussion sheets are furnished in order that points discussed will have a bearing on the questions to be filled out on the ballots later.

Then comes another broadcast, during which several points of view are presented. After this second broadcast, ballots are marked by the guests and left with the hostesses.

## Ask Eight Bishops to Aid in Consecration

Bishops Stewart and Ivins to be  
Co-Consecrators of Dr. Randall as  
Chicago Suffragan

**C**HICAGO—With the Most Rev. Henry St. George Tucker as consecrator and seven other bishops of the Church participating in the service, the Rev. Edwin J. Randall will be consecrated Suffragan Bishop of Chicago September 29th in the Church of the Epiphany here.

Plans for the service as disclosed by the Rev. Dr. Harold Holt, chairman of arrangements, announce that Bishop Stewart of Chicago and Bishop Ivins of Milwaukee will be the co-consecrators. Bishop Stewart will also preach the sermon.

Bishop Wilson of Eau Claire and Bishop McElwain of Minnesota will present Dr. Randall for consecration, and Bishop Keeler, coadjutor of Minnesota, will serve as litanist. Bishop Budlong of Connecticut and Bishop Moulton of Utah have been invited to serve as epistoler and gospeler respectively. Bishop Ziegler of Wyoming is also expected to attend.

The Very Rev. Gerald G. Moore, dean of St. Luke's pro-cathedral, and the Rev. F. F. Beckerman of the city missions will be the attending presbyters. The masters of ceremonies appointed are: the Rev. Messrs. Donald W. Blackwell, A. E. Johnstone, Francis J. Foley and Arthur R. Willis, local mission clergy. Dr. Harold L. Bowen of St. Mark's, Evanston, will serve as deputy registrar, and will be assisted by the Rev. G. Carlton Story.

A committee of 30 prominent clergy and lay people is working with Dr. Holt on arrangements for the consecration. Special music will be provided by the Church of the Epiphany choir, augmented by choristers from other churches throughout the diocese.

A luncheon in honor of the new Suffragan will follow the service.

### Louisiana Council to Vote

**Again for New Diocesan**

NEW ORLEANS, LA.—In a third effort to elect a successor to Bishop Morris of Louisiana, the diocesan council will meet in St. James' church, Baton Rouge, September 20th.

The Very Rev. Noble C. Powell, dean of the Washington cathedral, was elected Bishop unanimously last May, but declined. The preceding January the council was deadlocked and decided to adjourn when it became clear that the clergy and laity could not agree at that time.

## What Happens On Our Side Of The Chancel

when the Parish Priest is on tip-toe on his side, and what happens when he isn't? Ask any earnest layman. He has the answer.

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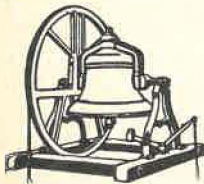
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## House of Happiness Helps Out Chicago Families by Providing Farm Products

CHICAGO—Relief budgets of needy families on Chicago's southwest side are being supplemented with the surplus produce from suburban home gardens and truck farms as a result of a plan recently put into effect at the House of Happiness.

The plan evolved out of an appeal issued by the welfare center several weeks ago for additional food supplies to meet the increasing demands for help which had followed a reduction in local relief expenditures.

Friends of the settlement, headed by Mrs. C. Colton Daughaday, president of the Woman's Auxiliary of the diocese, and the Rev. Frank Hobart Millett, rector of Trinity church in suburban Wheaton, were instrumental in obtaining quantities of fresh fruit and vegetables from truck farmers and small gardeners in nearby communities.

The produce is shipped to the House of Happiness by private automobiles and distributed to the needy through that center. According to reports reaching the House from many sources, it has helped to avert a serious crisis in many homes for which the food allowance granted by relief agencies is inadequate.

## Unusual Missionary Speaking

Record is Set by Cuban Family

TYRONE, PA.—An unusual record for summer missionary-speaking has been set, it appears, by a family of Cuban missionaries who on June 9th came to the United States for their first visit, as well as their first vacation. They have just returned to Cuba, after having spoken in 36 churches and meetings in four dioceses.

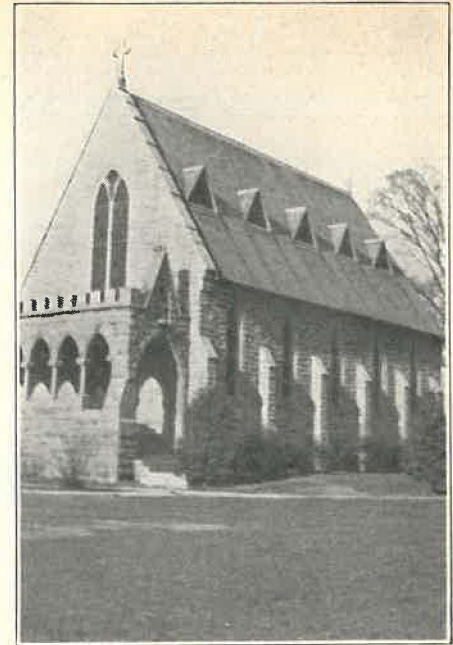
The family consists of Padre Jorge Hernandez Piloto of Matanzas, Cuba, who has nine missions under his charge; his wife, Julia de la Rosa de H. Piloto, president of the Woman's Auxiliary in Cuba; and their son, Jorgito. The family made the trip to this country largely at their own expense, using the savings of many years.

## Date Set for 14th Meeting of

Church Workers Among Negroes

PHILADELPHIA—The 14th provincial conference of Church workers among Colored people in the Third province will meet October 4th to 6th at the Church of the Crucifixion here. The Rev. Dr. Robert H. Tabb is rector. The Colored churches of the diocese of Pennsylvania will be hosts.

The conference will bring together representatives from 80 churches and missions in this province, and 39 clergymen who are in active service. Twelve Colored choirs will sing at the service each evening. The opening conference sermon will be delivered by the Ven. Archdeacon B. W. Harris, in charge of the Colored work in the diocese of Southern Virginia.



ST. MARY'S, KNOXVILLE, ILL.

## Memorial Window to Honor

Dr. Leffingwell, Former Editor of "Living Church"

KNOXVILLE, ILL.—Two new windows will be unveiled, blessed, and dedicated on September 17th at St. Mary's church here as a memorial to the Rev. Dr. Charles Wesley Leffingwell, who for more than 20 years was editor of THE LIVING CHURCH, and to Nancy Meneely Hitchcock, the first vice-principal of old St. Mary's school for girls here. Dr. Leffingwell founded the school and for 51 years was rector of the school.

The Rt. Rev. Dr. John Chandler White, Bishop of Springfield and former friend of Dr. Leffingwell's, will deliver the sermon at the dedication service. The Rt. Rev. William Leopold Essex, Bishop of Quincy, will bless and dedicate the windows. The service will be Solemn Evensong.

St. Mary's school for girls was closed a few years ago, and the chapel has been completely renovated as a memorial to Dr. Leffingwell. All the old school buildings and faculty houses have been torn down and the property has been landscaped and made a beautiful park surrounding the Church.

Last year \$6,000 was spent for interior decorating, installation of a new heating system, excavation of the basement for a choir room and sacristy.

## St. Mary's Summer Home Closes

KEYPORT, N. J.—The summer home of the Church of St. Mary the Virgin, New York, which is located here, closed on Labor day after a seven week period during which groups from the parish church in New York and from St. Agnes' parish, Washington, enjoyed outings under the direction of the Rev. Albert J. Dubois, rector of St. Agnes', Washington, and priest in charge at Keyport for the summer.

## Asks Clergy to Lead in Spiritual Advance

Presiding Bishop's Message Says  
Fall Campaign's Religious Aims  
More Important Than Finances

**N**EW YORK—Declaring that the spiritual vitality and moral character of the Church are at stake at the present time, the Presiding Bishop called upon the clergy to take the lead in raising the spiritual level of the Church through an aggressive fall campaign, in a message sent to every clergyman throughout the country.

He pointed to the "challenge of a bewildered and troubled world," and added: "It is only a Church in the lives of whose members the saving power of Christ has been demonstrated that can present Him convincingly to the world as its Saviour." Bishop Tucker placed this spiritual objective even above the serious financial task now before the Church.

The clergy, the Presiding Bishop said, must provide the leadership, both in prayer and practical effort, but they must not let such leadership be a substitute for lay effort.

Bishop Tucker's statement in full follows:

"As the time draws near when the members of our Church are to be asked to make their annual pledge in support of its work, we of the clergy naturally ask ourselves: What is our responsibility with respect to this? I wish it were possible for me to confer with you personally but as that is impracticable, I am taking this means of sending you a brief message.

### WORLD RECOGNIZING NEED

"If we expect our Church members to support our work, we must convince them of its importance. We must show them not only that the world needs Christ—that ought to be obvious to every real Christian—but also that it is beginning to recognize this need. It is this latter fact which presents the Church with a unique opportunity for service.

"Human schemes for solving life's problems have failed. The world is becoming conscious of this failure and we find indications of renewed interest in religion. Everywhere we find a much greater readiness to listen to Christianity's claim that Christ is the answer to our human needs. In our efforts this fall we must strive to meet this challenge of a bewildered and troubled world.

"It is not only a question of raising enough money to finance our work. Still more important is the spiritual vitality and moral character of the Church. It is only a Church, in the lives of whose members the saving power of Christ has been demonstrated, that can present Him convincingly to the world as its Saviour. As He Himself said, we must be witnesses for Him.

"Our primary responsibility, therefore, as clergymen, is to endeavor to raise the level of the spiritual life of those upon whose help we rely in carrying out our program. This does not mean that the financial problem we face is not a serious one. If, however, the members of the Church are really Christian in spirit, if they are convinced that the



ST. PAUL'S CATHEDRAL, LOS ANGELES

St. Paul's parish, the oldest non-Roman parish in Los Angeles, marked its 74th year recently with appropriate services. The present cathedral is 15 years old. (Whittington Photo.)

Church's work is of supreme importance, we can count upon their willingness to make the financial sacrifice necessary to success.

"To say that the chief need is spiritual qualification on the part of the Church does not mean that we can dispense with organization and practical effort. If we are to be of real help to God in carrying out His purpose for mankind, we must use every capacity of mind and body and all the resources which God has entrusted to us.

"Ignatius of Loyola once said that when he had a Christian duty to perform he first prayed to God as if everything depended upon God, and then he set to work as if everything depended upon his own effort. That is the attitude in which we should approach the fall campaign.

"First of all, we should be assiduous in our prayers to God, realizing that without His help our efforts will be in vain. Then we must give our plans the same careful consideration which we find necessary to success in our human enterprises.

### LAY EFFORT REQUIRED

"We clergy must furnish leadership both in prayer and in practical effort. Our leadership must not, however, be a substitute for lay effort. We must try to enlist the cooperation of every member of the Church in the full confidence that, difficult as is the task which is before us, a Church which is animated by the Spirit of Christ, which is using all its resources of mind and body and willing to make every possible sacrifice to accomplish its purpose will, by God's help, be made a useful agency in the establishment of His Kingdom here on earth.

"If we give our best to God, if we attempt great things for Him, we can expect great things from God.

"Let us, therefore, use every effort to make this fall's campaign an adequate expression of the Church's capacity to do God's work."

### New Bells in Savannah

SAVANNAH, GA.—Two two new bells, making a total of thirteen, have recently been added to the chimes of St. John's church here. Cast by Meneely Bell Co., they were given in memory of Mrs. James K. Garmany and her children by her daughter, Miss Fannie Hatch Garmany.

## Mission to Koreans Begun in Kyoto With Small Night School Conducted by Priest

KYOTO, JAPAN—A new mission to Koreans has just been started in Kyoto by the Rev. Hayaji Koshiba, the new rector of St. John's church in this city. He has a nucleus of 37 men, who meet in a little rented house every Wednesday night, for the purpose of studying primary school subjects. He has four teachers for his little night school: himself, an Imperial university student, a preparatory school student, and a young lady. He is hoping that this work may expand eventually to include work for Korean women and children as well.

This is the third mission for Koreans in the Episcopal Church in Japan. The other two are in Osaka and in the Church of the Resurrection, Kyoto, respectively. This new piece of work has been started entirely on the initiative of Mr. Koshiba, whose church is in one of the most difficult sections of Kyoto.

It is interesting to note that in a recent survey by a Japanese, Mr. H. Mitsui of Keijo, Korea, it has been found that there are more Koreans of Christian faith than all other religions combined, and more than twice as many Christians as in Japan proper.

### Deaconess to Begin New Work

CHICAGO—Deaconess Mary Hettler is to be released from her duties at Chase House on October 1st to take over work in the Town and Country Council area of the diocese, according to announcement by the Ven. Norman B. Quigg.

In her new post, Deaconess Hettler will act as general assistant to the rural archdeacon and to the priests in charge of mission stations. She will also supervise the Town and Country correspondence school, in which 400 children in the widely scattered farm homes of the area are enrolled.

## CREDENCES

We are really astounded, as we go about here and there among parish churches, in our capacity as consultants, to note many, many sanctuaries in which all is loveliness and beauty, except the credence. For some unknown reason, the credence gets the go-by.



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## The Anglican Communion

JUST what is the Anglican Communion? In this editorial from **THE LIVING CHURCH** of July 19th, you have the specific answer. One rector thought so highly of it he ordered 2,000 copies.

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## Religious Laws Made by Greek Authorities

### Seek to Curb Growth of Dissenting Churches; Palestine Controversy Solution Proposed

By W. A. WIGRAM

LONDON—We still hear a good deal, if not quite as much as we used to, about the iniquities of "State establishment" in England. It may be worth hearing a little about a land where those who suffer under that privilege are at least—unlike some of us—allowed the advantages of it! This is the case in Greece, where dictator and king together have been evolving a "decree-law" on the subject of proselytism from the state religion, in a land where in theory all religions are free.

With some ingenuity, authority has taken advantage of an old Greek law, that gave the right to a certain number of Orthodox families in one township to have a church built for them at government expense. That has been adapted to mean that voluntary societies who do not belong to the Orthodox Church can only build a church for themselves at their own expense if they reach that mystic number, and then must apply to the "ministry of cult and education" for permission, failing which they must not build; and even existing churches in which there is not that number of adherents may have their church closed. Meantime, all "proselytism" or making of conversions from Orthodoxy to any other form of Christianity, is forbidden, under penalty of fine and imprisonment for Greeks, expulsion for foreigners, and even the sale of "non-Orthodox" books is forbidden, except under revocable license and subject to a distinguishing mark. All non-Orthodox bodies are to be described as "heretical"—a word the use of which the Pope, by the way, has just been discouraging. The Holy Father wishes that word—which has at least a good long history behind it in his case—to be discontinued, and the term "separated brethren" to be used instead, a courtesy worth noting and remembering. The enemy envisaged in these rather severe rules, it may be observed, is not either Protestantism or Anglicanism, the latter of which does no proselytizing at all, but Rome, which has been indulging in some rather dangerous propaganda of late, and the whole is the act of the government, not of the Church.

JERUSALEM MANEUVERS

Now that at last the Orthodox Patriarch in Jerusalem has received a rather grudging recognition from the British authorities in that troubled land, approach is possible to the problem that underlay all previous difficulties, the settlement of a satisfactory method of election for the future. A project for a decree has been issued for discussion by all interested, and it has been left on the tapis for that purpose.

By this scheme, the Patriarch is in future to act in a synod, consisting of 19

## Gideons Will Place Bibles in Philadelphia's Public Schools; 2,300 Are Needed

PHILADELPHIA (RNS)—Bibles will be placed in the public schools of this city by the Philadelphia Gideons, according to announcement here. It will mark the second time in Gideons' history, it was stated, that Bibles have been placed in schools by the organization. The first was made recently in Huntingdon county, Pennsylvania.

Announcement was made of an appeal for funds to friends of the organization so that 2,300 copies of the Scriptures may be purchased for the city's schools. One dollar was stated as the cost of placing each copy.

A service dedicating the Bibles to be placed in the schools is scheduled to be held here October 8th in Tenth Presbyterian church.

A similar move has been reported in Albany, N. Y., where the Gideon society has asked the board of education for permission to place a Bible in each of Albany's 600 grade school and junior high school classrooms, as the forerunner of a state-wide movement.

men of episcopal status (either diocesan or titular), and a certain undefined number of archimandrites, coöpted by that synod.

All endowments are to be administered by a "mixed council" consisting of the Patriarch, 7 clergy elected by the synod, and 10 laymen elected by the laity. The Patriarch is declared to be deposable by a two-thirds majority of the synod, in whose appointment he will have had a voice himself. In future, all Patriarchs are to be of Palestinian nationality—born or acquired—must be possessed of certain obvious qualifications in the way of morals, learning, and personal qualities, must know Arabic, and must present regular accounts of expenditure. The fact that the two latter qualifications have to be affirmed is significant. He must also be a monk which has been the custom for centuries, though not the law till now. For his election, the "general congress" of both the clergy and laity are to draw up a list of "Patriarchables," from which list the government may remove as many names as they like. The congress then select three from the list as approved, and of those three the synod choose one. The Patriarch has to receive an "Exequatur" from the government.

Naturally the scheme has been criticized both by Greeks and Arabs, with criticisms that more or less cancel one another. The Greeks may still hope to govern the church, if only for the fact that there is admittedly no "Arab-speaker" available who is fit to become a Bishop. Thus the "Confraternity of the Holy Sepulchre" may expect to go on supplying prelates to the Church of Jerusalem, though it may have to send promising young men to Jerusalem from Greece, and make Palestinians of them for the purpose.

HISTORICAL BACKGROUND

The fact that all the leading clergy of an Arab-speaking patriarchate should of

necessity be Greek will bear some explanation.

Of old, up to say A.D. 1100, bishops were natives of the land here as elsewhere. At that period however the Crusades brought in that Latin interference against which the Church of the land has stood on the defensive ever since, though after the Crusades had ceased—say about 1300—the native church continued to go on as before, under the rule of the Sultans of Egypt. At about the year 1500 however, Palestine and Egypt both passed under Turkish rule, the Turkish capital being by then Constantinople. The Roman peril continued to be as great as before, though it took the form of education and propaganda rather than direct government interference as in Crusading days. The Church of the Holy Sepulchre, for instance, was no longer a cathedral of the “intruding Latins” and the monastery that

had its center there was the natural center—locally—of the “anti-Latin defence.”

As however the real government of the whole Christian Orthodox Church of the Turkish Empire was in Constantinople, and was always Greek, the spiritual garrison that Orthodoxy kept in Jerusalem was Greek also, because they were the most effective agents for the purpose. Hence the custom grew up of making all the bishops Greek, and of letting that rule obtain also for the whole of the Brotherhood of the Holy Sepulchre. That house became the administrative center of the Patriarchate, and it provided all the money for the financing of the Church of the land—and does so still.

Hence, it came to appear quite natural to all Greek Orthodox that they should undertake the management of the Church in the Patriarchate as of right. Though an outsider may think that it would be

much better that such right should now be allowed to lapse, he can also see that it may be hard for Greeks to think so. It would require a very great exercise of the very highest kind of altruism to make a Greek see that it would be better for that Church to cease to be Greek!

**1940 Methodist Conference**

CINCINNATI—Atlantic City has been chosen as the site of the first general conference of the Methodist Church, which was formed last May by the merger of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, it was announced here by Judge Leslie J. Lyons of Kansas City, chairman of the commission appointed to select the place. The general conference will meet April 24, 1940.

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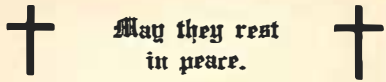
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## NECROLOGY



### E. B. ELLIS, PRIEST

WINGDALE, N. Y.—The Rev. E. B. Ellis, formerly of St. Michael's home, Mamaroneck, died July 26th at the state hospital here.

Born in New Bedford in 1895, Everett Bryant Ellis was the son of William Everett and Lois Frances Hardy Ellis. He attended Nashotah House and was ordained deacon in 1919 and priest in 1920. From 1920 to 1921 he was priest in charge of St. Ignatius' church, Eagle River, Wis., and the next year he spent as curate at All Saints' church, Dorchester, Mass.

### H. N. FARNSWORTH, PRIEST

ROCHESTER, N. Y.—The Rev. Howard N. Farnsworth, rector of St. Thomas' church here, died August 31st in Park avenue hospital. Physicians said that excitement over the crisis in Europe affected his heart. He had been rector of St. Thomas' for four years.

With his wife, the clergyman had spent five months in England and Scotland. They had not intended to return to the United States until October. When the "war of nerves" grew tense, they boarded the *Aquitania*, arriving in New York August 29th. He was treated for a nervous condition in a New York Hospital.

He was born in Chelmsford, Mass., in 1898. He was graduated from Hobart college in 1926 and from Cambridge theological seminary, Harvard university, three years later. Besides his widow, two sons, Howard, Jr., and John, and his mother, Mrs. Jennie C. Farnsworth of Boston, survive.

### MRS. ARTHUR G. MUSSON

COOPERSTOWN, N. Y.—Mrs. Ida Stowell Musson, wife of the Rev. Arthur Grant Musson, retired priest, died August 26th. She had been ill a long time.

The daughter of the late Samuel A. and Abbie P. Stowell, she was born in New York in 1860. In 1898 she married Mr. Musson, who at that time had a parish in Pekin, Ill. He later served as rector in Chicago and in Newark, N. J.

Mrs. Musson is survived by her husband; a son, Arthur Stowell Musson; a granddaughter, Ida Kathryn Musson; and a niece, Mrs. E. H. Skinner.

### Church Holds Adult Camp

SAVANNAH, GA.—St. Paul's church of this city held an adult camp during the week of August 27th at Bluffton, S. C., under the direction of the Rev. David N. Peoples, rector of St. Paul's, assisted by the Rev. Lincoln Taylor.

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- Copy for advertisements must be received in Milwaukee 10 days before publication date.

### RETREATS

#### FREE—RETREAT NOTICES

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print free of charge in its classified section one notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rate of 25 cents a line.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

THE ANNUAL RETREAT for the clergy of the diocese of Fond du Lac, open to other clergy, will be held Sept. 11th-13th, opening with Evensong Monday, closing with breakfast Wednesday. Conductor, the Rev. G. Carleton Story of Chicago. Rooms in Grafton Hall; spiritual exercises in St. Paul's Cathedral. Guest-master, the Very Rev. E. P. Sabin, 51 W. Division St., Fond du Lac, Wis. Cost: \$2.50.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

BACOT, Rev. MARSHALL N., formerly in charge of the Okanogan Missions in the district of Spokane; is rector of St. Luke's Church, Wenatchee, Wash. (Spok.). Address, 734 Washington St.

HARTE, Rev. J. JOSEPH M., deacon, is vicar of All Saints' Mission, Miami, Okla. Address at Miami Hotel.

HUDSON, Rev. WILLIAM S., formerly chaplain of De Veaux School, Niagara Falls, N. Y.; to be assistant to the dean of the Cathedral of the Incarnation, Garden City, L. I., N. Y., effective September 15th. Address, 84 6th St.

McKEE, Rev. JOHN, 3d, formerly rector of Epiphany Church, Calvert, Texas; is assistant at St. Paul's Church, Waco, Texas. Address, Box 1014.

PATEMAN, Rev. H. THOMAS, formerly chaplain to students at Stanford University, All Saints' Church, Palo Alto, Calif.; is rector of Trinity Parish, Nevada City, Calif.

WILSON, Rev. CHARLES A., formerly rector of St. Luke's Church, Billings, Mont.; to be dean of St. Peter's Pro-Cathedral, Helena, Mont., effective October 1st.

WOOD, Rev. JOSEPH C., formerly dean's vicar at St. John's Cathedral, Wilmington, Del.; is assistant at St. Paul's Church, Richmond, Va. Address, 3505 Stuart Ave.

### NEW ADDRESSES

CARSON, Rev. THOMAS H., formerly 290 Chestnut St., Indiana, Pa.; 414 Mitchell Ave., Clairton, Pa.

CRICKMER, Rev. REGINALD A., formerly 1458 W. 35th St.; 1216 W. 31st St., Minneapolis, Minn.

HARRIS, Rev. ROBERT V. K., retired, formerly 79 S. Main St., Winsted, Conn.; 101 Woodcrest Ave., White Plains, N. Y.

LILE, Rev. B. B. COMER, formerly 2021 E. 22d St.; 2034 Cornell Road, Cleveland, Ohio.

PARKER, Rev. JAMES G., formerly 134 Paddock St.; 613 Oriole Trail, Crystal Lake, Ill.

### DEGREES CONFERRED

UNIVERSITY OF PITTSBURGH—The Rev. E. Frederic Underwood, assistant in charge of education and the junior congregation at St. Bartholomew's church, New York, received the degree of Doctor of Philosophy from the University of Pittsburgh, Pittsburgh, on August 25th.

## CHURCH CALENDAR

### SEPTEMBER

- 17. Fifteenth Sunday after Trinity.
- 20, 22, 23. Ember Days.
- 21. St. Matthew. (Thursday.)
- 24. Sixteenth Sunday after Trinity.
- 29. St. Michael and all Angels. (Friday.)
- 30. (Saturday.)

### COMING EVENTS

#### SEPTEMBER

- 19-21. Annual convocation of South Dakota, Mitchell.
- 24-25. Convocation of Idaho, Boise.
- 29. Consecration of Rev. Dr. Edwin J. Randall as Suffragan Bishop of Chicago.

### Deaconess Goes to Training School

FLUSHING, L. I., N. Y.—Deaconess Lydia Ramsay is leaving St. John's, Flushing, to take up duties at St. Faith's training school for deaconesses in New York, as assistant to the deaconess in charge. Miss Martha Pray of Amherst, Mass., will become director of religious education at St. John's, the first week in September.

## Romans, Anglicans, Protestants

### Talk at Social Justice Meeting

SOUTH BYFIELD, MASS.—The conference on social justice held at Adelynrood, the conference house of the Society of the Companions of the Holy Cross, August 10th to 14th, discussed Main Currents of Christian Social Thought and Action Today. Half the time was given to Roman Catholic speakers, and half to Anglicans and to those who presented the distinctly Protestant point of view.

The Roman Catholic speakers were the Rev. Thomas J. Darby, a member of the faculty of the Cathedral college of New York City, under the auspices of St. Patrick's cathedral; and Miss Dorothy Day, editor of the *Catholic Worker* and the leader of the relief enterprises inaugurated by the staff of that paper. Participating in the first of the Roman Catholic sessions was a member of the SCHC,

Miss Jane Newell. Other Companions took part in the ensuing discussions.

The leading speaker for the Anglicans was Miss Muriel Lester, head of Kingsley House, London, where Gandhi spent two months on his last visit to England. Miss Lester, who is a sociologist of international note, spoke on Issues Confronting Christendom, her point of view being that of an active member of the Fellowship of Reconciliation. The summing up was done by Miss Vida D. Scudder.

### New "N. C. Churchman" Editor

CHAPEL HILL, N. C.—New editor of the *North Carolina Churchman* will be the Rev. I. Harding Hughes, rector of All Saints' church, Concord, who is taking over on the departure of the former editor, the Rev. Frank E. Pulley. Mr. Pulley has accepted a call to St. James' church, Leesburg, Fla.

## CHURCH SERVICES

### NEW YORK

#### The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

#### New York City

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

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

Organ recital, Saturday at 4:30

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

Park avenue and 51st street

REV. G. P. T. SARGENT, D.D., Rector

#### Sunday Services

8:00 A.M., Holy Communion.

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

Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

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Wednesdays and 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;

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

#### Holy Communion

12:00 M., Thursdays and Saints' 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.

Weekday Masses, 7 and 8 A.M.

Confessions: 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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Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotions, 4 P.M.

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In the City of New York

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

Weekdays: 8, 12 (except Saturdays), 3 P.M.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

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

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

Daily: 7 and 9 A.M. and 12:30 and 5 P.M.

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

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

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

Weekday Mass: 7 A.M.

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

Evensong: 5:30 daily.

# CHURCH SERVICES NEAR COLLEGES

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St. Mark's Church, Berkeley

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Sunday Services, 7:30 and 11:00 A.M.  
Cranmer Club for Students, 6:00 P.M.

## COLGATE UNIVERSITY

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THE REV. SAMUEL F. BURHANS, Rector  
14 Madison street

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10:30 A.M. Morning Service: 11:45 A.M.  
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6:30 P.M., Young People's Service League  
8:00 P.M., Evening Service and Sermon

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Holy Communion: 10:00 A.M., Monday, Wednesday, and Saturday; 7:00 A.M., Tuesday, Thursday, and Friday. Holy Days, 7:00 and 10:00 A.M.

Morning Prayer daily at 9:00 A.M.  
Evening Prayer daily at 5:15 P.M.

## HARVARD UNIVERSITY

Christ Church, Cambridge

REV. FREDERIC B. KELLOGG, Chaplain  
REV. HENRY B. ROBBINS, Assistant  
REV. C. LESLIE GLENN, Rector

Sunday Services, 7:30, 8:15, 9:00, 10:00, and 11:15 A.M. 5:30 and 8:00 P.M.  
Daily Morning Prayer, 8:45.  
Holy Communion, Tuesdays, 10:10; Thursdays, 7:30; Saints' Days, 7:30 and 10:10 A.M.

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Fridays and Holy Days: 7:00 and 10:00 A.M.

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Saints' Days: 7:30 A.M.  
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Student Club 6:30 P.M.

Holy Days: Holy Communion 7:00 and 10:00  
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