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Living Church

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The Living Church

Established 1878

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

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Church Calendar



AUGUST

- 24. St. Bartholomew. (Saturday.)
- 25. Tenth Sunday after Trinity. (Saturday.)

SEPTEMBER

- 1. Eleventh Sunday after Trinity.
- 8. Twelfth Sunday after Trinity.
- 15. Thirteenth Sunday after Trinity.
- 18, 20, 21. Ember Days.
- 21. St. Matthew (Saturday).
- 22. Fourteenth Sunday after Trinity.
- 29. St. Michael and All Angels. Fifteenth Sunday after Trinity.
- 30. (Monday.)

CALENDAR OF COMING EVENTS

AUGUST

- 28-September 2. Brotherhood of St. Andrew Convention at Sewanee.
- 29-September 2. Evergreen Conferences.
- 30-September 2. Young Women's Conference, Adelynrood.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 2. Grace Church, Newark, N. J.
- 3. St. John's, Norristown, Pa.
- 4. Priests' Institute, Kent, Conn.
- 5. All Hallows', Davidsonville, Md.
- 6. All Saints', Orange, N. J.
- 7. St. Barnabas', Omaha, Neb.

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Clerical Changes

APPOINTMENTS ACCEPTED

BAILEY, Rev. LEWIS J., formerly rector of Harcourt Parish and chaplain of Kenyon College, Gambier, Ohio; to be rector of Trinity Parish, Seattle, Wash. (Ol.), effective October 15th. Address, 615 Eighth Ave.

BLACKWELDER, Rev. FRANCIS W., deacon, to be in charge of St. Andrew's, Canton, and St. Luke's and Redeemer, Asheville, N. C. (W.N.C.). Address, Canton, N. C.

BONELL, Rev. B. W., D.D., becomes priest in charge of St. Alban's Mission, Windsor, Colo., effective September 1st.

McKAY, Rev. MAURICE P., deacon, is in charge of St. Paul's, Springville, N. Y. (W.N.Y.), since August 15th.

PROSSER, Rev. EUGENE C., formerly rector of St. Ansgarius' Church, Minneapolis, Minn.; is chaplain in U. S. Army. Address, 4130 Upton Ave., S., Minneapolis, Minn.

RICHARDS, Rev. W. O., in addition to his other duties, assumes charge on September 1st of St. Barnabas', Glenwood Springs; St. John's, New Castle; and St. Paul's, Marble, Colo. Address, Meeker, Colo.

YOUNG, Rev. LORIN BRADFORD, formerly associate rector at Holy Trinity Church, Brooklyn, N. Y.; to be rector of Trinity Church, San Francisco, Calif., effective September 15th.

ORDINATIONS

PRIESTS

NEVADA—The Rev. CARL MORRISON TRUESDALE and the Rev. B. LEO DE MARÉ were advanced to the priesthood by Bishop Jenkins of Nevada in Galilee open air chapel, Lake Tahoe, August 4th. The Rev. Mr. Truesdale was presented by the Rev. F. C. Taylor, and is vicar of Christ Church, Pioche, Nev. The Rev. Mr. De Maré was presented by the Rev. H. R. Baker, and is vicar of St. Mary's, Winnemucca, Nev. The Rev. H. H. Gowen, D.D., preached the sermon.

DEACON

ALABAMA—ROBERT JUDSON SNELL was ordained deacon by Bishop McDowell of Alabama in St. Andrew's Church, Birmingham, June 23th. The candidate was presented by the Rev. John Jenkins, and the Rev. Capers Satterlee preached the sermon. The Rev. Mr. Snell has taken up work in Nevada, being assigned to Carson City for the summer.

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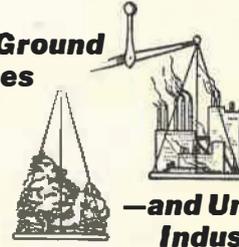


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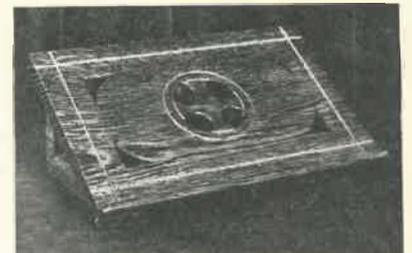
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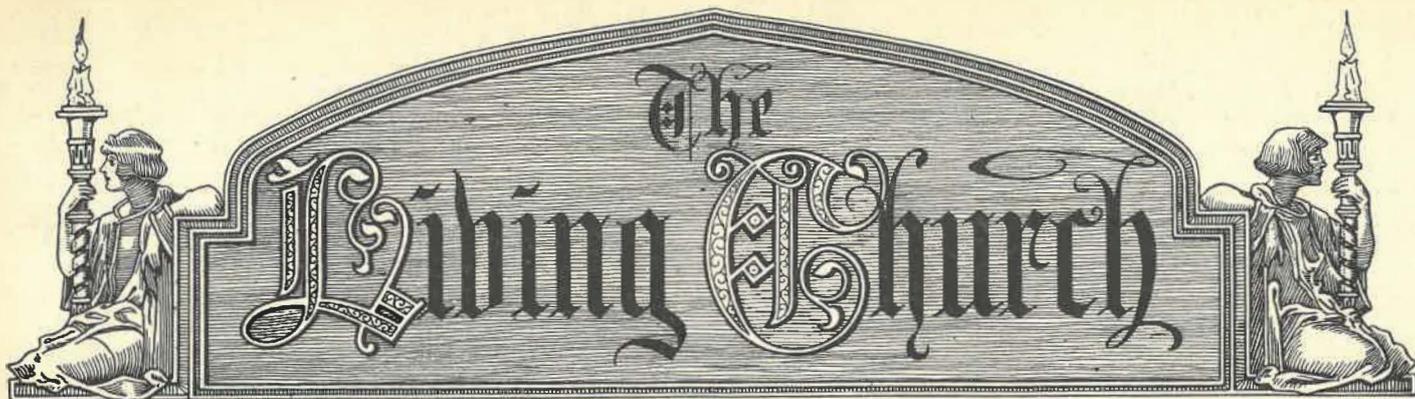
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VOL. XCIII

MILWAUKEE, WISCONSIN, AUGUST 24, 1935

No. 8

EDITORIALS & COMMENTS

The Cobbler and His Last

WHEN A MAN or woman trained to do one thing, or in the habit of doing one thing, starts in to do something quite different, there are always interested persons who disapprove and express their disapproval by declaring that a cobbler should stick to his last. The reason for this is not a bad one at all. The persons who have and utter the objection are very properly afraid of what an amateur may do in a professional matter or of what an inexperienced hand may effect where the trained touch is required. No wonder these interested persons are a little nervous: there are so alarmingly many men and women in the world like the man who, when asked if he could play the flute, replied: "I don't know, I have never tried." Moreover, that type of man or woman is ready to try at a moment's notice. Not to try to learn how. No, but to try to do it: worse still, not even to "learn by doing." This is the reason why cobblers, so to speak, are so often received coldly when they desert their lasts for other tools: not only may they know nothing about the use of the other tools, but they may not consider it necessary to learn.

There was the professor of Dramatic Literature, for example. He knew his subject—no one better. Actors from all over the world sought him out, as well as playwrights and students. Few men had so many warm friends among actors. No one was surprised when that professor appeared on the amateur stage in a leading part—except his actor friends. "Had you not thought that *he* would have stuck to his last?" They said this to one another. One of them said it to the professor. "Your time is too valuable for this sort of thing," he told him. "Keep to your own work, which no one else can do. Teach others to do it, if you can find pupils promising enough. You are not an actor; you are a teacher."

On the other hand, we sometimes find persons who are not teachers "trying" it. One of our colleges has an English department so superlatively good that other colleges model their work in English on it. Naturally, there are many applicants for positions in that English department whenever there is even a faint rumor of a vacancy. Of course, some of these applicants are trained and experienced, often famous, teachers of English. But not all, by any means. In fact, the head of that Eng-

lish department, after years of interviewing them, has originated an aphorism by which he obliquely describes them: "If you cannot do anything else, teach; if you cannot teach anything else, teach English." This, he judged, represented the attitude of a group only too familiar to him.

MEDICINE is another field which is so attractive to amateurs that public safety demands legal restrictions. A celebrated physician once said that the most astonishing thing on earth to him was the willingness of "otherwise intelligent" persons to prescribe for their neighbors. He instanced a statistician, accustomed as a matter of principle to extreme precision, who would offer his favorite headache tablet to anyone in his office who mentioned headache, without the hint of an inquiry as to possible causes. Another famous doctor got the reputation of being a misogynist, simply because of the remarks he would make about women who prescribed for any man, woman, or child who complained of not feeling well. "Say to a woman, 'I don't feel well'; and she will say, 'Just a minute, and I will fix something for you to take.'" That famous doctor often said this. And he often had occasion to say it. Hundreds of persons would like to be medical cobblers. The trouble is that they know nothing about the last and never even consider learning.

Most interested persons limit themselves to their own special interests when they say that the cobbler should stick to his last. Physicians will not tolerate dabblers in medicine; actors will discourage professors from strutting their little hour upon the stage; teachers will not engage as assistants those who are not teachers. But here the matter usually ends. All these cobblers stick to their lasts even in what they reject from consideration.

The clergy, however, are beset on all sides. The community as a whole warns them to stick to their last. A few years ago, when everyone was reading books on psychoanalysis, the clergy read them, too. Some of them utilized the knowledge thus acquired in their pastoral work. Specialists in psychiatry watched rather anxiously. But so did everyone else, particularly those persons who "disliked the whole idea of psychoanalysis." They scoffed when other persons used the language of the

psychoanalysts; but when the clergy used it, they lifted their hands to Heaven. "Why will *they* do it? The cobbler should stick to his last." It happened not infrequently that the vocabulary was about all that was known by either party. But there was a feeling that the clergy ought not to know even that.

So with other things. If one of the clergy interests himself in politics, there is sure to be a chorus: "Let the cobbler stick to his last." Whereas, if he concern himself with social reform, there may actually be a committee appointed to stop him. "Religion is his business, let him attend to it," that committee will insist.

While every person should stick to a last, no doubt the priest above all others is called upon to do this. More than anyone else, he needs to understand not only the technique but also the significance of what he may undertake. His influence is so direct and definite. What he does is so immediately helpful or harmful. Another thing: if he is ignorant or careless in what he does, his standing as a priest suffers. Let him have as many lasts as he can, by diligent labor, acquire. But let him beware of thinking that he has a new last when he has only the wish for it.

Good and Happy

WE WERE BROUGHT UP on the adage: "Be good and you will be happy." So were most people, of course. Including Canon Bell, we feel certain. Few of us, however, are as original as Canon Bell; we may occasionally say something new, but not as a regular thing, as he is able to do. His "latest" is delighting the young people to whom, we understand, he is directing his series of sermons this summer at the New York Cathedral. He declares that, if we are truly good, we shall *not* be happy. The genuine "practising" Christian, he says, is likely to be anything but happy. He will be persecuted and the world will be against him, as he must be against the world. The world is pagan, and its ways are so crooked that the Christian can have no happy dealings with it.

Of course, all this is quite true. But is not Canon Bell putting things rather strongly? And surely Church history does not entirely bear him out. There were so very few martyrs as compared with the thousands who escaped martyrdom. And spiritual directors warned Christians against courting martyrdom. St. Francis and his band were the marvel of their age for many reasons, but one of the greatest was because of their hilarity. They were so joyous, so gay; they loved life and all the good things in it. Austere as their rule was, it still allowed them to delight in the sun and the moon and fire and water and trees and birds and all else that makes the world so lovely and so precious. They were good, certainly; and beyond the shadow of a doubt, they were happy. So with other saints. With all of them? Perhaps not. But most of the saints were happy, if we may trust the stories.

No, we think Canon Bell is extreme. Christians may have to suffer some things for their faith; they must endure hardness; they must meet peril. But we still hold to the instruction of our grandparents—who were saints: "Be good, my child, and you will be happy." It seems sounder to us, on the whole, than Canon Bell's doctrine.

Dr. Max Kellner

IT IS SELDOM that a man in this country, particularly a scholar, spends practically the whole of his professional life in one institution of learning. The inducements to change are many and, in the case of a priest who is also a scholar, attractive. And if he be a teacher too, there is all the more effort

made to secure him for this academic chair or that headship of a department. Dr. Max Kellner was one of the few American scholars and teachers who devoted his life to the students of institution and that a theological seminary. For more than forty years he was connected in one capacity or another with the Episcopal Theological School at Cambridge. Moreover, he concentrated his attention upon one subject: the language, history, literature, and interpretation of the Old Testament. Generation after generation of students worked under his inspiring direction. The late Dean Hodges liked to tell the story of the brilliant Harvard man who sought permission to enter Dr. Kellner's most advanced class. "I have no idea of entering the Church," he said; "but I want Dr. Kellner's Semitics." A great many persons wanted Dr. Kellner's "Semitics."

Our English friends often complain that our theological professors are so busy with outside work that they do not write on their subjects. Here again, Dr. Kellner stood out. He was one of our theological professors who did write and write on his own subject. His works on the Old Testament and cognate topics are not only known but in constant use. And he kept up his work until almost the end of his life. It is characteristic of him that he leaves behind him a completed book on an important phase of theistic religion. It is characteristic also that he leaves many grateful students and many friends.

May he rest in peace, and may light perpetual shine upon him!

The Church in the Newspaper

DEAN GOLDEN-HOWES started anew an old discussion when he declared in his sermon at St. George's Church, New York City, that the secular press cares nothing for Church news unless it is spectacular. We venture to doubt this. Of course, the most conservative of daily papers will print what the dean considers a sensational Church "story." And even in a conservative secular paper there may be exciting headlines. Reporters are looking for "good" stories, and they are looking for them in the Church as elsewhere. But we believe they really want the news of the Church. Let it *be* news, and they will regard it as exciting. For example, the daily papers carried big headlines and gave almost a column to the news from the National Council in the spring that it had been able to restore salary cuts and to reopen closed mission stations. And Fr. Sutton's election as Bishop of Vermont elicited long stories, illustrated. Surely these items are not sensational. Every Monday morning regularly, there are long accounts of Sunday's sermons, not many of which are strikingly original, though all may be good. The secular press is actually searching for material for leading Church stories.

The clergy might help them far more than they do. And so might the laity. Let the religious news editor know when something spiritually exciting is to occur, such as a retreat with a fine conductor or a sermon from a notable preacher or a special sermon from the rector himself. Simply sending the parish kalendar will not do. Almost any reporter, left to himself, will seize upon the peal of bells mentioned by Dean Golden-Howes: it is "news." Just tell him in advance that the sermon will be the news next Sunday. He will come, and he will get it.

Our seminaries, too, might help the secular press more than they do. One reporter, requested not to "play up" the phenomenally young graduate and scholar so often, said: "What *shall* I play up?" No one can make bricks without straw. Let the clergy and the laity see to it that the secular press has the straw.

The Church and Japan

Is Japan Rejecting Christianity?

By the Rev. Herbert H. Gowen, D.D.

Professor of Oriental Languages, University of Washington

AMONG the disquieting rumors of various sorts which drift to us from the other side of the Pacific is one which is causing concern to Churchmen abroad and in America. It is that the Japanese people, instead of embracing Christianity more readily than of yore, are showing definite signs of turning their backs upon the faith. In the case of some this concern has reached the point of asking for facts and for some account of the forces behind the facts.

Of course, some of these rumors merely reflect a natural impatience on the part of Christians to note speedier results of our present expenditure in time, money, and human effort. Some, too, originate from ignorance of the actual gains which Christian missions have made in these last years, an ignorance for which the Church itself is not without some degree of responsibility. Some, once again, of a more substantial sort, spring from accounts of purely local situations and incidents, not characteristic of conditions as a whole. They are based, for example, on the activities of some small Fascist group here or there, or, as in the case of the Amami-Oshima affair of last February, on some outbreak of spy-mania in which certain foreign missionaries (in this case French) were made the victims. But some are more serious still, as reflecting a trend toward what we call Pan-Asianism, a desire to be entirely free from foreign leading-strings, be these political, commercial, or religious.

In any case the situation is such as to merit our attention. Hence these articles, in the first of which I shall confine myself to a general statement as to the present attitude of Japan to Christianity and the West, while in the second and third I shall devote myself to a discussion of our missionary policy in Japan, and to our handling of what is known as "the second-generation problem" here in America. It will be obvious that these three subjects are so intimately related that they can only with difficulty be considered apart.

To approach any discussion on these subjects intelligently it is needful in the first place to hark back somewhat to the past. Japan has experienced three main periods of foreign intercourse involving religious propaganda. First, there was that of the introduction of Buddhism in the sixth century from Korea, and the carrying on of missionary work, from China by way of Korea, for many subsequent centuries. The faith of Gautama was at first vigorously opposed as foreign, but by and by was accepted through accommodation with the older faith. Yet, even after the blending of Buddhism and Shinto, there were see-saw movements of alternate favor and disfavor, lasting almost to our own time. Secondly, there was the introduction of Christianity by the Jesuits in the sixteenth century. This movement began with the work of St. Francis Xavier and was carried on by successors, foreign and Japanese, into the first decades of the seventeenth century. It was for a

THIS IS THE FIRST of a series of three articles by Dr. Gowen, evaluating the Japanese work of the Church. The writer is one of the leading American authorities on Oriental affairs and has been in close personal touch with the work of the Church in Japan. In this introductory article he deals with the general status of Christianity in Japan.

time successful for three reasons, namely, the attractive personality of the great Apostle to the Indies, the hostility of the dictator, Nobunaga, to the Buddhists, and the desire of the southern daimios to benefit by trade with the Portuguese. Yet the Christianity of this period was presently discredited and persecuted because of the quarrels of Portuguese and

Spanish friars, a not unreasonable fear of foreign domination by the Peninsula kingdoms, and, not least, by the opposition of the Dutch to their European rivals. Nevertheless, after over two centuries of ruthless persecution, Christianity was found to have survived in the persons of over a thousand faithful ones who figure in the notable "Discovery of the Christians" of March, 1865. Thirdly, we have the re-introduction of Christianity in the nineteenth century, by Anglican, Protestant, and Eastern Orthodox missionaries, as well as by the returning representatives of Roman Catholicism. This last period of missionary endeavor, like those preceding, has had its vicissitudes, due to the ebb and flow of foreign influence, and to other causes. There have been periods of "foreign crazes," when almost anything supposedly Western, including Christianity, was in danger of being swallowed whole. Some think the first missionaries did not fully avail themselves of their opportunity. It is more probable that they saved Christianity from premature acceptance of an irrational sort and from materialistic motives. There have been also, long before the present day, periods of nationalistic reaction, comparable to the reaction against things Chinese which set in during the eighteenth century.

THEREFORE, if we find that today the tide seems on the whole to be flowing away from the West and its religion, there are plenty of precedents. It is, moreover, not difficult to discover reasons for such a turn of the tide, if we interpret the present situation as such. These may be set forth briefly as follows:

First, if nationalism is the prevailing mood at present in Japan, this is not surprising, since most other nations, since the Great War, have turned in the same direction. In part this may be nothing but the natural swing from the super-optimism of the internationalist sentiment which was in the ascendant at the end of the War. America herself has been affected by the spirit of national self-sufficiency (culturally and commercially as well as politically) as much as has Japan.

Secondly, closely associated with the above, we have seen Japan, not without some show of justice, experiencing a considerable degree of disillusionment over forms of internationalism which, at the very inception of the League Covenant, denied, as against Japan, the principle of race equality, and which, in the Immigration Act of 1924, refused Japan the privilege of the quota, conceded to peoples her cultural in-

feriors. It is also clear that in these last years Japan has resented keenly the lack of sympathetic understanding of her policies in the Far East betrayed in the American press, and almost equally the militaristic and navalistic spirit which has nourished itself on the predictions of war in the Pacific. In this connection it may be said that some of the most belligerent of critics have been (not military or naval men, but) professed pacifists and internationalists.

Thirdly, it would seem that recent more or less open repudiation of the Christian religion in Russia and Germany, together with persecution of the hitherto accepted forms of religion in Spain and Mexico, have had their influence. Japanese would not be the realists they are did they not feel the declaration of a Ludendorff in favor of the old paganism to have in it some foreboding of the Spenglerian nightmare which must follow the failure of the White Christ.

Fourthly, I fear that there has been aroused in the minds of many Japanese some genuine doubt as to the adequacy of Christianity for the solving of our problems, national, social, or personal. The lurid advertisement of unpunished crime and unreachable corruption in our press has done its work all too well. If Christianity, in the land whence the missionaries come, cannot stay the lowering of our moral and social standards, what reason is there to expect it to regenerate Japan? While, of course, we know how far these accounts are from describing conditions in America as a whole, it is not to be wondered at that Japanese, when asked the question at the head of this article, should answer with a *tu quoque*.

Fifthly, there are those who say that not only are the Japanese indisposed to accept Christianity, but that as a nation they are indifferent to religion of any sort. To those who have watched the multitudes at worship in the shrines, or have noted the spectacular growth of movements such as the Tenrikyo and Oomoto, this statement will appear too absurd to need refutation.

As to the rest, I must content myself for the present with the word of one (Dr. Sidney L. Gulick) who knows Japan well and has "absolute confidence in the final acceptance of Christianity by the Japanese." "There is no race characteristic" he writes, "in true Christianity which bars the way. Furthermore, the very growth of the Japanese in recent years, intellectually and in the reorganization of the social order, points to the final acceptance of Christianity and renders it necessary."

Lest we take too seriously the stumbling-blocks mentioned above as menacing accord with the West, let me conclude with an anecdote just received from Mrs. Nitobe in the recently published *Memoirs* of her distinguished husband. One of young Nitobe's first English instructors was Mr. M. M. Scott (whom I myself knew long ago in Honolulu). He was violently opposed to Christianity, but his opposition stimulated the curiosity of his pupil. So when the Emperor left a small gift to the Nitobe household, after a brief visit, young Inazo used his share to purchase a Bible. From study of this book he wrote the essay, *On the Importance of Japan Becoming Christian*, which Mr. Scott himself sent as one of the Japanese compositions exhibited at the Philadelphia Exposition of 1876. I use the story to show that whatever Japan ultimately selects, in religion or anything else, it will be her own choice, based on sound judgment of its value. Nevertheless, we, as a nation and a Church, may do much to help or to hinder her conversion. So the answer to our question must be determined on this side of the Pacific as well as in Japan.

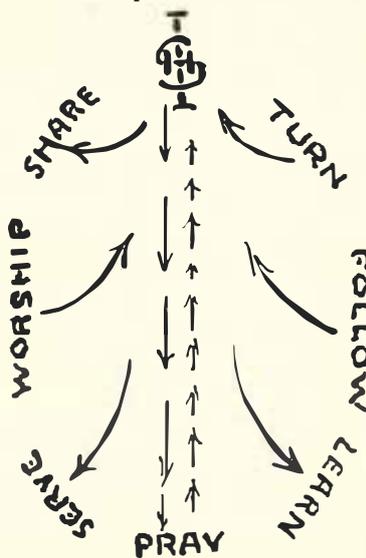
Everyday Religion

A Daily Rule of Life

FOR THE LAST seven weeks we have been considering a rule of life, item by item. Spread out in this way, the rule may seem hard to bear in mind. Lest this be so let us gather it all together quickly as one rounded thing—say like a clock face—which we can perform as the hours go by every day.

A Daily Rule in Diagram

A DIAGRAM photographs a direction in the mind, often better than words. Let us begin our diagram with the sacred monogram IHS. These three letters woven together are the first three letters of the holy Name—JESUS—in Greek capitals. What looks like an H is really an E in Greek.



We will put our Lord's Name where it belongs "Above every name, that at the Name of JESUS every knee should bow." The best way to bring this to pass is to do it ourselves. So let us think of ourselves daily bowing in prayer at our Lord's feet. In the diagram are long arrows indicating our Lord's grace which He will pour into our hearts. The short arrows represent our prayers and thoughts arising to Him.

1. TURN. This arrow is from self to God. As we daily repent we turn to Christ, to His forgiveness and love.
2. FOLLOW. Again, this arrow is from us to Him. "Follow ME—daily," He says to each disciple. We seek to step in His footmarks—Forward Movement!
3. LEARN. By turning and following we learn more and more to know our Lord; His words, acts, character, and will. This knowledge is His gift and reward. So the arrow comes from Him to us.
4. PRAY. We have treated this above. The arrows indicate giving and receiving; communion with our living Master.
5. SERVE. This takes strength to do our Lord's work in the world. He gives to us; we give to others. The arrow shows direction from God to us, and from us outward.
6. WORSHIP. This is our adoration, thanks, praise, and love directed to God alone. We can worship daily—hourly. We shall by no means fail to worship with our brothers in church every Sunday—and bring others to worship. The arrow points from us to God.
7. SHARE. This arrow could point both ways, but let us take it as meaning our daily endeavor to share Christ with others, and as a token of it, to share willingly all we have—our time, strength, influence, good will with all who need. That sends the arrow outward. "All things come of Thee O Lord," therefore we gladly share our money with others, as "good stewards of the many-fold gifts of God."

Should the Churches Go Into Politics?

By Rabbi Edward L. Israel

Har Sinai Congregation, Baltimore, Md.; former Chairman of the Social Justice Commission of the Central Conference of American Rabbis

IF RELIGION is to live as a social ethical force, the question arises as to whether, in the changing rôle of government, we must not overturn all our conceptions concerning the separation of Church and State, or, at least, reinterpret them. Here, human reactions seem capable only of extremes. There is in some quarters the hope that an organized Church will again come into its own as the dominant force in a changed political set-up. In America this idea is spoken only in whispers if indeed it is mentioned at all. In the religio-fascist government of Austria it is now out in the open. There the Church is the power behind the corporate State. On the other hand, we have more familiarly the varying degrees of the practically complete repudiation of the Church as an instrument of social and political action, ranging from the armed truce between Church and State in Italy, through the present turbulence in Germany, to the complete elimination of organized religion in Russia.

Let us take for granted that it is the function of the Church to concern itself with economic justice. Let us also take for granted that we are entering an era where economics and government are more closely allied than ever before. The question then very naturally arises as to whether the Church can become an eloquent and insistent force in goading the thought of the people along social and economic lines without getting into the political realm. This is perhaps the thinnest ice on which the Church is going to have to skate in this metamorphosis through which we are passing. It is my hope that it will be possible for religion to continue as a moral force, challenging government along ethical lines but never becoming synonymous with it or with any political party. I do not know if this is possible.

Perhaps the strong traditions of the American scene will aid religion to stay out of the rôle of practical politics. It is, however, equally possible that the same traditions may succeed in keeping religion out of the rôle of ethical arbiter in the vigorous capacity which occasions of a changed American political life now seem to demand as never before.

Let us not forget that the right of the Churches to speak on social and economic problems has always been questioned. And, almost invariably, when, as today, the changing rôle of government has brought government very closely into line with social and economic interests, the governmental authority has been used to repress socialized religion.

Many ministers have told me that when they preached a social gospel, they were threatened with dismissal. There is no doubt that the antagonism against the Churches for their social declarations has become intensified of late among certain elements of our population who are by no means an inconsequential factor as the government of the United States assumes a greater control over the economic and social life of our people. The backbone of the trends toward an American Fascism hates the socialized Churches.

Nor need we imagine that should the radicals, rather than the reactionaries, seize the governmental power and order the social changes, we would have any more tolerant attitude toward socialized religion. At the present moment, certain radical forces are willing to accept the assistance of religious

voices in the prosecution of the efforts toward social idealism. I am by no means convinced that they would welcome a socially-minded organized Church if ever they achieved control over the economic situation. Communistic Russia has stifled all religion, whatever its brand or trend of thought. The radical groups in America, regardless of the presence of radical ministers of religion among them, still continue their scathing and satirical attacks upon all religions, regardless of its quality or tendencies.

There seems to be more than the possibility that, with a concentration of a control of our economic and social life in some governmental agency, religious groups are doomed to a more or less outcast rôle. This will not necessarily mean the end of religion. It may, in effect, be the means of saving its soul. We must, however, recognize the extraordinary possibility of a situation in which the Church with a social message will become a persecuted protesting minority in the midst of some form of governmental dictatorship.

It therefore seems imperative that the crucial struggle of socialized religion in the presence of the changing rôle of government is to battle for a retention of democratic principle and methods, and at the same time, to support movements toward greater economic socialization.

When, however, religion takes upon itself the battle for the preservation of the democratic method, it must realize that it has its hands full. And yet, religion has no other course to pursue in view of the changing rôle of government. Its moral heritage makes it uniquely the spearhead in the attack on the chauvinistic nationalism of Fascism or the violent class struggle philosophy of Communism. It has a duty to preserve a certain objectivity if by objectivity we mean a set of moral and social standards that do not become engulfed in any sectarian party loyalties or fanatical programs. Religion, more than any other force, must strive to keep the form of government and the technique of social change democratic. © N. C. J. C. News Service

Poverty, Battleships, and Cathedrals

THE LIVING CHURCH reports through its New York correspondent that 14 new windows have been recently placed in the Cathedral of St. John the Divine in the nave, and that they are among the finest and largest in the world; this makes 22 in the nave at present. Complaint has been at times heard and intemperate denunciation of such large expenditures in building cathedrals, when so much poverty is abroad in the land—but little is said when one battleship is commissioned which cost more by millions than any cathedral, and yet in a very few years is thrown on the junk pile, and nothing is said of the tremendous cost of the upkeep of the battleship while "in commission," those few years, while the cathedral is built as "a house of prayer for all people," and lasts for untold centuries; nor is anything said of the labor of the workmen which goes into the building of the cathedral in all its parts, thus keeping the craftsmen from going "on relief." There are two sides to the question. Loyalty to the nation is advanced as reason for the building of the battleship; equally well can loyalty to Christ and the erecting of a witness to faith in Him and His promises be ascribed as the reason in this materialistic age for the building of such edifices in His Name.

—Rev. W. S. Slack.

Books of the Day

Edited by Elizabeth McCracken

Creative Christianity

CREATIVE CHRISTIANITY. By Shailer Mathews. Cokesbury Press. Pp. 167. \$1.50.

THE DEAN EMERITUS of the Divinity School of the University of Chicago has given us the result of a life spent in serious and earnest reflection. He feels that there are grave problems which indicate a transitional stage; and he calls attention to the tendency of a conservative Christianity to dodge these facts. The result is that religion is liable to dwindle into a sort of emotional, sentimental auxiliary to life, when it should be a creative force. There are priceless elements of the Christian heritage which may impede the full expression of Christian influence, if they are allowed to become ends in themselves and to monopolize the thoughts of the faithful. Religious organizations, for example, may become so bound to the *status quo* of the social order by their property holdings and political status as to prove enemies of reforms and sturdy defenders of out-grown privileges. Slavery, subjection of women, child labor, and war have all found champions in Christian Churches. "Pietism, asceticism, religious service, pageants, and religious dramas all have their place in the field of religion; but if they serve to excuse Christians from giving moral direction to the economic changes which the domestication of natural forces by science is causing, they will make the Christian religion a synonym of social cowardice."

There is even danger that a concentration on the inner life may divert the believer from the moral obligation which the Master made the condition of fellowship with God. It is man's inclination to pass over to God the duties that really devolve upon himself. Creative Christianity is something more than abstract belief; it must concern itself with the situations that are arising, economic, moral, political, sociological, and psychological, and develop a Christian point of view and attitude which will save the world from ruthlessness and chaos.

EDGAR L. PENNINGTON.

Cosmic Philosophy of Religion

GOD AND CREATION: *A Cosmic Philosophy of Religion*. By John Elof Boodin. Macmillan. \$2.00.

THIS VOLUME gives the author's constructive effort to furnish an idealistic world-view in line with the progress of history and science." While the essays of which it is chiefly made up have been revised and arranged to give "a cumulative effect," the book is lacking in unity. The closing essay, *Divine Laughter*, is superficial just because it turns away from the profounder teaching of the preceding essay, *The Cosmic Tragedy*.

The author's references to theology and organized religion seem to reflect unhappy teaching and experience of early years. A few citations will illustrate this:

"The Church has been interested in the few elect. It has ignored the tragedy of the common lot. They are supposed to be damned for the glory of God."

This echo of old Calvinism certainly does not describe the Church as most Christians know it today, nor the Church Catholic of any age. Again Dr. Boodin writes:

"Banish all creeds and institutions which would hold men in slavery and which make religion a mask for selfishness and oppression. . . . Though the Churches may deceive men for a while with pretence, though they may hold men in bondage with superstition for a while, men will surely turn on them in time."

Such criticism is an anachronism. Whatever faults the Churches generally may have, the charge of using religion as a mask and for pretense, holding men selfishly in bondage, is unworthy of a philosopher of Dr. Boodin's high reputation.

When we turn to his teaching in philosophy, and the philosophy of religion, we find ourselves in a different atmosphere. The work is a timely contribution to theism, in the light of modern science. Sententious and quotable passages abound.

"We cannot hope to comprehend God, but without God we cannot hope to comprehend anything else."

"There is no limitation in God, since God's life is perfect in its own right. The limitation lies in the finite response to God. The perfect unity and harmony are in God."

"We are obliged to think of creation as an eternal process. We must think of the creative Spirit as present everywhere and always as the field in which everything lives—transfusing everything and transforming it as the finite permits. Yet the dualism of the ancient myth remains, whether we use the language of *Genesis* or of the *Timaeus*."

As becomes the writings of a poet-philosopher, as Dr. Boodin has been called, these essays, especially the later ones, abound in apt quotations from the great poets. The typography, notably in the citations, is too compact. There is an index of unusual excellence.

FRANCIS L. PALMER.

Dr. Robbins' Life of Dr. Frothingham

THE LIFE OF PAUL REVERE FROTHINGHAM. By Howard Chandler Robbins. Houghton Mifflin. Pp. 171. \$2.50.

IF ANY ONE wants to read a short and refreshing story of a faithful minister and public citizen let him read Dr. Robbins' *Life of Paul Revere Frothingham*. It is a short book, but it is full of the kind of qualities that one likes to see in action.

Dr. Robbins, a kinsman of the Frothinghams, and therefore familiar with the background and the temperament of his subject, was just the one to write the book. Those of us who like to get our information through the medium of good English will be satisfied. And those who enjoy the play of sympathetic imagination on an author's part will learn a lesson in appreciation. And every one who values generous and discriminating appraisal will be content. Furthermore, the stuff of the book is excellent. A wide variety of matter is there. Student life at Harvard and years of service on the Harvard Board of Preachers; a thoughtful and public-spirited ministry in New Bedford; more than twenty-five years of ministry at The Arlington Street Church in Boston (Channing's Church) together with the virtual leadership of Unitarianism in New England, if not in the United States; warm support of all movements toward peace, whether in this country or abroad; literary activities reaching their climax in a *Life* of Edward Everett; rich friendships richly enjoyed. The reader will be amused from time to time when Dr. Robbins describes Dr. Frothingham's reflections on episcopacy in general, but his feelings will be none other than amusement when he is told that Dr. Frothingham liked individual Episcopalianism.

As one lays the book down after reading every word and some portions more than once one knows that Dr. Frothingham was faithful to his domestic and religious lineage and a loyal follower of his Master.

HENRY B. WASHBURN.

Karl Barth's Sermons

GOD'S SEARCH FOR MAN: *Sermons*. By Karl Barth and Eduard Thurneysen. Round Table Press. Pp. 235. \$2.00.

KARL BARTH'S sermons—he takes sermons very seriously—show the heart of the Barthian theology. Man's way somehow always means the wrong way (129). "Precisely with the strong, the good, the powerful thing in me I stand in God's way" (169). The right way is always that of the babes and sucklings, Lazarus the beggar, the Prodigal, the paralytic—and somehow Martin Luther. Man is ultimately helpless, in ultimate peril, not merely from world wars or natural catastrophes, but from the very essence of man's position, his birth, his continuance, his death, and the birth, continuance, and death of the world. That is the great truth, shall we not say? of the negative, misanthropic side of Barthian religion. These sermons, however, also give the positive side, more prominently than Barth's other writings: the joyousness of faith and thanks that we are in God's hands, and that He comes to us to forgive us our sins.

The homiletic style is too exclamatory, we think, and sin is too central. The translation, a difficult work (by G. W. Richards, E. G. Homrighausen, and K. J. Ernst, all Americans), has bad spots, but is generally adequate.

M. BOWYER STEWART.

NEWS OF THE CHURCH

Athabasca Given Church Furnishings

Eight Prairie Parishes Receive Aid from English Churches; Library for Clergy

TORONTO—The poor and very large diocese of Athabasca will receive a remarkable gift in the complete furnishings for eight prairie churches. This gift has been made by the parish of Christ Church, Liverpool, England, and five neighboring churches. It includes altar frontals, altar linens, crosses, vases, candlesticks, alms basins, curtains, and so forth.

A library of 270 standard theological books, all catalogued, has been provided for the clergy, nearly all of whom are too poor to buy such books, through the generosity of several publishers and clerical friends.

Communion plate for the eight churches and 20 private Communion sets also have been provided.

Wisconsin Priest Participates in Seminar; Studies Zionism

JERUSALEM—The Rev. Francis Bloodgood, of St. Andrew's parish, Madison, Wis., accompanied by Mrs. Bloodgood and his two boys, are staying for three weeks at the American School of Oriental Research while visiting the Holy Land and taking part in an archeological seminar conducted by the director of the school, Dr. W. F. Albright of Johns Hopkins University. He is taking advantage of the opportunity to study the missionary work of the Church in Palestine and to see something of Zionism at first hand.

Northern Illinois Youth to Meet

CHICAGO—Youth's outlook for 1936 will be studied by young people of Northern Illinois attending a conference under sponsorship of Gamma Kappa Delta, to be held at Lake Geneva, August 30th to September 2d. Leigh H. Hunt, president of Gamma Kappa Delta, announced the plans which call for open and frank discussions with relation to the Church's program for youth. Courses of special interest to young people will be offered.

Y. W. C. A. Would Be Undenominational

ROCHESTER, N. Y. (NCJC)—A change in the statement of purpose of the Rochester Young Women's Christian Association to make the organization undenominational has just been made. The reworded statement was suggested by the National Y. W. C. A., but only a few other affiliated groups have made the change.



EDITS LOS ANGELES "CHURCHMAN"

Reynold E. Blight, LL.D., prominent writer and lecturer, is the new editor of the Los Angeles "Churchman," publication of the diocese of Los Angeles.

Dr. Blight, a 33d degree Mason, is active in Masonic work. He was editor of the "Liberal Review" in 1918 and 1919, the "Masonic Digest" 1921 to 1923, and since 1925, and the "New Age" from 1923 to 1925.

Hancock, Md., Church to Observe Centennial

HANCOCK, M.D.—Old St. Thomas' Church, used as a hospital during the Civil War, will celebrate its 100th anniversary August 25th with an impressive pageant.

Many notables of the old church, as well as men in public life, are expected to be present that day, including Governor Harry W. Nice and Bishop Helfenstein of Maryland. The Rev. Francis M. Cooper is rector.

Nebraska Associated Missions Undergoing Reorganization

YORK, NEBR.—A reorganization of the Associated Missions of the Diocese of Nebraska, with headquarters here, is taking place and will be completed by September. The Rev. J. T. Knight has left for another field and the Rev. Robert Mason will be in sole charge.

Dean of Qu'Appelle Named

TORONTO—The Bishop of Qu'Appelle has appointed the veteran priest of the diocese, the Ven. Dr. F. Wells Johnson, dean of Qu'Appelle. The new dean went out to Western Canada in the first days of settlement, and served in the Northwest Rebellion in 1885. He was a lay reader in Regina under Bishop Anson and priested in 1893. He was rector of St. John's Church, Moose Jaw, until 1932, rector of Shaunaron for two years, and since last year rector of Fort Qu'Appelle.

Dr. Lilliefors Heads Colorado College

Succeeds Dr. Bonell as President of St. John's, Greeley; School Opens October 15th

GREELEY, COLO.—The Rev. Dr. Manfred Lilliefors has succeeded the Rev. Dr. B. W. Bonell as president of the College of St. John the Evangelist here.

Dr. Bonell has given up his work here because of continued ill health and has moved to Windsor, Colo., where he has taken charge of St. Alban's Mission which he established several years ago.

Dr. Lilliefors, who is now in residence in St. John's, is a graduate of Harvard and Ludwig University, of Giessen, Germany.

The college will open October 15th, Dr. Lilliefors said.

Oregon Parish Willed Land and Residence as Memorial

BANDON, ORE.—St. John's parish here was willed a block of ground in West Bandon and a large residence by the late Mrs. William Horsfall, widow of the Rev. William Horsfall.

In the will Mrs. Horsfall expressed the wish that the gift be in the nature of a memorial to her husband, and that the Church building be moved to the property, and that the residence, in which she and her husband had lived while residing in Bandon, be converted into a parish house and rectory.

Loyalty Days Observance Asked

NEW YORK—An invitation to communities all over the United States to join in the cooperative interfaith observance of Loyalty Days on October 5th and 6th as part of the national movement was issued by Walter W. Head, chairman of the National Committee for Religion and Welfare Recovery.

Central Youth Council is Planned in England

LONDON (NCJC)—A plan for the setting up of a Central Youth Council for the Church whereby existing youth movements in many dioceses would unite their forces, has been approved by the Archbishops of Canterbury and York.

The purpose of the Council will be to survey the existing youth work within the Church of England, coördinate this work and help in its development and arrange central conferences for leaders of youth work and young people.

China Flood Victims Ask America for Aid

Thousands of Sufferers in Need of Food and Shelter, Looking to America for Help, Bishop Reports

NEW YORK—"Thousands of sufferers from the summer floods along the Yangtse and Han rivers are in dire need of food and shelter. They look to America and the Christian Church for help in their extremity."

That is the message that comes from Bishop Gilman, Suffragan of Hankow, and from Dr. J. J. Heady, chairman of the Hupeh Synod of the Methodist Church. Bishop Roots of Hankow cables from Europe that he supports Bishop Gilman's appeal for immediate relief.

"Many thousands of Chinese" he says, "are homeless and destitute. Immediate relief will do a vast amount in lifting morale as well as meeting the emergency. Let those who hear, in this emergency, the call of God to help, act at once. I know from my own experience in the great flood of 1931 how heavy is the burden of facing the first weeks of a great disaster. We must stand by our representatives in China in helping them to aid those who have suffered so terribly in the destructive floods of the early summer."

Gifts to help in meeting the situation may be sent to the Department of Foreign Missions, 281 Fourth Avenue, New York City, or directly to Bishop Alfred A. Gilman, 43 Tungting Road, Hankow, China. American post office money orders and personal checks are negotiable in that part of China.

Bishop Roots writes that it is hard for him to stay away from China at this time, but that he feels in justice to his future work in the diocese of Hankow he must comply with the directions of the medical adviser of the Department of Foreign Missions. His health shows steady improvement and he hopes to start back to China before the end of October.

Carillon Recitals Draw Visitors

COHASSET, MASS.—The carillon recitals given each Sunday afternoon in August at St. Stephen's Church by the noted carillonneur, Edward B. Gammons, draw many visitors here. The rector of St. Stephen's, the Rev. Charles C. Wilson, preaches at the Sunday morning services. There is no service in connection with the carillon recitals. The people assemble on the adjacent grounds, at a sufficient distance away to get the best effect of the music from this famous carillon.

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REV. L. R. GILMETT

Rev. L. R. Gillmett Accepts Call to St. Paul's Church, Duluth

BOSTON—The Rev. Lloyd R. Gillmett, assistant at Emmanuel Church, Boston, has accepted a call to St. Paul's Church, Duluth, Minn., effective October 1st. St. Paul's is the largest and most influential church in the diocese of Duluth.

The Rev. Mr. Gillmett has been unusually successful in working with college students and other young people. Under his leadership the young people's work at Emmanuel Church has grown steadily. It now has the largest and most active young people's organization in the city.

Bishop Perrin Memorial School Planned

TORONTO—Bishop Perrin, at one time Bishop of British Columbia, and more lately Bishop of Willesden and Assistant Bishop of London, is to have a school built in his honor as a tribute to the diocese of London. It will be known as the Bishop Perrin Memorial School.

New Church School Planned in Omaha

Rev. Vernon Lane, Rector of St. Martin's, Headmaster and Sponsor of New Venture

OMAHA, NEBR.—A Church school for boys, the Galahad School, will open in Omaha September 9th with the Rev. Vernon Lane, rector of St. Martin's Church, as headmaster.

The Rev. Mr. Lane, in planning this new venture, leased a former Presbyterian church building for one year, with option of purchase.

For the coming year only 20 boys will be accepted, selected because of their character and their studious habits. There will be cultural subjects in addition to the regular public school curriculum. Only third, fourth, and fifth grade work will be available. The boys will be required to wear a uniform during school hours, consisting of a white shirt, black tie, blue blazer with a white shield, and a monogrammed red "G" on the right sleeve, blue shorts, and a close fitting cap of the same material as the blazer.

Clarence Sutton will teach the third grade, the Rev. George Tyner will be responsible for Art instruction, and Miss Irene Goosman, Piano and Violin. The school will be governed by a board of counsel of 10 members of which Bishop Shaylor of Nebraska is to be chairman.

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Washington Clergy Protest War Move

United, Prompt, and Vigorous Action by Religious Forces Held Necessary to Keep Peace

WASHINGTON, D. C.—A Washington Clergy Committee, with Canon William Sheafe Chase as acting chairman and the Rev. T. E. Boorde as secretary, has been organized with a view to practical action against the proposed occupation of Ethiopia by the Italian army.

"Every Church in America," says the committee's official statement, "should consider how Congress can best stop the impending War. . . . United, prompt, and vigorous action on the part of the religious forces of America is the only thing that is likely to lead Congress and the President to do what will maintain the honor and keep the promise of America as entered into with 62 other nations, including Italy and Ethiopia in the Pact of Paris. . . . Should the Church of Christ in America at this time fail Him . . . to prevent war and secure peace, He will doubtless say as to Israel of old: 'The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof.'"

The committee's proposed petition to Congress says in part: "We desire to express our appreciation of the course now being followed by the State Department in re-affirming the text of the treaty signed by the representatives of 63 nations. . . . We recognize that legislation waits upon public opinion; that where moral principles are involved the creation of this public opinion is preëminently the responsibility of the religious leaders of the country.

"Our sacred, solemn, constitutional obligation, in the eyes of God, needs to be performed and thus turned into a brilliant, radiant light, to demonstrate to all the world that America can be trusted by all nations, by pacific means, to maintain the peace of the world.

"We call upon Congress and the President to grant our petition as speedily as possible and to demonstrate that our nation was not hypocritical when we originated and signed the Pact of Paris."

The effect of this action, together with the observance of August 18th as a special day of prayer and protest, in connection with the threatening Italian invasion of Ethiopia by Italy, at the instance of a national committee whose chairman is Bishop Oldham of Albany, has been strongly felt in the nation's capital and in the country at large.

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Dean Criticizes Press for Failure to Publish More News of Church

NEW YORK—Declaring that "there is an antipathy against the Church and against religious people by the mass of the people," the Very Rev. Frederick Golden-Howes, dean of Christ Cathedral, Salina, Kans., criticized newspapers, in a recent sermon for their failure to give more space to Church news.

Dean Golden-Howes preached at St. George's Church, Sixteenth street and Stuyvesant Square.

He declared that each Sunday the Church does great things—greater things than scientists and inventors. The fact that a pastor with a hammer played hymns on a peal of bells received world-wide publicity, the dean declared, but the great poems, the great thoughts, and the great saints of the Church are given one inch in a column in the back of the papers, he said.

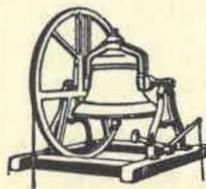
Many Expected to Attend Williamstown Institute

WILLIAMSTOWN, MASS. (NCJC)—Community leaders from 32 states as well as the District of Columbia and Canada have thus far registered for membership in the Williamstown Institute of Human Relations to be held at Williams College, August 25th to 30th. It is expected that, in view of recent developments in Mexico and Germany along politico-religious lines and the growing interest in cooperative endeavor among Protestants, Catholics, and Jews in solving civic and communal problems, nation-wide interest will be attracted to the Institute.

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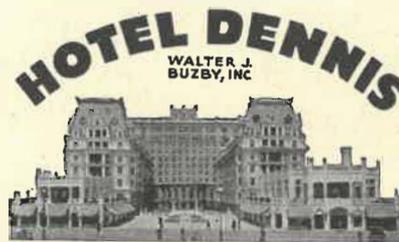
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Methodist Leaders Approve Merger

Union of Three Bodies Would Form
Largest Protestant Denomination
in United States

CHICAGO—An epoch-making event so far as American Methodism is concerned occurred here recently when representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church met and drew up a proposed constitution calling for a union of the three bodies.

If the combination is finally effected, it will form probably the largest, numerically, Protestant denomination in the entire country. Constitutional procedure for effecting the union will require probably five years.

Under the proposed constitution, six jurisdictional conferences would be set up. The constitution proposed regional administrative units and regional election of bishops, a departure from traditional Methodist policies.

Present Methodist bishops will remain in office, under the plan, but several new bishops will necessarily be elected. Greater autonomy for foreign mission jurisdictions is provided for under the plan.

Leading representatives of all three units of the Methodist Church involved in the proposed union were present at the three-day session at the First Methodist Church, Evanston. The plan for a union of the groups has been under consideration for a quarter century. The break between the northern and southern groups resulted from the Civil War.

Anglican Bishop Visits New Jerusalem Patriarch

JERUSALEM—The Anglican Bishop in Jerusalem accompanied by his clergy in Jerusalem July 23d called upon the Patriarch-elect of Jerusalem to assure him of the prayers of the whole Anglican communion that God would bestow His blessing on him and upon the people committed to his charge.

The Patriarch-elect replied, thanking the Bishop and saying that he hoped that the good relations and cooperation which had existed between the two Churches in the past might continue in the future.

10 Dioceses Represented in Church Training School

PHILADELPHIA—The Church Training School, 708 Spruce street, Philadelphia, will open October 2d, for its 46th year. The young women already enrolled for the coming season at the Church Training School represent 10 dioceses.

Consistent Christians Not Likely to Be Happy Insists Canon Bell

NEW YORK—The Rev. Dr. Bernard Iddings Bell, canon of St. John's Cathedral, Providence, R. I., preaching in the Cathedral of St. John August 11th, declared that Christians, if really consistent, are not likely to be happy. He said in part:

"Men and women who live for nobler ends than the multitude pursues are sure to find themselves in opposition to that multitude and, more often than not, are hated and persecuted by it. That was the lot of the Master. His servants dare not either expect or ask other for themselves. Christians are usually not troubled by this persecution; they are glad to share their Master's Life in this, as in any other way. But it costs, and it costs tremendously.

"The fashionable wisdom of man today is unchristian. Every Christian is certain to discover that he must labor against a world that is crooked through and through; he must fight against a civilization built on greed. The educational system and theory of today is to make our boys and girls into efficient and self-expressive animals. The Christian knows well that it is the soul of youth that alone matters, and that education should be a training in spiritual and mental integrity. Let the Christian teacher try to follow where this knowledge leads him, and he will be persecuted. No, the Christian, if sincere and active, is not likely to be happy."

This sermon was the sixth in the series Canon Bell is preaching this summer in the Cathedral on Liturgy and Life.

Manila Hospital Training School Undertaking New Type of Service

MANILA—The Training School, St. Luke's Hospital, Manila, has undertaken a new service following requests from the American Guardian Association and the American Red Cross. Several *mestiza* wards of the two organizations who are unable to attend high school are being trained for a type of work that will enable them to earn a living.

Many families, especially those living in mining districts, are seeking girls of good character who can be trusted to care for young children. Five such girls, all wards of the American Guardian Association, are being admitted with the probationers. They will learn to bathe, measure, weigh, and feed infants, make beds, care

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While this first class is an experiment, much interest has been expressed in the city and seven requests are on file for the girls, upon the completion of their course. The pupils come to the hospital daily and the only expense to the Guardian Association is a small sum for the extra time of the graduate nurses given for instruction. The hospital, in return for the training, has the service of five pupil nurses, under supervision, in the busy baby ward, the Dorey Pavilion.

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"May they rest in peace, and may light perpetual shine upon them."

E. H. CLEVELAND, PRIEST

MIDDLEBORO, MASS.—The Rev. Edward Horace Cleveland, M.D., retired priest, died at his home in Middleboro August 5th at the age of 79.

He was born in Cleveland, Ohio, in 1855, the son of Horace Gillette and Anna Maria Knapp Cleveland. Dr. Cleveland graduated from Racine College in 1878 and from the General Theological Seminary in 1881. He served as rector of parishes in Ridge-wood, N. J., New Bedford, and Middleboro, Mass. During his years of curacy in New York City he studied medicine, receiving the degree of Doctor of Medicine in 1915.

Dr. Cleveland is survived by five children of his first marriage to Grace M. Whitney: Hobart Cleveland of Chicago; Mrs. Anna Kimball of Clearwater, Fla.; Mrs. Dorothy Hill of Providence, R. I.; Mrs. Elizabeth Miller of Darien, Conn., and Mrs. Arthur K. Ricketson of Nutley, N. J. He is survived by his widow, formerly Miss Mary Dorrance of Middleboro, and by one son of his second marriage, Joseph Clark Cleveland.

The funeral service was held in the Church of Our Saviour, Middleboro, August 8th, the Rev. William C. Kilpatrick, rector, officiating.

T. B. FOSTER, PRIEST

RUTLAND, VT.—The Rev. Theodore Bogert Foster, retired priest, died July 28th in Rutland at the age of 76.

The funeral service was conducted in Trinity Church, Rutland, on the morning of July 31st, the Burial Office being read by a seminary classmate, the Rev. Benjamin S. Sanderson, rector of St. Mark's Church, North Tonawanda, N. Y., the celebrant of the Requiem following being the Rev. Morgan Ashley, rector.

Interment was in Greenwood cemetery, Brooklyn, N. Y., the Rev. Harry Bogert of Huntington, L. I., an uncle of the deceased, officiating.

The Rev. Mr. Foster was born in New York City, the son of Dr. S. Conant and Mary Bogert Foster. He received his Bachelor of Arts degree at Columbia University in 1879, and later graduated from General Theological Seminary. After his ordination in 1882 he served brief curacies at St. James' Church, New York City, and St. Luke's, Brooklyn. After rectorships in Great Barrington, Mass., and Pawtucket, he was called to Trinity Church, Rutland. From there he went to Grace Church, Kansas City, Mo., and then to Immanuel Church, La Grange, Ill.

From La Grange he was called to succeed the Rev. Dr. Francis J. Hall as professor of Dogmatic and Moral Theology at the Western Theological Seminary, a position he filled until his retirement in 1929.

The past six years he had made his home in Rutland, serving as occasion offered as temporary supply. His wife, Ellen Fessenden Foster, whom he married in 1890, died in Rutland in 1933.

M. L. KELLNER, PRIEST

CAMBRIDGE, MASS.—The Rev. Dr. Maximilian Lindsay Kellner, professor emeritus of the Literature and Interpretation of the Old Testament in the Episcopal Theological School, Cambridge, died suddenly August 6th, at his home, 3 Concord avenue, after a critical illness of about three weeks and after two or three years of failing health.

The funeral service was held in St. John's Memorial Chapel of the Episcopal Theological School, August 8th. Bishop Sherrill of Massachusetts, the Very Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School, and the Rev. Dr. Edward Staples Drown, professor emeritus of Systematic Divinity in the school, officiated.

Dr. Kellner was born in Detroit, Mich., May 21, 1861, the son of Karl Frederick and Rose Mary Kellner. He was graduated from Hobart College in 1881, with the de-

gree of Bachelor of Arts. He received his Master of Arts degree in 1884 and that of Doctor of Sacred Theology from the same college in 1895. From Harvard he received the degree of Bachelor of Arts in 1885 and Master of Arts in 1886. He was graduated from the Episcopal Theological School in 1885, with the degree of Bachelor of Divinity. In 1922 he received the degree of Doctor of Sacred Theology from the school. He was made deacon in 1883 by Bishop Perry, and advanced to the priesthood in 1885, also by Bishop Perry.

From 1887 to 1891 he was instructor of Hebrew in the school. From 1891 to 1898 he was assistant professor of Old Testament Language. From 1898 to 1907 he was professor of Old Testament Language. From 1908 to 1922 he was professor of the Literature and Interpretation of the Old Testament. In 1922, at his own request, he was retired on account of ill health. From that year until his death he was professor emeritus. Thus, for over 40 years, in one capacity or another, he was closely connected with the Episcopal Theological School.

Dr. Kellner June 28, 1905, married Mrs. Arthur Brooks, the former Elizabeth Wil-

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NEW YORK—Continued

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lard, widow of the late Rev. Arthur Brooks, former rector of Calvary Church, New York City. Mrs. Kellner died April 10, 1916. There were no children.

Dr. Kellner was the author of several important books. Among these are: *The Prophecies of Isaiah, The Assyrian Monuments Illustrating the Sermons of Isaiah, The Standard Inscription of Assurnazir-pal, An Outline Study on the History of the Hebrews, An Outline Study on the Old Testament Literature and Religion, and a work on Magic and Religion.* Dr. Kellner had just completed the manuscript of this last book at the time of his death.

S. J. LEE, PRIEST

SAN FRANCISCO—Death came suddenly to the Rev. Samuel J. Lee, rector of St. James' Church, August 4th as he stood before the altar celebrating the Holy Communion.

He was 74 years old and had been rector of St. James' parish for 36 years. St. James' was his only parish.

The Rev. Mr. Lee, born in England, is survived by a daughter, three brothers, and one sister. His wife died in March.

The funeral service was conducted at St. James' Church August 6th by Bishop Parsons of California, assisted by the Very Rev. Dr. J. W. Gresham of Grace Cathedral and the Rev. W. M. Bours. Many of the clergy were in the procession, and many more were in the large congregation.

R. B. POMEROY, PRIEST

BAR HARBOR, ME.—The Rev. Ralph Brouwer Pomeroy, priest in charge since 1918 of Holy Innocents' Church, West Orange, N. J., died here August 14th. He was 58 years old.

He was born at Nyack, N. Y., November 18, 1876, a son of John B. and Augusta Leonard Pomeroy. He was graduated from Columbia University in 1898 and received his Bachelor of Divinity degree from the General Theological Seminary in 1901.

The Rev. Mr. Pomeroy was ordained deacon in 1901 and priest the next year. He was curate of Emmanuel Church, Newport, R. I., from 1902 to 1906 and then was curate at Trinity Church, Princeton, N. J., until 1913, when he was appointed rector.

The Rev. Mr. Pomeroy was lecturer and later professor of Ecclesiastical Polity and Canon Law at the General Theological Seminary from 1919 to 1925. He was lecturer on Religion at Princeton University from 1914 to 1917 and associate professor of Religion at Columbia University 1920 to 1923.

He was warden of the New York Training School for Deaconesses from 1922 to 1924.

His widow, the former Florence Louise Walton, survives.

MRS. H. J. BARRETT

NORTH GIRARD, PA.—Mrs. Maud Hannah Barrett, wife of Harry J. Barrett, junior warden of Grace Church, died at her home here July 30th. She was actively identified with the affairs of the parish,

being organist for many years and also was a member of the Woman's Auxiliary. She represented the Woman's Auxiliary at a number of diocesan conventions. The funeral was conducted August 1st. The Rev. K. R. Waldron, rector, officiated, assisted by the Rev. John Fairburn, retired, former rector of the parish.

She is survived by her husband, a sister, Mrs. Florence Sisson, Gasport, N. Y., and a brother, C. L. Hannah, Spokane, Wash.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

THE ABINGDON PRESS, New York City:

Ships of Pearl. By F. W. Boreham. \$1.75.

GEORGE ALLEN & UNWIN, LTD., London, England:

Preface to a Christian Sociology. By Cyril E. Hudson. 4/6.

THE CHRISTOPHER PUBLISHING COMPANY, Boston, Mass.:

The Road to Damascus. By William M. Ashby. \$1.50.

BRUCE HUMPHRIES, INC., Boston, Mass.:

Sonnets and Lyrics. By Katharine Shepard Hayden. \$1.75.

LONGMANS, GREEN & CO., New York City:

Christian Art. By C. R. Morley. Illustrated. \$1.75.

THE MACMILLAN COMPANY, New York City:

Civilization and the Growth of Law. By William Robson. \$2.50.

Old Roses. By Mrs. Frederick Love Keats. Illustrated. \$3.00.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

The Children's Eucharist. By Frank Leeming. \$2.00.

THOMAS NELSON & SONS, New York City:

Prayers for Boys. By Herbert C. Alleman. 25 cts.

Prayers for Girls. By Elisabeth Robinson Scovil. 25 cts.

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Died

HOGAN—Entered into Life, at her home in Tuscaloosa, Ala., August 5th, MAZIE HOGAN, daughter of the late Alexander and Caroline Snow Hogan.

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Peal of Bells for Cathedral

VICTORIA — Through the generosity of friends in England and Victoria, B. C., who desire by means of such a gift to perpetuate the memory of loved ones, a peal of bells for Christ Church Cathedral, Victoria, has been promised. In a letter to the press Bishop Schofield states that the peal is to be an exact duplication of the bells of Westminster Abbey, and that it will be possible to ring 750 "changes."

One important matter is delaying the placing of the order, namely, the provision of a sum of approximately \$1,200 to cover the cost of installation. In the meantime the Bishop has issued a call to those with bell-ringing experience, who are willing to give their time.

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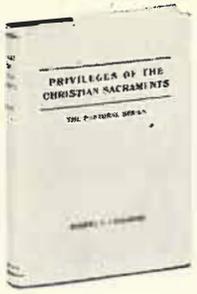
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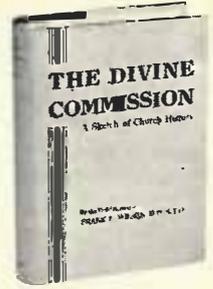
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