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THE LIVING CHURCH

The Living Church

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

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SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,

Church Kalendar X

APRIL

- 15. 22.
- Second Sunday after Easter. Third Sunday after Easter. St. Mark. (Wednesday.) Fourth Sunday after Easter.
- 25.
- 30. (Monday.)

MAY

- SS. Philip and James. (Tuesday.) Fifth (Rogation) Sunday after Easter. 8, 9. Rogation Days. Ascension Day. (Thursday.) Sunday after Ascension Day. Whitsunday. (Pentecost.) 25, 26. Ember Days. Trinity Sunday. (Thursday.)
- 6. 7, 10.
- 13. 20.
- 23,
- 27

KALENDAR OF COMING EVENTS

APRIL

- 17-18. 17-20.
- 21-29
- Convocation of Eastern Oregon. Regional Church conference, Dallas, Tex. Church Congress, Philadelphia. Convention of Massachusetts. General Synod, Chinese Church. Convocation of New Mexico, convention of South Corplice 24.
- South Carolina. Convention of Arkansas. National Council meeting. 25.
- 25-26.

MAY

- 1. Conventions of Albany, Easton, Pennsyl-
- vania. Convocation of Oklahoma. Synod of Province of Pacific, La Jolla, 2 2-4.
- Calif.
 - 6. 8.
- 9.
- 10. 13.
- Calif. Convention of New Jersey. Conventions of Alabama, Bethlehem, Delaware, Fond du Lac, Newark, New York, North Carolina, West Missouri. Convention of Washington. Convention of West Virginia. Convention of Montana. Conventions of Central New York, Con-necticut, Erie, Long Island, Maine, Quincy, Rhode Island, Southwestern Virginia. Conventions of East Carolina, Eau Claire.
- Virginia.
 16. Conventions of East Carolina, Eau Claire, New Hampshire, Springfield, Virginia, Western Massachusetts.
 25. Social Work Conference, Kansas City, Mo.
 21. Convention of Western New York.
 22. Convention of Minnesota.
 28. Convention of Rochester.
 29. Convention of Rochester.
- 20-25.
- Convention of Northern Indiana.

Clerical Changes

APPOINTMENTS ACCEPTED

COPELAND, Rev. DON H., formerly rector of Christ Church, Lima, Ohio; to be rector of St. Alban's Church, Cleveland Heights, Ohio. Ef-fective May 1st. Address, Euclid Heights and Edgehill Road.

MINTON, Rev. CHESTER, of the diocese of Nebraska, is acting as locum tenens in St. John's Parish, Wichita, Kans., during the illness of the rector, the Rev. Henry C. Attwater.

PLUMMER, Rev. JAMES F., formerly archdeacon of Middle Tennessee; to be rector of St. James' Church, Bolivar, and in charge of St. Thomas' Church, Somerville, and Immanuel Church, La Grange, Tenn. Address, St. James' Rectory, Boli-var, Tenn.

WILLIS, Rev. TAYLOR, rector of St. Luke's Church, Norfolk, Va. (S.V.); also to be priest in charge of the Church of the Advent, Ocean View. The Rev. Norman E. Taylor, diocesan' secretary, is assistant to the Rev. Mr. Willis.

NEW ADDRESSES

GIBBS, Rev. GEORGE L., formerly 52 E. Wash-ington Lane, Germantown, Philadelphia, Pa.; 8612 Germantown Ave., Chestnut Hill, Philadelphia, Pa.

KEEN, Rev. HAROLD R., formerly Greenwich, Conn.; 3050 Bainbridge Ave., New York City.

RESIGNATIONS

MALLETT, Rev. FRANK J., as priest in charge of Trinity Church, Florence, Ala.; to be retired. Effective June 1st.

McDONALD, Rev. LYMAN P., D.D., since 1920 a hospital chaplain on the staff of the New York City Mission Society, and also chaplain of St. Luke's Home for Aged Women, has resigned, ef-fective April 16th and will retire. Address, 120 Harrison St., Elgin, Ohio.

ORDINATIONS

PRIEST

MISSOURI—The Rev. ANDREW E. F. ANDER-son was advanced to the priesthood by Bishop Scarlett of Missouri in Christ Church Cathedral, St. Louis, March 26th. The ordinand, presented by the Very Rev. Sidney E. Sweet, will continue as assistant at the Church of the Holy Spirit, Lake Forest, Ill. The Rev. Herbert W. Prince, D.D., preached the sermon.

Deacons

DEACONS ALBANY—ARTHUR R. WILLIS WAS Ordained to the diaconate by Bishop McElwain of Minne-sota, acting for Bishop Oldham of Albany, in the Church of the Holy Comforter, Kenilworth, III., March 17th. The candidate was presented by the Rev. T. K. Rogers, and the Rev. A. E. Taylor preached the sermon; the Rev. L. H. Dan-ford read the litany. The Rev. Mr. Willis goes to the diocese of Marquette, and will have charge of the missions at Ontonagon, Sidnaw, and Ewen, Mich. Address, Ontonagon, Mich. RAYMOND MANSFIELD O'BRIEN was ordained thedral of All Saints', Albany, N. Y., April 2d. The Rev. R. C. Joudry presented the candidate, and the Rev. Karl L. Tiedemann, O.H.C., preached the senon. The Rev. Mr. O'Brien will remain seabury-Western, Evanston, III.

MARYLAND—SCOTT AMOS BROADBENT WAS Or-dained to the diaconate by Bishop Helfenstein of Maryland, in the Church of St. Michael and All Angels, Baltimore, March 31st. The Rev. Don Frank Fenn, D.D., presented the candidate, and the Rev. Lewis O. Heck preached the sermon. The Rev. Mr. Broadbent will graduate from the Theological Seminary in Virginia in June. Address, 2109 Maryland Ave., Baltimore, Maryland.

MINNESOTA—JOHN LEWIS KNAPP was ordained deacon by Bishop McElwain of Minnesota, in All

Saints' Church, Ravenswood, Chicago, Ill., March 26th. The Rev. F. E. Barnard presented the candidate, and the Rev. W. D. McLean preached the sermon. The Rev. Mr. Knapp continues as a student at Seabury-Western for the rest of this year.

year. GALEN HUGO ONSTAD was ordained deacon by the Bishop of Minnesota, assisted by the Bishop Coadjutor, in St. Mary's Church, St. Paul, Minn., March 29th. The candidate was presented by the Rev. Frank Zoubek, and the Rev. Paul R. Palmer preached the sermon. The Rev. Mr. Onstad con-tinues as a student at Seabury-Western Seminary.

OLYMPIA-RUSSELL RICHARD INGERSOLL was creatined deacon by Bishop Oldham of Albany, act-ing for Bishop Huston of Olympia, in the Ca-thedral of All Saints, Albany, N. Y., April 2d. The Rev. Karl L. Tiedemann, O.H.C., presented the candidate, and also preached the sermon. The Rev. Mr. Ingersoll continues at the General Theological Seminary for the remainder of the year.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

- 23. 24. 25. 26.
- 27. 28.
- All Saints', Dorchester, Mass. Convent St. John Baptist, Ralston, N. J. St. George's, Philadelphia, Pa. St. Paul's, Hartford, Conn. Holyrood, New York City. Order of the Holy Cross, West Park, N. Y.

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Unemployed Clergy

TO THE EDITOR: While Mr. Reginald R. Belknap (L. C., March 24th) was delving into statistics to prove that The Literary Digest's criticisms—which I have not seen—"cannot apply to the Episcopal Church in numbers," why did he ignore the three or four hundred unemployed clergymen (some say still more!)? Does he not know that the same bishops who ordained many of the 182 new men in 1933 that he mentions write to man after man saying that there are literally no vacancies, that they cannot even take care of the unemployed on their own canonical lists?

Many of these unemployed are men of good education, experience, and ability; some of them married men with families. Some of us cannot help wondering what is to happen to them before the committee appointed by to them before the committee appointed by the House of Bishops can report to General Convention next October! *If* any real action is taken then, how long will it be before it can be put into effect? Those who are in "active" service now, whether bishops or priests, are provided for. Indeed it would eccent that ample money is being paid in seem that ample money is being paid in salaries now to take care of all the unem-ployed, if that money could be redistributed with fairness, as one of your contemporaries has suggested.

Does the Church really care what happens to its unemployed clergy? Whether they starve, become objects of charity, or compete with lay unemployment conditions? Does it wish to convey the impression, like Mr. Belknap tries to do, that there is nothing wrong with the situation in the Episcopal Church, when an appalling condition like this exists? Then wonder is expressed be-cause so many lay people lose interest and give up church attendance and work! JOHN EDMOND.

Burley, Idaho.

Bounteous Crops and Hunger

TO THE EDITOR: when one as been life whose moderate income has been seriously curtailed, in part by the acts of the state, has the cost of living raised by a service charge for the milling of wheat, which tax is used to reimburse those who curtail acreage or destroy crops, uninten-tionally offends those who might be beneficiaries of others so taxed, one may look for criticism of their acts or views. But it has been a source of satisfaction to receive from various sections of the country, including the middle west, letters commending my letter to THE LIVING CHURCH (January 20th) re-garding the destruction of crops, and asking that a copy of same be sent to various daily papers, hoping it would reach the President, for whom it was my pleasure to vote, and the Secretary of Agriculture, one feels com-pensated for the effort, and that in general his views met with approval.

Not many months ago we had a visit from a life-long friend who has made her home in Kansas for many years. A short time be-fore reaching us she had traveled from Denver to her home in Kansas and noted on the way huge piles of wheat going to waste. She could not understand why this waste should be allowed when so many were hungry, and why some means had not been found to feed this wheat to them. One of the letters received from the middle west referred to, stated the better class of farmers in the section were opposed to this destruction.

The President and the Secretary of Agriculture, when advocating the destruction of crops, must have overlooked the purpose of Rogation Days and Thanksgiving their Church provides for, and considered only those who have the smaller vision of the "hard driving profits of the past."

When the farmer with plenty to eat realizes how many hungry men, women, children, and babies there are in our cities and larger towns, he will better understand the wickedness of this destruction, and agree with me when I reaffirm that "personally I cannot see the consistency of talking of love for your neighbor, and asking God to give us bounteous crops, and then advocating their de-struction in order to raise prices." It is my firm conviction that Almighty God will punish us for this sinful waste, and that the food raising sections will suffer as well as those sections which are now suffering from this wicked curtailment and destruction of food crops.

Neither my former letter nor this were written in any spirit of controversy, but to call attention to what is being done and bring out as much as possible the teaching of the Church as to what is a serious wrong. Westfield, N. J. ROBERT N. MERRITT. Westfield, N. J.

Church Army Seeks Aides

TO THE EDITOR: Church Army has had to "mark time" for nearly two years, but "the time for marking time has

gone, the time for marking on has come." By resolution of the board of directors at their spring meeting, the candidate lists will be re-opened and a small class re-received on probation in the early fall. Clergy knowing of keen young men be-tween the ages of 22 and 28, unmarried, and not wishing later to prepare for the priesthood, are invited to communicate with the Candidates' Secretary, Church A r m y Headquarters, 416 Lafayette street, N e w York, N. Y.

The work is hard and will not appeal to anyone merely seeking a "job."

Send us only your best.

(Capt.) B. FRANK MOUNTFORD. New York, N. Y.

Poetry

TO THE EDITOR: When I first open THE LIVING CHURCH each week, I eagerly seek for the beautiful and inspiring verses I am sure to find tucked in its pages, here and there. I especially enjoyed those in the Easter number.

Through your columns I want to express my thanks and deep appreciation to the writers of all these lovely poems, which one can see come "straight from the heart."

Are any of them available in book form? (Mrs.) OLIVE M. WALTERS. Reedley, Calif.

No collection of poetry from THE LIV-ING CHURCH has ever been published, but many verses that originally appeared in these columns have found their way into various anthologies.—The EDITOR.

* * * *

April 14, 1934

Contemporary American Literature and Religion

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THE LIVING CHURCH



VOL. XC

MILWAUKEE, WISCONSIN, APRIL 14, 1934

No. 24

EDITORIALS & COMMENTS

Religion in Current Magazines

RELIGION is a matter of exceptional interest to the reading public today, if one may judge from the current issues of the better magazines. Glancing through the April numbers of several of them, one observes that articles on Christian faith and practice are prominently featured.

We devoted some attention editorially last week to Bishop Fiske's account in the *Atlantic* of his pilgrimage from agnosticism through skepticism to the faith of the Church. In

Atlantic Monthly the same issue there is a collection of several personal letters of Gamaliel Bradford, the author and poet who died just

two years ago, including a rather pathetic one written in August, 1923, to Charles W. Eliot. The venerable president emeritus of Harvard had written to congratulate Mr. Bradford on an article in the Boston *Transcript*, and in reply the distinguished agnostic made this observation with reference to the modern lack of adequate religious education:

"I have long been convinced that the greatest need of American civilization today is the need of God. And the kernel of the matter lies precisely in what you allude to, the utter lack of religious education. Strange that we do not stop to think that never before, in the history of civilized man, has there been a people that did not make God the first principle and basic stay of all its elementary education, or, if not God in the more abstract spiritual sense, those moral habits and methods with which God is chiefly identified. And to this has the logical and in itself reasonable theory of absolute political nonsectarianism, or polysectarianism, brought us. And the worst is that it is so extremely difficult to see the logical way out."

Mr. Bradford felt a poignant lack of his own in this regard, for he added:

"Personally I am in no position to make any effort in the matter, because, while I feel that the whole universe crumbles without God, I am myself utterly unable to find Him. I am only deploring what I am sure is an imperative need, without being able to suggest any means of meeting it. I trust someone, with a more positive faith, will be able to do better." T URNING to Scribner's, we find two interesting articles of a religious nature. Dr. Christian Gauss, dean of the University of Michigan, in an article entitled The Decline of Religion, deals a smashing blow at that section of public opin-

Scribner's

ion which holds that organized Christianity should not interfere in the practical affairs of today or express a social

philosophy. The fact that this point of view can command such widespread support is, Dean Gauss feels, an indication of the diminished influence of religion. The Reformation is not, as has been widely taught by Protestants, "the period in which the abuses in the Church of Rome had become intolerable and in which religion was somehow purified and sublimated." On the contrary, he observes:

"It is perhaps nearer the truth to see in the Reformation that period in which the State finally assumed dominance over religion and the Church, and incidentally over education. This was to be the first step toward intransigeant modern nationalism. How far we have proceeded along that line is made plain as we watch Hitler attempting to shape Protestant sects whose watchword was once liberty of conscience, into a subservient governmental tool; or the Russian Soviets reducing a once powerful Church to the position of a mere antiquarian curiosity. . . From now on, the State will drill its companies of men, deprive them of their individuality, and dress them up in uniforms in the name of liberty.

liberty. "This then will be the first step. The second will be taken when our modern science, non-ethical, unphilosophical, largely mensurational and statistical, will effect, in the eighteenth century, a juncture with the forces of capitalism (which had previously been held in check by the Church), and create the so-called industrial revolution in which the formerly independent craftsman will lose his individuality as well. Tired of outworn religious restraints, it would almost seem as though modern men had substituted amoral agencies—the nation, laissez-faire capitalism, and free science—for the God their forefathers had worshipped."

The view of Dean Gauss, which socially-minded Christians (and surely all Christians should be socially-minded) are more and more tending to adopt, is that "a religion which has been excluded from politics, from business, from science, and from public education, from all those fields which mean most to modern man, has naturally lost power and influence. It has become what God was for Laplace, a useless hypothesis. Before we can remedy our disease, we must visualize the dilemma into which we have placed ourselves and recognize that we have reduced Him who was once the Almighty almost to that hapless state which Grover Cleveland once described as 'innocuous desuetude.' Before a new religion can make headway we must somehow open these closed doors and somewhere introduce the notion of man's responsibility, if not to God, at least to man."

In somewhat the same vein, Dr. Bernard Iddings Bell, canon of the Cathedral of St. John, Providence, in the same issue of Scribner's writes of Economic Morality for the New Age. Most of the economic and political endeavors puzzling people today, in the view of Canon Bell, are "variant approaches to one single problem-the problem of how to get into the hands of the people who labor, enough pay to enable them to buy the things which they have made." With Stuart Chase, Canon Bell holds that our present-day problem is that "from a period of deficit we have passed to a period of surplus." Thus we need what Mr. Chase has termed an "economy of plenty," and for that economy we need a new and carefully thought out economic morality. Such a morality must take into account not only the changed conditions of modern labor and the important modification of economic principles such as supply and demand which were once thought to be adequate in themselves to explain our economic order, but also in the use of the new leisure and freedom that ought to be the compensation of a machine age. Yet in such an age, as in all previous ones, "it is men and women of creative individuality who must be had . . . to insure the safety of civilization. If our civilization is to break the precedent set by all its predecessors, and survive, it is such people alone who can preserve it; if that civilization is soon to perish, as seems to cool observers quite within the range of possibility, despite our best endeavor, it will be for lack of such citizens that it dies; and if it should go under, it will be only by free and creative individuals that a new civilization can be built to take its place."

THE April Harpers also has two articles on definitely religious subjects. One of these, entitled After Religion, What? is by a young journalist, Frank Snowden Hopkins, who is on the staff of the Richmond Times Dispatch. The other, by

Harpers

Professor F. A. Spencer of New York University, is entitled The *New* New Testament, and describes the investigahe Four Gospels which has been going on

tion of the origin of the Four Gospels which has been going on during the past few years.

To consider the second article first, the thesis of Professor Spencer is the recent theory that the Four Gospels were composed in Aramaic and that the Greek texts generally considered as originals are really only rather bad translations. Some of the differences that this view of the Gospels makes in familiar passages are pointed out by the writer. According to his theory, this translation hypothesis "restores dignity and sense to about 250 passages which have long puzzled interpreters. It creates substantially a new New Testament that must be reckoned with by all future editors and translators."

Whether the theory supported by Professor Spencer in company with Dr. Torrey of Yale and other biblical scholars is a true one or not, this editor is not capable of judging for himself. But with him we can agree that we ought not to "disdain anything, either old or new, which will throw light on perhaps the most fascinating series of books in all of ancient literature." Incidentally, one who is interested in following up this theory would enjoy *The Gospels*, translated by Dr. George M. Lamsa from the Syriac (Aramaic).

IN contrast to all of the foregoing writers, Mr. Hopkins frankly avows himself to be a skeptic and adds: "I have a wide acquaintance among honest, intelligent young people, mostly from 25 to 30 years old, in many parts of the United States, and I believe I speak for a large group when I say we ourselves are more weary of the moral confusion of the 1920's than our elders could possibly be. The old spirit of rebellion has given way to the need for a positive philosophy; we are striving today to achieve a new order and meaning in our lives."

Mr. Hopkins believes that most writers of magazine articles on religion disclose a "complete lack of understanding of the spiritual needs of our age" in that they "assume that religious impulses must find their way to expression through the medium of Christian ideas." He cites as examples of this tendency recent essays by Bernard Iddings Bell, Paul Hutchinson, and T. L. Harris. These articles, he admits, are all liberal, sincere, and thoughtfully written, but adds that "they have one great defect: they are irrelevant to the real problem of our generation." What that problem is he states clearly and frankly: It is "not how to make Christianity palatable, but what to put in the place of the Christianity we have rejected."

The failure of Christianity, in the view of this young writer, seems to be epitomized in the life of his grandfather who entered the ministry of the Episcopal Church after the Civil War and "spent more than sixty years tending obscure country parishes of Maryland and Virginia." Although he "was not only spiritual counselor, but . . . doctor, lawyer, and dentist as well" his failure was shown by the fact that "in all the sixty years of his ministry, he never once received a salary of \$1,000 a year." Mr. Hopkins admits that his grandfather was well satisfied with his life, his work carrying with it its own reward, and that the greatest disappointment of his life was that none of his four sons followed in his footsteps. Apparently, however, that satisfaction was only an added witness to the destructive nature of the Christian influence.

What, then, does Mr. Hopkins wish to put in place of religion? He quotes a writer whom he does not name, but who sounds like Walter Lippmann, as describing this post-religious attitude as "a positive and fruitful philosophy." That philosophy divorced from religion has never yet succeeded in developing a civilization on a sound moral basis troubles him not at all.

In the new civilization of the future, according to this writer, "there must and there shall be a rugged new philosophy, based on will power and aspiration, character and intelligence, to lead the world through the dark days ahead." Just what this new philosophy is to be we are not told, but as the writer several times refers to Irving Babbitt we may conclude that it has many of the characteristics that that vigorous exponent of humanism proclaimed.

Now the key to Professor Babbitt's humanism is that, when all is said and done, there is no reality apart from illusion. Life, he writes in his introduction to *Rousseau* and *Romanticism*, for example, is to be identified with "a oneness that is always changing. . . . To admit that the oneness of life and the change are inseparable is therefore to admit that such reality as man can know positively is inextricably mixed up with illusion." The best man can hope to do with this illusion is to exercise a limited control over it and eventually to lose himself in it. What a contrast is this with the radical optimism of Christianity which seeks in its standards not to control illusion but to cure the disorders of life by restoring man to the true image of God!

But the criticisms that Mr. Hopkins makes of Christianity need consideration because they are criticisms of a false Christianity and not of the genuine article. The very men that he criticizes, Drs. Bell, Hutchinson, and Harris, clearly recognize this fact and are among the leaders in endeavoring to restore to modern America a truer view of Christianity at its best.

No, the problem of a skeptical generation is not what to put in place of religion but how to supersede the distortion of religion with a true and adequate concept of Christianity. That way involves a reinterpretation perhaps, but certainly a reaffirmation and resurgence of the faith that has sustained Christian saints and martyrs for twenty centuries, and will continue to do so in future generations that have forgotten the names of the twentieth century exponents of the heresy of humanism, whose "bump of reverence is a dimple."

OST OF THE regional conferences being held throughout the Church under the auspices of the Field Department are now over, though reports of some are not yet available. They are an important part of the preparation for General Convention, and we hope that

The Regional Conferences

they have resulted in a clarification of the problem with which the Church is faced, if not a plan for meeting it.

With an accumulated deficit of \$529,000 and a prospective one of \$500,000 more before the end of the year, it is natural that most of the attention of the conferences was directed to financial matters. Everybody realizes that money is not the chief concern of the Church, but without adequate funds the missionary enterprise cannot be carried on, and some sort of "planned economy" has to be worked out for the Church if its work is not to be wrecked on the rock of bankruptcy.

If the conference held at Chicago is typical of the series and of the mood of the Church generally, the prevailing feeling is one of quiet determination to weather the storm and carry on the work of the Church in spite of adversity. That does not mean that the members of the conference were willing to abandon the pay-as-you-go policy, or to continue the work on the basis of false optimism, running into debt in the vain hope that somehow eventually all will be well. Rather, the National Council was urged to recommend to General Convention a budget of only \$2,500,000 a year for the next triennium, and to indicate further the reductions that would have to be made in order to adjust the work of the general Church to the level of the present income of approximately \$2,250,000. As to the deficit, it was recommended that that for 1933 be amortized over the next six years, and that the threatened one for 1934 be avoided by a special campaign. Whether it could be so raised is, however, a grave question

One of the most hopeful things that emerged from the conference was the plan of a group of laymen in the diocese of Southern Ohio, presented by Bishop Hobson. Briefly, it may be summarized as an unofficial and voluntary movement among the laity to prevent a 1934 deficit and "hold the line" until General Convention, in the expectation that a plan would then be adopted to maintain the work of the Church on a sound basis for the years to come. The message from the sponsors of it, published elsewhere in this issue, describes the plan more fully.

Another valuable suggestion made by the conference is

the recommendation of a uniform system of diocesan accounting. This, to be sure, would have no effect on the problem of the present emergency, but it would make it possible to secure a more accurate view of the state of the Church in future. At present, no two dioceses set up their budgets and reports alike, with the result that what is counted as missionary funds in one diocese is lumped with administrative expense in another, and in the resulting confusion it is virtually impossible to detect inequalities, for example, in missionary grants from the National Council. Certainly this chaotic condition can and should be rectified.

Unfortunately, not many laymen were able to attend these conferences, since they were held on business days and would have involved, in many cases, a considerable amount of time for travel as well. But it was clear, at least at the Chicago conference, that the laity who were present were not willing either to see the work of the Church crippled or to run into debt without seeing a clear way out of it. That, we are confident, is the spirit that will prevail at General Convention, and it means that a budget will have to be worked out that will maintain the work of the Church as effectively as possible on the basis of the probable income that can be anticipated. The 1931 mistake of adopting an impossible budget as a target at which to shoot, and then constantly tinkering with it, must not be repeated.

HE REAWAKENED INTEREST in religious articles is not confined to the monthly literary magazines. The daily papers, too, have found features on religious subjects very popular. Leading the list at the present time, of course, is The Life of Our Lord by Charles Dickens.

It is not often that the press has an op-Syndicated Religious Features

portunity to present for the first time an important work by one of the most popular authors of an earlier generation, and the papers are making the most of their unusual opportunity.

The Life of Our Lord has already been sold by the syndicate that controls it to over 300 newspapers, and its promoters hope to enlist some 200 smaller ones on its second run. The papers using it have reported an increase in circulation of over 1,000,000, or an average of 10%, thus indicating the tremendous interest that the story has aroused. Intrinsically, The Life of Our Lord is disappointing. The author has taken unwarranted liberties with the Bible, and has presented our Lord merely as a good man, not as the divine Son of God. Jesus is presented as the son of Mary and Joseph, and in general He is pictured in His human aspect alone. From a literary point of view, The Life of Our Lord does not compare with A Christmas Carol. But the interest in it has naturally been great, and thousands will want to purchase a "first edition" copy when it is published in book form.

Two other religious features are also being widely serialized in the daily press. One of these is none other than the Bible itself, being a 40-installment version of Goodspeed and Smith's Short Bible. The other is Statesmanship and Religion, by Secretary of Agriculture Henry A. Wallace, which will be released in 21 newspaper installments prior to its publication in book form next month. In this readers of THE LIVING CHURCH will be especially interested, both because Mr. Wallace is a loyal and active Churchman and because THE LIV-ING CHURCH was the first periodical to publish in full the paper from which the new work takes its title.

Whether these things indicate a genuine religious reawakening, or only a greater interest in reading and talking about religious matters (which is quite a different thing), we do not venture to say. But in any event they are interesting signs of the times.

ARS AND RUMORS of wars are still profitable to stockholders of armament firms. Vickers, Ltd., leading British armament firm, declared a four per cent dividend a couple of weeks ago. Better yet, Sir Herbert Lawrence, chairman of the board, announced that a gratifying de-

Profits and Piety

mand for anti-aircraft equipment and light tanks held bright prospects for future gain.

But one shareholder was not satisfied. Remembering charges that munitions firms are sometimes just a wee bit



-George White in Portland (Ore.) Oregonian.

overzealous in the promotion of their lethal products, Miss Eleanor Rathbone, Member of Parliament, questioned the chairman about advertisements of Vickers tanks and other weapons of war in German newspapers. Were not these designed to stimulate German rearming in direct violation of the Versailles Treaty? To this Sir Herbert replied that the advertisements were designed for the South American trade, which, it appears, derives its information on arms from Berlin.

Miss Rathbone then asked Sir Herbert point blank whether or not Vickers was aiding in the rearming of Germany. To this question the chairman refused to give a direct reply, but instead he made the remarkable statement that "nothing is done without the complete sanction and approval of the British government." With that dubious reassurance, the questioner had to rest content.

Another munitions firm, Hadfields, Ltd., was unable to report a resumption of dividends as yet. However the chairman, Sir Robert Hadfield, after referring to the "shadow of the depression which was over us at our last meeting," piously observed :

"Happily a favorable turn of events has followed, with

much more hopeful results. We are indeed devoutly thankfu for present mercies, but I may add that for what I hope we are about to receive, may the Lord make us truly thankful.'

Both of these meetings were held during Holy Week when most of the Christian world was on its knees commemorating the Crucifixion. For those who put Him to death or the Cross, our Lord prayed, "Father, forgive them, for they know not what they do." But the Roman soldiers were not Christians, nor were they shareholders in the firm that made the cross, the nails, and the scourge. If they had been, and had devoutly given thanks to God for the profits about to accrue to them through the stimulus given to the crucifixion industry would He have been able to ask forgiveness for them on the ground that they knew not what they were doing?

Through the Editor's Window

NE of our bishops vouches for this passage from the entrance examination paper of a high school graduate with collegiate ambitions. "Tell something of the origin of Christianity and the history of the Christian Church to the period of Nicea," was the problem. And here is the answer: "The origin of Christianity was when Mahomet saw Christ on the road to Damascus and had a conversation with him which led to his going about to preach the Gospel. Then there was a war and they broke up all the statues and built a new church at Nicea." Has the Ecclesia Docens ceaced to be?

HERE IS ANOTHER interesting bit of theology, reported by the Cleveland correspondent of the Christian Century:

An aged herb doctor, who used to walk from Ohio to Missouri and return, doctoring the sick for his board and keep, with a few extra pennies for luxuries, came into my office one day to rebuke me for mentioning hell in a public address. "There is no hell," said he, "and I can prove it by the Bible." "Go on," said I. "Well," said he, "doesn't the Bible say hell is a lake of fire?" "Yes," said I. "And doesn't the Bible say hell is a bottomless pit?" "Right again," said I. "Don't you see, then," said he, "if hell is a lake of fire and hell is a bottomless pit, the fire would all fall through and hell would be a failure?" "Three cheers," said I. "Three cheers," said he. Theology is an interesting subject, sometimes.

CHICAGO is a bold bad place. We have always heard so, but now we know from personal experience. The editor took a stack of copies of THE LIVING CHURCH to a conference at the Dioccsan House, and placed them on a table at the back of the conference room. In order to indicate subtly that they were for sale, he placed a dime on top of the pile, hoping that as the pile diminished the dimes would increase. But when he came back the copies of THE LIVING CHURCH were gone, and so was the dime!

BOTTLES are the mainstay of the mission at Smithville Flats, in the diocese of Central New York. Of the ten in the choir, six are Bottles. Bottles comprise the entire teaching staff in the Church school. A Bottle is on the executive committee and another Bottle is the treasurer of the mission—presumably to keep a cork on the expenditures. In short, Mr. and Mrs. Thomas Bottle and their eight flasks pour themselves out in the service of the Church.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS								
Rev. John C. Lord, Morristown, N. J	25.00							
Anonymcus								
Miss Carolina Wagner, Ethete, Wyo								
Rev. L. A. Crittenton, Canon City, Colo	1.00							

\$ 37.00

April 14, 193-

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Everyman! Hold the Line!

A Message from Laymen to Laymen

The last century has been for the Episcopal Church a hundred years of honor. In that time she arose from her feebleness on the Atlantic Coast and marched through the American continent and out into the world field. For this obedience to Christ her reward was millions for thousands. She exchanged the place of ease for the front line of honor.

But now in panic she is about to celebrate the Centenary of Advance by a shocking collapse. Within this Convention year of 1934 for lack of a half million dollars she may abandon:

All of Bishop Rowe's work in Alaska.

The work in Cuba and Puerto Rico.

The work in Mexico.

The Hawaiian Mission.

- All National Council work in dioceses in the United States.
- Half of the already reduced work of the National Departments.

A great sector of our line abandoned! Can it be that a membership of 1,900,000 souls will let this happen? Hard-won victories to be thrown away without a struggle!

It is the Church's defeat!

When defeat threatens, a private out of the ranks sometimes can start a rally to halt the retreat and hold the line. He acts without orders or authority, often with rashness and presumption, answering the urge to do his part in an emergency.

We laymen of the Episcopal Church, privates in the ranks, acting without authority, hereby appeal to all men throughout the Church to rally in the face of the present emergency.

We have read the appeal of the Presiding Bishop and the statement of the National Council. We are aroused by the fact that the budget of the General Church, already cut by over one and a quarter million dollars, must be reduced another half million, unless additional income is made available. It is clear that this further reduction cannot be made by pruning, but would require an abandonment of vital work and certain hard-won fields of missionary activity. It would mean that much in our Church's Program which it has taken generations to achieve would be permanently lost. A resolution of the National Council ends with the words, "The National Council is awaiting such advices from the Church as shall determine whether we must be forced to make such further and radical adjustments as shall imperil or even destroy our work in great and valuable fields of service." In the face of this crisis we appeal to the men of the Church to send back this answer: "Hold the line."

There are well over 500,000 adult male members in the Episcopal Church. We are confident that if a majority of these knew the facts concerning the present emergency they could and would supply the \$500,000 necessary to avoid further cut in the budget. Under ordinary circumstances the responsibility for presenting the facts and making the appeal would rest upon the officers of the National Council and the Field Department, acting through regular channels down through the bishops and diocesan authorities. However, in the present situation we believe that an appeal through these regular channels would be of doubtful value. The Presiding Bishop has recently presented what is called the Church-Wide Endeavor for 1934, and has stated that this would be free from any financial appeal. Our bishops and diocesan authorities throughout the Church are facing many local problems which would in many cases make it difficult, if

ROUSED by the threat to the Church's work arising from lack of funds to cover the 1934 budget, a group of laymen in Southern Ohio has resolved to match the special offerings of the women and children with one of their own, and calls upon every man in the Church to join in the effort. not impossible, for them to present a further financial appeal. This present emergency is one in which the laymen of the Church can well say to all of our bishops: "This is our job. For once we will free you from the burden of a financial drive."

If regular channels are not to be used, it is necessary for some-

one to do something to get the ball rolling. Therefore, with no warrant except a desire to help in a crisis, we present this plan to the men of the Church.

1. We are approaching the Presiding Bishop to endorse a National Committee of Laymen which will assume the leadership in an appeal to every man of the Church to make some special gift, large or small, toward a fund to prevent a further reduction in the 1934 budget. As soon as the membership of this national committee is completed, a treasurer will be chosen, and full details covering the handling of subscriptions will be announced.

2. In Southern Ohio a lay committee is being organized with a representative in every parish and mission in the diocese. This committee will present this emergency of the Church to every man in the diocese, and ask him to make a special contribution toward an offering to be presented at General Convention in October. We shall communicate with the bishops of every diocese and missionary district of the Church asking for their approval of a plan to organize a committee in their jurisdictions which would be responsible for forwarding this appeal to the laymen of the Church. In those dioceses where other plans are being made to meet the present situation, and where the bishops inform us that our program should not be presented, there will of course be no further action. But where the bishop approves, the national committee will take vigorous steps to organize and forward the work of an active diocesan committee. A careful estimate indicates that most of our dioceses have no definite plans under way for meeting the distress of our National Council.

3. This national committee will be asked to enlist such laymen as may be necessary to act as full-time executives for the six months between now and General Convention. These laymen, under the direction of the national committee, will prepare and distribute such publicity matter as may be necessary to present the serious nature of the emergency in a graphic and challenging way to every man in the Church. They will organize the appeal in all parts of the Church where the approval of the bishops has been given, and care for the many executive details involved.

4. The goal for this men's offering to be presented at General Convention is \$500,000. At first thought the amount seems large. We should remember, however, that the women of the Church through the United Thank Offering, and the children through the Lenten Mite boxes, have presented offerings at General Convention of at least double the amount set as our goal. These offerings from the women and children have been made up for the most part of many small gifts. The zien of the Church can surely follow this example. Some can and will give large amounts—others can only give nickels. If everyman gives something, our goal will be reached. Everyman! This must not be a case of the few wealthy coming to the rescue. Everyman must do it. It shall be an uprising of the manhood of the Church.

5. The time is short. The plan has yet to be worked out in full detail. Those who propose it have no technical authority to go ahead. Nevertheless, we are confident that the men of the Episcopal Church do not want its work to retreat further. We have faith in the loyalty of our fellow Church members. We believe that if the great majority of our men but knew the facts they would respond to such an appeal as has come from the National Council. Therefore action is essential. Those who have a better plan should follow it. Others are asked to join in the program as outlined above. Full details covering participation will be announced as soon as this National Laymen's Committee is formed.

We call on the men of Southern Ohio, and the men of the whole Church, to unite in an offering which in response to the National Council's question: "What shall we do?" will say: "Hold the line!"

(Signed)

Committee on "Everyman's" Offering, Diocese of Southern Ohio. CHARLES P. TAFT,

Chairman. STANLEY W. ALLEN, F. O. SCHOEDINGER, ROLAND W. BAGGOTT, RALPH W. HOLLENBECK.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. THOMAS CRAWFORD, of Dover Hundred, Kent County, now Delaware, finds his laborious efforts hindered, as he reports to the S. P. G. in his letter of August 31, 1708:

"There being at my entry not one man in the County that understood the Prayer Book, no not so far as to answer the Psalms or other parts of the Service till I taught them privately, but all are satysfyed wth the Doctrine of the Church, so that they have no Grudge on that Account, only when some itinerant Presbyterian Preachers come amongst us some make breaches to go hear them, for all their Sermons with us have been on Work days but many will not, so that I have none but a Heathenish people called Quakers (several thereof are come over) that absent from the Worship of God as opportunity offers."

THE REV. FRANCIS LEJAU, of St. James', Goose Creek, South Carolina, writes to the Society, February 18, 1709:

"Many Negroes and Indian slaves are actually instructed and under Tryal in order to be admitted to the Holy Baptism. I had appointed a day in the Week for Publick Catechising: I am much concern'd at the remisness of the Parents and Masters, but I am not discouraged, I will continue with the help of God and send to you a further Account. There is one thing wherein I find the People here generally like those of the West Indies, they are so well perswaded that what they do is well as to be very Angry when their Mistakes are shewn to them and they will find Cunning Arguments to oppose truth itself. I have often advised them to Labour to prevent several Enormities committed by the Slaves: I am Answered such a thing cannot be helped. I have urged the Dutys of Christian love and Humanity. I cannot to this day pre-vail upon some to make a difference between Slaves and free Indians, and Beasts, yet there are Worthy Persons of another Mind in this Parish, else I shou'd have little comfort in my spiritual endeavours."

THE REV. JOHN BARTOW of Westchester, New York, finds himself embarrassed when the Society for the Propagation of the Gospel withdrew his missionary allowance. In his letter of April 15, 1707, he writes:

"On which Dependance I adventured to marry a Wife and to Keep house & now as my Charge encreases it is hard misfortune if my allowance must decrease; and if my beloved Consort (who is now to partake of y^e same fate) were not more vertuous than sollicitous for the things of this world she might justly reproach me as a deceiver. My Allowance here by Act of Assembly is 50¹ P Ann, I have reced about 43¹ community Aums and am not sure as yet y^t the Arrears will ever be paid."



The Good Shepherd

READ the Gospel for the Second Sunday after Easter.

THE GOOD SHEPHERD is not simply a shepherd who

is a good man, but one who is good at shepherding. He is no amateur, no bungler, nor a hireling who cares not for the sheep. He is a pattern worker, taking the work seriously, so seriously that even death is to be preferred to failure.

Nor did He fail. The Good Shepherd laid down His life and in the light of that eternal sacrifice we know we can trust Him to care for us and for all who are dear to us. In this parable we of the clergy see and may take to heart what pastoral care should be. Every Christian, of whatever order, in all the manifold experiences of life, may derive unspeakable comfort from the knowledge that He who cares for us knows us, has enabled us to know Him, and will never leave us nor forsake us.

Him, and will never leave us nor forsake us. The divine imperative, "them also I must bring" is the natural sequel to the picture of the Good Shepherd, given by Himself. He is speaking about the many who have not yet heard His voice, or having heard it, have not been willing to follow Him. He does not despair of any of them. We may grow discouraged about them or indifferent to them, but He never does. His love is enduring. It has an eternal and invincible quality. His "must" is the must not of an outward compulsion but of an inward constraint. He looks at the crowded streets of our cities where so many pass Him by, heedless of His loving invitation or defiant in the face of His authority; He lifts His eyes to behold the unshepherded and scattered people of the country-side; He thinks of heathen lands where men still sit in darkness and the shadow of death; and His confident assurance is "they shall hear My voice." This inward constraint of His should also be ours. We are

This inward constraint of His should also be ours. We are His members and messengers. Through us He goes abroad, speaks, heals, ministers. How far we are from His pastoral temper, His missionary purpose! Yet none can really be His without partaking of His spirit and looking at the world with His eyes— "them also I must bring." It is only so that we "follow the blessed steps of His most holy life."

"There shall be one flock, and one shepherd." As we share the divine ideal of efficiency, following the Good Shepherd, and His obedience to the divine imperative, "them also I must bring," we come inevitably to the final purpose of unity. This is the end toward which Christ is ordering the life of His Church, and to which He summons us, "one flock" under "one shepherd." We should ponder the confidence His words imply. There seems to be no question at all in His mind that the unity which He plans must come to pass. We may acquiesce in or even try to justify a divided Christendom, but not He. In the face of the stubborn facts of the situation, it is hard to see how our "unhappy divisions" can ever be fused into the living fellowship of One Holy Catholic and Apostolic Church; but we believe that it shall be so, not because we trust the sheep but because we trust the Shepherd.

O Good Shepherd, whose life was laid down that we might live, renew our faith, deepen our devotion, and draw us together in the fulfilment of Thy holy purpose; that Thy scattered and separated people may be gathered into one flock, through the might of Thy all-conquering love, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

WHEN THE WHOLE PROGRAM of the Church is presented in all its glowing colors, people everywhere respond to it. This is the experience of the past four years in the diocese of Marquette. In other words, our income is more and more coming from the rank and file of our people, and not from a few giving out of their surplus. —Bishop Ablewhite.

April 14, 1934

Reunion

By the Rt. Rev. Frank E. Wilson, D.D. Bishop of Eau Claire

HRISTIANITY is essentially biological. It may be decked out in forms and doctrines but these are merely the clothing which covers the thing itself. Christianity has to do with life and therefore can be expressed only in biological terms.

"This is true even back through the Old Testament preparation. The accounts of the Creation given in Genesis are pictures rather than scientific trea-

tises but the important point about them is that they are stories of life personified in a couple of individuals. The truest features about the Creation stories are Adam and Eve—or John and Mary —if the ancient writer had been familiar with such names. Similarly with the much disputed account of the Fall of Man. It is a parable of moral freedom, far more convincing and inherently reliable as a story than it would be in the form of a philosophical disquisition. Critically-minded people often object that this story is puerile and unreasonable and therefore to be disregarded. It seems to me much more unreasonable to subject such an account to critical analysis and then throw it out of court. An inspiring picture of a sunset may be closer to the truth of human experience than the weather man's description of atmospheric conditions."¹

The Hebrews were God's "chosen people," not because God arbitrarily chose them but because, out of their genius for religion, they, above all other peoples, chose God. The Old Testament is the record of God dealing biologically with the human race through the "chosen people." The Hebrews were the "children of Abraham." They were led not by a form of teaching but by God-inspired men-the judges, the kings, the prophets. The Aaronic priesthood, biologically preserved, was the central nerve of their religious life. It was not until after the return from the Captivity (about 538 B.C.) that the Written Law superseded personal leadership and the living witness of men. For four centuries before the time of Christ Israel had no prophet. It was a period of spiritual decadence when legalism prevailed and religion degenerated into a set of rules. In a word, as soon as the biological factor was obscured, spiritual vitality went into a decline.

Then "when the fulness of the time was come, God sent forth His Son." The Incarnation is the re-assertion of the biological principle.

"If God were interested only in human intellect, He might have sent us a system of philosophy. As it is, He has sent us a Way of Life expressed not in an argument but in His Incarnate Son. 'I am come that they might have life.' Birth, life, death, resurrection, and ascension—these are the touchstones of the Christian religion; rather than logic, reason, science, theory, or organization."²

In presenting His Gospel, Christ consistently adhered to this principle. He set forth no system of regulations, no code of doctrine, no book of particulars. He declined to be embroiled in the legalistic debates of the Scribes. He told them the Kingdom of God was like leaven, like a seed, like a man. He taught them out of life as they knew it in order to lead them into the more abundant life which they did not know. And He centered it all about Himself personally. He did not ask: How do you like this doctrine; or How does this theory appeal to you? He asked: "What think ye of Christ?" He Himself is His own Gospel.

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself. The Christian religion does not consist in an intellectual assent to an idea but in personal loyalty to a Person.

In view of all this, we might naturally expect that Christ would have made some provision for perpetuating His Gospel biologically. In this expectation we are not disappointed. He did not leave a system or a book. He left people. We call them Apostles, whom He trained, taught, and inspired to

call them Apostles, whom He trained, taught, and inspired to carry forward His mission. And He gave them just two things a Commission and Sacraments. This constitutes the nucleus of the Church which St. Paul described as the Body of Christ—a spiritual organism prepared to receive and transmit the benefits of His redemptive life.

Now life comes only from life. It takes animal life to produce animal life. It takes human life to produce human life. Biologically speaking, it does not seem unreasonable that Christians should expect spiritual life to be derived normally in a similar fashion—namely from the Body of Christ which we call the Church. But if the center of all things Christian is Christ in person, then the Church as the conveyor of His spiritual gifts is only a secondary source. The Church itself must have received its own spiritual life from Him who is the primary Source of it all. That is the reason that the bulk of Christendom has always laid such great stress on the historic continuity of the Church as the hall-mark of organic relationship with Christ who is the Head.

ALL this has a profound bearing on the practical question of Christian reunion. Many people, impatiently demanding action, would achieve Church unity by declaring a moratorium on all differences and sliding the various Churches all together. This may appear very attractive but its desirability will depend on what it is you are after. I can make a tree by setting a pole in the ground and tying on branches. If I am clever I can produce a highly artistic decoration. But if I want a living thing which can grow, bear foliage, and reproduce itself, I will plant a seed, nourish it, and give some attention to the unseen roots. A synthetic Church is always a possibility but many of us feel scarcely warranted in revamping the biological character of the Christian religion by substituting "something just as good" for Christ's original planting. It is really rather important that we should know what we mean when we talk about a united Church. If we mean some sort of Christian club composed of like-minded people who are already good enough to qualify, then all we have to do is to agree on the terms of admission and go about our united business. But if we mean the family of God, the extension of Christ's spiritual Body, then it is quite a different matter. In the latter case, we are born into the family, we grow in grace through a process of spiritual nurture which is the common possession of the family, and we do not reach spiritual maturity except as a part of the whole Body. The exclusive club idea, with its multiplicity of by-laws, was the very issue on which Christ broke with the Scribes and Pharisees. He revived the neglected biological principle and preferred to plant the living seed of a growing organism rather than to erect a detailed organization.

Let us see how this applies to the four points of the Chicago-Lambeth Quadrilateral which was put forth by the Anglican

¹ Cf. Foreword, by the author, to Agnes E. Van Kirk's God's Gift of Life. ² Ibid., pp. vi and vii.

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Church nearly fifty years ago as a working basis for Christian reunion.

1. The Holy Scriptures of the Old and New Testaments. It is often held as a scandal against Christian people that they can interpret the Scriptures to any purpose they may desire. This is particularly true of our Fundamentalist brethren who insist upon a literal acceptance of the Bible as the criterion of Christian discipleship. Yet our Lord never wrote a single word in His whole ministry, except once when He wrote with His finger in the dust and that writing soon disappeared. "The Word was made flesh"-not a printed page. Indeed there was not even an Old Testament, as we know it, at the beginning of the Christian era. The canon of the Old Testament was not settled until the Jewish Council of Jamnia 60 years after the Crucifixion. The New Testament did not begin to be written until 20 years after the conclusion of our Lord's ministry and was not finished until the end of the first century-perhaps later. For the next three hundred years the books of the New Testament were passed around, together with other documents, as separate Christian writings. The canon of the New Testament was not settled until the Third Council of Carthage in 397 A.D. Up to that time there was no such thing as a formal Christian Bible. Therefore to predicate discipleship on a literal acceptance of the Bible is to excommunicate all the Apostles and to repudiate the heroism of all the Christian martyrs in the notable days of imperial persecution. But during all that time the Church was at work preaching the Gospel and making Christians. Up to the year 50 A.D. the Church was diligently exercising its commission without a scrap of Christian writing. Then portions of the New Testament began to appear and it was the Church that produced them. There can be only one answer, then, to divergent interpretations of the Holy Scriptures-what was the Church doing about it? Acting under the express instructions of our Lord, the Church would not have put into writing something directly contradictory to its own practice. For instance, the Salvation Army, though claiming the Bible as its final authority, explains away Holy Baptism and substitutes the signing of the "Articles of War" for its members. Scoffers will say, "there you areyou both appeal to the same Bible and you can't both be right." Quite true. How can one tell? By baptism does the Bible mean a subjective spiritual experience or a sacramental rite? In 397 A. D. the Church formally approved these writings about baptism and we know that the Church then (and for centuries previous) was actually administering sacramental washing in the name of the Holy Trinity. Surely that ought to settle the matter. This is in no sense to depreciate the Holy Scriptures but to put them in their proper position. The Church, as the living Body of Christ, comes first. The Christian writings are the Church's record. To say "the Bible and the Bible only" is to invite spiritual confusion. It is far more reasonable and truer to the facts to say: the Bible in the Church.

2. The Apostles' Creed and the Nicene Creed. At the present time there is a popular tendency in some quarters to disparage creeds. People say they believe in Christianity but not in creeds. One might almost as well say that one believes in mathematics but not in the multiplication tables. The trouble is, there is some confusion of mind about creeds and theology. Particularly since the Reformation many theological statements have been put out as creeds, which they are not. Theology is the study of God, and it is always growing and developing-not that God changes but that our comprehension of Him increases. Christian theology is our attempt to systematize and explain what we mean by the Christian religion. It is constantly being re-written. The more we learn of nature and of human life, the more accurately we can interpret God's revelation of Himself. We have learned a great deal in the past four centuries. Therefore most of the theological definitions of the Reformation period are out of date and ought to be re-cast.

But the historic creeds are quite another matter. They are a condensed statement of the simple facts of the Christian religion, without theological elaboration. They are concerned mainly with the person of Christ and their chief purpose is to protect the biological integrity of the Incarnation. Very early in Christian history contentious persons were bent on re-conditioning Christ to fit their own peculiar fancies. Simple loyalty demanded that the Church should declare itself. So these two historic creeds began to take shape in refutation of certain distortions about Christ. Around them theological disputations have waxed and waned (as they still do today) but the historic Church has clung to the historic creeds as a body clings to its skeleton. They are not religious theories but are plain, positive declarations of the facts in the life, ministry, and mission of our Lord as the Church received them. In a sense, they are the source material for theological discussion.

A T THIS POINT two observations might well be made. Every now and then someone comes forth with a modern creed which is really a compilation of precepts for Christian living. They may be excellent precepts but they cannot take the place of the creeds any more than a prize essay can take the place of classroom records. The most common example is the ubiquitous person who announces his Christian convictions by stating, "My creed is the Golden Rule." It is like asking the candidate for naturalization if he will "support and maintain the Constitution of the United States" and having him reply by singing the Star Spangled Banner. It may be a good enough national anthem but it doesn't answer the question.

In the second place, there are always some persons who shrink from the historic creeds because, they say, they cannot honestly go on record as believing some of the articles which they do not satisfactorily understand. Such a difficulty arises because these people have overlooked the biological character of the Church. They have torn the creed from its living context and have separated themselves from the Body of Christ so that they may severally scrutinize an isolated document as though it were a contract specifically drawn for each one of them individually. It is like a man questioning his family relationship because he cannot understand some of his father's peculiarities. No one can wrap his little human mind around God. When a man says the creed, he is not proclaiming that he understands everything in it. He is pledging his allegiance to Christ and his confidence in the Church of which he is just one member. If some article causes him intellectual difficulties, he carries it in suspension, just as we do with many other things which we do not understand. Creeds by themselves may well become stumbling blocks. There is no need for the same difficulty with the historic creeds in the Church.

3. The two sacraments of Holy Baptism and Holy Communion. These are two special points in the great sacramental principle which runs through all life. They are, of course, peculiarly sacred to Christian people because our Lord Himself selected them and ordained their use. If what we have said about the biological character of Christianity be true, then there is no possible argument about the importance of Christian sacramentsoutward expressions of life within. The Incarnation is the greatest sacrament of all-the life of God expressed in human terms. The Church is also a sacrament—the visible expression of Christ's continuous presence in the world. As the body is the instrument through which man as a spiritual being functions in a human world, so is the Church, the Body of Christ, the instrument through which Christ continues to exercise His redemptive mission. These two major sacraments are the main arteries in that Body, channels of His spiritual grace. By Holy Baptism we are born again. In Holy Communion we receive spiritual nourishment.

Sacraments are not bits of magic, neither are they casual ceremonies to be taken or left at one's Christian discretion. They are normal biological functions of the Body of Christ. They not only convey spiritual gifts to the individual members but they are the circulating media for the whole Body. The Church is something more than the aggregate of so many human beings.

It is a corporate reality of which we become parts by a process of spiritual birth. Therefore the sacraments are more than personal privileges for individual Christians. They are sustaining factors in the life of the Church itself. The Church needs the sacraments as well as the individual members thereof. Christian people in partaking of them are, of course, receiving spiritual strengthening for themselves but in addition they are vitalizing the whole Body by keeping open the channels of spiritual circulation. It is not biologically sufficient to consider the sacraments as separated rites. One must consider the sacraments in the Church.

4. The Historic Episcopate. True to the biological principle Christ worked through people whom He selected, trained, and commissioned. At the beginning these Apostles were the acknowledged leaders of the Christian community. In the aggressive and rapidly expanding movement upon which the Church quickly entered it is not surprising that there should have been divergent types of leadership appearing in some quarters. But such abnormalities soon resolved themselves and the bishops carried on the apostolic leadership as recognized recipients of the apostolic commission.

"Whatever variety of system may have existed in addition (to the episcopate) in the earlier age, it is universally agreed that by the end of the second century episcopacy had no effective rival. Among all the controversies of the fourth and fifth centuries the episcopal ministry was never a subject of dispute W may therefore claim that it is 'historic' in a serie in which no other now can ever be.

It is quite paralel to the settling process of the canon of New Testanent Scriptures.

THE head-shakings over this question of apostolic succession might be much less severe if it were remembered that it means the apostolic ministry in the Church. Bishops are not possessed of magical properties which qualify them as a distinctive class to convey holy orders at their own whim and fancy. It is the Church that confers orders acting through the bishops as its accredited representatives. The original commission given by our Lord to the Apostles was not in the nature of a personal prerogative to be employed by them without regard for the welfare of the whole Body. The commission was to the Church through the Apostles who were specially prepared to receive it. The commission was perpetuated through conferring of holy orders' by the bishops acting not as separate individuals but acting as agents for the Church to whom that particular function was committed.

"What we uphold is the episcopate, maintained in successive generations by continuity of succession and consecration, as it has been throughout the history of the Church from the earliest times, and discharging those functions which from the earliest times it has discharged." 4

Or as St. Paul puts it:

"now they are many members, yet but one body . . . and God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers."⁵

The biological parallel is a nerve in a human body designed for specific functions which no other member is qualified to perform and which would lose their purpose outside the body. That's why a bishop who has been separated from the Church and whose faculties have been withdrawn is not at liberty to confer holy orders indiscriminately and expect them to be recognized by the Church.

The practical question boils itself down to something like this. Unless the Christian religion is to be anybody's plaything, there must be some authoritative standard to give it character and currency. What shall that standard be? Shall it be the Holy

THE LIVING CHURCH

Scriptures alone? Then what about the Christians of the first four centuries? Shall it be a system of doctrine? But Christ erected no such system. Shall it be a code of rules? Christ enunciated principles of Christian living but He compiled no set of specified regulations. It seems as though the only thing which actually links us up with Christ as the Supreme Authority is the apostolic ministry in the Church out of which all of these other standards arise. Moreover it is quite consonant with the biological principle which pervades the Gospel. Apostolic succession is neither a fetish nor a prejudice and it needs to be better understood.

WHAT SHALL WE SAY, then, of those who justify sectarian divisions because they promote healthy rivalry hetween various denominations and because people, being different must have different means of expressing their religious life? Its as difficult for us today to contemplate the Body of Christ in fagments as it was for St. Paul when he asked he Corinthians: "Is Christ divided?" 6

And our Lord must have meant something when He praved "that they all may be one."

Or what shall we think c' those who are satisfied with a federating of Church activites for purposes of better efficiency and greater economy? . Vederation may have its uses but it is quite a different_mater from organic unity wherein the spiritual He of Chrit flows freely throughout the Body. It is Church Unity snbrt-circuited.

Or what shall we make of those who demand complete submission and absorption into an organization rather than reception into an organism? Unity achieved on the voracious principle of devouring one's neighbors is a reversion to the law of the jungle which should have been outgrown these many centuries ago.

It would appear to be far more in accord with the mind of Christ for scattered groups of Christian believers to resolve themselves into an organic fellowship bound to Christ by an historic ministry bearing His own commission; obedient to Christ in administering the sacraments which He ordained as channels of grace for the whole Body; loyal to Christ in the uncompromising presentation of Him in His integrity to all men everywhere; and instructed in Christ through the record of His life as interpreted by those who knew Him best. Within such a unity would be generous latitude for differences in race, culture, language, and tradition. A truly Catholic Church has no need to ask more. A truly Catholic Church could hardly ask less.

⁴ I Corinthians 1:13. St. John 17:21.

The Christian View of Pain

LL THE religious philosophies of antiquity, it seems to me, shrink, in the last resort, from grasping the nettle of suffering quite firmly. They all want to make us invulner-There must always be a back door of escape able. somehow. if the ills of life become too overpowering. Either defiant resistance, or suicide, or complete detachment, is recommended. By some means or other, the man himself must be rescued from circumstance, he must provide himself with a magic impene-

trable armer. And therefore, the sting of pain is never drawn. The good news of Christianity is that suffering is in itself divine. It is not foreign to the experience of God Himself. "In all their affliction He was afflicted." "Surely He hath borne our griefs and carried our sorrows." "If Thou be the Son of God," said our enemies, "come down from the Cross." No: not while any man remains unredeemed. The divine suffering is not an episode, but a revelation. It is the necessary form which divine love takes, when it is brought into contact with evil. To overcome evil with good means to suffer unjustly and willingly.

It is the blasphemy of "Christian Science" and kindred movements to deny the Cross. And in our soft, self-indulgent age it is, shamefully, felt to be a greater difficulty in the way of belief in God that men should suffer than that men should sin. This timid, pain-dreading temper is thoroughly unchristian.

⁸ Report of the Lambeth Conference, 1930, pp. 114-115. ⁴ Ibid., pp. 115-116. ⁵ I Corinthians 12:20, 28.

Biology and Religion

By the Rev. Albert E. Baker

T IS A COMMONPLACE that the attitude of scientists as such toward some of the fundamental convictions of re-▲ ligious people has changed completely during the last two generations. At the beginning of that time—in 1'870, let us say the majority of those who spoke with authority in the various branches of natural science were more or less conscious and complete determinists.

They believed that if we knew the exact condition of the material universe at any moment we could, at least theoretically, foretell every happening until the end of time. They would not admit any nonsense about the influence of mind on matter, at the purposes of individuals making any difference to the course o, events. Still less, of course, would they consider the possibility of niracles or answers to prayer. In those days those who be-lieved in Gol were compelled to face the fact that their faith was called unscientific.

Today, things have chaged completely. For one thing, physics and astronomy have become so difficult that only a few experts can understand what they ar about. Relativity, the quantum theory, the expanding universe: not many can demonstrate that these are true or false. But the briliant publicists who do their best to lighten our darkness on these natters tell us that determinism is not so much a dead creed as ameaningless superstition. There is a freedom in nature itself, an inteminar y within the atom. And it is impossible to know exactly both the position and the energy of an electron. It follows that the condition of the material universe at any moment is unknowable, and the possibility of using it to foretell the future never arises. As Sir Arthur Eddington has said, with pathetic courage, we are left with no clear distinction between the natural and the supernatural.

It is not only in physics, however, but in biology also, that the mental climate has become more congenial to religion. This became clear at this year's meetings of the British Association for the Advancement of Science. Sir F. G. Hopkins, the president (he is also president of the Royal Society, a professor at Cambridge, and a Nobel Prizeman-a most distinguished person), said quite definitely that we do not know how life began on the earth. "Though speculations concerning the origin of life have given intellectual pleasure to many, all that we yet know about it is that we know nothing. . . . Most biologists, I think, hav-ing agreed that life's advent was at once the most improbable and the most significant event in the history of the universe, are content for the present to leave the matter there." Science, of course, knows nothing of miracles. But that is almost the definition of a miracle—an event at once very improbable and very significant. So that official biology has come very near to saying that the appearance of life on this planet was a miracle. I stress the words "official biology." By them I mean more

than that Sir F. G. Hopkins was giving a presidential address to the British Association when he made this statement. I mean, also, that there is clear evidence that he was not speaking for himself alone. At the same meeting another Cambridge scientist, Dr. J. Gray, the president of the Zoological Section of the Association, said exactly the same thing, in different words. He said that there is no evidence that living matter has "evolved" from non-living matter. The Bishop of Birmingham-a mathematician, but no biologist-was merely talking without his book when he said recently that "if we could reproduce in the laboratory the conditions which existed upon the earth when life first appeared, we should cause it to appear again." Dr. Gray insists that just as the physicist has to take non-living matter, with its actual properties as he finds them, as the subject of his science, so the biologist must be content to take living matter as the datum of his science, without any spectacular or attractive speculations as to whether the living arose from the non-living.

For some purposes, science is content to describe the living organism as a machine. The simplest living organism is an amazingly complicated and almost incredibly ingenious machine, self-stoking, self-repairing, self-reproducing! Neverthaess, the attempt to treat organisms as machines has led to real advances in scientific knowledge. Now what is the situation? Does any one believe that protons and electrons, or pieces of matter, could jump together of their own initiative and form a motor car or a wireless set? Theoretically, they could-but the mathematics of

probability shows how great are the odds against it happening. And no man, scientist or non-scientist, would believe that such a machine had constructed itself. Dr. Gray says: "Has it, in point of fact, ever occurred under the observation of mankind? Unless a positive answer can be given to this question, the belief in the spontaneous origin of living matter seems to be a negation of the principles which underlie scientific thought.'

But there is even more to be said than that. If biochemists like Sir Frederick Hopkins and Dr. J. Gray are serious in comparing living organisms to machines, we are justified in pressing for answers to one or two questions. Do not machines exist for a purpose, always? As it is inconceivable that machines should design themselves, who designed these machines, the simplest of them more complicated than the most ingenious human inventor could produce? Does not a machine imply a mechanic, an engineer? In other words, a mechanical view of life, or a mechan-ical view of the universe, pressed to its logical issue, means teleology and God.

PEACE OF GOD

"Peace of God, which passeth all understanding.

OW DRONE of voices, hush of the morning, Candle-light blurred through my tears-A There near the altar I knelt and I listened, Remembering, remembering past years. Remembering the searching, the wild, restless searching, For peace-for strength through the strife-The struggle, bar manish, the bitter temptations-My soul fighting odds for us "inc. Remembering the glory of swift, sudaen victory, Helplessness then, when I lost; The striving to cling to the tottering idols God alone knows at what cost. Remembering the wanderings, so long and so lonely, In search of the blessing of peace-The lake shore, the forests, the highways, the byways-Nowhere my soul found release. I raised tired eyes to the soft-lighted altar. A miracle! There I found rest! The hush of the church, in the hush of the morning, My sore spirit gently caressed. .

"Peace of God, which passeth all understanding. . . ."

MARGIE RAUE.

HE GREATEST of all miracles—as was remarked by Fr. Benson—is that man has the power to resist God. Next to that we may put the continued existence of the Church of Christ, in spite of our schisms, our wrong-headedness and disobedience. We are permitted to see in the relation between these two facts an ordinance of the Creator for our guidance. For the more widespread is man's revolt against Him, the deeper is the desire among the faithful to vindicate His honor; and from them rises a renewed appeal to heaven for the Pente-costal Gift. That is the undoing of Satan's work, brought about by the manifestation of his success.

We must not, however, presume that the prayers of the faithful will always be effectual for the fending off of defeat and overthrow. Again and again they have been; but the Lord's prophecies about Antichrist bid us be prepared for an intensification of the purgation which is going on now. That means that we have failed to grasp the lesson of God's judgment which began in 1914; and so ruin is palpably nearer to us now than it was then. The cry goes up from the few: "Show us Thy way, O Lord, and teach us Thy paths"; but many professing Christians are asking, not that we may rightly interpret chastise-ment, but that we should be spared it. Yet on right interpretation of what is going on in the world infinite issues depend. The gain of escape from calamity is but for a moment. The reward of learning anew the majesty of the divine statutes is Eternal Life. Should it be too late, calamity on an unprecedented scale will fall on the civilized nations of the world. We shall think of it as ruin. It will be in truth a new step forward in the drama of man's salvation. -E. Lyttelton.

Man's Salvation

Finding God

By William S. Keller, M.D.

Chairman, Department of Social Service, and Director, Summer School, Diocese of Southern Ohio; Director, Extension Course, Department of Social Service, National Council

NE SPRING DAY 1,900 years ago a grain ship sailed into the Bay of Naples. A prisoner under heavy guard set foot for the first time on Italian soil. He was marched up the Appian Way to Rome where

THE CINCINNATI Summer School, described in this article by its director, is a joint project of the Department of Social Service, National Council, and the diocese of Southern Ohio.

he appeared before Nero. It took weeks and months to make that trip. Today, St. Paul could make that trip by plane from Palestine.to Rome in 12 hours. Today, we could picture Nero, not speaking to Cæsar's subjects only, but standing before a microphone, with interpreters, broadcasting his message to the entire world.

This is a trite illustration, but it represents, in a measure, a world completely transformed, a world in which the meditative, intuitive, and contemplative faculties of men (that once nurtured religion) have become atrophied. A world in which applied science has set up a new physical environment, that has made society exceedingly complex with tremendous technological changes. The physicists are to make us safe, the economists are to make us prosperous, the bacteriologists and surgeons are to make us well, and the biologists and psychologists are to make us good, and religion, an innocent bystander, is bewildered and confused.

The Cincinnati Summer School for nearly 12 years has been more than a philosophy. It has been a flesh and blood reality. It is composed of men on fire with an ideal, men trying to find God. It may seem trite and paradoxical to say that candidates for the ministry came to the Summer School to try to find God. Formerly youth found God through books, through studies and theological education. Today, God is not found by argument, He is not found in the study of philosophy, He is not disclosed by logic. There is a growing distrust in reason. Science has broken from its moorings; it has become relative and changing.

One way has proved sure with our Summer School and that is through *problems*. These men are immediately confronted with the perplexity of the social order, the mystery of the social order, the magnitude of social problems as they see them. They meet with the baffling aspects of these problems and their solution influenced as they are by tremendous technological change. It is not difficult for them soon to come to some definite conclusions and to realize that through the social principles of Jesus, and only through these principles, the world may find a foundation and a basis for an enduring civilization.

Approximately 25 men out of 200, during the past 11 years, have come to the Director early in their summer course and said in the main: "If I like social work, and the social agency that employs me likes my services, I may try to remain here and go into social work and not return to the seminary." They are so surfeited with the unreality of theological education and its otherworldly aspects, as they have seen it up to that time, that they are ready to stop. As soon as they are shown an outlet for their Christian zeal and the potentialities of their job, that to be intelligent and efficient clergymen they may be good social workers plus, they inevitably return to the seminary inspired by the practical outlet they have found and a workable technique for the cure of souls.

Last summer the emphasis was placed on labor and unemployment. Our group of 25 men was besieged by the economic problems on all sides. A study of human values was made and through it was disclosed the fact that balance sheets in the future must be re-read so as to include human costs. The economic curse of unemployment is apparent when one studies statistics, clerks. They are much more. They are people made in the image of God. They cannot be treated as mere things, something for sale or rent, as bargains in a cheap market; unless we are willing to hamper God's purpose.

but the spiritual curse is not known

until we regard this as a human

problem. Millions of people want

work and cannot find it; here is

the Church's problem. They are

not merely waitresses, firemen, and

It is not Christian to hire a nice girl as one would buy a nice car. She has a life to live, therefore it becomes a matter of profound Christian concern when one orders one or two servants in the same light-hearted way that one would order one or two cases of baked beans. So we attempt to give these men a training in the fundamental and basic values, in the content of religion, in the substance of Christian life, a training that is responsible enough and thorough-going enough in the spirit of love, as well as honest and deep enough to question in the name of Christ a whole code of profit-driven society. A religion that will transform the social order, not a religion subservient to the state and the present economic order, and not a religion solely for mystical worship. For it must not be forgotten that a religion that gives comfort without rebuke may be one of the most immoral things in the world.

I T IS FAR EASIER to center one's efforts in individual piety than it is to carry the message of Christ to the moral frontier of society and thus escape the Christian witness to the paganism of our present social order. A retreat in absorption of individual piety is a disastrous betrayal of Christian responsibility. Men who have made application to the Summer School have done so with the fervent desire that they want to develop a religion that is creative, a religion that looks to new sallies of the spirit, a religion that will take the open road, that includes all possible sources of truth, a desire for all contributing knowledge and an increased understanding of human behavior. So that as priests of the Church they may fearlessly face the present social order with intelligence and conviction, resolute and positive that Christ's will shall prevail.

After all, people are the stuff with which the seminary graduate has to work. He must know life about him. He must know what makes and breaks personality. The things that inhibit and control the moral destiny of men. Physicians and surgeons, men no older than himself, have had two or three years as internes in a large general hospital. The young lawyer may have had his apprenticeship in a legal aid society defending the underprivileged and studying the economic status of families. The engineer may have gotten his knowledge in a coöperative course of engineering whereby he works in pairs, working for a month and then alternating with his partner who goes to school for a month.

In every profession he finds that "learning it" is by "doing it." He begins to see that his profession is not substantially different than the other professions but that he has not been given a technique. He finds that he is out of touch with the social humanitarian agencies giving relief and advising the underprivileged in his own community—indeed, sometimes in his own parish.

Truancy, lying, petty theft, sex misconduct, and many kinds of social maladjustments come to him as more or less a surprise for which he has but vague solutions.

Boys and girls who roam the streets have little time for the tame pleasures of his parish hall. He sees the need of directing adolescence from the movie and dance hall to recreation that is wholesome and socially constructive. Sooner or later he finds out indirectly or by chance that several families in his parish have broken. He attempts to ascertain this cause and finds that they are deeply involved in the family boarder, bootlegging, temperamental or mental incompatibility. He studies the pathology of divorce in all of its complexity. He then turns to the Church's attitude—shall he inveigh, denounce, prohibit, or punish the sufferers? At this point he turns upon the indecencies of the present social order and as a means of escape, limits his time to his services, in calling upon his pitifully small congregation.

He may turn to some of the fads in religion, or bury himself deep in mysticism, or develop a mild melancholia from which he may not emerge.

At any event, he begins to take stock of his equipment. He faces the world with bare hands and a few books that mock him with their apparent other-worldliness.

THE men of the Summer School who have worked in the Social Service Department of the great Cincinnati General Hospital, with its more than 1,000 beds, know more clearly than before the economic status of families under stress of illness and misfortune. That disease may be a corollary to poverty, ignorance, unemployment, bad housing, and despondency, becomes a commonplace.

At Longview Hospital, where 2,700 are detained for mental illness, a group of our students each year studies the relationship of mental breakdown as it is associated with complex social living, unemployment, bad housing, and vicious inheritance. The relation of emotional tendencies and religious experience on maladjusted personalities or on the so-called religious manias.

As adult probation officers in the Common Pleas Court, where for the past five years each student assigned to the job has had under his direction for two months not less than 200 young criminals who are out on 90 days' probation, pending coöperation and good behavior, they soon find that while there may be some inherent traits influencing motor stealing, larceny, burglary, and forgery, these crimes are more likely to be the end results of unemployment, poverty, broken homes, physical disability, or low grade mentality.

And so it is with the men who have served as probation officers in the Juvenile Court. To study delinquency is to study the home life of children. When a student goes to interview parents and finds that by virtue of economic necessity both father and mother have to leave home at 6:30 A.M., not to return until 5:30 P.M., the children in the meanwhile being raised on the street or up some alley, he does not need to look much further for a cause of delinquency.

Yet our men find other causes—especially in the way of physical disability, bad housing, the family boarder, ignorance, and broken homes.

And then they see the hideous side of life that is now being disclosed by a study of the ductless glands. It has been said recently that within the ductless glands lies the riddle of the personality. Three years ago our men met with a child who at the age of 12 weighed 155 pounds. Since his kindergarten school years he had been regarded as a thief. None of the children could keep their recess luncheons. He stole apples, doughnuts, cakes, and sandwiches; when he could not find food he stole money from the teacher's purse with which he bought food. For more than five years he passed from one agency and court to another. Finally he was sent to the Psychopathic Institute at the Jewish Hospital, where he was observed day and night. His first meal there he ate 15 pieces of white bread and the food left on the other children's plates. The clinician immediately suspected that he was deficient in pituitary gland. He was immediately given two grains of the whole pituitary gland tablets three times a day. He stopped stealing, he lost 35 pounds in weight, his appetite returned to normal. In one month he was returned home a normal individual and remained 'so as long as he continued his medication.

Sin and salvation take on totally different aspects when one can have their sin removed by pills.

And so it is, throughout the past 11 years, we have attempted to stress the synthesis of practical religion and social science so that both may not be sterile.

Other men have worked at the Cincinnati Work House with 700 prisoners, humanity at its lowest; at the Shoemaker Welfare Center, under the direction of the Negro Civic Welfare Association, studying the problems of the colored people; at the Ohio Humane Society, studying the problem of dependency and illegitimacy; at the Cincinnati Associated Charities, acting as social workers, calling on families, studying what constitutes adequate relief, as well as how personalities may be developed and selfrespect maintained.

And so we try to help men find God through problems. We attempt to convince and bring spiritual content to candidates for the ministry by bringing Christianity back to where the Founder Himself left it—a quest for the realization and fulfillment of life.

Assuming, if you please, that a man's religion can only be measured by what it enables him to do; that our ministry and leadership must be practical as well as consecrated, and that religion itself must be human before it can be divine.

DEATH CANNOT HOLD ME

D EATH cannot hold me. Clasped in his cold embrace, Branded by the mark of his possession, My form shall lie for a moment Doomed, it would seem, for ages of forgetfulness, An eternity of extinction.

But I, unafraid, Shall bridge the chasm that

Divides mortals from celestials, earth-born From heaven-born. From the womb of Death I shall spring triumphant, an infant soul uttering As once before rebellious protests.

And then, rememb'ring The old birth, weight of clay And lure of sin, scanning the past from that High vantage point, I shall marvel At Earth's sorrow when one bursts the bonds of flesh to live Freed, vibrant with God, and immortal.

ELIZABETH H. DEWART.

The Anglican Communion in the Holy Land

A DEPRESSION that has lasted twelve hundred years, instead of five merely, offers one of the most appealing reasons for the work of the Anglican communion in the Holy Land. After these many centuries of Moslem rule the need for help in restoring spiritual and intellectual life is obvious. In a total population of something over 1,000,000 there are more than 90,000 Christians, Orthodox, Armenian, Syrian, and others. The sympathetic Anglican Church which refrains from proselyting among them can best assist in their restoration.

A native Anglican population offers another reason for the presence of the Anglican Church. These are mostly converts from Islam and Judaism; together with British and American residents, the Anglican group is over 5,000.

Anglican work among all these, with a staff of thirty-five clergy and numbers of lay workers, native and foreign, includes over forty churches and missions, seven hospitals, fifteen schools. Assistance is also given to Eastern seminaries and schools.

Work among Moslems is mostly in the initial stage of removing blind prejudice against Christianity. Here the medical and educational work help immensely.

Work among Jews has gone on for more than a hundred years. Some congregations have old Hebrew Christian families among their members. Evangelism and education go hand in hand here.

The Good Friday Offering, which is America's chief contribution in the world-wide Anglican support of all this work, amounts to less than one-eleventh of the total which is something over \$200,000 a year.

The Orthodox Church in the Balkans

By Dr. Nicolas Zernov

R. ZERNOV is a special collaborator

THE Orthodox Church in the Balkans consists of four self-governing Churches, namely those of Greece, Rumania, Yugoslavia, and Bulgaria. In spite of their complete agreement as regards doctrine and rites, and despite their common past, each of them presents marked differences in character, and in the problems with which they are faced. Nevertheless, they all belong to the Byzantine tradition of Eastern Ortho-

of the World's Student Christian Federation and secretary for the Orthodox countries of the joint Youth Commission of the World Alliance and "Life and Work." He is secretary of the Fellowship of St. Alban and St. Sergius, which promotes closer relations between the Anglican and Orthodox Churches. He is in close touch with the Student Christian Movement among Russian refugees.

doxy; they all endured long centuries of Turkish oppression, during which they were responsible for the preservation both of religious and national life; while, as a result of the rapid penetration of Western secularized civilization, and the new conditions created by political and social changes, they are all passing through years of transition and readjustment.

The Orthodox Church's attitude to these problems, and the people's attitude to the Church, are in many ways different from those characteristic of Western Christianity. The Orthodox Church, having lived through the humiliation and oppression of the Turkish yoke, and having saved the Balkan nations from disintegration, has awakened a deep sense of affection for the mother Church. But the years of slavery could not fail to affect its own life and many of its functions became distorted. Under Turkish rule, missionary zeal was almost entirely annihilated among Balkan Christians, whose interests were so thoroughly concentrated upon national liberation that the life of the Church became almost completely identified by them with the life of the nation, to the detriment of the universal character of the Christian message.

The political liberation of the Balkans, which began with the proclamation of Greek independence in 1821 and which was finally realized only in 1918, placed the Orthodox Church in a new and rather delicate position. The Church had made this liberation possible by preserving Christianity among the Balkan nations, but with the achievement of national freedom, Western political ideals, and especially those of the anti-clerical and liberal French republicans of the nineteenth century, began to find their way in.

Until the Great War, the Orthodox Church was rigidly controlled and even oppressed by the politicians brought up in the French anti-clerical school, who believed that every form of organized Christianity must tend to reaction and present a danger to the sovereignty of the State. It was fashionable among the educated classes to despise the Church, which was regarded as belonging more to the Byzantine past than to the European future of their national history. But the main bulk of the population remained faithful to Orthodoxy, and even many radically-minded politicians came to abandon their superficially acquired anticlericalism and displayed, in their riper years, a real filial affection for the mother Church.

This situation lasted until the Great War, when a radical change took place. National liberation was at last finally achieved by most of the Balkan countries. Western civilization began rapidly to penetrate the population. Communism and anti-religious propaganda became known to workers and peasants, and French liberalism lost its hold over the post-War generation.

All these factors affected in varying degrees the life of the different national Churches, whose present history reveals, everywhere, efforts to master the new situation and to adjust their activities to its requirements. THE OLDEST among the Balkan Churches is the Church of Greece, which proclaimed its independence from the Patriarchate of Constantinople in 1833. Its relations with the State have always been complicated, and even now, after a hundred years, they are still unsettled. In the early days of the independence of Greece, under the rule of a Bavarian prince, Otho I (1833-1862), the Church entirely submitted to

secular rule, according to Protestant pattern.

Conditions have improved since then, but the introduction of Church self-government, promised in 1923, is still unfulfilled. The Church in Greece is particularly subject to anti-clerical sentiment and newspaper attack, due largely to the character of the Greek, who is easily excited and provoked to criticism. There is, however, one problem of modern Church life in Greece which provides an objective cause of the clash between the leaders of the Church and a section of the population—that of the old and the new calendar. The Orthodox Church has a calendar differing by thirteen days from that adopted in western Europe. The Synod of Greek bishops has met with unswerving opposition in any endeavors to replace the traditional calendar by the ordinary one.

This unfortunate difference is one of the external manifestations of the inner conflict which is going on in the minds of Balkan Christians. They find themselves in the midst of Western civilization, but their religious life is rooted in Byzantine culture, which many of them cannot harmonize with the modern conditions of life. This peculiar difficulty requires from the Church an active missionary effort, for many of its members, once they had accepted Western culture, rejected Christianity as something obsolete. Societies composed of clergy and laymen have been formed in Greece with a view to combatting this misunderstanding. Especially important are the Brotherhood of St. Paul and the "Zoë Movement." The latter distributes religious literature, organizes conferences, retreats, and schools. It pays special attention to work among young people and provides the Church with well educated new members. A year ago the Synod of the Church of Greece founded a new organization, "The Mission of the Greek Church," with headquarters in Athens and branches in every diocese. Its main object is to conduct the inner mission and to counteract Communist propaganda.

This latter task is also one of the main preoccupations of the Bulgarian Church. Probably in no other Balkan country has revolutionary doctrine obtained such a hold on the peasants as in defeated Bulgaria, where the Church is engaged in a very intense struggle against the influence of the Third International and its associate organizations. The relations between the State and the Church in Bulgaria are also still unsettled. A scheme for Church self-government is at present under discussion and, if sanctioned, it will enable the laity to be actively represented both in central and local Church government. The introduction of this system would be in accordance with the Eastern Orthodox ideal of sobornost, the organization of the Church in such a manner that all its members participate actively and responsibly. It would undoubtedly strengthen the position of the Orthodox Church in Bulgaria, weakened by the aggressive anti-religious propaganda. The Church has also to cope with the activities and proselytizing efforts of the Roman Catholic and Protestant Churches (chiefly American Methodists) in Bulgaria.

The relations between the Church and the State are already

settled in Yugoslavia, where several independent Orthodox Churches exist, each with its own constitution and traditions. Under the energetic leadership of the newly elected Patriarch Varnava, internal reconstruction of the Church is now nearing completion. The past year has been notable for a valuable revival of activity on the part of the Yugoslavian episcopate which, under the leadership of the Patriarch, has organized diocesan visitations, with accompanying rites. A very interesting feature of Church life in Yugoslavia is the constant growth of the so-called "Worshippers' Movement," which originated immediately after the War among the peasants who came back from captivity in Austria. They began to gather together in study groups for prayer and Bible reading. In spite of being a purely lay movement with no trained leadership, its members show a great reverence and love for the traditions of the Church, and form the backbone of all its activities, in spite of having met at first with much opposition and suspicion on the part of the local clergy.

A similar peasant movement is also taking root in Rumania, where the peasants are still, as always, the most devout and faithful members of the Church. They have, however, been without adequate leadership, for the influence of French liberalism over the educated classes remained very strong. Only a few years ago a strong reaction against the indiscriminate worship of Western civilization came about in Rumania, and now a vigorous nationalistic movement is rapidly spreading among students and other educated people. One of its features is the return of the Rumanian intelligentsia to the Orthodox Church which means an advance toward coöperation and mutual understanding between peasants and intellectuals.

Inter-Church relations in the Balkans are far less satisfactory than they should be, partly because of political rivalries and difficulties of language. Considerable progress in this field has, however, been made, to some extent through the work of various inter-confessional movements which have held conferences during the past year in the Balkans (in Bucharest in May, 1933, and in Novi-Sad, Yugoslavia, and in Sofia, September, 1933, under the auspices of the Universal Christian Council and the World Alliance for Friendship Through the Churches), and also on account of the improvement in political relations between Yugoslavia and Bulgaria, which have rendered inter-Church cooperation much more effective. Developments in this direction are, however, at an early stage, and much has still to be achieved.

The Orthodox Church in the Balkans has entered on a decisive period in its history. National liberation, once accomplished, imposes upon the Church the responsible task of restoring its own constitution. Its reorganized life must be based on the application of the principle of sobornost to every sphere of its activity. In this way the Orthodox Church, protected from arbitrary political influences, will be in a position to fulfil its normal function and to present the Christian message to the Balkan nations during the revolution in political, economic, and social life through which they are passing.

ON THE DEATH OF A TINGUIAN MOUNTAIN BOY

ATER and salt—which something drew Out of the dark to stand upright, And taste the sun, and tread the dew, And drop again to dusty night.

Dust! Dust, like rock and fern and flower, With wider attributes than they; The power to love and hope, the power To leap and laugh and dream and pray.

Water and salt has science said! Shifting stratum; drifting sand! Yet whence was This that bows my head, And rolls the sorrow down my hand?

DOROTHY LEE RICHARDSON.



ESPONDING to "The Call" of the Presiding Bishop fo a Church-Wide Endeavor, first of all every Churchwoma will try to rediscover the Purpose of God for herself, and the for others. Francois de Salignac de la Mothe Fenelon in the The Purpose

of God

seventeenth century gave advice that seem to be particularly timely and helpful fo us in the twentieth century. He said

"Let us give ourselves to God without any reserve, and let u fear nothing. He will love us and we shall love Him. His love increasing every day, will take the place of everything else to us He will fill our whole hearts, these hearts which the world ha: intoxicated, agitated, troubled, but has never been able to satisfy He will deprive us only of those things that make us unhappy. He will cause us to do in general what we have been doing already but which we have done in an unsatisfactory manner; whereas hereafter, we shall do them well, because they will be done for His sake. Even the smallest actions of a simple and common life will be turned to consolation and recompense.'

SUCH AN INTERESTING letter comes from Mayaguez, Puerto Rico. My friend says in part: "I do manage to do the altar work one morning each week at St. Andrew's. I wonder if people at home can ever know just what St. Andrew's means in

Puerto Rico

this community, with its fearful poverty and misery also to the few Americans who live here? The Saylors (the Rev. F. A.

Saylor is the missionary in charge of St. Andrew's and of the parochial and industrial school) are such splendid and human people, you know them. Bishop Colmore is rapidly making good Puerto Rican Churchmen just as the civil administration is making good citizens. He is here this week and, because of lack of funds, the five seminary students are here. They spend one week in each month at the mission having lectures and classes, then go to their homes and work hard on assigned reading. The sys-tem is proving highly successful as well as economical." We are all glad to know that Mrs. Colmore, who has been very seriously ill, is much better. She has been so actively interested in the women workers of the island and has made them well known to

HE TRAINING of the child is our responsibility and sacred privilege. There is one helpful objective that I should like to tell you about, if your child is not already taking part in it. It is the movement, started a few years ago, to bring the chil-

World Friendship Among Children

dren of different countries in touch with one another through the simple medium of

Friendship Picture Postcards. Church and day school teachers and mothers will like to know of these cards. They are issued in sets of five (15 cts). Each card carries the friendship message "If I had wings I would fly to visit you. Instead I send you this Friendship Picture Card. Your new friend." It is hoped that tens of thousands of these Friendship Picture Cards will go out from our boys and girls to those of France, Holland, Japan, and the Philippine Islands. Five thousand cards have been received in Holland and have been distributed among children who will make response. To develop a world of friendly children is a constructve objective.. There is no greater need in the world today than friendship. How our troubles would melt away were the warm breezes of goodwill and brotherliness to sweep over the frozen barriers which separate classes, nations, and races! Cards and particulars of the movement can be obtained from Miss Caroline Bahr, World Friendship Among Children, 287 Fourth Ave., New York, N. Y. Several of our well known Churchwomen are on the advisory council, together with some seventy-five specialists in child education.

The Church in Japan

By the Rev. Herbert H. Gowen

Acting Chaplain, Holy Trinity Church, Aoyama, Tokyo

EAR THE ALTAR at which, for a few months, I have had the privilege of ministering is a tablet to the memory of Channing Moore Williams, one of the two missionaries who came to Japan in 1859 and the first priest of our Church to be raised to the episcopate for work in the Empire. I cannot look at this tablet without some reflection on the work thus commenced, on the great development that work has witnessed, and on what appears to be the promise of that work for the future.

It would imply not a little presumption were I, the casual visitor, to attempt appraisal of all that has been achieved over a period of over 80 years in a land with a population of over 70,000,000 souls. Yet it may not be taken amiss if, with due humility, and the greatest respect for the bishops and other clergy and lay workers who have labored here for many years, I offer a few impressions, confined mainly to one or two aspects of our work in Tokyo, this great metropolis of nearly 6,000,000 inhabitants.

I have been trying to gather together these impressions as seriously as possible, mainly to clarify my own mind, though some of them remain discouraging, some are without question encouraging, and some are not a little mystifying. My hope is that they will suggest thoughts to others which be helpful to the missionaries and to the Church at large.

Perhaps it was a wrong method of approach, but I felt in the first place I might gain some assistance from the study of a volume published in 1933 by the Federation of Christian Missions in Japan entitled *The Japan Christian Year Book*. It is a book of over 300 pages, but, while it includes several very able articles (notably those by Dr. Reischauer, Dr. Wainwright, and Professor Scott), one is immediately struck by the omission of all reference to Roman Catholic Christians, though these must number considerably over 100,000 communicants, and of all mention of the Greek Christians who, though less numerous probably than in the days of that great missionary Archbishop Nicolai, can be hardly less than 30,000.

But one's mystification proceeds further. Although of the 37 contributors to the Year Book four are members of our communion (one Japanese priest, two foreign laymen, and one foreign laywoman), not one feels called upon to make any explicit reference to the work of the Anglican Church. The article on St. Luke's Hospital nowhere speaks of it as an institution of the Church. The article on Educational Work is an answer to certain things in the book Re-Thinking Missions and has only a general, inclusive reference to our institutions. Considering the object of the article there was no reason for such reference. The article on Christian Literature is entirely concerned with the publications of an undenominational character offered by the Kyo Bun Kwan and nowhere hints at the existence of our own excellent Church Publication Society. And, lastly, the article on Newspaper Evangelism is of an obviously undenominational (or shall we say denominational) character. These articles exhaust the Church's share of collaboration in the Year Book. Not till we come to the statistical matter which forms an appendix to the volume do we learn that, adding together the 12 Church Missionary Society workers, the 10 Society for the Propagation of the Gospel workers, and the 41 workers of the American Church, we have a total of 63 foreign workers in Tokyo out of the 209 who are listed, that is, nearer one-third than one-fourth of the whole.

One's first reaction to this presentation of the situation is to ask whether the apparently small part played by our Church in the Japanese mission field, as suggested by the Federation of Christian Missions, represents the situation at all accurately, and whether the 63 Church workers in Tokyo are simply contributing to the general denominational complexion of Protestant Christianity. But a little further study of the Year Book forces us to conclude that those who are depending upon it for a fair conspectus of the work of our own Church in Japan are being seriously, though of course quite unintentionally, misled. For Chapter VII purports to give us a history of "The Progress of the Church in Japan" from the beginning. Yet, while mention is made, from 1859 onwards, of Methodists, Presbyterians, Baptists, German and Dutch Reformed, there is no word to show that a single missionary of the Episcopal Church ever landed in Japan. Of course, it may be that the writer's conception of Christianity deliberately excludes us from his fellowship, but, if so, why are we given a place in the statistics of the volume, and what can our missionaries expect to gain from coöperation with those who show themselves practically unconscious of our existence?

But I am not writing merely to criticize the Year Book. That stands or falls by its own conception of inclusiveness. I am, however, concerned to ask, why, in the name of all we seek to effect, is there not available a year book produced by our own Church authorities, or at least catholic enough to include us, which shall enable our own people, not to say outsiders as well, to learn what is actually being accomplished by the missionaries of our Church in Japan? For, interesting as are the occasional contributions of missionary workers in The Spirit of Missions, it will hardly be contended that we get here, or in The Living Church Annual, that complete and fully rounded account of the yearly work of Nippon Sei Kokwai which is desiderated as an inspiration to our home people, and which will be regarded as a justification for the sacrifices made to maintain it. I feel strongly that an annual volume, of a comprehensive sort (not merely a description of Japanese manners and customs such as we may find in hundreds of books), giving the plain story of the work of the Church, with its problems and its failures recorded as candidly as its successes, would do very much to inform those who know little of our Church work and those who know that little amiss.

T WOULD NOT be possible for me in one brief article to attempt so ambitious a piece of reassurance, even had I the knowledge of so wide and varied a field. But I do perceive quite clearly that there is much going on which is unrecorded and which is as far from the consciousness of the average American Churchman, be he living in Tokyo, or San Francisco, or New York, as though the work was being carried on in the moon. I have, for example, before me a table of statistics out of which a most interesting story ought to be compilable. It is for the year ending December, 1932, and therefore not quite up-to-date, but it tells me, among other things, that we have 40,505 baptized persons on our rolls as compared with 16,752 in 1912. It tells again of 16,331 communicants as against 8,873, in 1912, of 1,432 confirmations as against 753; of 23,512 in our Sunday schools as compared with 17,607; and of a total contribution from our churches in Japan of over 217,000 yen as compared with something over 41,000 yen in 1912. In fact the only decrease is in the number of foreign workers, and this is as it should be since Nippon Sei Kokwai is getting more and more to depend on its native ministry. We have actually a larger number of young Japanese being trained for the ministry in the Shin Gakuin (Central Theological College) than the Church is at present able to employ. The bishops have therefore the

choice of the best, instead of being compelled to accept any who may apply.

F COURSE, statistics alone give but a cold and colorless picture, and it is for this reason that I, for one, desire not only to know of the good work being accomplished but also to see that work adequately and comprehensively described. Such a story would tell not only of the parochial and evangelistic work, but would describe fully the work which is being done through our hospitals, the very considerable welfare work, the work being carried on through publications of a Church character, the large work being accomplished through schools and colleges, through the Brotherhood of St. Andrew, the Woman's Auxiliary, as well as through special agencies for the relief of lepers, and the like. Such a description should be written, not to ignore what is being done by others, or in association with others, but so as to show that we have a very definite contribution of our own to make to the religious life of Japan. It is needless to say that this is possible without detracting from the work of the Protestant missionaries, for whom one learns high admiration and respect.

An honest account of one's impressions of Church life in Tokyo will not, of course, exclude a little fair criticism. Those really interested in missions will naturally prefer criticism when it is fair to lavish and indiscriminate praise. That there are things in the present situation to arouse, if not justify, criticism goes without saying.

For example, there is the difficulty which seems attendant upon the adjustment of the respective rights and responsibilities of the two foreign congregations in Tokyo, English and American, especially as these two congregations, respectively under the English Bishop residing in Yokohama and the American Bishop residing in Ikebukuro, worship in buildings within the jurisdiction of the Japanese Bishop.

The total number of foreigners in the entire prefecture of Tokyo (excluding Chinese) is now less than 5,000. Through the progressive taking over of agencies by the Japanese this number is being constantly diminished. Americans number not more than 450, while the English are hardly more numerous. If one subtracts from these numbers those who make no religious profession and those who have affiliated with what is called the Union Church it will be obvious that the number available to form the two congregations of the Anglican communion is small indeed. So far as I can compute there are not more than 80 Americans in all Tokyo who can be claimed for the Episcopal Church. Of these about 40 are attached to the various missionary institutions and must attend the regular services at St. Paul's, St. Margaret's, or St. Luke's. Perhaps the rest attend no more or less regularly than people similarly situated in America where Sunday golf is a common attraction. So you have a rather pitiful remnant upon which to depend for sustaining the American Church services at Holy Trinity. Of course there will be an occasional tourist from one of the hotels, but these have not numbered a half dozen in the last four months. Either Church people do not come to Japan or they forget their Church while here. This in spite of the fact that we have excellent newspaper coöperation in making known the time and nature of our services. I should add that we have also a few English-speaking Japanese who attend our service more or less habitually by preference. (It must be remembered that the Church is well used also by the Japanese congregations.)

Hence, as things are, it will be seen that, apart from the devotion of members of our missionary staff, who perform double duty in the way of church attendance, and apart from the loyalty of individuals like the present American Ambassador, the American congregation of Holy Trinity resembles a rope of sand rather than an organized parish. The situation is not greatly better at St. Andrew's, the English congregation, though the membership there is somewhat larger and better organized. Yet here, too, we have a part-time chaplain and a quite insufficient number of people to provide the requisite support.

A fairly general feeling prevails that a considerable gair would accrue through a union of these two English-speaking congregations, though on the general question I prefer to express no opinion. Obviously there are "lions in the way,' some of them bred in the political menagerie and not free from the suspicion of flag-waving, some of them incidental to the fact that the property rights of the English and American missionary societies are somewhat involved. Some of them, again arise merely from possible controversies as to the choice of a chaplain, the choice of a Prayer Book or a Hymn Book, or ever with regard to the disposal of tablets and brasses in the two churches. Considering the associations of the two congregations it is not wise to minimize the importance of these difficulties though many services do take place of a united character in both churches without any trouble about using an English or an American Prayer Book.

Whether these congregations be united or not, it seems clear that the English-speaking Churchpeople of Tokyo should have a full-time chaplain, one prepared to stay long enough to build up the community into an active and self-supporting congregation. For surely the Church has a definite contribution to make to the religious life of foreigners as well as Japanese in this great city of Tokyo. Americans must either be a great asset to Nippon Sei Kokwai or else a serious handicap. Japanese are not likely to be impressed by the message brought by American missionaries if they find Americans themselves indifferent to, or unappreciative of, the witness borne in so beautiful and well-equipped a church as Holy Trinity.

Here I must recur to my original complaint, namely, that our work and witness is so little known, and so inadequately reported in such summaries as are given of Christian progress in Japan, that the particular contribution we are charged by God with making remains largely ignored.

AM most profoundly convinced that we have such a contribution to make, beyond anything that we have in common with the prevailing type of Protestant Christianity. I feel strongly that Japan does not need just that which we have to offer. Provided we are faithful to our commission, I see ahead an unlimited future for Nippon Sei Kokwai. As I realize the many gifts which this great nation possesses which it must be her happiness to bring to the Cradle of Christ and to His Cross, I feel how essential it is that our help should be ready to hand and so offered as to lead to the right understanding of what that homage must entail.

With one article in the Year Book I am in the most hearty accord, namely, that by the well known Toyohiko Kagawa, in which the appeal is made for less ignoring of the cross, for more venturesome faith in pioneering, for a readier repentance over past mistakes, for less disregard of the claims of the Church, for a braver sense of vision, and for a more genuine reliance on the guidance of the Holy Spirit. All this must be brought to pass not merely through bishops and boards of missions, not even merely through the labors of a consecrated missionary staff, foreign or Japanese, but above all through the ever expanding sympathy and knowledge of Churchmen and Churchwomen all the world over who, having made themselves aware of their responsibility, are striving earnestly and faithfully to fulfil it.

THE ANSWER

ORD BLESS the halt, the lame, the blind, The ill, the sad," we cried; Softly the answer came to us, "It was for these I died."

Our prayer continued, thus we prayed: "The dying, Lord bless those." Swiftly the answer came again, "It was for these I rose."

MARY SANGER SIMONDS.

The South India Scheme*

A Protestant Ultimatum to the Church

By Canon W. H. G. Holmes

THE JOINT COMMITTEE on Church Union in South India was summoned to meet at Madras February 13th. Even in India there is usually a considerable delay before its report is available. We cannot expect to see it for some time to come.

The Anglican delegates were faced with what seems to be practically an ultimatum. The South India United Church has three councils, representing those Christians who are the fruit of the work of the London Missionary Society and an American society known as the American Board of Boston.

One of these councils, called the Telugu council, prudently postponed any decision for three years, that its members might have adequate opportunity of thoroughly studying the Scheme. In July, last year, it made up its mind. Its members resolved that they could not give approval to the Scheme as it then stood. The validity of their ministry must be recognized, and intercommunion—apparently at once—established. If these demands were not conceded they asked for the cessation of all negotiations. To all intents and purposes, this council rejected the Scheme.

Another of the councils, known as the North Tamil council, did not ask for the breaking off of negotiations, but determined that it would only be able to give "general approval" to the Scheme if the "spiritual validity" of its ministry were recognized. The Madura Church council, the fruit of American Missions, assented to the Scheme in its present form.

These councils may be said roughly to correspond to Anglican diocesan councils, but it has always been understood that, if one of them were to refuse assent to the Scheme, that ended the matter so far as the South India United Church was concerned, or the Constitution of that body would be violated.

It is quite obvious that what the Telugu council and the North Tamil council demand is this—and who, remembering what their unchanged convictions are, can blame them for demanding it? that the Scheme of Union shall explicitly acknowledge that all ministers who have received authorization from any Christian body are truly and properly and entirely and unquestionably ministers of the Christian Church, and that whatever function is by Christ's ordinance appropriated to His ministry, that function is theirs, and that, whatever any minister may rightly do in virtue of his office received from Christ, all their ministers may do. This seems plainly what they mean.

The question, then, before the Anglican delegates was whether they were willing to concede this in explicit terms with no ambiguous disguises or equivocal formulæ. The precise form in which the demand came before them is to be found in the resolution passed last autumn by the supreme authority of the S. I. U. C., known as the General Assembly. It runs as follows:

"In view of the changes that have been made in the Scheme of Union, the Assembly is glad to find itself in a position to express general approval of the Scheme published in January of this year [1933]. In giving this general approval, the Assembly regards the Scheme as involving the acceptance by the uniting Churches of the two principles, viz., (1) the value of a constitutional episcopacy which maintains continuity with the past, and (2) the full spiritual equality and value of the ministries of the three uniting Churches."

Nothing is said as to the other part of the ultimatum delivered by the Telugu council, in which it was demanded that intercommunion be established, which implied that "the gentleman's agreement," of which so much has been heard in India, must be cancelled.

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The demand is made that the Church of India, Burma, and Ceylon shall fully and explicitly recognize the ministries of the two negotiating bodies as having all that is necessary to a Christian ministry that is in accordance with the ordinance of Christ. The wording is: "The full spiritual equality and value of the ministries of the three uniting Churches."

The Assembly, we are told, of set purpose, omitted the mention of the words "validity" and "regularity," because it wished to deal wholly and solely with spiritual things. We have also an explanation by Dr. J. J. Banninga, moderator, either now or formerly, of the Assembly, of what in this connection is meant by "spiritual things." He asks the question: "Can, and does, the ministry of a given Church show, by its life and conduct, that it is actually carrying out the great purpose of Christ?" And that purpose is described by saying that "the acid test of a Church's life and work is whether it does convert pagans at home or abroad." If a Church and its ministry are being used by Christ to convert pagans, this is a demonstration that the ministry has "full spiritual equality and value" in relation to all others.

It would be easy to point out how entirely beside the question the resolution of the S. I. U. C. General Assembly really is, and how it is confusing entirely separate issues, if it be taken to mean what Dr. Banninga says it means. He cannot really be asking that the Anglican delegates shall assent to a statement that the ministries of the three negotiating bodies have been equally successful and valuable in the conversion of pagans at home and abroad. Are we to judge by quantity or by quality? And who, save the Omniscient, could pass such a judgment? No, he cannot mean this, though he appears to say it in the Madras Mail. He and the Assembly must really be asking that Anglicans shall acknowledge that there is nothing according to Christ's ordinance lacking in the essentials of the ministries of the S. I. U. C. and the Wesleyan body as they are at present constituted. We must earnestly hope that the Anglican delegates have taken their courage in their hands, and have given as unequivocal an answer as Bishop Palmer gave at the Lausanne Conference.

I N THE Constitution, Canons, and Rules of the Church of India, Burma, and Ceylon, the characteristic functions of a bishop are carefully laid down; so are those of a priest; so are those of a deacon. The three characteristic functions of a priest, for instance, are that he absolves in the name of Christ, he blesses in the name of Christ, and he celebrates the Holy Eucharist. He does, of course, many other things besides; if he did not, he would be a very bad priest. But the functions which differentiate him from the other members of the Body of Christ are those of absolving, blessing, and celebrating the Eucharist in the name of Christ as the organ of the whole Body, the Church.

But the majority of the ministers who are asking us to recognize the spiritual equality and value of their ministry do not claim to absolve and bless in the name of Christ in any sense in which an unordained layman cannot absolve and bless; nor do they believe that he who presides at the Lord's Supper need necessarily be in what is called holy orders at all. Is it not plain, then, that what Anglicans mean by the functions of the ministry is one thing, and what the S. I. U. C. means is another? And if it be so, how can frail mortals venture to assert that the one is as spiritually valuable as the other? All they can say is that they are different things, possibly supplementary to one another, but spiritually incomparable, save by the All-Wise and the All-loving. Yet the Anglican priest is bold, and yet humble, to believe that he has them both.

THE LIVING CHURCH

April 14, 1934



JOHN HENRY NEWMAN: The Romantic, the Friend, the Leader. By Sister Mary Aloysi Kiener. Boston, Collegiate Press. Pp. xxiii, 510. \$5.00.

EWMAN'S MIND was a composite of the most diverse characteristics, which seem at first to defy reconciliation. The romantic aspect sets Newman against the currents of the age; the picture of the friend brings into bold relief a peculiar capacity for friendship; the facet of his twofold leadership reveals him always as the prophet of the unseen. These apparently irreconcilable aspects of a great soul are the precious stones with which the artist builds his imperishable mosaic."

The authoress has succeeded in vividly depicting Newman, not only as a "vivacious and imaginative romantic genius, one of the most powerful intellects of the age," but as a "living, breath-ing, and perennially human personality." It should be said that in describing Newman as a Romantic, Sister Mary Aloysi Kiener uses the term in an unusual sense—which she carefully defines—a sense which makes it unobjectionable when applied to Newman, and perhaps-though this is more debatable ground-to the Tractarian leaders generally. Perhaps, too, the place of Newman in the Movement is unintentionally exaggerated, though admittedly it is difficult to exaggerate it. Those who think of Newman's life in the Roman Church as merely a series of magnificent failures would be well advised to read and ponder this work. However, the writer seems to incline too far in the opposite direction-it is difficult to be satisfied with her treatment of Newman's attitude toward papal infallibility, or his relations with Manning-which certainly were primarily due to something much deeper than a "mere temperamental difference"—and one wishes that she had discussed the vexed question of the influence of Newman's Development of Christian Doctrine on the rise and growth of Modernism.

Though written by a loyal and ardent Roman Catholic, the work evinces an attitude of real fairness and sympathy toward non-Romans, and in particular toward the leaders and adherents of the Anglo-Catholic Revival. She thinks, however, that the Movement was throughout a losing battle-and here G. K. Chesterton agrees with her in his brief but provocative introductionand mentions the Parliamentary veto on the proposed Prayer Book and the surrender by the 1930 Lambeth Conference of Christian moral principles as decisive proofs of the victory of a corrosive Liberalism over all that the Catholic Revival stood for. Her argument certainly deserves serious consideration, but, after all, was the interference of Parliament with the English Church more fatal to its liberty or Catholicity than that of Joseph II with the German Church or Louis XIV or Napoleon with the French? And again, Lambeth is not a Synod and has power only to give advice (sometimes good advice, sometimes bad); and can its recommendations be said to be more uncatholic or unchristian than, for example, the toleration in the Roman communion of divorce with remarriage among the Uniates?

We have, nevertheless, in this work a compelling picture of the personality, the genius, and the many-sided influence of the man who was, almost certainly, the greatest single religious force in nineteenth century England—an influence still potent in two mighty communions today. W. H. D.

STUDIES IN THE CHARACTER OF CHRIST. By Arthur Karney. Morehouse. 1934. 60 cts.

THESE ADDRESSES delivered by Bishop Karney to the clergy of the diocese of Johannesburg avoid the common error of retreat addresses—attempting to wander over too wide a field. Each address has two parts—a thoughtful and devout study of some aspect of the character of Christ and a practical application and assimilation of this by us as being "in Christ." FROM DANTE TO JEANNE D'ARC. Adventures in Medieval Life and Letters. By Katherine Bregy. Bruce Publishing Company. Milwaukee. \$1.75.

DISCERNING APPRECIATIONS of character and life through the period which used to seem to most of us to be very dark and ignorant. The author sets out the strength of the Catholic religion working through men and women, flowering into beauty and holiness, romance and adventure. She does not wink at the occasional human frailty which crops out, but emphasizes the power of the Church to transform and ennoble. The included estimate of Bunyan's *Pilgrim's Progress* is of interest: the book which once was a sort of Protestant *Imitation*. Of St. Joan the author says that her "divine simplicity" undid the work of hate, "as the Blessed Virgin goes on undoing the work of Eve." P. R. F.

THIS WORLD AND THE NEXT. By Ellery H. Clark. The Stratford Co. Boston. 1933. Pp. 245. \$2.00.

A BOSTON LAWYER gleans quotations from eighty or more writers about religion and immortality, and strings them along nine chapters, with pithy connecting paragraphs. Some quotations are out of date and valueless, such as those from Haeckel. Some are worse, such as the blasphemous slander about Pandera. The author seems unaware of the difference between the Immaculate Conception and the Virgin Birth. He cannot accept the evidence for the Resurrection. He does not mention some of the ablest writers about immortality, and apparently his library is sadly deficient in the best works of Christology. Yet his book is interesting, and contains some nuggets of truth. He seems to be agnostic about the next world. We are glad that he respects our Lord, even if he will not worship Him. J. H. H.

OLD TESTAMENT LIFE AND LITERATURE. By I. G. Matthews. Macmillan. 1934. Pp. 358. \$1.75.

PROFESSOR MATTHEWS has provided a good popular outline history of the origin and development of the Hebrew people. It is modern without being radical. One wishes that there he had seen fit to discuss certain moot questions, such as the problem whether all or part of the Israelites sojourned in Egypt, the relation (if any) between Moses and Joshua, and especially the social and economic factors which conditioned the growth of moral and religious ideas. The latter, barely touched upon, might well have been treated at greater length. But possibly lack of space may account for these omissions, and in the space at his disposal the author has done a good piece of work. W. H. D.

ALTAR STAIRS. By Joseph Fort Newton. Macmillan. 1934. \$2.00.

I N AN AGE of pessimism, doubt, and cynicism like ours, we must be the more grateful for little books like this, which distil for us the fragrance of the spiritual life, and strike the note of peace, trust, and quiet hope, centering in a God of love close at hand. The suggestive titles to the various prayers, followed by short and apt quotations, add to its beauty and worth. W. H. D.

THREE DOLLARS AND A HALF is too much to pay for a conservative Protestant "run of the mine" commentary. For that reason we cannot recommend *The Gospel According to* John by the Rev. G. Campbell Morgan, D.D. (Revell. 1933). There is much good material in the book, much sound learning, and some devotional help; but there is very little that any thoughtful man with one or two of the numerous other commentaries already written could not reproduce for himself. The author speaks of "the profoundest book in the world," but he has failed to transfer much of that depth to his own pages; the result of his efforts is repetitive, usually shallow, and frequently dull.

W. F. L.

T HE TESTAMENT OF YOUTH, by Vera Brittain (Macmillan, \$2.50) is a very unusual book. It is the record of a brave, adventurous spirit, reared in the late Victorian and early Edwardian era, fronting the upheavals of the world war, and the trail of desolation, vanished standards, and general bewilderment following upon it. It is of vital social, as well as personal, significance.

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NEWS OF THE CHURCH

Boston Conference Hears Dr. Franklin

Group Discusses Public Interest in Religion-Considers Budget of General Church

Boston-Fifty persons, bishops, dioc-esan field department members, and D an invited group of clergy and laymen met with representatives of the National Council's Field Department on April 3d and 4th for the sessions of the regional conference held for the province of New England. Dr. Lewis B. Franklin and the Rev. Charles H. Collett were the leaders. Among the many points made by Dr. Franklin on the present state of the Church was one showing evidence of greater interest in matters of the spirit on the part of the general public-i.e., the printing in many newspapers in this country of Charles Dickens' Life of Our Lord, with a corresponding 10 per cent increase in those papers' circulation. There are many of Dr. Franklin's listeners who can bear witness to the surprise felt in seeing the vehicle carrying that printed Life and the absorbed reader of itneither of which one would normally associate with deep interest in a spiritual biography.

Another point of general interest brought out in address or open discussion is that the recent period of financial stress has resulted in an actual decline in the birth rate; and that decline has affected the number of baptisms. Downtown churches have felt the financial stringency in a lessening of their congregations since the cost of transportation has had to be considered on the part of many members.

Careful tabulation shows that there has been a decline of 33 1/3 per cent on the part of the Church in the giving for all purposes; while gifts for the general Church's work alone have fallen 50 per cent. The 1934 budget of the general Church has been cut 36 per cent; no further reductions are possible without definitely wiping out some phase of the work of the general Church. An item of encouragement is the trend toward self-support in some of the mission fields; the district of Shanghai, for example, has undertaken a program of progressive self-support for its native workers that will culminate in 1950. Contrary to the very prevalent opinion, the general Church budget was not inflated during what are now known as the boom years. The budget of the Church in 1932 was the same as it was in 1922.

Very alert interest was evinced in this regional conference for the First Province; participants felt they had definitely learned more than they had known before and many debatable points were made clearer by frank discussion.

Dr. Bowie Challenged **By Legion Commander**

BROOKLYN, N. Y.—Dr. W. Russell Bowie, rector of Grace Church, New York, or any clergyman supporting his denunciation of the "American Legion lobby" at Washington, was challenged to a public debate on this subject by James M. Golding, Kings county commander of the Legion. The challenge was fnade in an address at a rally of 5,000 members at Kismet Temple, Brooklyn, on April 6th.

In his address Mr. Golding said that the organization would pay half the expense and take half of the tickets for any forum selected by Dr. Bowie or any of the clergymen signing the recent statement of 51 leaders of the Christian and Jewish faiths supporting his "courageous stand." The Legion lobby, he said, is "of the type that enters into the spirit of a democracy," and added that the American Legion would welcome investigation.

National Legislation Against Lynchings Urged

Federal Council of Churches Statement **Emphasizes State Authority Failure**

NEW YORK-National legislation to cope with the lynching evil is declared to be "a moral necessity" in an official declaration recently adopted by the executive committee of the Federal Council of Churches.

In outlining the reason for this position, the statement of the Church council declared that "the recurrence of the monstrous evil of lynching in various sections of our country is a continued na-tional menace and disgrace." It was pointed out that "during the past decade many instances have occurred when action of state and local authorities has either been ineffective or absent in the face of mobs about to lynch victims or in the prosecution of lynchers after the act.'

The statement emphasized the breakdown of state authority in the face of lynchings in three states during recent months.

Bishop of Washington Calls Special Session of Convocations

WASHINGTON, D. C .- By special call of the Bishop of Washington there will be a joint meeting of the Northern and the Southern convocations of the diocese, to be held April 23d, in the National Cathedral on Mount St. Alban. Bishop Freeman will open the sessions with a celebration of the Holy Eucharist. After the luncheon hour Albert W. Atwood will speak on the Layman's Part in the Work of the Church, and officers will be elected.

Chicago Group Asks 21/2 Million Budget

Findings Adopted at Regional Conference Include Recommendation of Plans to Forestall 1934 Deficit

HICAGO-More than a dozen bishops and about fifty other Churchmen, mostly clergymen, attended the Chicago regional conference under the aus-pices of the national Field Department, held at the Diocesan House here April 10th and 11th. The Rev. B. H. Reinheimer, executive secretary of the department, was the conference leader. After two days of spirited discussion, the following findings were adopted:

"1. As to the 1933 deficit of \$529,000, we recommend that the General Convention amortize this obligation over the next two triennial budgets for the program of the Church. We further recommend that whereever possible dioceses complete the payments pledged for 1933.

"2. We recommend to the National Council the raising of the sum of \$500,000 to prevent the threatened deficit for 1934. Toward the raising of this money we strongly recommend the plan suggested by the laity of the diocese of Southern Ohio and recommend its adoption in dioceses that have not already undertaken some plan of their own."

The plan mentioned is one sponsored by Charles P. Taft and other laymen in Southern Ohio, whereby an unofficial and voluntary campaign, entirely conducted by laymen, would endeavor to avoid the threatened deficit for 1934 through contributions mostly obtained from men who do not make regular pledges for the support of the Church.

The third paragraph of the findings contained the suggestion that the National Council recommend to General Convention a budget of \$2,500,000 a year for the next triennium, plus the necessary amortization of the 1933 deficit. Other findings were:

"4. For lack of complete information, the conference is unable to make any recom-mendation covering cuts, but we do recommend to the National Council that a clear statement be presented to the Church prior to the General Convention, indicating:

- "(a) The judgment of the National Council as to what reductions should be made to effect a \$2,-500,000 budget.
- "(b) What further reductions should, in their judgment, be made to reduce the budget to the amount of current income; namely, \$2,250,000.

"5. We reaffirm the partnership principle established in 1919, and feel that any in-creased income resulting from a Church re-covery program should be justly shared by parish. diocese, and general Church. "6. We suggest that the National Coun-

cil urge upon the dioceses a uniform system

of accounting, to be secured by the use of a uniform blank, for diocesan expenditures similar to the one now required by canon for parochial expenditures. "7. We recommend a more extended use

"7. We recommend a more extended use of missionaries for the personal presentation in parishes of the claim of missions."

A plea for the personalization of missions, through the encouragement of special projects undertaken by parishes and dioceses in coöperation with the Departments of Missions, was made by Charles L. Dibble, chancellor of the diocese of Michigan, but did not meet with the approval of the conference.

Continental Liturgical Movement is Analyzed

Priest Says New Development One of Most Important Signs of Times

London—Fr. A. G. Hebert, of the Society of the Sacred Mission, Kelham, described certain new phases in Continental Catholicism at a recent meeting of the Newcastle Theological Society.

He mentioned particularly the new development, led for the most part by the Benedictines, which aims at restoring to the people an active share in the Church services, and finds its inspiration more in the early Church period than in the Middle Ages or the Counter-Reformation. It is commonly called the Liturgical Movement.

Fr. Hebert expressed the belief that the movement was one of the most important signs of the times.

The title was misleading, said Fr. Hebert, in so far as it might seem to suggest that the interests of the movement lay predominantly in ceremonial and Church furniture. These were not neglected, but the dominating aims of the movement were very much wider—to recover the meaning of the Church as the mystical Body of Christ; to see that Christianity meant fellowship between man and man because it meant fellowship with God; and to perceive in the Liturgy of the Church the expression and embodiment of those truths.

Bishop Washburn's Leg Is Broken in Accident

ORANGE, N. J.—Bishop Washburn, Coadjutor of Newark, is recovering from an accident which occurred in March, and through which he suffered a broken leg. He is now able to get about his home with the aid of crutches. Bishop Moreland, retired Bishop of Sacramento, has taken some of Bishop Washburn's duty during the time the latter has been disabled.

Three-day Music Festival to Be Held in National Capital

WASHINGTON, D. C.—Twelve choirs of Washington supported by the National Symphony Orchestra under Hans Kinder, will hold a city-wide music festival on April 30th, May 1st, and 2d, under auspices of the Columbia Bible Training School, Miss Elsie Wade Stone, president.

Water Freezes as Bishop Officiates at Baptism

ANCHORAGE, ALASKA—The water in the font froze while Bishop Bentley was holding a baptism at Circle on a recent visit. For a week the thermometer stayed 70 below and lower.

Canon Bell Addresses Mayflower Descendants

Says America Will Become Great by Joining People as Brothers

PROVIDENCE, R. I.—"The country the Puritans made is not for them to control. The pot has melted into its contents. Individualism served its part well, but it is not a broad philosophy for America's needs. America will become great, not by imitating the strict New England ideal, but by joining its people as brothets."

Canon Bernard Iddings Bell, D.D., of the Cathedral of St. John, Providence, passed this judgment upon the founders of New England in an address made before the local Society of Mayflower Descendants at their recent annual dinner.

"The New England middle class culture was the force behind the setting of the whole continent," Canon Bell said. "Its strength, which fitted it peculiarly for the joy, lay in its philosophy of the individual. Three British traits were its essentials—an insularity which caused each person to stand firmly on his own feet, an aggressive business sense, and a religion which made the individual alone accountable before his God. "The very with the individual in Which

"The very virtues of individualism which supplied the strength for our early days contain in themselves faults which do not develop a civilization," he continued. "The Puritan lacked a *noblesse oblige*, a sense that with privilege ought to go duties and responsibilities toward society. His religion was a hard one, for unlike the European Catholic ideal, it did not seek community with other men. And he did not realize that to be a business man alone was not enough."

Canon Bell has been from time to time telling his hearers things that not all of them have wished to hear. For example, he said to the Ministerial Union recently that Protestantism is dying. His own Church, he added, he did not regard as Protestant. He is arousing discussion throughout the state and it is discussion that is taken in good part by all sides. Moreover, it is one which, it is generally agreed, helps toward more accurate thinking, a clearer definition of issues in Church, State, and Society.

Memorial Window Dedicated

N EW YOR K—A memorial window to Charles W. Hanford was dedicated at St. Thomas' Church Easter Day. The window, which was given by Mr. Hanford's sister, Miss Julia B. Hanford, is in the south aisle of the church, and shows St. Augustine and his monks at Canterbury. The rector of St. Thomas', the Rev. Roelif H. Brooks, conducted the service of dedication. April 14, 193

Church Union Active In Continuing Worl

Secretary of Merged Societies Say Attitude of Certain Bishops Bein Carefully Watched

ONDON—The Church Union (the amalgamated English Church Union and Anglo-Catholic Congress) is novestablished at Abbey House, Westminste All the activities of the former E. C. U and A. C. C. are being carried on wite vigor and good purpose. "The Union," says the secretary, "

"The Union," says the secretary, " carefully watching the attitude of thos half-dozen bishops who imagine that asso ciation with schismatical and heretic: bodies is the best way to the reunion of Christendom. It is well aware that efforare being made within the Church to im tate in this country the perilous scherr for reunion in South India. It is equall aware of the policy which a small num ber of bishops are adopting to stamp of the laudable practice of the Church of England in reserving the Blessed Sacra ment in the parish churches for the urger needs of the people.

"Above all, the Church Union is cognizant of the attacks now being made from within upon the fundamental truths of the Catholic faith. These attacks are by coming so openly truculent and ut unscrupulous that definite action will be considered with a view to opening the eye of Church people to the dangers which I around them."

Educational Leaders of Fifth Province Mee

CHICAGO-Leaders in religious education from throughout the Fifth Province met in Chicago at diocesan headquarter April 4th, to consider the outlook of the field of labor, and to "re-think" religiou education, as the Rev. Maurice Clark of the diocese of Marquette declared. Dea Clarke, who is chairman of the provinci department of religious education, preside

In opening the conference, Dean Clark said it is just as necessary to re-think re ligious education today as it is mission or any other phase of the Church's wor The Rev. Dr. Daniel A. McGrego

The Rev. Dr. Daniel A. McGrego executive secretary of the national Dopartment of Religious Education, outline the purpose of religious education as I sees it.

People get most of their theology toda from hymns, said Dr. McGregor, rathe than sermons. He urged, therefore, mon care in the selection of hymns, especial for children's services.

Other speakers at the conference wer the Very Rev. Victor Hoag of Eau Claire the Rev. Herman Page of Ohio; Mi Vera Gardner of Chicago, and the Rey John S. Higgins, Chicago.

The possibility of holding another conference prior to General Convention : which time the discussions which took place here might be brought into concrete form is being considered.

Tristan da Cunha Chaplain Arrives

"National" Holiday Declared by 130 People on Lonely Island as Ship Brings Priest

Condon—A wireless message has been received from the Rev. Harold Wilde, the new chaplain of Tristan da Cunha, lonely island of the mid-Atlantic, who landed on the island recently from the Royal Mail liner Atlantis.

Some of the islanders, who have been two years without a priest, set out to meet the ship in their frail craft of goatskin.

Twelve tons of provisions were discharged, including timber for repairing the church, foodstuffs, and two lifeboats, which have been presented by the Society for the Propagation of the Gos-

THE LIVING CHURCH

Parish Borrows Money For Quota Pledge Debt

UTICA, N. Y.—St. George's Church, in debt \$1,348.55 on its quota pledge to the diocese of Central New York at the end of the year, borrowed the full amount from a bank and paid the pledge. The parishioners, busy raising the money to pay off the pledge, expect to remove the debt within a few weeks. To prevent the recurrence of such indebtedness, St. George's parish now is on a pay-as-you-go plan, with money for parish expenses coming in better than ever before.

Massachusetts to Celebrate 150th Anniversary April 17

BOSTON—The 150th anniversary of the diocese of Massachusetts will be observed by a great service in Symphony Hall here



Wide World Photo. CHURCH ON THE ISLE OF TRISTAN DA CUNHA (Inset) Rev. Harold Wilde, curate of the island

pel. The Rev. Mr. Wilde will be stationed on the island for three years. A "national" holiday was declared by

A "national" holiday was declared by the 130 people of Tristan da Cunha when the *Atlantis* arrived.

Tristan da Cunha is the largest of a group of volcanic isles rising from the Atlantic 1,500 miles southwest of St. Helena. Its population is made up chiefly of the descendants of British soldiers stationed there during Napoleon's captivity at St. Helena and of settlers who went there from whaling ships.

A British warship for years visited the island annually, but these visits were discontinued in 1900.

Legend for many generations has credited the island with holding a treasure dating back to pirate days.

Long Island Parish in Flatbush

Holds Record as Largest in Diocese

BROOKLYN—St. Paul's parish, Flatbush, easily maintains the place it has occupied for several years as the largest parish, numerically, in this diocese. The number of actual communions on Easter Day is reported as 1,670. on the evening of Tuesday, April 17th, the day before the holding of the 149th annual Diocesan Convention. The occasion will be on the order of any great service, such as is ordinarily held in a Church edifice if there be one sufficiently large for the purpose; the 261 clergy of the diocese will be present, vested, and the singing will be by massed choirs from some of the Greater Boston parishes. In place of the sermon, two addresses will be given by Bishop Lawrence and Professor Joseph H. Beale, the latter a member of the standing committee and prominent on the faculty of the Harvard Law School. The Convention business sessions take place as usual in Ford Hall. The Convention dinner of the Episcopalian Club will be given the 18th in Copley Plaza Hotel.

This anniversary has an interest for the Church throughout the country and all of the mission fields, since the pre-Revolutionary and post-Revolutionary activities of two Massachusetts rectors, b oth of whom became bishops, Edward Bass of Newburyport and Samuel Parker of Trinity, Boston, were prime factors in the establishment in its integrity of the Episcopal Church of America.

New Russian Prelate Arrives in New York

Archbishop Claimant Against Metropolitan Platon for Title of Primate of Church in America

N EW YORK—The Rt. Rev. Benjamin Fedchemkov, rival claimant against Metropolitan Platon for the title of Russian Archbishop of the Aleutian Islands and North America, arrived here April 4th from Paris on the Cunarder Berengaria and will take up duties at the Church of St. Peter and St. Paul. He is Legate of the Patriarchate of Moscow.

He succeeds the late Archbishop John S. Kedrovsky, who died recently.

Archbishop Benjamin was appointed by Russian authorities to replace the Metropolitan Platon in reorganizing the Orthodox diocese. The Archbishop formerly served as Bishop of Sevastopol and Bishop-Chaplain in Russia, which he left in 1920. He has been absent from his diocese since his appointment last November, straightening out the affairs of his former jurisdiction in Paris.

He said his object was to clear up relations between the Patriarchate and the Russian Orthodox Church in America.

The Archbishop was accompanied by Brother George. They were met at Quarantine by the Rev. Dimitri D. Balfour, who acted as interpreter.

The Archbishop came here last fall to request Metropolitan Platon to declare his relation to the Church in Moscow and to come under its authority on the basis of abstention from politics.

Metropolitan Platon replied that the Russian Orthodox Church here was "autonomous" and was dismissed from office by the present head of the Greek Church in Moscow. He disregarded the Moscow action, claiming the Church in Russia is dominated by the Soviet government.

Balance of Church Assembly Fund Available Over £16.000

LONDON—It is satisfactory to know that there is an available balance in the Church Assembly fund of £16,949 11s. 9d. Opinions may vary as to the right way to disburse the balance. With one allotment there should be no quarrel! £2,000 will be devoted to the training of candidates for the ministry.

Next to the support of the working clergy, this is the most urgent claim upon the loyalty of Churchmen. It is one for which the endowments of the Church cannot be used. It is specially important that the training of the clergy should come as much as possible from Church sources, and not from party organizations, which have tended lately to diminish contributions.

It is possible that the increase of ± 330 for the Press and Publications Board may come in for comment. It is, of course, due to Canon Partridge's resignation; the board, which does most useful work, must now have a paid secretary.

Berkeley Divinity School to Have 2d"Refresher" Week

NEW HAVEN, CONN.—In June, 1932, Berkeley Divinity School conducted a "Refresher" study week for the clergy which about 20 alumni and others attended.

Bishop Budlong is now heartily in favor of arranging another Refresher week, June 11th to 15th this year, and has expressed the hope and belief that all the Connecticut clergy who can arrange to do so will attend. Alumni from outside the diocese of Connecticut will be particularly welcome.

The idea of a Refresher week is not so much that of a conference with a variety of lectures as a plan for concentrated study in one or two chosen subjects. Guidance in study and information as to the best books and as to modern trends in the various fields of theological scholarship would be offered. Many of the facilities of Yale University and the Yale Divinity School would be available. Courses in those subjects for which the largest number applied would be conducted.

The following subjects are offered for selection, three of which may be taken by each student in attendance: Old Testament, New Testament, Church History, Doctrine, Missions, Social Ethics, Homiletics, Liturgics, Ceremonial, and Apologetics. Further information may be had by writing to the school.

Connecticut Lenten Offerings To Be Presented April 21st

HARTFORD, CONN.—The Church schools of the six archdeaconries of the diocese are looking forward, and with some natural excitement, to the Presentation service of the Lenten Missionary Offering which is set for 3 P.M., April 21st, in accordance with the following schedule:

Fairfield Archdeaconry at St. George's Church, Bridgeport; New Haven Archdeaconry at St. John's Church, Waterbury; Litchfield Archdeaconry at Christ Church, Watertown; New London Archdeaconry at Trinity Church, Norwich; Hartford and Middlesex Archdeaconry at Christ Church Cathedral, Hartford.

Instead of a pageant as heretofore a missionary will give an address in each place. Shields will be awarded to schools which qualify in efficiency and offering. For each of five years a shield is given which when completed will present an historical crest of the diocese.

Brooklyn, N.Y., Parish Practically Doubles Communicant Strength

BROOKLYN—Perhaps the most remarkable single piece of news regarding Easter services in this diocese is the record made at the Church of the Nativity, this city. In the journal of last year's convention, this parish reported 248 communicant members. The report rendered January 1, 1934, and not yet published, gave the parish 401 communicants. On Easter Day just past the actual number of those that received the Sacrament was 641. The Rev. Thomas L. Settle has been rector of this parish less than two years. April 14, 193

2 Sesquicentennials Due in Long Island

Interest of Diocese in Seabury Ann versary Second Only to That c Connecticut

B^{ROOKLYN—}The preliminary n o t i c from the Presiding Bishop regardin the program of the joint commissio of the Seabury Sesquicentennial reminc members of the diocese of their special in terest in the anniversary of the consecra tion of America's first bishop. Samuel Sebury came to Long Island as a lad of 1 when his father took up the rectorship St. George's Church, Hempstead, in 174

Long Island, therefore, is second on to Connecticut in its interest in the fir American bishop, and in commemoratic of the sesquicentennial of his consecratio

The same year that Seabury was consecrated, a group of Church of Englar folk living in the village of Brookly near the New York ferry, decided to for a congregation on their own side of the river. The Rev. George Wright, an Iriss man, was their minister, and their meeting place two connecting rooms in the home of Garrett Rapelye. The congregation grev and in 1787 was incorporated as the "Epi copal Church of Brooklyn." Their fir church, a frame structure, was consecrated in 1785. In 1787 they were admitted in the diocese of New York—the fifth congregation in Long Island to be so a mitted. In 1795 the congregation was r incorporated under a new ecclesiastic law, and took the name of St. Ann Church.

In the week from April 22d to Api 29th St. Ann's will commemorate i sesquicentennial. On Sunday morning th 22d, Bishop Stires will preach, and w also dedicate some new woodwork cently placed in the chancel and about th font; in the evening of the same day Bishe Creighton will preach, and the Girl Friendly Society of the parish will cel brate its 50th anniversary. On Wedne day evening following, Bishop Larned ar the present rector, the Rev. Samuel M Dorrance, will speak, and a historic pageant will be presented. On Friday nig there will be a reception and reunion, an on Sunday, the 29th, Bishop Lloyd, of tl mother diocese of New York, will prea in the morning and Bishop Oldham in tl evening.

New Knights of Saints John Chapters Receive Charter

PHILADELPHIA—Chapters of the Knigh of Saints John, fraternity for youn Churchmen, recently have been charter at St. Martin's Church, Oak Lane, Phil delphia; Holy Trinity, South River, N. J St. George's Church, Indianapolis; Chri Church, Millville, N. J.; Christ Cath dral, Hartford, Conn.; St. Stepher Church, Escanaba, Mich.; St. Jame Church, Old Town, Me.; St. Andrew Church, Chicago; Christ Church, Roll Mo.; and Trinity, Seneca Falls, N. Y.

Bishop of Shanghai Appoints Archdeacon

Names Dr. J. W. Nichols as Official Representative; Diocesan's Health Improving

S HANGHAI—Though Bishop Graves of Shanghai is feeling much better and has largely regained the use of his legs, he is unable to leave his home and attend any public functions. To represent him officially he has therefore appointed the Rev. J. W. Nichols, D.D., of the cathedral staff and also dean of the theological school, St. John's University, as archdeacon.

Shanghai Church, Razed By Bombs, is Rebuilt

Another Parish Changes Building Site to One More Convenient

SHANGHAI—The Chinese church at Kiangwan, entirely destroyed by bombs during the Japanese-Chinese conflict, has been replaced by a new one, only half as large but opened with great rejoicing by a congregation that overflowed and stood around outdoors for the service.

Another Shanghai church that was damaged in the Japanese troubles was not rebuilt on the same site, at Santingko, but in a more convenient place at Yanghaung. The people themselves secured all the money to buy land and erect a church seating 150 and another building with living quarters and parish hall. The Rev. T. H. Tai of St. James', Woosung, is in charge.

Tercentenary of Abbey Dore Church Celebrated; Bishop is Preacher

LONDON—The tercentenary of Abbey Dore Church, situated in the "Golden Valley," on the borders of Herefordshire and Monmouthshire, was celebrated Palm Sunday.

The Abbey of Dore was founded for Cistercian monks in 1147 by Robert of Ewias Harold, but in 1534 the monastery was dissolved and the building was desecrated. Lord Scudamore rebuilt the eastern arm of the ruins as a church, which was opened in 1634. Abbey Dore Church today consists of half the large medieval church, with some notable architectural features. In his sermon, the Bishop of Hereford traced the history of the ancient building.

Increased Enrolment of Students

In St. John's University, Shanghai

SHANGHAI—Although there has been a marked decrease in enrolment in many Shanghai universities this term, there has been an increase in St. John's University. Last term 457 were enrolled. This term there are 461.

Social Work Meeting In Kansas City, Mo.

Sessions to Extend From May 20th to 25th; Program Subject is Social Work and the New Deal

ANSAS CITY, Mo.—The Episcopal Church Social Work Conference will hold its sessions here May 20th to 25th, fitting its program into the general theme of the National Conference of Social Work, which is Social Work and the New Deal.

Subjects to be discussed in the Church conference include the Church Meets the New Leisure, the Contribution of the Church to Negro Welfare, the Church's Share in Social Reconstruction, New Social Frontiers for Youth Organizations, and Youth's Coöperation with the Social Program of Church and Community.

There is to be also, as usual, a joint session with the Church Mission of Help, and one with the American Social Hygiene Association to discuss the Technique of Pre-Marital Instruction from the viewpoint of the social hygienist and of the clergy.

Among the speakers are the Rev. Messrs. Harry Watts, social service chairman in Colorado, Harry Lee Virden of Dallas, Texas, Vesper O. Ward of Faribault, Minn., and C. Rankin Barnes of the National Council; among the laity, Mrs. Margaret Wood, field worker of the Social Hygiene Association, Spencer Miller, Jr., of the National Council, Lawrence Oxley, a Negro social worker, Miss Mae Fischer of the Religious Education Department, National Council, and Miss Borton of the Church Mission of Help.

Idaho Cathedral Robbed Of Wine and Mite Boxes

BOISE, IDAHO—St. Michael's Cathedral, Boise, was entered recently by prowlers, who took a small supply of sacramental wine from the cathedral, and some Lenten mite boxes which had been sent in early by children who were unable to attend on Easter Day. One box had been mailed in by a girl living 200 miles away. Some other money and stamps were taken.

Bishop Receives Sir Knight Degree

PORTLAND, ME.—Bishop Brewster of Maine recently received the Sir Knight degree of the Knights of Saints John at the hands of the Rev. J. deB Saunderson, rector of St. James' Church, Old Town. About 60 other bishops are on the national advisory council of this Church fraternity for young men.

Dean Inge to Leave London

LONDON—The Very Rev. W. R. Inge, on his retirement from the deanery of St. Paul's, will leave London about the end of September for Brightwell Manor, near Wallingford, Berkshire, which he purchased some months ago.

THE LIVING CHURCH

Volunteer Parishioners Aid West Texas Church

Engage Assistant Minister and Deaconess; Other Funds Raised for Automobiles

SAN ANTONIO, TEX.—Volunteer parishioners are taking an active part in St. Mark's Church here.

One of the parishioners volunteered to give the salary for a much needed assistant minister. A group of parishioners came forward with money for the engaging of a deaconess. Another parishioner volunteered the funds with which to purchase a car for the deaconess and assistant. Another group of parishioners is providing for the car's upkeep. And another parishioner gave a rood screen to the church. The Rev. A. R. McKinstry is rector.

\$20,000 Parish House To be Built by Church

PROVIDENCE, R. I.—A \$20,000 parish house will soon be built by the Church of the Redeemer. It will be the first of two units. The material will be stone. Provision is made for guild rooms, rector's study, and parish office. The second unit contains an auditorium.

Large Number of Services Fails To Disturb Bishop of Maryland

BALTIMORE—Without interfering in any way with his daily office hours, Bishop Helfenstein of Maryland held 39 services from the first Sunday in Lent to the evening of Easter Day, at which he confirmed 604 persons. In addition to these services, he held three ordination services. He reports that everywhere, despite the inclement weather, congregations were far above the average.

Pittsburgh Dean is Speaker At Service in Jewish Temple

PITTSBURGH, PA.—The Very Rev. Dr. N. R. High Moor, dean of Trinity Cathedral, spoke at the regular morning service of Rodef Shalom Temple, Pittsburgh, March 18th. The Rev. Dr. Homer A. Flint, executive secretary of the diocese of Pittsburgh, took Dr. Moor's place in the pulpit of Trinity Cathedral.

Professor Case Addresses Newark Women

NEWARK, N. J.—The meeting of the Woman's Auxiliary of the diocese of Newark, convening April 4th at Trinity House here, was addressed by Professor Adelaide T. Case, of Teachers' College, New York City, who took as her topic Across the Generations.



Dr. Gavin Conducts Mission

WHITE PLAINS, N. Y.—The Rev. Frank Gavin, S.T.D., of the General The-

ological Seminary, conducted a teaching mission in Grace Church, from Wednesday in Passion Week to Palm Sunday.

There was a very large attendance. The rector of Grace Church is the Rev.

Reginald Mallett.



American and European Plans. CHALFONTE-HADDON HALL ATLANTIC CITY



Bishops Report Gains In 1933 Confirmations

772

Increases in Maryland, Kansas, Spokane, and Oklahoma; Bishop Helfenstein Confirms 1,708

I NCREASES in confirmations during 1933 were reported by the Bishops of Maryland, Kansas, Spokane, and Oklahoma.

Bishop Helfenstein of Maryland confirmed 1,708 persons, more than in any other year of his episcopate, and over 200 more than the average for the past several years.

Bishop Wise of Kansas confirmed 597 candidates, more than were confirmed in the diocese of Kansas in any previous year. And for the first three months of 1934 Bishop Wise has confirmed about 65 more than he had confirmed at the end of March, 1933.

Baptisms in the missionary district of Spokane were 283 in 1932 and 330 in 1933; confirmations increased from 290 to 396. Bishop Cross, urging an extension of rural work in the district, reports progress in this respect though hampered by small staff and reductions in travel funds.

Bishop Casady of Oklahoma also reports more confirmations last year (514) than in any year of his episcopate. No work has been abandoned, new towns have been entered, and five missions temporarily closed have reopened. The district is on a definite schedule of decreasing appropriations from National Council funds.

Bishop Fox of Montana, Palm Sunday in St. John's Church, Butte, confirmed a class of 62 and the same evening in St. Paul's, Butte, confirmed a class of 15, making a total of 77. This is the largest confirmation class in the history of the diocese of Montana.

New Suffragan of Plymouth

LONDON—The Ven. F. W. Daukes, archdeacon of Plymouth and vicar of St. Andrew's, Plymouth, has been appointed Bishop Suffragan of Plymouth, in succession to the late Dr. J. H. B. Masterman. Bishop Masterman's death has been a severe loss to all education, and in particular to the University movement. It is proposed to endow a scholarship in History at the University College of the South-West.

Syracuse Superintendents Organize

SYRACUSE, N. Y.—The Church school superintendents of Syracuse have organized, and will hold meetings regularly for the discussion of work and ideas.

ANNOUNCEMENT

MENDON, MASS.—At Seabury House, conference on the social implication of the Gospel. The Rev. Julian D. Hamlin, conductor. April 24th through 26th. Write secretary, Seabury House.

THE LIVING CHURCH

Priest Preaches 51st Easter Sermon in Church

NEW YORK—The Rev. Dr. Olin Scott Roche, rector emeritus of St. Peter's Church, 346 West Twentieth street, preached his 51st Easter sermon at that church April 1st.

Charles A. Barbier, who was singing his 50th consecutive Easter service in Trinity Church April 1st, received an engrossed scroll and a hymn book in commemoration of the event.

The presentation was made during the Evensong service. The Rev. Dr. Frederic S. Fleming, rector of Trinity parish, just before the concluding part of the service, in a brief address extolled Mr. Barbier.

English Layman Speaks In Buffalo, N.Y., Churches

BUFFALO, N. Y.—Dr. Albert Mansbridge, prominent English layman in this country delivering the Lowell lectures in Boston, spoke in St. Paul's Cathedral here April 8th at 6 P.M. on The Responsibility of the English Speaking Peoples for the Peace of the World.

Dr. Mansbridge also gave a lecture on The Life and Work of Bishop Gore at Trinity Church, Buffalo, the night of April 9th under the auspices of the English Speaking Union.

Rector Seeks Use of Marine Hospital as Sailors' Haven

TACOMA, WASH.—The Rev. M. Mc-Lean Goldie, rector of St. Paul's Church, Port Gamble, is leading a movement to obtain permission to take over a disused marine hospital in that city and convert it into a rest haven for sailors of the mercantile marine. He has secured influential support and hopes to raise sufficient funds with which to finance the good work.

Parish Church to be Built As Memorial to Bishop Talbot

LONDON—A proposed memorial to the late Bishop Edward Talbot is to take the form of a church for the new district at Nottingham, Kent, where the London County Council is to begin building houses which in the course of the next two years will bring there a population of 10,000 people, necessitating the formation of a new parish. The building of the church, it is estimated, will cost £10,000.

Bishop Fiske Dedicates Altar

WATERLOO, N. Y.—The new memorial altar in St. Paul's Church here was dedicated by Bishop Fiske of Central New York March 4th. The altar and hangings were given by Mrs. Mary Elizabeth Bagshaw in memory of her husband, Robert Samuel Bagshaw.

Fire Destroys Louisiana Chapel

GIBSLAND, LA.—The little Chapel of the Annunciation here was destroyed by fire February 2d.

Tacoma, Wash., Priests Use Interesting Method Of Parish Discussion

TACOMA, WASH.—Interesting "Spiri ual Recovery" discussions were conducte here from March 11th to 23d by the Re E. C. R. Pritchard, rector of St. Clement Church, and the Rev. Paul B. Jones, retor of Christ Church, in their respectiv churches for periods of one week eacl

The instructions were given by means of questions asked by one priest in the congregation and answered by the other the pulpit.

The general subject of the discussion was the Church-Wide Endeavor.



April 14, 193



W. H. FENTON-SMITH, PRIEST

SACRAMENTO, CALIF.-The Rev. William Harvey Fenton-Smith, retired priest, died March 27th at his home in Auburn after a long period of failing health. He retired in 1923 as rector of St. Luke's Church, Auburn.

The funeral service was held in St. Paul's Church, Sacramento, by Bishop Porter of Sacramento, assisted by the Rev. W. H. Hermitage, rector of St. Paul's Church, the Ven. B. G. Lee, and the Rev. Mortimer Chester. Burial will be in Hawaii.

Fr. Fenton-Smith, a native of England, was ordained deacon in New Mexico in 1893 and priest in 1895 by Bishop Kendrick. He served in New Mexico and Arizona, being in turn secretary of convocation in each jurisdiction.

He became assistant at Trinity Church, San Francisco, in 1897; served in Hay-ward, Calif., 1897 to 1900; Grass Val-ley, Calif., 1900 to 1903; Kohala, Hawaii, 1906 to 1914; St. Luke's Church, Auburn, 1915 to 1923, when he retired because of failing health.

J. COURTNEY JONES, PRIEST

ST. LOUIS, Mo.—The Rev. J. Courtney Jones, D.D., retired rector of Emmanuel Church, Webster Groves, died at his home, 514 Gray avenue, Webster Groves, March 31st, of a heart attack. He had been in ill health since his retirement from active service in the Church in 1932.

Dr. Jones was born in Richmond, Va., in 1861, and attended the Theological Seminary of Virginia. After serving the Church in that state for some years, he came to Emmanuel Church in 1903, holding the pastorate from that time until his retirement.

Dr. Jones had held many important positions in the diocese. He was three times deputy to General Convention, and from 1906 until 1932 was examining chaplain of the diocese. He was chairman of the Committee on Constitutions and Canons, and chairman of the standing committee from 1923 until his decease.

He was known for his scholarly and eloquent preaching, and was greatly be-loved for his kindly and genial personality.

The funeral service was conducted by the Rt. Rev. William Scarlett, D.D., LL.D., Bishop of the diocese, assisted by the Rev. J. Manly Cobb, rector of Em-manuel Church; the Rev. Frank Maples, and the Rev. James H. George. The service was held in Emmanuel Church, Webster Groves.

Surviving Dr. Jones are his widow, Mrs. Mary Mills Jones, and a daughter, Miss Edith Jones, librarian at the University of Illinois.

THE LIVING CHURCH

ROBERT KELL, PRIEST

BALTIMORE—At the conclusion of Easter services at the Church of the Ascension and Prince of Peace, Walbrook, the Rev. Robert Kell, retired priest, died suddenly of a heart attack. He was 73 years old. The Rev. Mr. Kell had assisted the Rev. Robert Browning, rector of the church, and was walking from the chancel when he was stricken.

The Rev. Mr. Kell was a native of Chester-le-Street, England. He was educated at St. Peter's Church School, London, and as a young man studied architecture in England and on the Continent. Before entering the ministry, he was a captain and musketry instructor in the British army.

More than 40 years ago he came to

America and entered the Virginia Theological Seminary at Alexandria, Va., from which he was graduated and made deacon in 1892. He was ordained priest in 1893 and for a number of years he was rector of churches in Ohio.

In 1918 the Rev. Mr. Kell became rector of the Church of the Epiphany, Baltimore, and served it until four years ago when he retired. He is survived by his widow, Mrs. Alice Lampton Kell; a son, Robert C. Kell, who is a student at the Virginia Theological Seminary, and two daughters, Misses Dorothy and Ann Kell.

The funeral service in the Church of the Transfiguration, West Arlington, Baltimore, was conducted by Bishop Hel-fenstein of Maryland. Burial was in Druid Ridge Cemetery.

Church Services

Tilinois

Church of the Ascension, Chicago 1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, Rector Sunday Masses 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Massachusetts

Church of St. John the Evangelist, Boston Bowdoin Street, Beacon Hill THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M. Sermon and Benediction, 7:30 p.M. Week-days: 7, 8, Thurs. and H. D., 9:30 also. Confessions: Sat., 3-5, 7-9 p.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City 8 So. Chelsea Avenue REV. LANSING G. PUTMAN, Rector Sundays, 7:30 and 10:45 A.M., and 8:00 P.M. Tuesdays, Thursdays, Fridays, and Holy Days.

New York

Cathedral of St. John the Divine, Cathedral Heights New York City

New York City Sundays: Holy Communion, 8 and 9 A.M. Chil-dren's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M. Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Satur-days at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M. Week-days, 7:15, 7:30 A.M.; 5:15 P.M. Additional Eucharist, Friday, Holy Days, 9:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street REV. H. PERCY SILVER, S.T.D., Rector Sundays: 8, 10, and 11 A.M., 4 F.M. Noonday Services Daily (except Saturday),

12:20.

New York-Continued

Church of St. Mary the Virgin, New York

- Church of St. Mary the Virgin, New York 46th Street between Sixth and Seventh Avenues (Served by the Cowley Fathers)
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6 P.M. Week-day Masses, 7, 8, and 9:30. Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9. ORGAN RECITALS BY HUGH PORTER April 18, 25 (Wednesdays), 8:30 P.M.

Holy Cross Church, New York Avenue C between 3d and 4th Streets Sunday Masses 8:00 and 10:00 A.M. Confessions: Saturdays 7-8:30 F.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector 7:30 and 8:30 A.M. Holy Communion.
9 A.M. Junior Congregation Service.
11 A.M. Holy Communion and Sermon. Preacher: The Rector
4 P.M. Evensong. Easter Music.
8 P.M. Service in Swedish.

St. James' Church, New York Madison Avenue and 71st Street THE REV. H. W. B. DONEGAN THE REV. JAMES V. KNAPP Sundays: 8 A.M., 11 A.M., 8 P.M. Wednesdays, Thursdays, and Holy Days, 12 M. Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia Locust Street between 16th and 17th Streets Locust Street between 16th and 17th Streets REV. FRANK L. VERNON, D.D., Rector Sundays: 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 Thurs-days and Saints' Days, 9:30 A.M. Confessions: Saturdays, 4 to 5 and 8 to 9 p.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street VERY REV. ARCHIE I. DRAKE, Dean Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon). Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30. Confessions: Saturdays, 4:30-5:15, 7:15, 8:15.

BROOKLYN-Mrs. Dorothy Peirce Hol-land, widow of the Rev. T. Bond Hol-land, M.D., died in St. John's Hospital March 18th of pneumonia.

The funeral was conducted by the Rev. Gordon D. Pierce, present rector of St. John's parish, Brooklyn, of which the Rev. Dr. Holland was rector when he died May 17, 1930.

Mrs. Holland is survived by her parents, Mr. and Mrs. Thomas W. Peirce, and by a seven-year-old daughter.

MRS.AGNES DIBBLEE SANDERSON

NORTH TONAWANDA, N. Y.-Mrs. Agnes Dibblee Sanderson, wife of the Rev. Benjamin S. Sanderson, rector of St. Mark's Church, North Tonawanda, died April 2d in the 76th year of her age. She was born in Boston, Mass., the daughter of Wilson Dibblee and Ellen Ide.

Mrs. Sanderson was married in St. John's Church, Boston Highlands, in which her husband was serving as curate, June 8, 1887. During her long married life, Mrs. Sanderson has been conspicuous as a devoted wife and mother, active in Church work, civic affairs, and literary societies in the communities in which she lived. For the past 15 years her home has been the rectory in which she passed away after a brief illness.

The funeral service was conducted from St. Mark's Church April 4th, attended by a large congregation, including a great number of the diocesan clergy. Interment was in Elm Lawn.

She is survived by her husband, two sisters, five sons, and seven grandchildren.

MRS. SARAH PERRY MERRELL

MORRISTOWN, N. J.-Mrs. Sarah Perry Merrell, widow of Frederick Winston Merrell, and cousin of the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, died March 30th. She was 75 years old. Mrs. Merrell's paternal grand-father was Commodore Matthew C. Perry, famous for his epoch-making voy-age to Japan in 1854. Her parents were Captain Matthew C. Perry, U. S. N., and Harriet E. Taylor Perry.

Mrs. Merrell belonged to the Woman's Auxiliary of the Church of the Redeemer, Morristown. Patriotic and civic organizations with which she was affiliated included Morristown Chapter, Daughters of the American Revolution, the Colonial Dames, the Woman's Association of Morristown Memorial Hospital, the Morristown Community Chest, the Red Cross,

and the Woman's Employment Society. A son, Perry W. Merrell, two daughters, Miss Lawrence Merrell, and Mrs. Nelson L. White, and a grand-daughter, Miss Jean White, survive Mrs. Merrell. The Rev. Thomas W. Attridge, rector

of the Church of the Redeemer, conducted the funeral service April 2d.

Quiet Day for Boise Women

BOISE, IDAHO—A quiet day for the women of St. Michael's Cathedral was held March 23d. The Rev. L. A. Cook, of Grace Church, Nampa, gave the meditations.

Rates for Classified Advertising

- a. Births, Deaths (without obituary), Mar-riages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- b. Resolutions and Memorials, 31/2 cts. per word, including one-line heading.
- c. All other classifications, $3\frac{1}{2}$ cts. per word where replies go direct to the advertiser; $4\frac{1}{2}$ cts. per word including box number and address when keyed in our care to be forwarded by us.
- d. Minimum price, \$1.00.
- e. No time, space, or cash discounts on classified advertising.

ANNOUNCEMENT

Died

ATKINSON—At Garfield Memorial Hospital, Washington, D. C., April 3, 1934, FLORENCE ADELAIDE BROWN, daughter of the late Stephen Slade Brown and Mary Diantha Brown of Wil-liamsport, Pa., and beloved wife of the Rev. Dr. George W. Atkinson, rector of St. James' Church, Washington, D. C. Requiem Mass at St. James' on Thursday, April 5th. A private service, Bishop Freeman officiating at the residence. Interment will be in the family mausoleum in Willamsport, Pa., the Rev. Canon Hiram Ben-tett, rector of Christ Church officiating. "Rest eternal grant unto her, O Lord, and may light perpetual shine around her, and may she rest in peace." *Ites mercy.*

Jesu mercy.

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SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Ad-dress, the Sister in Charge.

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

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Canadian S.S.J.E. Ministers to Many

Cowley Fathers Have Charge of 14 Small Congregations; Also Work in Two Other Places

RACEBRIDGE, ONTARIO—Priests of the Society of St. John the Evangelist, the Cowley Fathers, here the past year have had charge of 14 little congregations and have also done work in two other places which would otherwise have been neglected for want of funds.

In their own missions they have 561 definite Church people in 119 families. And there are probably 500 more people not yet definitely attached, but to whom the Cowley Fathers minister.

During the year 370 services were conducted, 18 persons were baptized, and 44 confirmed. All the little places paid their apportionments for missions and so forth in full, and their share of the \$900 the Cowley Fathers receive for taking care of this district in the diocese of Algoma.

Two new churches have been completed and another started, and a beginning of new missions made at two other points.

Portland, Ore., Priest Parish Rector 30 Years

PORTLAND, ORE .- The Rev. John Dawson, rector of Good Shepherd Church, Portland, celebrated his 30th anniversary as rector of that parish February 18th with a series of services and a reception, with addresses by civic and Church leaders. Bishop Sumner of Oregon administered confirmation and preached at the morning service and the Rev. O. A. Taylor, rector of Grace Memorial Church, preached at the evening services. The following evening the speakers were Bishop Sumner, City Commissioner Reiley, and several leading judges of the city, including Judge Ekwall who presided. A purse was pre-sented to the Rev. Mr. Dawson by the community and members of the congregation. The diocese has a committee ap-pointed which will add to the purse from the congregations of the diocese.

Bishop Johnson and Bishop Wise Conduct Services in Topeka, Kans.

Торека, Kans.—Bishop Johnson of Colorado conducted the Holy Week mid-day services here under the auspices of the Ministerial Association in the First Baptist Church. On Good Friday, as-sisted by Bishop Wise of Kansas and the Very Rev. J. W. Day, dean, Bishop Johnson gave the Seven Meditations.

For the first time the cathedral, which seats 1,200, was filled Easter Day. Bishop Wise preached and confirmed a large class.

Young People Collect 500 Pairs of Shoes

PHILADELPHIA—Five hundred pairs of shoes were collected by young people's groups in the diocese of Pennsylvania for the City Mission.

THE LIVING CHURCH

Liverpool Cathedral Fund **Enables Tower Erection**

Completion of Building in 1950 is Predicted by Official

LONDON-Lord Vestey and Sir Edmund Vestey have arranged to give to the Liver-pool Cathedral building fund amounts which would enable the erection, in due course, of the great central tower of the cathedral, at a cost of about £220,000. The tower will form the crowning

feature of Sir Giles-Scott's great design, and it will rise above the central space of the building now in course of erection to a total height of 327 feet above the ground level.

To complete the sum appealed for to build the central space, together with the Western transepts which are already vaulted in, the executive committee will need, within the next four years, an ad-dition to the funds in hand of about £97,000, so as to permit of the consecration of this portion of the building in the latter part of 1938. The completion of the tower should rapidly follow.

Sir Giles-Scott states that £500,000 will be necessary to build the nave, the final stage, and if this sum was forthcoming, the cathedral might be finished in 1950, or 50 years from the date when it was begun.

Wyoming Priest Drives 560 Miles For Holy Week, Easter Services

GILLETTE, WYO .- Good Friday, Easter Even, Easter Day, and the following day the Rev. V. G. Lewis drove a total of 560 miles, conducted seven public services, baptized five persons, and took the Holy Communion to five sick communicants.

Easter at National Cathedral

WASHINGTON, D. C.—It is estimated that more than 10,000 people visited the National Cathedral during Easter Day, coming by private cars, street cars, and busses throughout the day. There were three services and all were attended by large congregations, many not being able to find seats at the festival services.

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APRIL 14, 193

April Number-NEW TRACTS for NEW TIMES

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The Mass and the Masses (No. 5)

By ALDEN DREW KELLEY

In the April number of New Tracts for New Times it is shown that Individualism as a religious method is out of the question for Christians. The author points to certain dangers in the practise of a personal gospel rather than a social gospel. He offers a clear, plain consideration of the meaning of the Mass as the central act of the Christian order and shows that it is a corporate act "of the people, by the people, and for the people." A plea for Christian mass movement.

Previous Numbers

- No. 1-THE CALL TO ACTION ON THE PART OF THE CHURCH. Julian D. Hamlin.
- No. 2-THE END OF OUR ERA. William G. Peck.
- No. 3-THE SACRED HUMANITY. Daniel Arthur McGregor.
- No. 4-THE CHURCH AND SOCIETY IN THE SECOND CEN-TURY. Frank Gavin.

To Follow

THE RED FESTIVAL. Mary K. Simkhovitch.

DIVINE ECONOMICS. Spencer Miller, Jr.

THE NEW IDOL. Frank Gavin.

- THERE IS NO GOD, AND LENIN IS HIS PROPHET. Julian D. Hamlin.
- WHY MISSIONS? Edmund Souder.

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