

The Living Church

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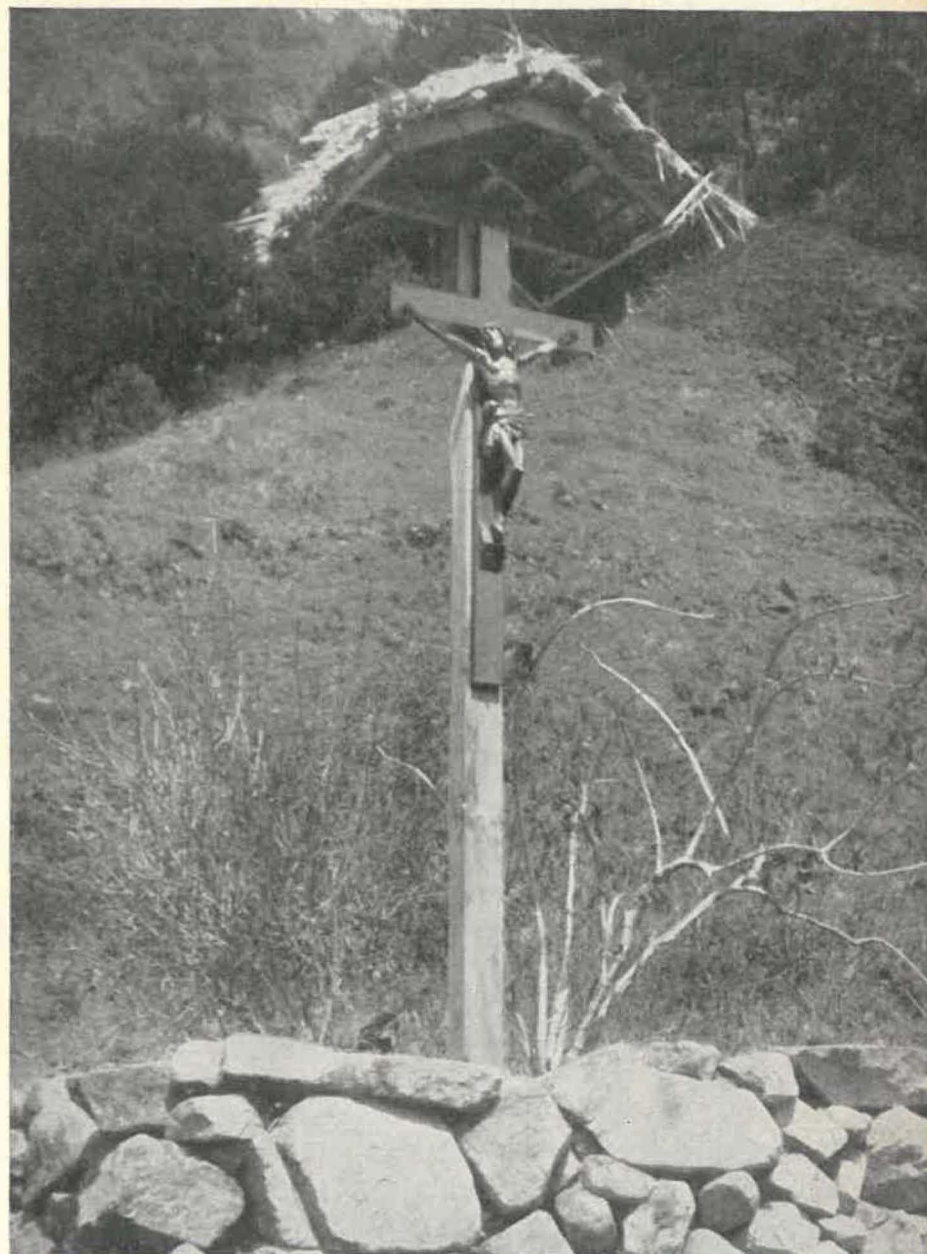
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PHILIPPINE SHRINE

This crucifix looks out upon the rice fields at Balbalasang, Mountain Province, P. I. The Rev. A. L. Griffiths is priest-in-charge of St. Paul's Mission, Balbalasang.

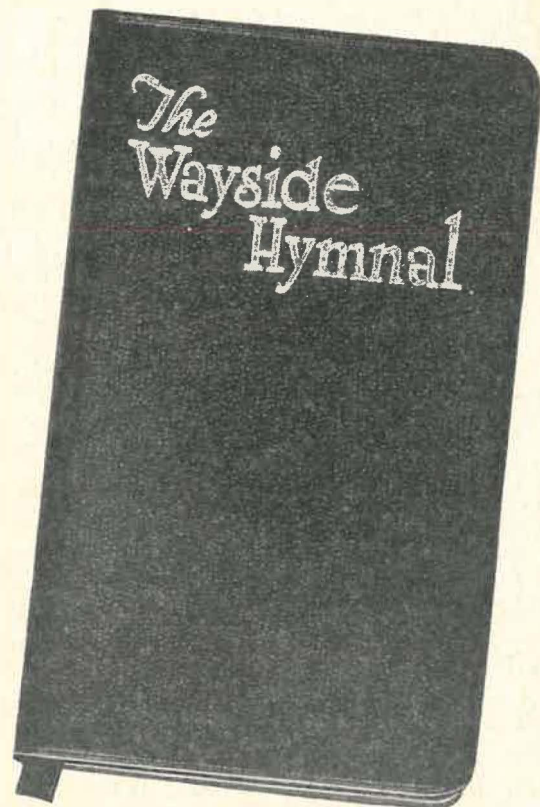
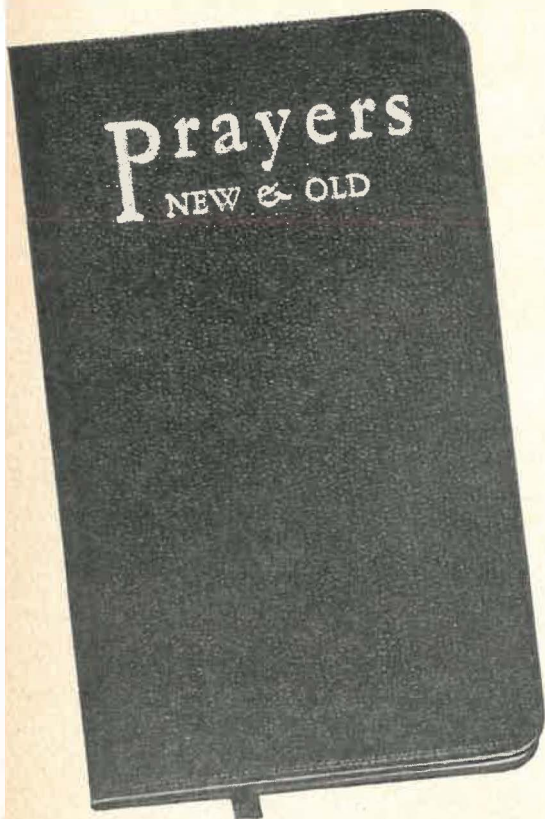
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THE FORWARD MOVEMENT
SHARON PENNSYLVANIA

LETTERS

The Anglican Tradition

TO THE EDITOR: If ever the time was ripe for the issuing of a ringing call from our leaders for the elimination of parties and the unification of the Church's energies, that time is now. Dean Montizambert's thought-provoking words [L. C. September 24th] may well be taken as the ignition-spark of this phase of our Forward Movement: "A party is essentially a sect."

Many years ago the late Bishop Brewster of Connecticut wrote "in a Catholic Church there can be no room for a Catholic party." Similarly in an Evangelical Church there can be no room for an Evangelical party. And it is assumed that our Church is both Catholic and Evangelical.

But we must be realistic, if this call for the elimination of parties is to have virile force and not degenerate into a sentimental forgetting of differences for the period of the emergency. Mrs. Southward's gentle and touching letter [L. C. October 8th] should be read in connection with Dean Montizambert's claim that in the "Anglican tradition . . . every priest and parish meets all the needs of those who come within their reach." Until this condition is realized, parties must continue.

It is obvious that at present every priest and parish does not meet these needs; and it is only by amplifying our "Catholic" parishes so that they present full Evangelical truth, and by amplifying our "Evangelical" parishes so that they present the full Catholic Faith and practice that we can hope to have a unified Church free of party spirit.

And by "needs" it would not be fair to understand either hysterical prayer meetings on the one side nor holy water and rosaries on the other, but only such *needs* as may legitimately be felt by communicants reared in the Anglican tradition and encouraged by authoritative Anglican formularies.

Foremost among these is the Sunday Eucharist as the main service of the day. This is no party principle, but the plain reading of the Book of Common Prayer. The curious combination of Morning Prayer, sermon, "offertory," and blessing finds not the slightest authority in the Prayer Book, and all Churchpeople have a right to protest against its being foisted upon them in place of the service instituted by our Lord and assumed, if not commanded, by the rubrics of our liturgy. Nor is the holding of an "early Communion Service" a substitute; this early service without sermon on a Sunday is likewise a violation of the rubrics, of the Evangelical tradition, and of the canon law.

Eucharistic vestments were formerly thought of as party badges; yet they are, I believe, universally taken as a proclamation of our belief in the Eucharistic Sacrifice. And that the Eucharist is a Sacrifice has been set forth by our own House of Bishops (1832) and, in no uncertain words, by the Archbishops in their reply to Pope Leo XIII. The refusal to use Eucharistic vestments must perforce be taken as a denial of the official teaching of our Church.

Similarly, the refusal to hear confessions, to administer unction, and in general to comport oneself as a priest in the Church of God must be taken as intolerable survival of the party spirit in disloyalty to the whole Anglican tradition, as well as to the greater revelation of God through His whole Church.

By all means, let us have done with parties!
(Rev.) H. BAXTER LIEBLER.
Old Greenwich, Conn.

Presbyterians

TO THE EDITOR: It appears, from some of the remarks in your correspondence columns, that Churchpeople are "polarizing" again about the negotiations with the Presbyterians.

It was only natural that they should do so with respect to the late lamented "proposed concordat," which started out as a form of surreptitious ordination and later was revised into a strange monstrosity of hemi-demi-semi-ordination, neither of which held any possibility of doing good to the cause of Christian unity. Perhaps the most unfortunate result of that document (which contravened not only the Episcopalian but also the Presbyterian view of Holy Orders) has been the fact that it has planted a deep suspicion of the Commission on Approaches to Unity in the hearts of hundreds—perhaps thousands—of Churchmen.

The new proposal should, it seems to me, be judged on its own merits. It seeks to provide a valid form for ordaining priests in the Church of God, and to assure the presence of a valid ministry to use that form. It does so without asking the Presbyterians to repudiate a ministry which they *know* to have been a channel of God's grace to them. Those Catholics who have not retreated to a pinnacle of intransigent spiritual pride must recognize that God's grace is not confined to *any* one portion or mode of His creation. The sooner we make up our minds to recognize the work of the Holy Spirit by its fruits, as Christ commanded us, the sooner shall we achieve the truly Catholic unity which our own arrogance is in part responsible for delaying.

The proposed form of joint ordination is being criticized for not being a new version of the Thirty-Nine Articles—a statement of the Church's teaching on all points of the Faith which might be at the moment contested. Well, it is true that Episcopalians and Presbyterians must achieve a working unity of Faith before they can unite; and it is also true that that working unity does not yet exist, in spite of the optimistic language of the Joint Declaration which the two Churches have adopted. But the new document makes no pretensions to being a comprehensive plan of union: at most, it is a proposal "embodying possible steps toward fuller and closer relations." As such, it seems to me to be worthy of a very different sort of consideration from that it appears to be receiving.

The question at issue is: "Do you think that bridging the gap between Presbyterian and Episcopal orders is (1) possible, (2) achieved by this proposal, (3) a forward step toward unity between the two communions?" It seems to me that all three parts

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of this question may well be answerable in the affirmative.

The consummation of unity, however, is dependent upon many other factors, each one of which should receive early consideration; and the most important of them is divergence upon essential matters of faith. Fr. Whitney Hale, wisely recognizing that this problem would never come to a solution if it was left solely to the genial conferences of two small commissions (who might merely persuade each other and leave their constituents behind), proposed a very interesting Twelve Year Plan [L. C. March 20, 1940] for prayerful discussions beginning within each communion, bringing in the laity, spreading out to include both communions, and thus eventually bringing each Church as a whole to understand the other's ethos. As it is now, Episcopalians have very little knowledge of what Presbyterians really believe, and vice versa. Still less does each Church understand the other's interior life.

I wish the Commission on Approaches to Unity would say something about Fr. Hale's plan. It would be foolish indeed to ordain jointly our clergy, if no other provision were made for advance toward unity. If, on the other hand, concrete steps were being taken to solve the problems relating to faith and spiritual life, such a joint ordination would tend to dissolve a monstrous barrier that now divides the two Churches. PETER DAY, Milwaukee.

Bishop Payne School

¶ We suspend our rule that letters must not exceed 500 words to publish an important answer by Dr. G. MacLaren Brydon to Dr. Bell's letter raising important questions about the effectiveness of the Bishop Payne Divinity School.

TO THE EDITOR: The Rev. Dr. Bernard Iddings Bell [L. C. November 19th] offers a very sharp criticism of the Bishop Payne Divinity School, which opens a subject which should be discussed in a far wider field than that particular school alone. His criticisms of the physical equipment of the school are true—to the shame of the whole Church. The buildings are unattractive and inadequate, their library does not have sufficient funds to purchase much up-to-date material, and there are no funds with which to pay the salaries of professors except in the really essential subjects. The Doctor does not realize that the school now has in hand a fund with which to erect a new and much better building. Perhaps some day there may be sufficient funds with which to enlarge the library and provide lectureships or courses in the less essential subjects.

One of the very pertinent facts in the consideration of the Church's work among the Negroes is that we have, I understand, somewhat less than 50,000 Negro communicants out of a total of nearly 1,500,000. This is a much smaller proportion than the ratio of Negroes to Whites in the population. The larger part of these Negro communicants live in the crowded Negro sections of the larger Northern cities; the smaller part is scattered through the cities, towns and villages, and rural sections of the South. It is not a good showing. Indeed Dr. Bell is perfectly frank in saying that in the South "our Negro work is so absurdly small and ineffective as to be a matter of common shame."

The problem of the Negro crowded into the poorer sections of the large Northern cities is quite different from the far more varied and perplexing problems of the Negro in the South. We who have spent our lives in contact with the Southern Negroes, and

who have given in many cases years of time and endeavor to working with and for them, realize that there is not, nor can be, any one hard and fast single method by which these manifold problems can be solved.

Another very pertinent fact is that the American Church as at present ministering to the Negro can make use of a very small number only of newly ordained Negro clergy every year. There are as a rule a few Negro students for the ministry in White seminaries of the North and West, and the number of students at Bishop Payne Divinity School every year is about 10 or 12, or an average of 11. Let us say that there are usually enough Negroes at the Northern seminaries to supply the need of Northern dioceses, with an occasional one to go to a parish in the South; and enough students at Bishop Payne to supply the Southern field with an occasional one to find a parish in the North. It happened some years ago that a Northern Bishop wrote to the Bishop of a Southern diocese, telling of a promising young Negro candidate for whom the Northern Bishop could foresee no field in his diocese after ordination; and asking the Southern Bishop to take him. He was accepted, but after one day's visit to Bishop Payne School the young man begged so hard to be permitted to go to a Northern seminary that the Bishop permitted it. When the young man graduated his very training stood between him and any possibility of his doing effective work in any missionary field of the diocese which had accepted him and made it possible for him to take his seminary course. He had to postpone his ordination until he could secure work in a Northern city.

Dr. Bell's strong argument centers around the question of money. "How," he asks, "can one run a decent theological seminary on \$15,000 a year? or without a faculty who are themselves not trained in modern theology and cognate subjects?" It is of course quite conceivable that some Anglican Rockefeller might arise and make such a princely gift as to enable Bishop Payne School to spend \$165,000 a year, and so secure professors of "cognate subjects" and carry things on in such generous style as to run the average cost of instructing our eleven students from \$1,500 to \$15,000 a year. That fact would not mean of itself that the Church could absorb and put to work a larger number of Negro clergy. Or, if our Bishops should accept every Negro who offers for the ministry and send them all to Bishop Payne, (with sufficient appropriation to pay their board), the per capita cost of educating them could very easily be reduced from \$1,500 to

(Continued on page 27)

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GENERAL

ARMED FORCES

Bishop Sherrill Asks Christmas Remembrance for Soldiers

"Send some remembrance at Christmastide to the young men serving in the Army, the Navy and the Marine Corps," the Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts and chairman of the Army and Navy Commission, urged all members of the Church in a recent statement.

"It is not the value of the gift, but the thought which is important," Bishop Sherrill said. "Unless you have been away from home under similar circumstances at Christmas, you cannot imagine what a message from the home parish means in the way of cheer and encouragement.

"As chairman of the Army and Navy Commission, I ask every parish in the Church to send some remembrance at Christmastide to the young men serving in the Army, the Navy and the Marine Corps.

"Let every one of our Church men in the service be reminded of the true meaning of the Christmas season, as well as of the affection and friendship of the rector and people at home. Here is something definite and practical we can all do."

ROMAN CATHOLICS

Bishops to Announce Governing Rules for New Social Order

A declaration of the principles which should govern the post-war social order is expected to be issued shortly by the Roman Catholic Bishops and Archbishops of the United States as the result of the annual meeting of the American Hierarchy held at Catholic University, Washington.

The declaration, according to Religious News Service, will probably be based upon the five points enunciated by Pope Pius XII on Christmas eve, 1939, and may also encompass five additional principles proposed last December by the heads of the Anglican, Roman Catholic, and Free Churches of Great Britain.

The declaration which, it is expected, will follow the bishops' usual procedure of emphasizing principles and not discussing immediate practical applications, may also make some reference to the part which the United States should play in the reconstruction of Europe and the world.

An authoritative source indicated to Religious News Service that "peace," rather than "war" was uppermost in the discussions at the meeting, which was the largest attended since the Roman Hier-

archy began its annual conferences with the Baltimore Council of 1846.

American Romanists have looked to the Hierarchy to make some pronouncement on the five points of Pope Pius ever since the Pontiff enunciated these principles. It was expected that a declaration would be discussed at the meeting of the Bishop. Informed sources anticipate that the declaration, prepared by a delegated committee of Bishops, will be made public in the near future.

The five peace points of Pope Pius XII, on which the declaration is expected to be based, were:

1. The right to life and independence of all nations, large, small, strong or weak, must be safeguarded.

2. Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.

3. International institutions must be created or recast to insure the loyal and faithful execution of international agreements.

4. Needs and just demands of nations and peoples should be benevolently examined.

5. A peace settlement must be dictated by a sense of acute responsibility which weighs human statutes according to the holy, unshakable rules of Divine Law.

The five additional principles proposed by heads of the British Churches were:

6. Extreme inequality of wealth should be abolished.

7. Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.

8. The family as a social unit should be safeguarded.

9. The sense of a divine vocation must be restored to man's daily work.

10. Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.

VISITORS

Bishop Hall Finds American Clergy "Far in Front"

BY JOHN G. SHIRLEY

Stopping for a short time in Beckley, W. Va., the Bishop of Victoria, Hongkong, the Rt. Rev. Ronald Owen Hall, was interviewed in an unofficial and informal conversation.

The Bishop was visiting the parents of the Rev. Charles A. Higgins, American missionary priest now in charge of St. John's Cathedral, Hongkong, and was en route to the Presiding Bishop's Conference on the Malvern Resolution at the College of Preachers in Washington.

On being asked his opinion of the American Church, the Bishop stated that the American parochial clergy are "far in front" of the English in many ways, namely in seminary training, in preaching, and in pastoral work. But the English Church has the "mountain peaks" of the Anglican Church. He laid much of that to the fact that the English Church has a background of centuries, whereas the American Church as such is comparatively young. He mentioned the name of Dr. Temple, the Archbishop of York, as one of the "mountain peaks" of the Church.

AFFAIRS IN CHINA

Discussing affairs in China, he stated that poverty is very acute, especially in Hongkong at this time. In reply to the question concerning the Church program to meet this need, he replied that the major emphasis was being put on post-war work, although everything possible was being done now with limited facilities. He said, "We are caught between two wars, the war in China and the war in Europe; and aggressive action at this time is almost impossible." However, the Church is supplying food wagons, in conjunction with the government, and doing all possible to meet the very pressing needs.

Asked if contributions had lessened during the war period in England to the detriment of the work, he stated that the war during 1941 had diminished the income about ten percent and that the gift of \$300,000 from the American Church had



made the budget balance. "We do not know what this year will bring, however, though we do know that the gift of the American Church will do much to help."

WAR-TIME RELIGION

He was asked, "Do you feel that people generally, during these difficult days, are turning to the Church?" In reply he pointed out that strong leaders had recently become rectors of some of the large churches in England and that people were flocking there in great numbers. Whether it is a "turn to the Church" or whether it is the personality of strong men, he could not say. In general, he felt that people were not turning to the Church in great numbers in England. But in China various factors entered in to increase the number of Christians. The transient population and moving refugees had put more people in contact with Christianity and the number of Christians in China had doubled during the war.

The Bishop was delighted over a cable received that day from England, stating that a priest had expressed a desire to go to China and would await an interview in England. In face of the fact that he urgently needs three or four priests as soon as possible to carry on the work already established, even one expression of interest in China pleased him greatly. The Bishop said that it would be impossible for him to continue the work were it not for the American clergy who had aided him so much. He felt that the common situation facing the English and American Churches would do much to draw these two great bodies together.

Maude Royden Speaks on the War and the Peace

Dr. A. Maude Royden, the distinguished English woman, associated with the late Dr. Percy Dearmer for many years and minister of the City Temple, London, for a long period, is filling many speaking engagements throughout the United States. One of Dr. Royden's most interesting appearances was at Union Theological Seminary, New York, on November 18th. Following a luncheon given in her honor by the Alumni Association of Union, she spoke in the chapel, from the pulpit. She said in part:

"Before I take up my subject, 'What kind of a new world do we want?' I have been asked to say a word about the influence of war conditions upon Church unity. The war is bringing the Churches nearer together, without any discussion, without any program, without even any intention.

"As you know, many of the churches in London and elsewhere have been destroyed by bombs or so damaged that they cannot be used. Also, the blackout keeps people from the evening services where these are still held. In England, the largest congregation is usually at the evening service. But many of the clergy go to the shelters. They find there men and women largely untouched by religion, as well as many Church people, and they find, of course, members of many communions.

"When bombs are falling, and you hear them and feel the concussion, even in the

shelter, you do not ask if those who are listening to you preach are Church of England or Baptists; nor do the listeners ask to what Church the preacher belongs.

ANGLO-CATHOLIC & CONGREGATIONALIST

"It all happens simply. The City Temple was completely destroyed. As soon as the 'All clear' signal was heard, and the people came out to see what the bombs had done, St. Sepulchre's Church, which is not far from the City Temple, offered the use of its building to Leslie Weatherhead, with the approval of the Bishop of London. The City Temple, as you know, is Congregationalist, and St. Sepulchre's is markedly Anglo-Catholic. The vicar made no conditions whatever. He went farther; he offered to remove the crucifix and the votive light burning beneath it, during the period of the City Temple service, if Mr. Weatherhead wished it. But Mr. Weatherhead said: 'No, I want the crucifix there, and the light.' St. Paul's Cathedral is also nearby; and the dean sent over to offer extra chairs, St. Sepulchre's being smaller than the City Temple. The Churches are coming together in such ways as these, due to the war.

POST-WAR WORLD

"Now to my subject. What kind of a world do we want, after the war? Are you any clearer than I am about what sort of a world we really want? We all say that we want a world without poverty, disease, and war. But would such a world produce a better, happier human race? The nations that won in the last war have suffered most from frustration, not those that lost.

"There is no exhilaration now about war, and no hysteria. In the last war, people so hated everything German that they even stoned those little German dogs, dachshunds. I have one of those dogs now, and the worst that happens to him is that workmen about the place call him 'Adolf.' This does not please me, but it does not hurt the dog. In England, the people are quietly living as they must. I don't know whether my own house is still standing, nor whether my friends are alive. But I think I don't hate anyone.

"What do you want? Your disappointment is as great as ours about what the last war could do for the world. High standards of living have left us frustrated and unhappy as they have left you. Possessions do not bring fulfillment. The Chinese are the happiest people in the world, and the poorest. They take happiness as it comes, not poisoned by yesterday or tomorrow. Something more is required than comfort. Our Lord cared for men's bodies, and for their minds; but it was for the sake of the soul of man.

SUPREMACY OF THE SPIRIT

"The supremacy of the spirit must be what we want for the world. Not that material things do not matter. They do, but in a sacramental sense, as the outward and visible signs of an inward and spiritual grace. The new world must mean that. I am old, and shall not see it. But you young people may see it. You may help bring in that world, which is the Kingdom of God."

THE BIBLE

Laymen's Committee Sets Bible Week

National Bible Week, sponsored by the Laymen's National Committee, which is headed by Dr. Frank Kingdon and other distinguished clergymen, prominent laymen, and educators, is scheduled to begin throughout the nation on December 8th.

A bill is being presented to establish Bible Week by Act of Congress. The organization also hopes to place a Bible in every home.

Among contributors of time and services to Bible Week are the following members of the Episcopal Church: Harvey S. Firestone, Jr., John Macrae, Hon. Charles H. Tuttle, Mrs. William Church Osborn.

NATIONAL DEFENSE

Fr. Gummere Goes to Washington

Leading figure in the fight to preserve Jefferson County's agriculture and national historic spots was the Rev. John W. Gummere, Rector of Zion Church, Charleston, W. Va., when he protested recently the decision of the War Department to build an ammunition depot in that locality.

The depot would take 15,000 acres of the county's best acreage, including many nationally famous historic spots. The present ruins of St. George's Chapel, which burned prior to the Revolutionary War and hence was never officially a part of the American Church, are situated in the section designed for the depot. Much of the land to be condemned has been in the hands of the Church from the date of its establishment in the Colonies.

At a recent meeting of irate parishioners and citizens the Rev. Mr. Gummere reported a visit to the White House and an interview with a presidential secretary. Making his plea from the court house where John Brown was tried in Civil War



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FR. GUMMERE: He did not see eye to eye with the War Department.



Milwaukee Journal

SHELTER CHRISTMAS BOXES: At British War Relief headquarters in Milwaukee, the editor of THE LIVING CHURCH and Mrs. H. W. Purcell look over gifts being sent to children at the nursery shelter, while Mrs. Sue Ennion, secretary, makes one of the boxes ready for shipment. Readers have already contributed more than \$40 to help bring the shelter children a real children's Christmas.

days, Fr. Gummere urged immediate action from citizens. Resulting were humming telegraph wires to congressmen, senators and officials at Washington.

The concerted action on the part of Fr. Gummere and his fellow-citizens brought the desired effect. The War Department will choose another setting for its ammunition depot.

NURSERY SHELTER

For a Merry Christmas

With the cooperation of the Milwaukee office of the British War Relief Society, a large case of Christmas presents and supplies was started on its way to THE LIVING CHURCH Nursery Shelter in England last week. Toys, candy, warm clothing, canned vegetables, and medical supplies were sent to the 40 youngsters in the Shelter, as the gift of THE LIVING CHURCH

FAMILY and other friends in this country.

The contents of the case included:

- 40 playsuits
- 40 cotton shirts
- 36 pairs, flannel pajamas
- 4 flannel nightgowns
- 27 hats and caps
- 9 sets of warm underwear
- 3 dresses
- 20 hair ribbons
- 2 sweaters
- 2 shawls
- 3 blankets
- 1 comforter
- 40 religious pictures
- Christmas poster material
- Canned vegetables
- Vitamin capsules
- 20 pounds of barley sugar candy.

In the very top of the case, where they will be the first to greet the eyes of those who unpack it, were 40 gay red Christmas stockings filled with small toys, to hang

at the foot of the bed of each youngster on Christmas eve.

In order to be sure that the children get some remembrance from America at Christmas, in the event that this case should fail to arrive (though the British War Relief office says that every case they have shipped so far has arrived safely), another smaller case will be sent a week later. This will contain more candy, since sugar in this concentrated form is greatly desired, more vegetables and medical supplies, and other things that can be used throughout the coming year.

Editor's Comment:

Readers who wish to share in giving the children of our own Nursery Shelter a merry Christmas may send a contribution to THE LIVING CHURCH Relief Fund, marked "Shelter Christmas Fund." Any excess over the cost of materials purchased in this country will be cabled to England for expense of a Christmas party, and purchase of needed supplies. The envelope bound in this issue may be used for sending contributions.

JEWS

Synagogue Sponsors Study of New Testament

Temple Israel of Hollywood, Calif., has inaugurated a weekly class for the study of the New Testament. Rabbi Morton A. Bauman declared at the opening session that "the New Testament is one book that contains the finest collection of the best in Jewish literature."

Although the New Testament is not a customary field of study for Jews, Rabbi Bauman said it contains no ethical statement which cannot be found in either the Old Testament or the Talmud.

INTERCHURCH

Golden Rule Week

International Golden Rule Week has been set this year for the week of December 7th to 14th between the feasts of Thanksgiving and Christmas, although any date convenient to the family or community may be chosen.

Those who are employed, who have an abundance of food, and who believe in the Golden Rule, are asked by the Golden Rule Foundation to indulge in a constructive fast and to share their substance with some of the millions for whom there can be no Christmas or New Year joy.

The observance of Golden Rule Week began in connection with the previous World War, and helped produce \$100,000,000 of gifts for saving the lives, educating, and training 300,000 homeless orphans of Armenia, Syria and Greece.

One day or at least one meal a day of Golden Rule Week will be devoted to each of the enemy-occupied countries. The American public will then be asked each day to enter into fellowship with refugees or other impoverished citizens of these invaded lands by partaking as nearly as

possible, of the same adequate but inexpensive national dish that the refugees and citizens of war areas would wish to have for their children under normal conditions.

Having in spirit broken bread and entered into fellowship with the suffering millions of homeless refugees, or destitute innocent victims of war, Americans are asked to contribute at least the difference between the cost of the frugal menu and their usual more elaborate meal, plus a generous thank offering with which to provide the frugal meal to orphans and refugees on Christmas day and other days throughout the year.

Conference to Consider Results of Defense Program

A national conference of Church leaders to discuss the impact of the defense program on American economic and social life has been called by the Commission on the Christian Family of the International Council of Religious Education in cooperation with the National Council of Church Women and the Commission on the Christian Family of the Federal Council of the Churches of Christ in America.

The conference is scheduled to be held in September of 1942. Preparations for the conference will probably include the formation of Christian Family Life Commissions in many of the major Churches.

CHURCH CONGRESS

Fiftieth Meeting to be Held in Indianapolis in May

By ROSE PHELPS

Among the many opinions recently expressed on Church unity, few have attained the level of a paper read by the late Frederic Cook Morehouse, former editor of *THE LIVING CHURCH*, at the Church Congress of 1928.

"We are not willing," said Mr. Morehouse, "that movements that were blessed by Almighty God in the 16th or 10th or any other century shall be the standard from which we cannot or shall not deviate. In short, we demand as the basis of unity all the treasures of the Christian Church in 19 centuries. No land, no Christian land, no century has been so devoid of the Holy Spirit that the experience of that land and of that century can be left out in the final get-together of all those forces of Christendom that must be the prelude to the unity of Christendom. . . ."

"Oh, how we long so to know each other, to see into the hearts of each other so that we may appreciate at their fullest value all those Christian experiences of other men that seem foreign to ourselves! We each have a Christian experience that is only a partial experience; but to us it is so easy to make it seem as if it is the only experience, the only apprehension of Almighty God that is possible to men."

Every Church Congress—the forthcoming one no less than the preceding 49—is an answer to Mr. Morehouse's desire—as he himself must have found, for he

spoke at three of them. For every one presents "partial experience" of many sorts, to the enlargement of all.

CHURCH AND SOCIETY

Like its predecessors, the 50th Church Congress, to be held in Indianapolis next May by invitation of Bishop Kirchhoffer of Indianapolis, the Mayor, and the Governor of Indiana, will consider contemporary society and the role of the Church in it. Never before in the history of this country has so acute a need for understanding existed—understanding not only of what we are up against, but of the power of the Church to rout the forces of unbelief, to restore sanity, to bulwark Christian values, to offer clear lines of direction for constructive action. The Church Congress will bring together some of the best minds in the Church to pool their "partial experience." Furthermore, every person present will have an opportunity to speak his mind.

The congress will meet from May 5th to 7th. Speakers during this time will include the Presiding Bishop; the Rev. Dr. D. A. McGregor, executive secretary of the Department of Christian Education in the National Council; and the Rev. Dr. Frederick C. Grant and the Rev. Dr. Paul J. Tillich of Union Theological Seminary.

COURSE OF STUDY

During the year preceding this congress, the quarterly course of study is being devoted to current history. The series began in April with a masterly analysis, *Our Disintegrating World*, by Dr. Tillich. The Rev. A. T. Mollegen and the Rev. Dr. Charles W. Lowry of Virginia Theological Seminary wrote commentaries on this analysis, issued to members of the Church Congress as bulletins.

July brought a paper by the Rev. Dr. Adolf Keller of Switzerland, director of the Central Bureau of Relief of the Evangelical Churches in Europe. Dr. Keller asked that his paper be privately circulated; when told that it would be published, he sighed, "Then I must write with the Gestapo in mind." In October, a paper on the English Church was presented, by the Rev. Dr. Richard S. M. Emrich, assistant professor of social ethics at Episcopal Theological School.

The Bishop of the Burma Road, Bishop Tsu, assistant of Hongkong, is writing on

N. J. Governor Asks Daily Prayer for Peace

Residents of New Jersey have been asked by Governor Edison to set aside two minutes daily at noon to pray for world peace "so that all people throughout the years to come may live in freedom."

"We believe," said the proclamation, "that the only true path leading to righteousness and peace throughout the world lies in our petition to Almighty God that all people throughout the world lies in our petition to Almighty God that all people throughout the years to come may live in freedom."

the Chinese Church. No other writer or speaker in 67 years of Church Congress history has ever given as his home address "the Street of Ten Thousand Bells." Unless Bishop Tsu's article is unhappily lost in transit, it will appear in January.

Finally, the Presiding Bishop will consider The Task of the American Church Today. His article will appear in April.

All these articles are being published in the *Anglican Theological Review*. Membership in the Church Congress includes either subscription to this journal or the right to receive reprints of Congress papers as they appear, plus commentaries on each. Further information may be obtained from the Church Congress, 12 west Eleventh Street, New York City.

The policies and programs of the Church Congress are determined by a working committee under the chairmanship of the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York.

RADIO

Dr. Meadowcroft to Begin New Series of Addresses

The Rev. Dr. Ralph W. Meadowcroft, rector of All Angels' Church, New York, will begin a new series of devotional addresses, *The Riddle of Life*, on December 4th. He will be heard each week at 1:30 p.m., EST, over the NBC Blue Network, under the auspices of the Federal Council of the Churches of Christ in America.

Dr. Meadowcroft, while still a boy, began preparing for the Methodist ministry and preached his first sermon when he was only 16. Later he was ordained in the Episcopal Church.

Individual topics in his new series will be, on December 4th, *I Believe*; December 11th, *God, Maker of Heaven and Earth*; December 18th, *God, the Father Almighty*; and December 25th, *Born of the Virgin Mary*.

For Shut-ins and Isolated

Broadcasting three times a week, the Rev. Dr. Sears F. Riepma, rector of Christ Church, Springfield, Mo., is reaching a great congregation of shut-ins, convalescents, and isolated people who have no opportunity to attend other services.

In his last confirmation class, two of the members came from distances of 80 and 90 miles. Not Churchpeople, they were listeners to the services and finally asked to be confirmed. They came in to Springfield for instructions one whole day.

Another listener, a widow, regularly sends a dollar from her monthly pension of \$14. Nearly blind, she wrote Dr. Riepma last spring, "I am sending one check for one dollar, this month's Church dues; also one for five dollars for an Easter offering. God is so good to me in every way that I feel I want to do all I can for Him and the Church."

Dr. Riepma's programs are broadcast at 9 A.M. Saturdays and 10 A.M. Sundays, over KWTO, and at 10 P.M. Sundays over KBGX.

ITALY

Bishop Perry Reports on Fr. Woolf's Imprisonment

Recent dispatches from Rome indicate that the Rev. H. Gruber Woolf, rector of St. Paul's, is still being held incommunicado in the Regina Coeli prison by the Fascist government on suspicion of espionage.

Fr. Woolf was taken into custody by two policemen who searched the rectory behind the church. They confiscated several calling cards and some of the daily radio news messages that the United States Embassy distributes to Americans on request. These were not the property of Fr. Woolf, but of two clerks of the Embassy, who live at the rectory.

In immediate communication by cable with the American Embassy at Rome and correspondence with the Department of State, the Rt. Rev. James DeWolf Perry, Bishop in charge of the American Churches in Europe, reports:

"The event has had a deeply disturbing effect upon the parish and the whole American community by whom Fr. Woolf is held in high esteem and affection. From the beginning of his service on his arrival in Rome last December he has exercised a far-reaching pastoral ministry, gathering the congregation in increasing numbers, making a deep impression in his public services and using the rectory for open hospitality both to American parishioners and to many foreigners, especially in time of stress. Similar ministry and personal assistance had characterized Fr. Woolf's service as priest in charge of American churches in Dresden and Munich in the years 1938, 1939 and early months of 1940. Personal observation which I made of his work when visiting these parishes in 1939, and testimonials from officers and members of his congregations, gave evidence of Fr. Woolf's self-sacrificing devotion and powers of personal leadership.

"In Rome he had given concentrated attention to the religious duties for which he was appointed. At the same time he has responded actively to pressing needs of foreigners, especially refugees, who have turned to him for help.

"In a letter received by me a month ago the foreign director of the Near East Foundation wrote, 'The American community in Greece has been grateful toward the Church for the work of her special representative in Rome, the Rev. Hiram Gruber Woolf, who did all that he could to make our people passing through Rome feel at home in the midst of anxiety and stress of their journey, receiving them with the most kindly hospitality at the Church and rectory. He undertook a very considerable burden at the urging of the American Embassy and myself. Mr. Woolf is peculiarly fitted for such high social service not only spiritually but in his very deeply human interest and kindly heart.'

"The director goes on in the same letter to state how appreciative were the approximately 70 Americans who passed through Rome on their way out for the considerate guidance, spiritual help, and very practical

assistance made possible under the leadership of this popular and highly respected rector of the American Church.

"In this period of suspense I am sure that the prayers of all our people will be offered for Fr. Woolf that he may be released from the present hardships which



FR. WOOLF: His Bishop asks Church-people to pray for his release.

he is suffering and restored soon to the service which so faithfully he has given to the Church."

Thanksgiving services at St. Paul's were conducted under the auspices of the four vestrymen and the United States Charge d'Affaires, George Wadsworth. About 40 Americans from the very reduced colony attended. No American flag was flown from the door, as was customary, because on July 4th when both Italian and American flags were flown, the church was subjected to severe criticism.

Mr. Wadsworth read President Roosevelt's Thanksgiving Proclamation, in accordance with the time-honored custom as head of the United States diplomatic staff.

Thought to have a significant place in the service was the passage from St. Matthew, ending, "Sufficient unto the day is the evil thereof."

Household servants of Americans attending the services have since been taken into custody by the police and held for questioning as to the activity of their employers, but later released.

According to reports, Americans with known pro-British sympathies are more than ever under suspicion since the launching of the new British offensive in Libya.

ENGLAND

New Bishop of Worcester

The Rev. W. Wilson Cash, for a number of years general secretary of the

Church Missionary Society, with headquarters in London, has notified the Department of Foreign Missions of the National Council that he has been made Bishop of Worcester.

Announcement has not yet been made of Dr. Cash's successor, but for the present his duties have been taken over by Mr. J. Gurney Barclay, secretary for the Far East.

In his letter, Dr. Cash says that he wishes to "thank the Missionary Board in Fourth Avenue for their unfailing courtesy and kindness to me in all my contacts with them while I have been general secretary of the society."

GERMANY

Blut und Boden in the Church

Nazi theories of *Blut und Boden* (Blood and Soil) find expression in a new decree issued by the Reich Commissioner for "Wartheland" (part of occupied Poland), which makes certain Churches, including the Evangelical, Lutheran, and Roman Catholic "legal persons in private law." The decree provides that legally effective membership in these Churches is open only to those who have attained their majority, have their home in the Wartheland, and are of German blood. It is specifically stated that Poles "cannot be members of a religious association of German nationality."

The decree also provides that the constitutions of the Churches must be submitted to Reich authorities for approval and that membership in the governing bodies of the Churches must be withheld from persons disapproved by these authorities.

FRANCE

Vichy Government Provides for Financial Aid to Church Schools

Financial aid to church schools of the primary grade in occupied France was foreshadowed early in November with the promulgation in the official journal of the Vichy government of three new laws.

Reversing the policy of the Third Republic, the new laws empower prefects to grant financial aid to primary church schools which might otherwise be compelled to close; authorize the creation of funds for church schools; and establish the practice of State inspection of church schools as regards both the health of the children and the instruction given them.

CHINA

Three Months by Air Mail

Another instance of "difficult" communications in occupied China: Bishop Gilman of Hankow received word from the Rev. Leighton Yang of Sian, Shensi province, to use no more air mail stamps as letters were taking three months to go from Hankow to Sian anyway.

What Is Death?

By the Rev. Desmond Morse-Boycott

IT IS an error to suppose, as many do, that the physical process of death will purify our characters, as gold is purged of dross in the furnace. The process of death is as purgative, or otherwise, as the process of life. As every day can be a purgation if we have the right dispositions, so can the process of death be. But not necessarily so.

We are what our past life has made us; and when we die we shall take our characters with us. Between now and death our characters may be altered, for good or for bad; but what they are at the moment of death they will be thereafter. I dismiss, without discussion, the fascinating but enfeebling idea of reincarnation, which has no warrant in Scripture or human experience. Neither is it my purpose here to discuss by what process God may purge us hereafter. But I do think that one of the greatest attractions of life after death for the struggling sinner, who falls and rises to fall again and rise, is the knowledge that those who die fighting die saved; that the very wounds they sustain in the battle of life will be evidence that they fought, their falls the tokens that they were soldiers—always supposing that after each fall they rose up again to battle.

RETROSPECT

There will be pleasure, too, not only in the understanding of mysteries beyond the comprehension of the human mind on this side of the grave, but of seeing, as with the glance of a bird, our journey from cradle to grave. That, it is evident, will be part of the purgatorial pain; but the pain will in turn be purest pleasure, the pleasure derived from conscious progress; for the more we know ourselves as we are known, the deeper we must plunge into the abyss of God's love.

Such a prospect not only takes the sting out of life's griefs and disappointments, its strife and stress and strain, its apparent futility and aimlessness, but is a comfort of mind to all who once shrank from death as a wretched thing that scatters all the good things garnered from the harvest of living—achievement, artistry, learning, friendship, all that sweetens life; or who have feared it on physical grounds. Such a prospect bids us cease to bracket death with futility and finality. It promises that the past will be held in contemplation, its untoward events be related to the whole, its bad things seen to have been ever overruled for our good, its banes to have shaded off to blessings, as night dissolves into day.

Of course, the amount of comfort we may derive from such a prospect will depend upon the sincerity of our efforts to live the Christian life. For myself, I confess that it gives me considerable comfort to remember that the days of my life, which here seem to be just bits of an incoherent jigsaw that won't come together or present

¶ This is the first in a series of three articles by Fr. Morse-Boycott on the problem of death. Fr. Morse-Boycott is the principal of the Choir School of St. Mary-of-the-Angels, Addlestone, Surrey, England, and his writings are well known in England, the Dominions, and the United States.

to me any sort of complete picture, will one day be seen as a harmonious whole.

ULTIMATE BLISS

We may look, as well, beyond the purgatorial stage, to the life of bliss in heaven. But before I direct your mind to a consideration of the holy city, let me remind you, again, that it is no part of the Christian Faith to believe that we reach that state of ultimate bliss as an automatic result of death. There are the greater saints of God, like St. Francis of Assisi, who live in such an intense communion with God here on earth and are bathed in the fire of such abnormal contact, that their sins and frailties are conceivably purged away before they died, so that death becomes to them the portal of heaven itself. But for most of the family of God, even the very saintly, death is a portal to a place of preparation for heaven.

The thought of our unsuitability to go straight to heaven must make that luminously evident. As I have said, at death we take our characters with us. There is nothing to indicate that the process of death purifies the soul. The analogies of birth and sleep proclaim the reverse. Why should it? Character is not partially purified by the loss of a limb. Why, then, by the loss of all the facilities of the body? Were we to pass directly from death into the furious fire of the Heavenly Presence, we should at once be spiritually blinded, as a man long imprisoned in the darkness of a cell is blinded when he comes out suddenly into bright daylight. It is only little by little that such a one can begin to look at the light, and it will only be little by little that, after our entrance into the life beyond, we shall be able to look at God.

But whatever may await us in the life to come, certain it is that the fear of death will be diminished—even if we are timorous, shrinking souls who see the worst side of everything—if we can develop something of a longing for that far-off heaven of intimate companionship with God which seems to recede from view as we grow older, although in our childhood it was attractively concrete and intimately near.

SYMBOLIC VIEW OF HEAVEN

In childhood we were satisfied with the pictorial view of heaven, to which, perhaps, we find it difficult to return, though often our hearts bid us do so. I do not think that the pictorial view of heaven needs any

apology, although many nowadays seem apologetic about using its terminology.

Our excuse should be that, as Bishop Gore has said, we have no celestial language at our disposal and must therefore speak of heaven in terms of earth. But why not? Earthly terms are the only ones we know. When applied to heaven, they can be more than poetry—real approximations to truth.

I can say, as an Anglo-Catholic not unaware of the arguments against the use of symbolic language, with Bishop Pearson, in his great book on the Creed: "I am fully persuaded that the only-begotten and eternal Son of God . . . did . . . by a true and local translation, convey Himself from the earth on which He lived, through all the regions of air, through all the celestial orbs, until He came unto the Heaven of Heavens, the most glorious presence of the Majesty of God."

And because I see no objection, but rather the reverse, to the employment of symbolic language in descriptions of heavenly things and in worship, I strongly deprecate the literalist turn of mind which has inspired some criticisms of hymns.

That there must be a local heaven is necessary to thought if we are to believe in the reality of our Lord's manhood, which would otherwise have to be regarded as ubiquitous. Pusey had this in mind when he differentiated, as did the Schoolmen, between the natural Presence of Christ in heaven and His spiritual Presence in the elements of Holy Communion, saying in a letter to the then Bishop of London: "It is a matter of Faith that the natural body of our Lord is at the right hand of God circumscribed in place." And he quoted St. Augustine, who had said that it is *in a certain place of heaven on account of the mode of a true body*.

In regard, again, to the question of locality, the forceful words of Bishop Lightfoot are worthy to be weighed:

"Why should you expect to understand it? Is your understanding all-powerful? Do you understand how it is that while your body is fixed on this one spot, your mind is traversing all space and all time, soaring into heaven beyond Arcturus and the Pleiades, piercing into the remote past when this earth was peopled with strange monsters, plesiosaurs, and pterodactyls, and labyrinthodons? This is a fact.

"And if this is possible, can you not conceive it possible also, that the humanity of Christ—with all the limitations which it implies—may be brought into close proximity, may, in some serious way, be placed in the position of unique honor in relation to the illimitable, infinite, eternal Father, such as is represented to us in a figure, in a parable, by sitting at the right hand of God?"

Writing of heaven, Dr. Inge, in his *Faith and Knowledge*, says, "The forms under

which we picture to ourselves this higher reality are necessarily those of space and time. . . . The great fact on which our faith rests, the reality of the supersensual world, is objectively real, but the forms under which we picture it to ourselves are necessarily imperfect."

The imagination has been called by spiritual writers "the suburbs of the city of the soul"; and the pictorial view of heaven, which reaches a climax of poetical pa-

geantry in the Book of Revelation, is meant to affect the soul powerfully for good, to take the city by way of the suburbs, to cheer the heart by first capturing the mind.

The truth about the imagination in this connection is that it does not fancy, but conceives sacramentally. Holding the outward and visible signs, visible, that is, to the eye of the mind, it informs the soul of the inward and spiritual realities. It is like—forgive the crude example—the furniture

and apparatus of the radio, without which we are powerless to pick up the voice that is filling the ether. That insubstantial, ethereal thing, the human voice, cannot reach our minds from afar unless we have the material medium of reception.

I entirely fail to see how the realities of heaven can be apprehended by the soul except by the metaphors, figures, pictures, and parables of a heaven described in earthly terms and thereby understandable.

The Freedom for Which We Fight

Second Article of a Series on Christianity and the War

By the Most Rev. William Temple, D.D.

Archbishop of York

WE ARE fighting for the opportunity to maintain and develop a type of civilization which recognizes in every man and woman an ultimate value not to be sacrificed for any end alien from itself. (So much was said in the first article of this series.) That is a more elaborate and careful statement of the conviction that we are fighting for freedom. It is a good thing to employ sometimes the more elaborate and careful form of statement, because freedom, one of the greatest words in the language, is rather ambiguous. Freedom from what? Freedom for what? Mere abstract freedom can mean nothing except absence of all controls; and then it is indistinguishable from chance. That cannot be what we mean. But what else is it?

The history of the modern world shows that there are two roots of this belief in freedom. One is the claim that each man, in virtue of his humanity, has a right to order his own life. This is substantially the doctrine of both Kant and Rousseau. In Kant it was combined with a strong sense of duty and discipline, with the result that the pure freedom of the will was found only in obedience to the Categorical Imperative, which is itself the expression of man's Practical Reason. This was a purely abstract formula incapable of generating its own content. Kant himself was a prophet of the League of Nations; but Fichte was quite as consistent as Kant with this abstract doctrine of duty when he supplied its content by deifying the State. Thus what started as an intellectual doctrine of freedom became a philosophical buttress of Prussian absolutism.

SURRENDER OF LIBERTY

Rousseau was more sentimental and less austere rational. So freedom for him was much more nearly "doing what I like." It was this kind of freedom which was proclaimed in 1789; the sentimental outlook associated with it led people to suppose that if only men were free from external control they would recognize the equality of all men and practice fraternity with them. So the great trio Liberty, Equality, and Fraternity were proclaimed.

In the course of the French Revolution we watch Liberty and Equality struggling with each other till the equality of all except the despot is served by the sur-

render of Liberty to despotism, Fraternity being expressed in the common enthusiasm with which the citizen-soldiers of the Republic fought their neighbors in other countries.

We know that Fascists and Nazis, looking at the western democracies, have condemned them as fundamentally immoral systems. These critics say that our politics are organized selfishness; our elections—the focus of our political freedom—are occasions when politicians buy votes by promises to the various sections of society. In other words, freedom as understood in democracies, appeared to these observers as a system of self-assertiveness on the part of individuals, families and classes—a jungle of competition in which the fittest survive. Against this they exalted their ideal whereby all are bound together in the service of the State and each finds his self-fulfilment in obedience.

Now both these conceptions of freedom start from man. Kant was a noble spirit, steeped in Christian piety of the Lutheran tradition, and developed an impressive doctrine of duty; but it was so empty of content that it turned into the freedom which is, in Hegel's phrase, the comprehension of necessity. It left the individual helpless before the Prussian State. Rousseau was a gentle and generous soul, but his doctrine became the inspiration of the Terror. Robespierre was a most sincere, indeed a Pharisaically meticulous disciple of Rousseau.

ROOTED IN GOD

But there is another and quite different root of freedom. This is found, not in what man is in himself, but in the fact that man is a child of God for whom Christ died. In himself he has no claims to liberty or to anything else. But in his relationship to God, he has a status which is independent of any earthly society and has a higher dignity than any State can confer.

On this ground the English Puritans, the Dutch Calvinists, the Scottish Covenanters, and the Pilgrim Fathers asserted their claim against the State; it was a claim to worship and serve God as conscience should direct. They had no belief in liberty, as they showed when they themselves had power; but the claim which they successfully asserted carried within itself the

claim to liberty, and by fidelity to God they initiated liberty among men. They were unwittingly the pioneers of freedom.

Liberty claimed on this ground is free from that whole type of criticism which we have considered. If I claim freedom because I am a child of God in order that I may obey God, certain results inevitably follow. First I must recognize that every other human being has the same right to liberty which I have; this is true of the other conception of liberty also. But, secondly, I cannot consistently exercise my liberty except in obedience to God. As He is the Father of all men, whose love embraces all His children, this means that I can never exercise my freedom selfishly without denying the ground of my right to it.

WHAT KIND OF FREEDOM?

Now—for which kind of freedom are we fighting? Is it not a fact that the modern democratic movement rests to a degree which we are rather unwilling to recognize upon the outlook of Rousseau? Is not the Fascist critique of our political life more true than it is pleasant to admit? May not the collapse of France be partly connected with the fact that its democracy was grounded in a conception of Liberty which positively encourages class-selfishness? Has not much of English political life been a selfish struggle between the Haves and the Have-nots? And what on earth would the Pilgrim Fathers have said to the Declaration of Independence?

Freedom is so indispensable to all the finer flowers of culture and of the spiritual life that it is worth while to uphold any free system till the last possible moment. But I am persuaded that a freedom grounded in the nature of man apart from his relationship to God will never generate the unity needed for resistance to the totalitarian claims of the modern State. It will be unable to survive, and, broadly speaking, it will be unworthy to survive.

But the freedom which springs from conscious sonship to God can draw strength through that relationship by which it can survive all persecution and break the bonds of all oppression. Faith in God is the only fountain of true liberty. Faith and freedom stand and fall together.

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PROCESSION TO THE PIER: The dedication of the motorboat which THE LIVING CHURCH FAMILY helped to buy was a great event in Port de Paix.

The Motor Boat "Eveque Carson"

By the Rt. Rev. Harry Roberts Carson, D.D.

Bishop of Haiti

FIRST a frank explanation as to the name of our new motorboat, "*Eveque Carson*," for I must clear myself of any charge of egotism. It was not my choice. It was chosen and insisted upon by

Archdeacon Najac and his congregation at Port de Paix and the Bishop had nothing at all to do with the order that was given for the engraving of the brass name-plates and their affixing by the Commandant of the Coast Guard himself, and intended as a surprise for the Bishop. So while I blessed the child, others named the child.

And hopeful of having cleared myself of the charge of conceit, again I thank the members of THE LIVING CHURCH FAMILY and others who contributed to the fund for their great generosity in providing a motor boat for missionary work in this District. Alaska long ago was so provided, and later Liberia, and now Haiti. We are deeply grateful.

There were many hindrances in the way of the completion of the boat, mainly by reason that governmental orders take proper precedence these days over private orders; and so it was well into October before the Chrysler marine engine arrived and there was further difficulty in getting

certain minor accessories such as brass screws, locally. But at long last, we were ready for the "shakedown" trip, as naval men say.

Bishop Burton had that honor for, accompanied by the Rev. Edoard C. Jones of the clergy and others, he went to the island of La Gonave, an island always full of fascinating romance for visitors, 40 miles distant from the mainland. Upwards of five days were spent on a visitation of the missions, and the Bishop confirmed 61 persons and received the formal renunciation of Voodooism from 76 others.

They all returned highly pleased, even jubilant, on Monday, November 3d. Then after small adjustments, the motor boat, *chaloupe* in the French, was taken to Port de Paix, in the charge of three men from the Coast Guard, for delivery to Archdeacon Najac. It was a trip of more than 200 miles and it was made in 20 hours. Upon receiving word of its safe arrival, I set out for Port de Paix by automobile.

Sunday, November 9th, was set for the formal blessing of the *chaloupe*. First there were the masses of the day, at 6 A.M. and at 8:30 A.M., and then a street procession to the wharf. This was the order of procession:

Crucifer
Church Flag
Haiti Flag
Thurifer
Choir
Clergy
Parish School
Congregation
Lay Sponsors
Acolytes
Bishop

Notwithstanding a threatened excommunication for six months upon anyone who should assist or even look upon the service, there was no lack of spectators and participants. The threat of the Roman curé excited only smiles and expressions of



DEDICATION (above): Bishop Carson is shown reading the prayers.

SURPRISE (right): Archdeacon Najac tells the Bishop that the boat is to be named after him.



pity from the Roman Catholics themselves.

The Rev. René Gilles officiated at the portable organ. Archdeacon Najac read the Psalm and the Lesson that had been appointed and the Bishop proceeded to the blessing of the *chaloupe*. First there was the Lord's Prayer, then the prayer for Missions, and for the Family of Nations, and for the President of Haiti. The following form of words was used in blessing the *chaloupe*:

"O God, by whose providence all things are governed and preserved, who stillest the raging of the sea and the noise of its waves, who commandest the winds and they do obey Him: We humbly beseech Thee to bless this motorboat and to defend it

from all enemies, visible and invisible, that they who travel therein upon the work of thy kingdom may be hurt by no adversity, but being freed from all fears and dangers, they may travel in safety to the haven where they would be, with joy and praise to thy holy Name: Through Jesus Christ our Lord. Amen.

Then followed the sprinkling of holy water and the censuring. The assembly was then blessed by the Bishop and the national anthem of the Republic of Haiti was sung most lustily. Thus the function ended except for gracious reception that was given the Bishop and the principal guests of the morning at the home of Archdeacon Najac. The Archdeacon and his wife, presenting

the Bishop with a beautiful bouquet, thanked him and through him all who had part in this gift, which was prompted by affection and thought for his physical safety in going about missions committed to his charge, to be reached only by sea. Others spoke of the aid that would be given to the work of the Episcopal Church in its constantly growing work of evangelization in this country so full of superstition and, unhappily, bigotry.

Our sincerest thanks to all THE LIVING CHURCH FAMILY, to the editor, to all who had part in this gift of a motorboat for the missionary district of Haiti, particularly within the archdeaconry of the Ven. Elie O. Najac.

Children's Religious Books

By Elizabeth McCracken

EVERY year, it seems to us, the religious books for children are among the best juvenile books of the season. This year, there are a goodly number, all excellent.

One of the best is *Legends of the Christ Child*, by Frances Margaret Fox (Sheed & Ward, \$1.50). The legends are all taken



A LITTLE BOOK OF PRAYERS

from the apocryphal New Testament, and are well-selected and beautifully told.

Two of the finest books are accounts of the Creation. In *The Beginning*, with some of James Daugherty's characteristic pictures, is the First Chapter of Genesis, from the King James Version (Oxford University Press, \$2.00). The second book is for younger children: *The Oldest Story in the World*, by Louise Raymond (Little, Brown; \$1.50). This has remarkable illustrations in color, by Marie Stern.

There are no less than five unusual books of prayers. *A Little Book of Prayers*, by Emile Fendall Johnson, with pictures by the Petershams (Viking Press, \$1.00) contains both prayers and meditations that children just learning to read can use for themselves. *A Child's Book of Prayers*, selected by Louise Raymond, with illustrations by Masha (Random House, \$1.50), is an anthology of great prayers, old and new, all appropriate for children and within their comprehension. *Three Prayers for Children*, with lovely pictures by Pelagie Doane (Grosset & Dunlap, \$1.00), is for the very little ones. Here they will find the familiar "Now I lay

me," the Lord's Prayer, and the prayer beginning, "Heavenly Father, hear our prayer." *Thank You, God*, compiled by Vivyen Bremner (Macmillan, 75 cts.), comes from England. This also is for the youngest children. Also from England, we have *Ronnie and the Lord's Prayer*, by Mrs. A. C. Osborn Hann (Macmillan, 60 cts.). This is included here, though it is not a book of prayers, because it is a book that will lead the child reader to prayer. The story form is used, as in *Ronnie and the Creed*, last year's book by Mrs. Osborn Hann.

Books of the ABC kind are popular this year in the secular field. One publisher has secured such a book in the religious field: *A Bible ABC*, by Grace Allen Hogarth (Stokes, \$1.00). Both the pictures and the brief captions are full of a reverence that the children will feel.

Another book, familiar as to material but unique as to treatment, is *Good Tidings* (American Artists Group, 50 cts.). This consists of the Nativity story from St. Luke's Gospel, with colored illustrations by Hendrik W. van Loon and music by Grace Castagnette. Although it is designed for children, grown-ups will like this small book.

For older boys and girls, there are two unusual books. One is *You and the Ten Commandments*, by William J. Cameron (Bobbs-Merrill, \$1.50). This book, thoroughly modern as it is, yet reminds us of the famous series of stories of an older time: *Week-day Echoes of Sunday Hours*. It would be a fine thing for present-time young people if *You and the Ten Commandments* should be followed by other "You and" volumes, touching on other great religious themes. The other book is *The Tree of Life*, edited by Ruth Smith, with pictures by Boris Artzybasheff, the delight of so many children, and an Introduction by Robert O. Ballou (Viking Press,

\$3.00). It will be remembered that Dr. Ballou edited *The Bible of the World*, that memorable anthology of the sacred writings of many peoples and faiths. *The Tree of Life* is a book of the same kind, for older boys and girls.

One of the most beautiful books of the



THE BIBLE A.B.C.

year is *The Long Christmas*, by Ruth Sawyer, with decorations by Valenti Angelo (Viking Press, \$2.50). There is a story for Christmas, and one for each of the Twelve Days of Christmas. These are all traditional legends, from many lands, told many times before and now re-told for the children of today. Carols for the Twelve Days also are included. The decorations are in the spirit of the line-cuts in the earliest printed books. This is another book that will find its way to the book-shelves of grown-ups as well as children.

Our last book, it may surprise some readers to learn, is *The New Testament in Basic English*, translated by various distinguished New Testament scholars (Dutton, \$2.00). This book was included in Dutton's catalogue of juvenile books this season, the reason given being that the simple language of the translation makes it the easiest of all versions of the New Testament for children to read. It should not, we think, be the only version within any child's reach; but it might well be one, as it should be one of several versions read by their elders.

For a discussion of new books for adults recommended for Christmas buying, see the Book department, pages 16-23 of this issue.

Joint Ordination

Some Preliminary Considerations

WE WERE quite overwhelmed at the story in a recent issue of the *Witness*, wherein the plan for joint Presbyterian-Episcopal ordination was attributed almost solely to this editor. Based on an interview with a member of the Commission on Approaches to Unity, Fr. Spofford's article purported to give the inside story of the negotiations between our Commission on Approaches to Unity and the Presbyterian Department of Church Coöperation and Union.

Well, apparently a good many people do read the *Witness* because we have received a number of letters and some telegrams, the gist of which is: "This baby has been placed on your doorstep. What are you going to do about it?"

First let us say that the Joint Ordination Plan is not quite "our baby"—at least not to the extent that Fr. Spofford indicates in captioning the picture of this editor as "the promoter of the plan for joint ordination with Presbyterians." If anyone is promoting the joint ordination plan it is the commission as a whole and not any individual members—certainly not this editor. And as to inside stories, we could a tale unfold—but we won't, at least not at this time.

It is not our intention in this editorial to discuss the joint ordination plan in detail. We shall hope to do so in a future issue, but just now we are concerned more with getting the picture straight.

The joint ordination plan is not the creation of an individual but the work of the two negotiating bodies as a whole. If the suggestion came from this editor, it was rather as a crystallization of thoughts that had already been expressed both within and without the commission, as Dean Zabriskie himself indicates in the interview on which the *Witness* article is based. But the drafting of the plan and its careful revision were the work first of a joint sub-committee and later of the two negotiating bodies in plenary session, every member of both commissions having ample opportunity to criticize, add, subtract, or amend.

In the form in which the joint ordination plan was officially transmitted to the dioceses of the Episcopal Church and the presbyteries of the Presbyterian Church by the secretaries of the two negotiating bodies, it represents the considered judgment of the authorized representatives of the Episcopal and Presbyterian Churches, and comes to the two communions with the full support of the two negotiating bodies. It is commended by them not for immediate action but for study and report back to the negotiating bodies for further revision in the light of the broader study.

For the sake of clarity, we want to make three points in regard to the proposal:

(1) The joint ordination plan is not in itself the plan of union nor is it intended to settle any points of doctrinal difference between the two Churches. It is one step in a larger plan for ultimate organic unity, the outlines of which the two negotiating bodies are trying to develop. It is not intended to apply to the present clergy of the two Churches, but rather to fix upon a method of ordination for the future that will be acceptable to both communions and that will in

the course of time provide them with a common ministry within the framework of the Catholic Church.

(2) The joint ordination plan is sent to the two Churches with the unanimous approval of all of the members of both our own commission and the Presbyterian department—not for final action but for study and report. It was not drafted in a partisan manner and is not intended as a partisan document.

(3) It is only fair to ask that those who oppose this plan—as anyone in the Church has a perfect right to do—would indicate whether they are opposed to this particular plan only or whether they would similarly oppose *any* plan looking toward organic unity with the Presbyterians. In two General Conventions our Church has officially subscribed to a pledge that it will work toward ultimate organic unity between the Presbyterian and Episcopal Churches. General Convention specifically committed the task of working toward this end to our Commission on Approaches to Unity. That commission first proposed a concordat which did not prove acceptable either to the whole commission or to the Church at large. It was therefore withdrawn. The commission now proposes a step which it does commend unanimously to the Church and asks for prayerful consideration and advice. If the procedure it proposes is not an acceptable one, it will endeavor to find some other approach; but it is fair to ask whether or not the critics of the plan are in sympathy with the ultimate goal as expressed by the declaration of purpose to achieve organic union set forth by General Convention in 1937 and reaffirmed by General Convention in 1940.

The joint ordination plan should not be considered as something complete in itself, but as an effort to deal with one particular problem—that of the future ministry—while other problems are being worked out. It is rather unfortunate that the negotiating bodies did not see fit to give some indication of the outline of the kind of united Church that is envisaged for the future, on which they have been drafting some tentative "blueprints." It would certainly clarify any specific proposals if they could be viewed in the light of the ultimate goal, rather than as steps in the dark. But it should be clearly recognized that the fact that the joint ordination plan does not attempt to reconcile all points of divergence between the two communions is not a failure to recognize that such divergence exists, but rather an attempt to deal in orderly fashion with one problem at a time.

Curiously enough, it seems to be largely the same people who objected to the Proposed Concordat (of unhappy memory) as too far-reaching in its attempt to do too much in a single document, who now object to the joint ordination plan as being not far-reaching enough. We can't have it both ways; which shall it be? One step at a time or an attempt to hurdle the breach of centuries in a single leap?

Some of us on the Commission who felt conscientiously compelled to oppose the Concordat until it was shelved felt that the same conscience compelled us to suggest a more excellent way. We wish our brethren of a similar viewpoint who are not on the Commission felt the same urge of con-

science. Unfortunately it is easier to throw bricks than to build them into an enduring edifice.

We ask, therefore, that any who criticize the joint ordination plan make their position clear by answering at the outset the primary question: Do you or do you not support the declaration of purpose twice voted by General Convention? If the answer is in the negative, it would be far better to direct criticism against the declaration of purpose itself rather than against any particular plan for endeavoring to carry out that purpose.

More Books Than Usual

LAST year, at this time, we suggested that our readers take as one of their mottoes: "Books as usual." And now we would go farther, and recommend that the motto be: "More books than usual." The condition of affairs in the world is increasingly serious. Quietly as most men and women are going about their business, there is still a strain—felt even when no sign of that feeling appears.

Religion, we need not say, is the only firm ground on which to stand. It is plainly to be seen that many persons realize this, for the churches are thronged at the hours of service, and more men and women than in happier times are found in church for private prayer at other hours. God is our refuge and our strength.

Books help our religion. The Bible, of course: we all know that the Bible is essential. The Prayer Book, also: we all are aware of what that does to help. But there are also other books which will give new power and new value to the practice of our religion. We need religious books now more than ever, and we need more of them.

Usually, such books appear in large numbers just before Lent. This year, some of the finest religious books ever offered are ready now, for Christmas. These will make excellent Christmas presents. And they will provide us with just the new books to be bought for ourselves with our "Christmas book money."

Children need more books than usual, too. They will welcome religious books if these are as well-written, as beautifully illustrated, and as genuinely interesting as the secular books which they are given. Our motto begins with religious books, but it includes all good books. "More books than usual"—for men, women and children, this Christmas.

125 Years of "Advance"

WE EXTEND our heartiest felicitations to our journalistic contemporary *Advance* on the 125th anniversary which it is celebrating this month. *Advance*, formerly the *Congregationalist*, is the venerable organ of the Congregational and Christian churches under the editorship of one of the ablest of religious journalists, Dr. William E. Gilroy.

From the standpoint of its comparatively young age of 63 years, THE LIVING CHURCH regards with awe *Advance's* record of a century and a quarter of continuous publication. As a matter of fact, through one of its predecessor periodicals, *Advance* can trace its history back to the establishment of the *Herald of Gospel Liberty* in 1808, and thus has a legitimate claim to being one of the oldest periodicals in the United States, religious or secular.

But age is not our contemporary's sole claim to fame. The pages of *Advance* do mark a genuine advance on the part of its constituents in the direction of a return to the ways of historic Christianity. Thus several times in recent years we

have noted in its columns pictures of Congregational churches and altars built along sound liturgical lines, while the cover of a recent issue contains a poem entitled *The Cloister Garth* which praises

"... overhanging oaks,
Like priests bestowing benedictions . . ."

Advance is particularly fortunate in its editor, Dr. Gilroy, who will shortly be celebrating the 20th anniversary of his editorship. We can pay no greater tribute to Dr. Gilroy than to say that he is a big enough man to change his mind and admit that he has been wrong. Thus in a recent editorial he takes issue with a fellow-editor who had lamented the evidence of "bad planning and bad management" in the army by noting that if preparation for an army of the present size had been made four years ago, both the editor that he was criticizing and he himself would have assumed "a negative and intensely critical attitude." He adds: "We may have no regret or chagrin for our honest and well-intentioned service of the vision and hope of world peace; but it is late in the day to condemn the lack of foresight, or of effective action, on the part of those who did not sense the situation and need any more than ourselves, or who could not act because the general public attitude made adequate action impossible. So, our criticism ought to be tempered with a measure of justice."

To Dr. Gilroy and *Advance*, greetings and best wishes.

INSIDE AMERICA

BY ELLIS E. JENSEN, PH.D.

Creating a Common Enemy

HITLER says in *Mein Kampf*, "The art of being a mass leader consists in concentrating the attention of the people on one opponent." If they think they have many opponents they get bewildered. He goes on, "The skill of a great leader shows itself in making different opponents look as if they were all of the same kind."

This propaganda technique explains why totalitarians identify the most widely different groups as a common enemy. In his early days Hitler opposed Communists, Jews, and Masons—Communists because they did not believe in nationalism, but class warfare; Jews because they were pacifists; Masons because they were liberals. And so he stated in his book that they were in league with one another. Masons and Jews supported the German republic, he said, because they regarded democracy as a convenient bridge over which to take Germany from monarchism to Bolshevism. At the proper time, he asserted, they would reveal their tie-up with the Bolsheviks. Thus he made the most widely differing opponents appear as one.

Equally fantastic have been Nazi charges at various times that the Roman Catholic Church is in league with the Communists. Anyone who is familiar with the implacable opposition of Romanists to Communism realizes how preposterous is this attempted tie-up for the purpose of discrediting the Roman Church.

After Hitler had betrayed Germany into a temporary compact with Communism, he identified Masons and Jews not with Communists, but with "plutocratic warmongers" in England. Once again, he created a common enemy; and the unthinking masses seemed to love it. Americans must beware of this kind of propaganda, for it is aimed at us just as much as at the German people and the conquered millions of Europe.

THE RETURN TO RELIGION

By Henry C. Link

This book has helped countless thousands to a happier, more abundant life. It is now made available at a truly popular price to help many new readers in this time of crisis. "Every American ought to read it," says William Lyon Phelps. \$1.00

ON GUARD

By Joseph R. Sizoo

Here is the ideal book for the man in the service and for all men and women at home. ON GUARD contains a helpful reading for every day in the year and an important selection of prayers. Suitable articles are included for special days, such as Christmas, Mother's Day, birthdays, and anniversaries. \$1.00

ARE WE IMMORTAL?

By Winifred Kirkland

This timely book is a glowing testament to a burning faith in a God who will not toss into oblivion a single soul He has created. An eloquent and inspiring message by a noted author. \$.90

IN THE SHADOW OF THE CROSS

By Frederick K. Stamm

Dr. Stamm offers a truly spiritual interpretation of the significance of the Cross for our generation. He reveals the strength of Christ's teachings and demonstrates the need for and the effectiveness of His gospel in our insane, violent world. \$1.50

CHRISTIAN DOCTRINE

By J. S. Whole

A forthright statement of our Christian faith, based on the New Testament and the authority of the Church. "Will do much to strengthen on intelligent understanding of the great doctrines of the Church."—*Religious Book Club Bulletin*. \$2.00

THE CHURCH AND THE NEW ORDER

By William Paton

In this stirring manifesto for a truly victorious Christian peace, Dr. Paton answers vital current questions from the Christian point of view. He exposes the chaos which preceded the war, and provides an enlightened and practical program for Christian action in a critical future. \$1.50

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BOOKS



ELIZABETH McCracken, EDITOR

Religious Books for Christmas

By Elizabeth McCracken

RELIGIOUS books have always made acceptable Christmas presents among Churchpeople. This year, such books are particularly suitable, since the seriousness of the times leads, or should lead, everyone to consider the function of religion and the Church in the world. While some important books are delayed, by reason of war conditions, many good ones are ready.

BIBLES

First of all should be cited a remarkable edition of the Scriptures: *The Bible for To-day*, edited by John Stirling, with an introduction by William Lyon Phelps, and with 200 illustrations by Rowland Hilder and others (Oxford University Press, pp. 1255, \$5.00). Dr. Stirling has been at work on this book for 20 years. He uses the Authorized Version, but with introductory paragraphs and notes relating not only the books of the Bible but many special sections and chapters to the life of the world today. The illustrations also depict present-day activities and ways. The result is a new and vivid light on the meaning of the Bible, here and now.

Another unusual book in this same field is *The Quotable Bible*, edited by Louis M. Notkin, with a Foreword by Ralph W. Sockman (Harpers, pp. 715, \$3.00). The King James version is used, every book being included, each preceded by a brief introductory note. The Bible has been made "quotable," by the omission of verses of lesser interest; but, for those readers who like documentation, every verse is numbered, making all omissions at once clear. The work is well done, and the book will appeal to those who like "simplified" editions.

RELIGION AND WORLD AFFAIRS

Books on world affairs, written by those in whom they can have confidence, are sought at this time. Several are to be found. There is *The Church and the New Order*, by William Paton, the secretary of the International Missionary Council and editor of the *International Review of Missions* (Macmillan, pp. 188, \$1.50). This fine book gives an enlightened and practical program for Christian action in the future. Victory, says Dr. Paton, must mean a victorious Christian order.

Another valuable book in this field is *Under Fire*, by A. M. Chirgwin (Macmillan, pp. 188, \$1.50). The author, who has written a number of books on the Younger Churches—of Japan, India, and Africa—here discusses the Christian Church in a hostile world, and the part to be played by each individual member of that Church. He speaks from his experience in the Church of England, but all that

he says applies equally to the American Church and its members.

Still another book is *Thoughts for the Times*, by W. Macneile Dixon (Longmans, Green; pp. 51, 75 cts.). The book sets forth, in quiet yet poignant style, the moral basis of war as it appears to the vast majority of Churchpeople in England at this moment.

Dr. William Adams Brown has a new book which will be welcomed: *A Creed for Free Men: A Study of Loyalties* (Scribners, pp. 277, \$2.50). Addressed to "readers who are already Christians," the book considers contemporary institutions in the light of the Christian religion.

And last, there is *Still Shine the Stars*, by Bernard Iddings Bell (Harpers, pp. 74, \$1.00). Written in Dr. Bell's clear and vigorous style, the book presents the thesis that the present grievous state of the world is the logical result of a wrong outlook. Dr. Bell then makes suggestions as to how to attain the right outlook, and to act in accordance with it.

RELIGIOUS EDUCATION AND MISSIONS

Books on religious education and missions may strike some persons as odd Christmas presents; but Churchpeople will not feel this—though they may class such books as what our grandparents used to call "useful presents."

Faith and Nurture, by H. Shelton Smith (Scribners, pp. 208, \$2.00), is both interesting and "useful" in the finest sense. Dr. Smith, who is professor of Christian ethics in the Divinity School of Duke University and director of graduate studies in religion, declares that, in the effort to make the Sunday school more agreeable to children, the teaching given has lost, or is losing, its spiritual quality. He advises more attention to what is taught and less to method—as our leaders in religious education have for some time contended. *The Revolution in Christian Missions*, by Roy L. Smith (Abingdon-Cokesbury, pp. 223, \$1.75), the Fondren Lectures for 1941, has a freshness which will be appreciated by the seasoned reader of books about missions. We need a new missionary program, Dr. Smith says, with a new respect for old cultures, for old peoples, for old institutions; and we need a new missionary strategy, which will act in the full conviction that the whole of life must be redeemed, that there is no salvation for any land that does not include every land, and no salvation for any class that does not include every class. Arthur Wentworth Hewitt, the author of *Highland Shepherds*, has written another book on missionary work in rural America: *God's Back Pasture* (Willett, Clark; pp. 144, \$1.50). The

BOOKS

book has great charm, as well as great informational value.

CALENDAR BOOKS

What the English call "calendar books" are well represented this year. *The New Christian Year*, compiled by Charles Williams, the poet (Oxford University Press, pp. 281, \$2.00), is a rare find. There is a selection for every day in the year. In order that all Christians may use the book, the days of the saints in the Church Calendar, with appropriate selections, are placed at the end.

On Guard, by Joseph R. Sizoo, the well-known minister of the Collegiate Church of St. Nicholas, New York City (Macmillan, \$1.00) has meditations for every day in the year, written by Dr. Sizoo. The nature of the present world is reflected in the book, making it peculiarly valuable.

Dr. Joseph Fort Newton, whose earlier "calendar books" have won many readers has a new volume, *Living up to Life* (Harpers, pp. 590, \$2.25). Like his others, it is composed of his famous syndicated newspaper "chats."

THREE UNUSUAL BOOKS

Several of the most interesting books of the season fit into no division thus far used here. One is *The Religious Function of Imagination*, by Richard Kroner (published for Kenyon College by the Yale University Press, pp. 70, \$1.00), the Bedell Lectures for 1941. The theme of the book is that religion is better able than science or philosophy to penetrate to ultimate truth and reality; that imagination is higher than thought.

Another unique book is *I am Persuaded*, by Julian Duguid (Appleton-Century, pp. 362, \$2.50). This is the spiritual autobiography of a young man who turned from faith to skepticism, and then back again. It will help older persons to understand that age group the members of which were "young in the '20's."

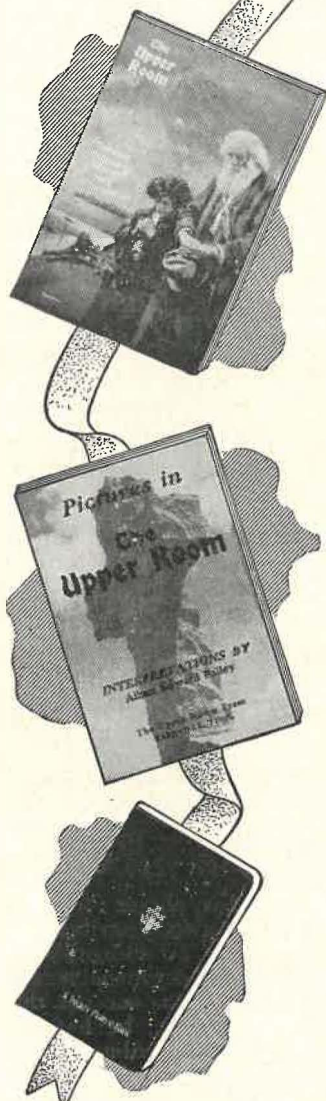
Another unusual book is *God Is My Fuehrer*, by Martin Niemoeller (Alliance Book Corporation, pp. 294, \$2.75). This consists of the last 28 sermons preached by Pastor Niemoeller, taken down in shorthand and secretly distributed among his faithful flock in Germany. From one of these copies the book was translated. These sermons are more than the word "sermon," as we commonly use it, implies. They are a proclamation of the Christian Faith, such as might have been made in the era of the first persecution, by one of the apostles. As Bishop Manning has said: "Pastor Niemoeller's heroism and loyalty to his faith and conviction is an example and an inspiration to all Christians, to the ministers of all Churches, and to all true men and women."

OTHER NEW BOOKS

Four other books also are outside customary classifications. One is *Early Churches in Palestine*, by J. W. Crowfoot, late director of the British School of Archaeology in Jerusalem (Oxford University Press, pp. 166 + 30 plates; also figures in the text and plans; \$3.25). This delightful and scholarly book is an expansion of the Schweich Lectures of the British

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A POCKET PRAYER BOOK, compiled by Bishop Ralph Spaulding Cushman. Vest-pocket size, bound in imitation leather, this prayer book is now in its third printing though first published only six months ago. As a help in prayer life, meditations and worship services, it is used and treasured by thousands of Christians. 144 pages. Price 25 cents, postpaid. Twelve for \$2.50.

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BOOKS

Academy in 1937, only now published. The churches from the 4th to the 7th centuries are included, every least vestige being studied and shown.

The Golden Legend, of Jacobus de Voragine, has been newly translated and adapted from the Latin by Granger Ryan and Helmut Ripperger (Longmans, Green; 2 vols., pp. 1-356 in vol. 1, 357-800 in vol. 2; \$5.00 for the set). *The Golden Legend* is known to many lovers of stories of the saints through the reprint of William Caxton's translation of 1470, issued in seven little volumes by J. M. Dent, and now out of print. This new translation is a far cry from Caxton; but it will please all readers, and bring back into daily life the beautiful legends of the saints. Perhaps it may revive also the medieval custom of reading or telling these stories on the festivals of those saints—both red-letter and black.

Our third book is *Bible Plants for American Gardens*, by Eleanor A. King (Macmillan; pp. 203; \$2.00). New Yorkers saw at the last Flower Show the collection of Bible plants made by the New York Botanical Garden, and received a list of these. This book is the delightful response to the demand for more information about Bible plants, with special reference to their inclusion in American gardens. It is illustrated with fine photographs.

The fourth book is *Death Over Haggerston*, by H. A. Wilson (Mowbray, imported by Morehouse-Gorham; pp. 157; \$1.40). This new Haggerston book will come to readers of the others like a round-robin letter from a company of old friends. Here they are, the men and women known to us from the other books, bravely and gaily enduring the horror and peril of war-time days and nights in London. The children are not here, and we miss them; they are safe in the country, for the most part.

REVIEWS

Dr. Whale's Study of Doctrine

CHRISTIAN DOCTRINE. By J. S. Whale. Macmillan. Pp. 197. \$2.00.

Dr. Whale's own phrase (p. 147), used in another connection, describes the purpose of his book: "To distinguish between formal theology and devotional homiletics." With the clarity of the one and the winsomeness of the other, he has tried to present a constructive outline of Christian theology which will meet the demand of the specialist for accuracy of statement and the demand of the layman for application to plain living. If he has any ax to grind (and what writer of theology has none?) it is to maintain that Calvinistic orthodoxy is reasonable, plausible and true.

The plan of the book is admirable. Dr. Whale's point of departure is not the conventional speculation about God and the Trinity, but man's awareness and finiteness. He assumes man to be made in the image of God but he does not specify wherein that quality consists—possibly in the potential possession of knowledge and choice. Ignoring the ordinary route of speculation, he arrives at the fact of the Blessed Trinity by the historic route of

seeking explanation of the fascinating and challenging figure of Jesus and of the continuation of that life and power in the Church, which is frequently called "the extension of the Incarnation." God in history, God in Jesus, God in the Church—these three are One.

Between and within Christian groups, and between and within individual Christians, are what Dr. Whale calls tensions—apparent opposites which are neither contradictory of which one must be right and the other wrong, nor contraries of which only one can be right and both may be wrong. These tensions are rather related as theses and antitheses to produce ultimately some sort of Hegelian syntheses, to the formation of which the present book tries to contribute.

In the concept of God the tension is between pantheism and deism. In Christology it is between the human and the divine. In explanation of the meaning of the death of Christ it is between substitutionism and exemplarism. In every instance a synthesis is attempted.

An illustration is found in the quest of authority which some find in a Church with its infallible head, and some find in an infallible Book, and some others find in the "Inner Light" for which they claim equal infallibility. Each group by itself is dangerous and each needs the other two; as a matter of fact the author claims that every Christian belongs, to some extent, to all three groups. What he does not point out is the general confusion of authority with infallibility in religious circles. Much as we may long for infallibility, we do not demand it in any human authority; we recognize its incompatibility with finiteness. As long as God speaks to us through human agents we err grievously in seeking infallibility in any of these agents.

The tension comes to the fore in ecclesiology where Dr. Whale tries hard (as might be expected) to be a "High Church Protestant" and in this he is at great pains to insist that he is following the true tradition of Luther and Calvin, the latter of whom he calls "the Cyprian of the 16th century" (p. 129). The Church is for him the Body of Christ, although he does not define the term. It is visible and identifiable "wherever the Word is faithfully preached and heard, the Gospel sacraments are purely administered and godly discipline is a reality" (p. 141), but he offers no criterion whereby the faithfulness of the preaching, the purity of sacramental administration and the godliness of discipline may be recognized and evaluated. It may be assumed that Unitarians, "four-square-gospelites" and Holy Rollers would all make vigorous claims to these three qualities even to the point of denying the similar claims of Romanists, Anglicans, and orthodox Calvinists.

The book is valuable in the very presentation of these tensions even if it is not always clear in their resolution. It is valuable for the dozens of epigrammatic sentences which dot its pages, such as: "Redemption is God's way of being moral" (p. 77). "The heart of the Sacrament is divine Action not divine Substance" (p. 163). "Though an intensely personal matter, faith is never a purely private matter"

(p. 126). "Redemption must mean redemption from death . . . but this does not imply simply more life after death" (p. 183). "Eschatology is a symbolic way of expressing the reality of God's purpose in history" (p. 180).

ROYDEN KEITH YERKES.

Sermons for Today

LIVING UNDER TENSION. By Harry Emerson Fosdick. Harpers. \$1.50.

Again Dr. Fosdick has given us one of his books of sermons, the last one having appeared four years ago. These 25 sermons are on Christianity today. They deal with conditions existent in our tragic world of war. Dr. Fosdick is a great preacher, who has been holding the attention of all ages and classes and Churches not only by his utterances in his own church but also over the radio.

Even the titles of his sermons grip: How to Stand Up and Take It; What Keeps Religion Going; Don't Lose Faith in Human Possibility; The Decisive Babes of the World—to mention a few of them.

His illustrations are from many sources and are unforgettable. He reveals that a wide reading has informed his mind. His contact with people in personal counselling humanizes his theology. His social conscience pervades every sermon he preaches.

It is possible for the reader to admire Dr. Fosdick's magnificent sermons while fundamentally disagreeing with many of his conclusions. His absolute pacifism is

defended ably and consistently. But even when you grant his profound sincerity and conviction, you may feel that he is fundamentally wrong. He has a perfect right to be a non-interventionist even when you feel that what he says is deeply detrimental to the cause of human welfare.

Dr. Fosdick knows how to write as well as preach, for these sermons are in a style and language which mark him as a writer of rare skill. His inspiration is largely drawn from the Bible even though he does not head his sermons with a text. He makes use of a truth or a text or an event from the Bible within the sermon. His method seems to be to preach to a situation under the guidance of the Bible.

ALBERT E. GREANOFF.

Two Good Books on World Affairs

THE UNITED STATES OF EUROPE. By Alfred M. Bingham. Duell, Sloane, and Pearce. \$2.50.

UNION NOW WITH BRITAIN. By Clarence K. Streit. Harpers. \$1.75.

Mr. Bingham, who is the editor of *Common Sense*, points out with force and clarity that the idea of European unity has always existed in the European mind. Napoleon, Metternich, Benjamin Franklin, Voltaire, Kant, Victor Hugo, Karl Marx, and even Rudyard Kipling—all have expressed the idea in their respective ways. He could have gone back to the beginning of the Christian era for data on the subject. One

has only to examine Shepperd's *Historical Atlas* to have abundance of evidence on this point. Of contemporaries, there are so many who have advocated European unity in one form or another that it would be an endless task to name them.

While Mr. Bingham does not want to be classified as an idealist or a romantic, he believes that at bottom the problem is susceptible of solution "by applied intelligence"—a belief which shows a confidence in human nature that past experience hardly justifies. In brief, his scheme involves, as "the minimum of the indispensable functions for the federal government": a federal army; jurisdiction over the colonies of European nations; power to tax; the protection of "cultural and administrative autonomy in any area demanding it in a properly supervised plebiscite"; and "the right to migrate with property." There should be three legislative bodies, "one representing cultural and ethnic groups, one representing states, and one representing population."

Mr. Bingham believes that the best settlement of the present situation would come about as the result of a negotiated peace. If federation is to be successful then, the United States must accept "some responsibility for the outcome of the war and the peace that comes with it." All of which shows him to be an optimist.

Mr. Streit's first book on *Union Now* prepared the way for his new one, which has the same theme: To take a first step toward a world federation by uniting *now*

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the United States of America, Great Britain, Canada, Eire, Australia, New Zealand, and the Union of South Africa as the nucleus of a world government. He declares that today with the British Commonwealth and the United States representing the democracies, the idea of union between these two great national entities is being proposed as a practical solution by millions of individuals in both countries. In this new book, Mr. Streit explains how in his judgment union can be made to work. He takes account of the march of events, yet his basic idea in *Union Now* remains unchanged. Britain and America can still form a federal union which would be an unbeatable combination.

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Clarence Streit was the first to propose a fully developed plan for Federal Union, an idea which has already exerted a deep influence upon this generation.

CLINTON ROGERS WOODRUFF.

The "Basic English" New Testament

THE NEW TESTAMENT IN BASIC ENGLISH. Dutton. \$2.00.

"Basic English" is said to be properly "B.A.S.I.C. English," or, unabbreviated, "British American Scientific International Commercial English"—English with a restricted vocabulary to aid in communicating with foreigners. This "basic" vocabulary contains only 850 out of the 400,000 words in our language, but its inventors claim that with these 850 words almost any idea can be expressed and, to prove the point, the present translation is offered. To be sure the "basic vocabulary" had to be enlarged somewhat; 100 "poetical" words have been added and 50 special "Bible" words, making 1000 in all (excluding, of course, proper names).

If the result be considered in the light of overcoming self-imposed difficulties, it is undoubtedly remarkable; the translation as a whole is accurate enough and is generally clear and dignified. For instance, the opening of Hebrews is excellent: "In times past the word of God came to our fathers through the prophets, in different parts and in different ways; but now, at the end of these days, it has come to us through his Son . . . who, being the outshining of his glory, the true image of his substance. . . ." Or Philippians 2:14f: "Do all things without protests and arguments; so that you may be holy and gentle, children of God without sin, in a twisted and foolish generation." But simplification of the vocabulary does not always make for simplification of the sense; "Those marked out by him were named" (Romans 8:30) and "The free-giving has not the same effect as the sin of one" (Romans 5:16) are hardly models of clarity. Most of us, moreover, will not think "Let us not be put to the test" and "A man went out

to put seeds in the earth" improvements on "Lead us not into temptation" and "A sower went forth to sow."

So, fully recognizing the achievement of a very difficult task, we may wonder if the task itself was worth the trouble. Doubtless this version of the New Testament can be read more easily by foreigners than any other; but the purpose of New Testament versions is hardly to teach foreigners to read English. If translations into modern English are desired, many such are already available and most of them are better done than this "basic" version; for those who already know English its value is chiefly that of an ingenious curiosity.

BURTON SCOTT EASTON.

Best in Four Centuries

THE IMITATION OF CHRIST. From the First Edition of an English Translation made c. 1530 by Richard Whitford. Edited with an Introduction by Edward J. Klein. Pp. lxxix + 261. Harpers. \$3.00.

Many are the editions of *The Imitation of Christ* issued year after year, but the claim that this recent publication is the most important in four centuries may well be substantiated. It is a reproduction of an early English translation made 80 years before the printing of the King James version of the Bible. It has the cadence and rhythm characteristic of the best literature of the period and Klein ventures to think it not unlikely that this version of the *Imitatio* had some influence upon the translators of our English Bible. In his lengthy and learned introduction the editor gives some passages from the Whitford translation parallel with those from various modern editions. No more is required for the conviction that the former is immeasurably superior, a delight to the ear and a satisfaction to any lover of good English. The account given in the introduction of the principal English translations from 1460 down to the present day is the result of many years of labor and of research in libraries of Europe and America. All this is of great interest to scholars, but one is tempted to think that the ultimate value of the book will consist in the gift for lovers of the *Imitatio* of a forceful, rhythmic version that embodies the very genius of English speech at its best.

MOTHER MARY MAUDE, CSM.

A Splendid Book

THE CHURCH AND THE CHILDREN. By Raimundo De Ovies. Morehouse-Gorham. \$2.00.

To anyone who preaches to children this book comes as a real Godsend. The writer has taken us entirely into his confidence and told us all about his relationships with the children he so acceptably shepherds. This book deals with method and disregards theory, although of course the author does justify his conclusions.

The Church and The Children is divided into three parts: formula, actual sermons to children, and sermonettes for special occasions. The first part narrates his ap-

BOOKS

proach to the problem of the children's church and the church school. Dr. De Ovies has three ways in which he has definite contact himself with the children of his parish. First, he has a children's service the fourth Sunday of the month at 11 o'clock, which he designates Family Worship Day. Then he has a radio program, The Church of the Children, in which the children of the cathedral have a share. And last of all, and perhaps the most difficult and yet the most rewarding, he has his own class of juniors which consists of about 90 boys and girls, whom he leads each Sunday before the morning service at 10 o'clock.

Dr. De Ovies believes that the children are of such importance in the program of the Church that it is worth while for him to give a large share of his time to them, delegating other tasks to his assistant. His knowledge of children is amazing and his work has been gratifyingly successful.

The sermons to the children are not formal but delightfully informal, and yet he does not preach down to them. He preaches on what interests children. In one chapter he gives us a list of eleven things which interest a child. There may be individual exceptions, but generally speaking one of these eleven things at least must get into a sermon or story to interest a child.

Dr. De Ovies has done us a real service in writing this book. He has inspired us by his example. He has also revealed how others with the same courage and enthusiasm may benefit children as he has.

ALBERT E. GREANOFF.

Dr. Oesterley's New Book

THE JEWS AND JUDAISM DURING THE GREEK PERIOD. By W. O. E. Oesterley. Macmillan. Pp. 307. \$2.60.

There are few recent books which deal with what is the chief interest of this one, the background of the Christian Gospel of salvation. A great deal of patient research has been going on of late with regard to this very important matter. Unfortunately very few of the results are as yet available to the average English reader. For that reason this volume is most timely and of considerable importance. It is, however, a pity that it is not a better book than it happens to be. The ground covered is most extensive: history, belief, practices, comparative religions, and theology are all crowded between its covers. For a successful work of the kind genius was needed, genius to discern and choose, to describe and interpret. The author too often falls just short of what was required; his book is therefore neither as enlightening nor indeed as safe as it might have been.

For one thing the newer critics are, most of them, at once more thorough-going and more constructive than Dr. Oesterley seems to be. There can be no doubt, for example, that the comparative religions issue must be faced; but the best modern scholarship is now fully aware that borrowings from foreign sources will not alone explain the existing situation. Jewish tradition and Jewish religious experience, as after them, Christian tradition and Chris-

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tian experience, recreated or transformed what they found in other religions useful for adumbrating their own peculiar revelation. This is the really important consideration.

When all this is said, however, the book has many virtues. It does present to English readers historical and religious problems which are getting much attention from Christian scholars today. It sets forth at length and with some acumen many most important findings of modern Old Testament study. There are, too, some very informing chapters, such as those dealing with the Kingdom of God, the Messiah, and life in the world to come.

DONALD FRASER FORRESTER.

Kierkegaard's Most Important Book

CONCLUDING UNSCIENTIFIC POSTSCRIPT. By Soren Kierkegaard. Translated from the Danish by David F. Swenson. Completed after his death and provided with introduction and notes by Walter Lowrie. Princeton University Press. Pp. xxi-579. \$6.00.

The judgment of Kierkegaard himself that *The Concluding Unscientific Postscript* was his most important work, has been confirmed by all notable students of his writings. At the time at which it issued from the press he had the idea that it might be his last publication although, as a matter of fact, some of his most remarkable religious essays were to follow. It does indeed embody all his characteristic teachings. The reading of it in the original Danish by David Swenson made a turning point in Swenson's own inner life and started the devoted study which over the remaining 35 years of his life was to make him an outstanding authority on Kierkegaardian literature. At his untimely death in February, 1940, he left the translation one-sixth unfinished. The volume has been completed and edited by Walter Lowrie, who says of Swenson's translation: "I am profoundly impressed by the accuracy and lucidity of his rendering. And it has style."

The work is a postscript to the earlier *Philosophical Fragments*, also translated by David Swenson, and published by the Princeton University Press in 1935. It is more than a mere continuation or explanation of the previous work. It is an extensive exposition of the theme to which Kierkegaard passionately dedicated his best powers: what it means to be a Christian.

The aim and purpose of the book is theological, but its method is dialectical and philosophical. In his own words he proceeds "to knead the thoughts" and he does so at great length. "The objective problem consists of an inquiry into the truth of Christianity. The subjective problem concerns the relationship of the individual to Christianity."

Kierkegaard disposes of the objective problem in fewer than 40 pages. He lays emphasis on the difference between faith and knowledge. He rejects the objective approach as indecisive; for him faith is the holding fast to revealed truth in the face of objective uncertainty.

The rest of the volume, some 500 pages,

BOOKS

is taken up with the problems of the individual in relation to Christianity, and in the development of a God-relationship. Kierkegaard is emphatic in his reiteration that eternal happiness (or as Walter Lowrie prefers to translate, eternal blessedness) is not one out of many good things to be striven for, but that the wish for it should transform a man's life. There must be an absolute relationship to this absolute purpose, but not without a relative relationship to relative ends, since we are imprisoned in finite circumstances. Suffering is the characteristic mark of a truly inward life, not, however, as it concerns external fortune or misfortune, but as embodying the agony of the finite in contact with the infinite, the knowledge of one's own nothingness before God, inescapable while temporal life lasts, however highly developed may be the religious personality. But all this, together with guilt-consciousness, Kierkegaard declares to be religiousness, but not necessarily Christianity. To become a Christian there must be something communicated, there must be the relation with the historical fact that the Deity, the Eternal, came into being at a definite moment in time as an individual man; there must, so Kierkegaard thinks, be a sacrifice of the understanding, a leap in the dark, faith in the paradox. With all his marvellous psychological insight, Kierkegaard never arrives at a simple exposition of what it means to be a Christian. And one senses the conflicts implicit in the Lutheranism with which he was indoctrinated in early youth.

Walter Lowrie notes in his preface that this is "a book difficult to understand." Even though it may not be thoroughly understood, no individual who is able to work through it with faithful attention can fail to have a flood of light thrown upon his own God-relationship. That which is of eternity and that which is of time fall into due proportion. There is one thing necessary. What else can matter?

MOTHER MARY MAUDE, CSM.

A Christmas Fantasy

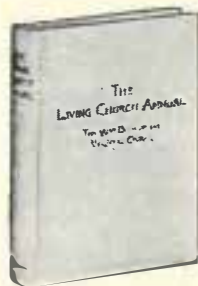
STRANGERS IN THE VLY. By Edward Gilligan. Scribners. \$2.00.

The Vly is a remote village in the Catskills, the region of the Rip Van Winkle legend and its little men of the mountain. So it does not seem strange when, in this story of eighty-odd years ago, three little men are driven into the Vly in an elegant coach. But they are three little packages of evil, fleeing from their share in the bomb plot against Napoleon III and seeking refuge in the mountains. And the mountains speak peace to the people. In their quiet the evil in the dwarfs is changed to good, and they become the benefactors of the countryside. A tale of fantasy, no doubt, but a fantasy possible only to one who knows and loves the countryside as does Mr. Gilligan. His delicious descriptions blend into the happiness of his tale, which reaches its climax in a Christmas pageant enacted in a mountain cave.

M.P.E.

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NEW YORK

**Sacred Masque of City
Mission Society**

The sacred masque, showing the history and work of the Episcopal City Mission Society, New York City, to which New Yorkers had looked forward as the great event of the 110th anniversary observance, took place in the New York Town Hall on November 22d. The hall was filled with Churchpeople from all over the diocese of New York, many of the clergy being present.

The Hon. James W. Gerard, general chairman of the campaign to raise \$110,000 for the society in honor of Bishop Manning, opened the evening with a speech in which he appealed to the entire community for financial aid in carrying out fully the purposes of the society. A program of music followed.

Bishop Manning, whose appearance on the platform was greeted with applause, paid tribute to all those who have served the society from its earliest days to the present, and cited the fact that since its first day the door of St. Barnabas House has never been closed, and that no one knocking at that door has ever been turned away. There was more applause when Bishop Manning mentioned the late Rev. Dr. L. Ernest Sunderland, for many years the beloved head of the city mission.

The masque, entitled *We Go Forward*, written by H. R. Hayes, and directed by him with the assistance of Miss Jane Dudley, was in seven scenes. The large cast was made up of men, women, and children. Hobart Bosworth, the well-known movie actor, took the chief part, that of a clergyman. His presence and fine voice gave distinction to the whole masque. The music of the masque was particularly notable. It was composed for the occasion by George Foote, and was rendered by a large chorus. The choir of St. Thomas' Chapel was a part of this chorus. The organist was Harold Friedell, organist and choir-master of Calvary Church.

All those who took part in any way in the masque contributed their services. In addition, St. Thomas' Chapel lent its parish house for rehearsals, and the Biltmore Hotel gave headquarters to the Campaign.

By November 18th, \$30,684 of the \$110,000 fund had been raised.

**Basket-Ball League's First
Corporate Communion**

Boys representing 36 basket-ball teams in New York City parishes assembled in the Cathedral of St. John the Divine on November 11th for their first corporate Communion. The Very Rev. Dr. James Pernette De Wolfe, dean of the cathedral, was the celebrant, assisted by the Rev. Dr. Gerald F. Burrill, president of the diocesan board of religious education, and the Rev. James V. Knapp, chairman of the youth work committee of the diocese.

After the service, the boys went to John Jay Hall, Columbia University, for breakfast. A cup donated by Dean De Wolfe

and a trophy given by Alex Taylor and Company were on display. These awards will be presented in due course, the dean's cup to the champion senior team of the diocese, and the trophy to the champion junior team. The Rev. Dr. William H. Owen has contributed individual bronze trophies for the champion senior teams in the three districts of the diocese; and C. M. Almy and Son, Inc., have given the bronze individual trophies for the three junior teams.

The speaker of the occasion was Frank H. Merrill, diocesan secretary of the Church's Program. Mr. Merrill, a graduate of Springfield College, was a friend and associate of the late James Naismith, who invented the game of basket-ball. Mr. Merrill had himself played the game under the direction of Mr. Naismith, and he told many interesting anecdotes of those early days.

William W. Naramore, diocesan youth worker, presided at the breakfast.

CHICAGO

**Catholic Club Installs
New President**

At a meeting of the Catholic Club of Chicago held November 18th at St. John's Church, Chicago, of which the Rev. F. H. O. Bowman is rector, Clifford L. Terry was installed as the club's new president. He succeeds Alexander Green.

An ardent Anglo-Catholic, Mr. Terry has been a communicant in the Episcopal Church for more than thirty years. Originally from Brooklyn, Mr. Terry has for the past ten years been a member of St. Luke's parish, Evanston, Illinois.

One of the most active years in the history of the Catholic Club of Chicago is being planned by the Rev. Frs. Stoskopf, Bowman, and Hollifield. It is to be filled with instruction that will be given each month by priests of the diocese to whom will be entrusted subjects selected by the committee.

The club's next meeting will be held at St. Luke's Church, Evanston, Tuesday evening, December 9th. The Rev. John Heuss, rector of St. Mathew's in Evanston, will be the guest preacher. His subject will be the Catholic and His Bible.

CONNECTICUT

**Women's Gift Brings CMH
to New London**

The Woman's Auxiliary of the diocese of Connecticut has made possible a branch of Church Mission of Help in New London, to work with the many young people who are at the naval base and who are employed in the defense industries of the community.

The diocesan board of the Woman's Auxiliary, of which Miss Mary Louise Pardee of New Haven is President, has appropriated \$2,500 from the endowment fund as a gift to Church Mission of Help. Miss Ethel Perry, formerly with CMH

in Newark, will assume charge of the New London branch, which will give counsel and guidance to young people who need individual help in their personal problems.

MASSACHUSETTS

Bishop Lawrence's Will

Bequests of \$110,000 were made in the will of Bishop William Lawrence, filed for probate on November 19th.

Gifts of \$5,000 each were left to the Episcopal Theological School, Cambridge, Mass., and the Cathedral Church of St. Paul, Boston.

Two sons received \$25,000 each and five daughters, \$10,000 each. The total amount of his estate is undisclosed.

WASHINGTON

Bishop Visits Parishes in Southern Maryland

Traveling more than 500 miles, Bishop Freeman of Washington made his annual tour of the parishes in Southern Maryland and spent more than a week, at the end of October and beginning of November, living among Churchpeople in that part of his diocese. The Bishop's visitation was somewhat curtailed this year because of his recent illness, but the congregations of the Southern convocation were pleased to find that the Bishop had recovered so speedily and was able to observe the six-year-old custom.

MICHIGAN

Games League Dinner

Just to prove that brawn and the social graces occasionally do mix, the Episcopal Games League of Detroit laid aside shirts

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Rev. L. Fitz-James Hindry	5.00
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Primary Dept., Christ Church, La Crosse, Wis.	3.33
	\$3,753.98

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In Memory of Robert Ralston	\$ 15.00
Mrs. Thomas E. Baird jr.	5.00
G. Herbert Boehm	5.00
Mrs. B. Talbot B. Hyde	5.00
Mrs. Charles Symington	5.00
Ileana Massey	2.00
Rev. Edwin B. Redhead	2.00
Mrs. A. D. Heffern	1.00
Robert M. Mattis	1.00
	\$ 41.00

British War Relief

A. J. H.	\$ 10.00
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China Relief Fund

Anonymous, Louisiana	\$ 10.00
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Presiding Bishop's Fund for World Relief

Deaconess Elizabeth R. Trask and Miss Elizabeth Gruntler	\$ 4.00
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and shorts in favor of dinner clothes November 13th, and turned out 200 strong (including wives and families) at a dinner held in St. Matthias' parish house in honor of the softball team of that parish, which won the 1941 championship.

The program was sprinkled with names famous in Detroit sport circles: William ("the Fire Chief") Rogell, former short-stop for the Detroit Tigers, and newly-elected city councilman, toastmaster; and Paul Williams, WWJ sports announcer, and Ebbie Goodfellow, coach for the Red Wings (Detroit's professional hockey team), speakers. The Church was represented too, with Bishop Creighton of Michigan and the Rev. Ernest E. Piper, rector of the host parish, also on the program. Mr. Lawrence Garman, president of the Episcopal Games League, explained the purpose of the league and outlined the winter season of basketball, bowling, and volleyball.

LONG ISLAND

Woman's Auxiliary Presents Gift To Bishop Stires

The annual meeting of the diocesan Woman's Auxiliary was held at St. Ann's Church, Brooklyn, on November 13th, with one of the largest attendances on record.

Bishop Stires of Long Island was the celebrant at the Holy Communion, assisted by Bishop Larned, his Suffragan, and the Rev. S. M. Dorrance.

Luncheon was served in honor of Bishop and Mrs. Stires, with other honor guests including Presiding Bishop Tucker, Bishop and Mrs. Larned, Miss Elsie Hutton, Second Province President of the Auxiliary, and Captain Modara, chaplain of New York Port of Embarkation. The W. A. diocesan president, Mrs. McKechnie, presented the Bishop with a wallet and check from the women of the diocese as a token of their love and esteem.

At the afternoon session, the Presiding Bishop spoke on Forward in Service, stressing especially the quality rather than the quantity of service.

GEORGIA

Maintaining Contact With 80,000 Men

Plans to maintain contact with the 80,000 men in military training stationed at the seven army air fields and three other military bases within the diocese were laid at a recent meeting of the executive council of Georgia.

Arrangements were also made for three training institutes for Church leaders, to be held in January in Savannah, Augusta, and Albany. Seminars on the Malvern Conference will be held early in February in Savannah, Brunswick, and Albany.

Because lack of physicians in some counties is delaying passage of a state law to require medical examination before marriage, the diocese's department of Christian Social Relations has adopted a resolution to solicit the cooperation of so-

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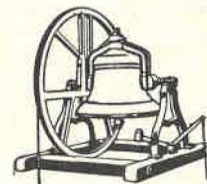
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cial service workers of the state in making a survey of the medical situation in the state.

NEBRASKA

Questions on Doctrine and Morals

Questions on doctrine and morals made up a large part of the questions submitted to Bishop Brinker of Nebraska during a three-day teaching mission held recently at Beatrice. The Bishop found himself besieged with questions on the proper behavior of young people and the moral effects of smoking and social drinking.

Other meetings and missions which have been held in the diocese have met with equal enthusiasm. Important among these is the series which is being held at Trinity Cathedral, Omaha. The first meetings were held on November 17th and 24th, and the last has been scheduled for December 1st.

Subjects of discussion have included Acolytes and Their Duties, Working With Kindergarten Children, Pathways Through the Bible, and Work With Juniors. The Morehouse-Gorham Company has supplied a display of books and Church work material for use in connection with the classes.

ALBANY

Silver Anniversary

The Rev. Sidney Thomas Ruck completed on November 6th 25 years of service as rector of St. Eustace Church, Lake Placid, N. Y.

Mr. and Mrs. Ruck were presented with a purse of silver at the informal reception held at the guild hall to commemorate the occasion.

NEWARK

**St. Mary's, Haledon, To Have
New Church Building**

The will of Frederick W. Budd, Brooklyn, has provided a bequest of \$100,000 for St. Mary's parish, Haledon, N. J. for the construction of a new church building as a memorial to one of the founders, his great aunt, Mrs. Selina Harper Dimock.

ATLANTA

Planning Board for Youth

The young people of the diocese of Atlanta voted to become a part of the United Movement of the Church's Youth at their Youth Conference held recently at All Saints' Church, Atlanta, Ga.

Mrs. Howard E. Woodward, national president of the Girls' Friendly Society, addressed the group explaining the UMCY; and Bishop Mikell of the diocese spoke at the annual banquet, which was attended by representatives from all of the diocesan young people's groups.

A planning board for the diocesan youth was set up, consisting of the Rev. James

L. Duncan as youth director; Claude Du-Teil, president of the Young People's Service League; Martha Sue Dillard, president of the Junior Daughters of the King; Tom Lucas, president of the diocesan acolytes; and two young people to represent the un-affiliated youth of the diocese.

SOUTH FLORIDA

**Winter Park to Complete
New Church in January**

All Saints' parish, Winter Park, Fla., is rejoicing over work now under construction for a new church edifice.

The attractive old church, which had served through many years, was taken down so the new building could be erected on the same site. Meanwhile the congregation and the rector, Rev. W. Keith Chidester, use the parish house for services. The new church is to cost \$32,000, will have a seating capacity of approximately 325, and will probably be completed early in January.

MISSOURI

100 Years a Parish

One hundred years a parish with its history of good years, its bad years of cholera, depression, tornadoes, were celebrated from November 6th through November 9th by St. John's Church, St. Louis. The sermon at a festal centennial service was delivered by the Rev. Killian A. Stimpson, rector of St. Mark's Church, Milwaukee. Principal speaker at the centennial dinner was Bishop Casady of Oklahoma. Terminating the week's activities was the anniversary service at which Bishop Scarlett of Missouri delivered the sermon.

SOUTHERN VIRGINIA

Youth Division Organized

Represented at the constitutional convention of the youth division of the diocese of Southern Virginia on November 7th and 8th at St. Paul's in Suffolk were 200 clergymen, counsellors, and official delegates.

Four main objectives were accomplished: integration into the United Movement of the Church's Youth, drawing up a constitution, adopting a rule of life and selecting a diocesan project.

CHURCH CALENDAR

December

- 7. Second Sunday in Advent.
- 14. Third Sunday in Advent.
- 17, 19, 20. Ember Days.
- 21. Fourth Sunday in Advent.
- 22. S. Thomas. (Monday.) †
- 25. Christmas Day. (Thursday.)
- 26. S. Stephen. (Friday.)
- 27. S. John Evangelist. (Saturday.)
- 28. Holy Innocents. First Sunday after Christmas.
- 31. (Wednesday.)

†Tr. from December 21st.

LETTERS

Bishop Payne School

(Continued from page 4)

less than \$500 per annum. What would be the use? The Church has not yet shown any willingness to provide enough new fields, either North or South, for so many additional Negro clergy.

The fact however must be borne in mind that the \$15,000 budget of Bishop Payne School at present does provide the salaries of three professors, who are much better equipped as teachers of the great fundamental principles of theological education than Dr. Bell perhaps knows, although they may not be up on the latest fads of instructional methods. As far as these fundamental things are concerned, the Negro students at Bishop Payne, as reported by the examining chaplains whom they face, stand as well, as a rule, as their White brethren, or as their Negro brethren who graduate from the better equipped White institutions.

The question is not that of the financial cost of running a theological institution, except in so far as it concerns the efficiency for service, in the field which it serves, of the instruction given and the training secured. The question should really be whether Negroes trained in the highly specialized large institutions of the North can do as effective work among the Negroes of the South as those trained in a school situated in that field. It is quite true that Dr. Bell, or anyone else who makes inquiry, will find among the Negro clergy who have been trained in White seminaries in the North all the criticisms of Bishop Payne Divinity School which Dr. Bell voices; and doubtless will find similar criticisms among many White clergymen who have not become familiar with the many aspects of the subject. If he had made inquiry in other circles he would have found the very strong conviction that it is better in the long run that the clergy who are to work among the Negroes in the South should receive their training here, where they will come to see and understand more of the conditions under which their people live, and in which they as ministers must endeavor to lead them into wider and fuller life.

The facts that the school is situated in a "small town," (population over 30,000), and that its buildings are not as modern in appointments as might be, do not seem really to have much bearing. The present Presiding Bishop attended a seminary three miles walking distance from a much smaller town, and, like a good many more of us who attended the same seminary in those days, had to "tote" his coal from the cellar upstairs to his room and feed his own stove, and had to walk a couple of hundred yards, often enough through snow, whenever he wanted to take a bath. That experience does not seem to have had a deleterious effect upon him, either mentally, morally, or spiritually.

The Negro candidates for the ministry who are to live and work in Northern dioceses can very profitably, perhaps, study at the White seminaries in the North. They have the privilege of living under conditions of great physical comfort, and instruction under many professors and instructors in diversified and specialized fields; and great libraries in which to carry their researches as far as the intellectual ability of each one can carry him. Thank God we have in the Church great schools and seminaries where a man, whether White or Negro, who has the necessary ability can go forward to become a great teacher or specialist. But a Negro student may earn all the theological degrees such a seminary can give, and may know all the answers to all the questions from hermeneutics to pantheistic hedonism,

and still, through ignorance of practical conditions and inability to understand and minister to his people, be totally unfitted to do pioneer work in Southern fields. Many a man has been trained away from the ability to serve in fields where he was sorely needed.

We feel very strongly that it is better to have a theological school in the South for the education and training of the Negro clergy who are to do the common groundwork of ministering and extending the usefulness of the Church among the Negroes of the South. By all means let Dr. Bell, and all others who are interested in our work among the Negroes help Bishop Payne Divinity School to secure better physical equipment, a better library, better salaries for our professors, better financial support for the institution; in the realization that the problems of the Church's work can better be solved by mutual cooperation than by destructive criticism.

After experience of 27 years of actual work among and for the Negroes of the diocese of Virginia, through a large part of which time I was the archdeacon in charge of that work, I am exceedingly unwilling to see the Church develop solely along the line of building up large congregations of Negroes in Southern urban centers. And my unwillingness will be all the greater if the large and handsome churches in which these large congregations are to worship must be built by the gifts of White people, and the upkeep, and the salary of the Negro minister, must be provided entirely, or for the most part, from the missionary funds of the Church. It is true of the Negroes, as of all other races having large groups of lesser privileged folk, that there are always many who are willing to have somebody else support them and do their thinking for them. Where the missionary money is available in large enough amounts it is easily possible to erect godly churches, secure good choirs and other attractive features, and gather into the congregation numbers of people who enjoy the free services and share in one way or another in the loaves and fishes. And all the time the really vital, pulsing, and growing life of the Negro race is in the hands of the great mass of self-respecting, self-supporting Negroes who scorn to belong to a Church in which they are supported and have no real opportunity of self-expression. People who erect their own Baptist and Methodist churches, support their own ministers, and carry on their own work under their own leadership, both clerical and lay: and paid for with their own money—the future of the Negro race lies with these people rather than with those who are willing for somebody else to support them and do their thinking.

We have a steadily increasing wideness of opportunity among them in measure as the Negroes grow, as they are doing, in education and culture. But unless the Episcopal Church can grow among the Negroes of the independent, self-supporting, self-respecting type, I should question whether it were worth while to keep up any ministry among them except that of caring for their poor and needy ones and doing such social uplift work among them as we can. If, however, we can inspire among the Negroes who have come into the Church, and those who are to come, the essential ideals to be striven for, of self-support, self-government, self-extension among their own people, and independent thinking, we can hope to share in all their future, and receive as a harvest the contribution which the Negro race, if helped to develop along their own truest racial lines, can and will make in the future to the common life of the Church and to the Catholic faith.

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Memorial

PURDY—The Church Mission of Help in the diocese of Albany sustained a great loss by the death, on October 18th, of the Ven. Guy Harte Purdy. Archdeacon Purdy has been not only an active member of the Board of Directors, one of its representatives in the larger National Church Mission of Help and in its contact with the state authorities, but also has served as the Chaplain of the Society in the diocese, in its dealings with those whom it has sought to help. His understanding of the problems, his knowledge of the state laws and regulations, his sympathy with those who have come to him for guidance, have not only endeared him to the entire group, but have made him a tower of strength to Church Mission of Help in all its relationships.

We, as representatives of the Board of Directors, wish to put on record our debt to him and to express in this way all we owe to him. May God grant him eternal rest and may Light perpetual shine upon him!

Signed: ETHEL VAN BENTHUYSEN, CHARLES S. LEWIS, IRVING G. ROUILLARD, JAMES L. WHITCOMB.

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ASSISTANT, young priest, preferably unmarried for Southern Parish with large neighborhood settlement work. Address with full particulars "SOUTHERN" c/o LIVING CHURCH, Milwaukee, Wis.

TWO PRIESTS missionary fields midwest. One for two missions, other for four. Salary \$1800. Box G-1593, THE LIVING CHURCH, Milwaukee, Wisconsin.

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CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, THE LIVING CHURCH, Milwaukee, Wis.

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RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. CONOVER, Acting Warden.

COMMUNITY OF ST. JOHN BAPTIST—A day's retreat for women will be held at the Convent of St. John Baptist, Ralston, New Jersey, on Saturday, December 13th. Conductor, the Reverend Robert C. Smith, S.S.J.E. Apply to the REVEREND MOTHER SUPERIOR, Convent S. John Baptist, Ralston, Morris Co., N. J.

EDUCATIONAL

SEMINARIES

GTS Students to Repeat Play

Students of the General Theological Seminary, New York, instead of giving a new play this year, are repeating *The Zeal of Thy House*, by Dorothy Sayers, in response to enthusiastic requests from last year's patrons. The play will be given in Seabury Auditorium on the evenings of December 4th, 5th, and 6th.

The cast of 26 players will be directed by William Berssenbrugge. The leading part of William of Sens will be taken by Lee Stevens and that of Lady Ursula De Warbois by Miss Christine Ranft.

The purpose of the annual play is the raising of funds for the support of the mission station assumed by the missionary society of the seminary. For a number of years, the work supported was the associate mission at Hays, Kans., in the district of Salina. At the present time, the seminary mission is in the Philippine Islands. The offerings made at the annual play provide only a part of the funds needed; the larger part comes from various other endeavors of the missionary society.

COLLEGES

Conference on the Ministry in New England

A New England conference on the ministry will be held at St. Paul's School, Concord, N. H., January 2d to 4th.

This is a continuation of the famous series of conferences on the ministry started by the late Dr. Samuel Drury,

longtime headmaster of St. Paul's School. The present headmaster of St. Paul's, Dr. Norman B. Nash, is host, and the conference is under the auspices of the commission on college work of the province of New England and of the Church Society for College Work.

This conference is planned not so much for those who have already made up their minds to go into the ministry, as for those who would like to consider the ministry as a possibility for their life work. It is also for those who want to be more effective laymen by becoming better acquainted with what the ministry of the Church is trying to accomplish.

Among the speakers and leaders will be Bishop Dallas of New Hampshire; Dr. Arthur Lee Kinsolving of Princeton; Dr. Richard Emrich of the Episcopal Theological School; Dr. Norman Nash of St. Paul's School; the Rev. George Cadigan, Brunswick, Me.; and the Rev. A. Grant Noble, chaplain of Williams College.

The Rev. Frederic B. Kellogg of Christ Church, Cambridge, Mass., is in charge of arrangements.

Dr. Millis Accepts Presidency of U. of Vermont

Dr. John S. Millis, dean of Lawrence College, Appleton, Wis., and active layman of the diocese of Fond du Lac, has resigned to accept the presidency of the University of Vermont.

Mr. Millis has been vestryman of All Saints' parish, delegate to the provincial synod in 1939, deputy to the General Convention of 1937, and diocesan president of the Laymen's League.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

George Alexander Perry, Priest

The Rev. George A. Perry, who retired as rector of Christ Church, Troy, N. Y., on April 1st, died suddenly at his country home near Troy, November 16th.

Fr. Perry was born in Rochester, N. Y., and was in his 60th year. He was ordained deacon in 1910 and priest in 1912 by Bishop Olmsted. He served as rector of the Church of the Redeemer, Watertown, 1911 to 1913; at Trinity, Watervliet, 1913 to 1919; at Christ Church, Schenectady, 1919 to 1924; at Grace Church, Canton, 1927 to 1935; and at Christ Church, from 1935 until his retirement because of impaired health last spring. He was a general diocesan missionary in the northern part of the diocese of Albany for three years between his rectorships at Schenectady and Canton.

Fr. Perry is survived by his wife, the former Lillian A. Rogers, whom he married in 1907, and by two sons and a daughter, one son being on the staff of the church's China mission.

The burial service was at Christ Church, Troy, November 18th, Bishop Oldham of Albany officiating. Assisting the Bishop

were the present rector, the Rev. Richard B. Clark, the Rev. Dr. C. V. Kling, the Rev. Theodore Haydn and the Ven. A. Abbott Hastings. Burial was at Saugerties, N. Y., Archdeacon Hastings taking the committal.

B. N. DeFoe Wagner, Priest

The Rev. B. N. DeFoe Wagner, rector of Emmanuel Church, Warrenton, N. C., died suddenly from a heart attack on November 13th at the age of 61. The burial service was conducted by Bishop Penick of North Carolina on the day following.

The Rev. Mr. Wagner had been conducting a mission at Grace Church, Weldon, when he suffered a heart attack. He was hurried to a hospital in Rocky Mount, where he died soon after arriving.

Mr. Wagner, a native of Ontario, Canada, came to the United States 25 years ago, taking work in Virginia. He had been in Warrenton for the past 18 years. Mr. Wagner, a man of diverse abilities, taught handicraft for many years in the boys' camps. He was a skilled cabinet-maker, and the portable altar at Vade Mecum

SCHOOLS

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SEMINARIES

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Mass Daily: 7 A.M.; Holy Hour, Fri., 8 P.M.
Confessions: Sat., 4:30 and 7:30 P.M.

MAINE

Cathedral Church of St. Luke, Portland

VERY REV. HOWARD D. PERKINS, Dean
Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

NEW YORK

St. Bartholomew's Church, New York

Park avenue and 51st street
REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong, Special Music.
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

Chapel of the Intercession, New York City

155th St. and Broadway
REV. DR. S. T. STEELE, Vicar
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.

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New York City
REV. HORACE W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon.

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.

St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.
REV. GRIEG TABER, Rector
Sundays: 7, 8, 9, 10, 11 A.M. (High Mass)

DEATHS

is his handiwork. Among many other things he constructed a model church which is annually carried in procession at the Sunday school presentation service. He was

also an artist and musician of no small ability.

Surviving him are four daughters, Mrs. Robert Scott, Mrs. Bignall S. Jones, Miss Elizabeth Wagner, and Mrs. John G. Smith; one son, Belford V. Wagner; and five grandchildren.

CHANGES

Appointments Accepted

BENNETT, REV. W. ROY, vicar of Roundup, Red Lodge, and Big Timber Field, diocese of Montana, will serve as vicar of Spooner Mission Field, diocese of Eau Claire, Spooner, Wis., as of December 1st.

BRAM, REV. MARTIN J., who has been rector of Holy Cross Church in Sanford, Fla., will serve as rector of St. Andrew's Church in Tampa, Fla., effective December 1st. Address: 851 South Boulevard, Tampa, Fla.

BULL, REV. EDWARD, who has been serving as Locum Tenens in St. Andrew's Church, Tampa, Fla., has been appointed priest-in-charge of Holy Trinity Church, Melbourne, Fla.

GANTER, REV. MAXWELL, rector of St. John's Church, Portsmouth, N. H., has resigned to accept a call to St. Luke's Church, Lincolnton, N. C., effective December 1st.

HAMMOND, REV. BLAKE B., rector of St. Paul's Church, Lockhaven, Pa., has accepted a call to be assistant rector of Trinity Church, Towson, Md., effective December 1st. Address: 120 Susquehanna Ave., Towson, Md.

PERRY, REV. JAMES DEWOLF, JR., rector of St. Mary's, Provincetown, Mass., has accepted a call as rector of St. John's Church, Newtonville, Mass.

SIMCOX, REV. CARROLL E. of St. Paul's Church, Owatonna, Minn., is accepting a call as chaplain of the Chapel of St. John the Divine, University of Illinois, Champaign, Ill., effective January 1st, 1942. Address: 1007 S. Wright St., Champaign, Ill.

SWINDLEHURST, REV. FREDERICK of St. Thomas' Chapel, New York, has resigned to accept the position of priest-in-charge of St. Elizabeth's Chapel, Eagle Valley, New York.

TOWNE, REV. HAROLD E., assistant at the Chapel of the Holy Trinity, St. James' Parish, New York City, will be vicar of St. Thomas' Chapel, New York.

TRUSSELL, REV. FREDERICK C., rector of Holy Trinity Church, Oxford, Md., and All Saints' Church, Longwoods, Md., will be priest-in-charge of St. John's Church, Sandusky, Mich.; Christ Church, Crowsell, Mich.; Good Shepherd Church, Lexington, Mich., effective November 30th.

VAN DYKE, REV. ANDREW M., rector of the Church of St. John Baptist, Sanbornville, N. H., has accepted a call to St. Clement's Church, Hawthorne, in the diocese of Newark.

WICKERSHAM, REV. GEORGE W., 2nd, rector of Christ Church, Warwick, N. Y., has been called to the Church of The Good Shepherd, Greenwood Lake, N. Y., effective January 1st, 1942.

WILLIAMSON, REV. WALTER B., rector of Grace Church and Missionary in charge of St. John's Mission, Bay City, Mich., will take charge of St. Hilda's Mission, River Rouge, Mich., effective November 30th.

Military Service

SIEGFRIEDT, EDGAR F., Lt. Col. Chaplain, formerly with the 109th Engrs., Camp Claiborne, La., has been transferred to the Corps Area Service Command. Address: Station Complement, Camp Claiborne, La.

New Addresses

PORTER, REV. PHIL, rector of Christ Church, Dayton, Ohio, formerly of 51 Grafton Ave., now resides at 25 Wisteria Drive, Dayton. His church address is 20 W. First St., Dayton.

Lay Workers

JANSEN, MISS BERNICE K., is now serving as a rural worker in Michigan. Her residence is R. R. 1, Doster, Mich.

Keturah Brown Pine

Miss Keturah Brown Pine, sister of the Rev. George S. Pine, retired, died at her home in Providence R. I., after a short illness.

Miss Pine, the daughter of the late Charles Newbold and Katherine Stevenson Pine, was born in Philadelphia 80 years ago. She was matron of St. Mark's School, Southboro, Mass., for 19 years, where her efforts in getting suitable accommodations for the domestic help resulted in a hall for them being named for her.

The service with requiem was conducted by Bishop Perry of Rhode Island, assisted by Canon Frazer, Canon Lief, and the Rev. R. T. Evans.

CHURCH SERVICES

NEW YORK—Continued

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

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in the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
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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 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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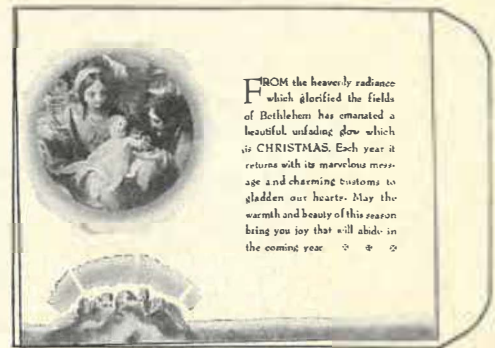


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250	3.75	6.25
500	6.00	11.00
1000	10.00	20.00

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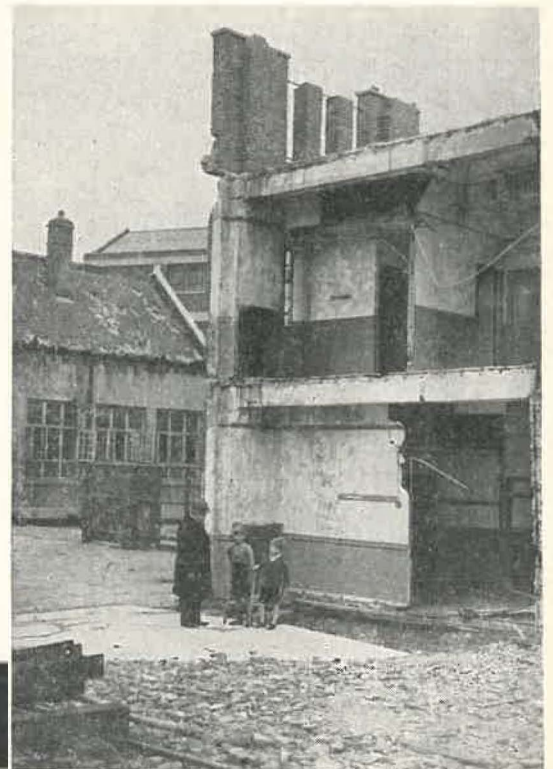
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