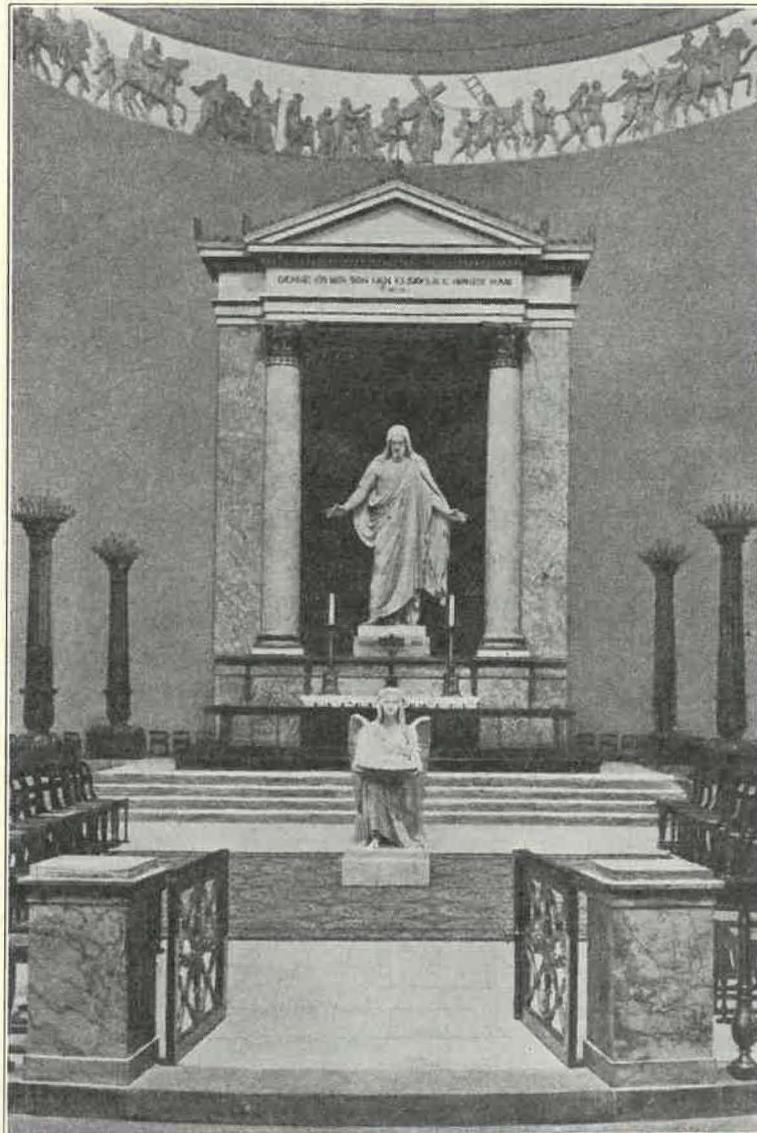


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(See page 192)

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



SEPTEMBER

- 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

SEPTEMBER

- 9-12. Retreat for Priests, Adelynrood.
- 10-12. Synod of the province of Washington, St. Andrew's School, Middletown, Del.
- 16. Special convention of Kansas to elect Bishop Coadjutor.
- 16-20. Autumn School of Sociology, Adelynrood.
- 22-25. Observance of centennial anniversary of consecration of Bishop Kemper.
- 24-26. Synod of the province of the Northwest in Gethsemane Cathedral, Fargo.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 16. Holy Cross, West Park, N. Y.
- 17. St. John's, Poultney, Vt.
- 18. St. Mary's, Northfield, Vt.
- St. Peter's, Westfield, N. Y.
- 19. Calvary, Philadelphia, Pa.
- 20. Convent St. John the Baptist, Ralston, N. J.
- 21. St. Peter's, Westchester, New York City.
- St. Peter's, Brushton, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

ERICSON, Rev. CARL R., formerly in charge of St. Alban's Mission, Windsor, Colo.; is in charge of St. Paul's Mission, Fort Morgan, Colo.

JOHNSON, Rev. G. E. HARCOURT, formerly in charge of the Church of the Redeemer, Avon Park, Fla. (S.F.); to be rector of St. Paul's Church, Winter Haven, Fla. (S.F.).

REED, Rev. WALTER V., formerly at Blue Ridge Industrial School, Bris, Va.; to work on the Santee Reservation (S.D.). Address, Star Route, Niobrara, Nebr.

ORDINATION

DEACON

ARKANSAS—HERBERT NEWTON GRIFFITH was ordained deacon by Bishop Saphore of Arkansas in Holy Comforter Chapel, DuBose School, Mont-eagle, Tenn., August 24th. The candidate was presented by the Rev. Carleton D. Lathrop, and the Very Rev. Albert G. Richards, D.D., preached the sermon. The Rev. Mr. Griffith will continue at DuBose School.

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Relations with the Orthodox

TO THE EDITOR: We read in your columns, from time to time, of efforts to promote understanding between the Anglican and the Eastern Orthodox Churches, looking forward to ultimate unity. The Lambeth Conference of 1930 met an influential official delegation of Eastern Churchmen. Later, the Orthodox considered the question at their London Synod. The World Conference on Faith and Order has done its part. In this country, various conferences have been held, as the parley at Wellesley in November, 1934. The American Episcopal Church gives advice and cooperation through the organization at the Church Missions House. Parishes and individuals make their efforts.

The understanding to be promoted could be more easily effected were there more consciousness of the Orthodox existence and position among parishes and people of the American Episcopal Church. We should be more "Orthodox-conscious," as an advertising man might say, and presumably they more conscious of us. Therefore, why not in each of our parishes where there is also an Orthodox congregation, a committee on relations with the Orthodox? In time, with wisdom and discretion, such a committee might accomplish much. At least, it could call on the Orthodox priest; the visit would bind each congregation to the other by that much. A little would be accomplished, and quite simple for a beginning.

The idea is to work from the very bottom toward the final goal, by preparing the people for the results which may be accomplished by the agents I mentioned. This object with the local committee method has been approved by one of our clerical officers of the World Conference, so I am made bold to suggest it to your readers. If there are such committees now at work, I should be glad to hear from them, and from anyone interested in the subject.

49 Roxbury Road,
New Britain, Conn.

CLINTON H. PASCO.

Sin and the Preacher

TO THE EDITOR: The Bible teaches that all sin. That sin is either forgiven sin or unforgiven sin. That there is an already appointed day of judgment. That God is the judge. That all will be judged. That many will be punished. That the punishment will transcend the imagination of man in its severity. That there is a personal accountability. That unforgiven sin includes sins of omission as well as sins of commission. That destiny depends upon conduct, with the qualification that no man by good works can earn Heaven and that great sin is deemed atoned for by Christ's death where the repentant sinner looks to Christ for pardon and salvation.

That Heaven will be peopled with sinners

whose sins have been forgiven for Jesus' sake. That the prevalence of sin, the certainty and universality of judgment, the unspeakable woe of the condemned, should be made the theme at times of Christian preaching to the end that people may be moved by fear to shun evil and do right and may value because of what it saves from and saves to—namely Heaven, the satisfaction for sin made by Jesus on the Cross.

The dire, deadly peril of the sinner is made with ever increasing emphasis the theme of Jesus' talks as day by day He drew nearer to the Cross.

If He thought this theme should be presented to His hearers to influence their conduct in part through fear, why should not a sick and lukewarm Church be aroused by a bold sounding of alarm?

In these days the Bible erudition of the preacher, his logic and his eloquence should be at times employed in using this God-given weapon of fear. The supineness of modern Christianity is due largely to a disuse of this weapon.

THOMAS C. T. CRAIN.

New York City.

Blamed for Abusive Letters

TO THE EDITOR: It has been brought to my attention that some person unknown is sending letters, generally abusive, to various persons, as though they came from me, usually with my name typed as a signature. May I ask any of your readers who may receive any such missives to forward the same to me, together with the envelopes in which they may arrive, in order that the authorities may trace the culprit?

(Rev.) BERNARD IDDINGS BELL.

130 Hope street, Providence, R. I.

Lay Administration of the Chalice

TO THE EDITOR: In regard to the administration of the chalice by lay readers, I wonder if the restoration of the perpetual diaconate is not the real solution. I readily see in my own parish, as well as in many others, the dire need for assistance in the administration of the Holy Communion, and so can easily sympathize with those who are seeking

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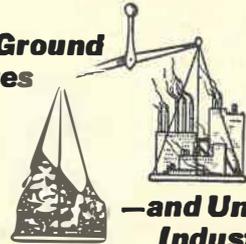
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to meet such a need by allowing laymen to administer the chalice; but on the other hand are we not therefore practically doing away with the office of a deacon? Why do we not restore the perpetual diaconate, and ordain faithful laymen in our parishes as deacons to do just such things as the administration of the chalice, which is the right and office of a deacon?

We have practically become a Church of two orders, with the diaconate merely a stepping stone, when it should be a living vital practical order of the ministry, and when many rectors need a deacon, and when lay readers might well accept the office and still retain their secular positions. If we license lay readers to administer the chalice, what is there left for a deacon to do? It seems that that is the one thing now that he can do that a layman cannot do, as laymen can baptize in emergency and can make addresses, and if they are to be given the right to administer the chalice certainly they would not be withheld from reading the gospel.

I think we have much to learn from some of the denominations in regard to deacons, inasmuch as they make practical use of their deacons, and use them for just such purposes as assisting in the administration of the Lord's Supper. The Episcopal Church in practice, but not in theory, seems to place them in full charge of parishes or missions with little or no supervision and seems to expect them to do the normal work of a priest which they are actually not allowed to do. We had better make it easier and more practical for men to enter the diaconate as a life work, assisting their rectors in sacramental and social service work as they were set apart to do, still retaining their secular positions, and possibly working in their parishes without salary, and with no thought or chance of being ordained to the priesthood. We can also learn something from the Mormons in having a ministry that supports itself and does great missionary work for the love of their religion.

I, myself, did administer the chalice as a lay reader and candidate for holy orders on Easter Day, 1924, in Trinity Cathedral, Davenport, at the request of the late Bishop Morrison of Iowa. I was ordained to the diaconate on the following Sunday, but the Bishop felt the need of this assistance on Easter and so commanded me to do it. This need is always apparent and always will be, unless some other way of administering the Sacrament be adopted, but why not restore the diaconate to its rightful and practical and ancient use, and make more men perpetual deacons, rather than reverse the order and authorize laymen to do the deacon's work?

Let's revive the diaconate, and not push it and its privileges aside entirely, and let canons be drawn up to permit men to become deacons who do not know Hebrew and Greek, etc., and who do not go to a seminary, and who have no thought of becoming priests, but who could be of inestimable help in their parishes. (Rev.) RODNEY F. COBB.

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Delaware Church Anniversary

TO THE EDITOR: St. John's Church, Little Hill, Sussex county, has been opened for its usual services this summer and at the one held on the last Sunday in August plans were made for the celebration of the 125th anniversary June 28, 1936. It is necessary to plan ahead because there is no active congregation and old members have been asked to serve on committees for the occasion.

If any of the former rectors have pictures or other items of interest about the history of the old church, I, the present priest in charge, will appreciate the loan of such material and will see that it is returned promptly. (Rev.) R. Y. BARBER.

Laurel, Del.

Books Received

FLEMING H. REVELL COMPANY, New York City:

Personality and the Trinity. By John B. Champion. \$2.25.

THE JOHN C. WINSTON CO., Philadelphia, Pa.:

Sidslø Long Skirt and Solve Suntrap: Two Children of Norway. By Hans Aanrud. Illustrated. \$2.00.

PAMPHLETS

CHURCH LITERATURE ASSOCIATION, London, England:

Monks and Nuns in Modern Days. By a Religious. 6/.

CHURCH PENSION FUND, New York City:
Seventeenth Annual Report.

COE BROTHERS BOOK STORE, Springfield, Ill.:

A Parson at Large. With a Portrait of Weems. 2d Edition. By Jerry Wallace. \$1.00.

THE UNIVERSITY OF KANSAS:

The Teachings of Jesus and the Treaty of Versailles. By Edgar Langsdorf.



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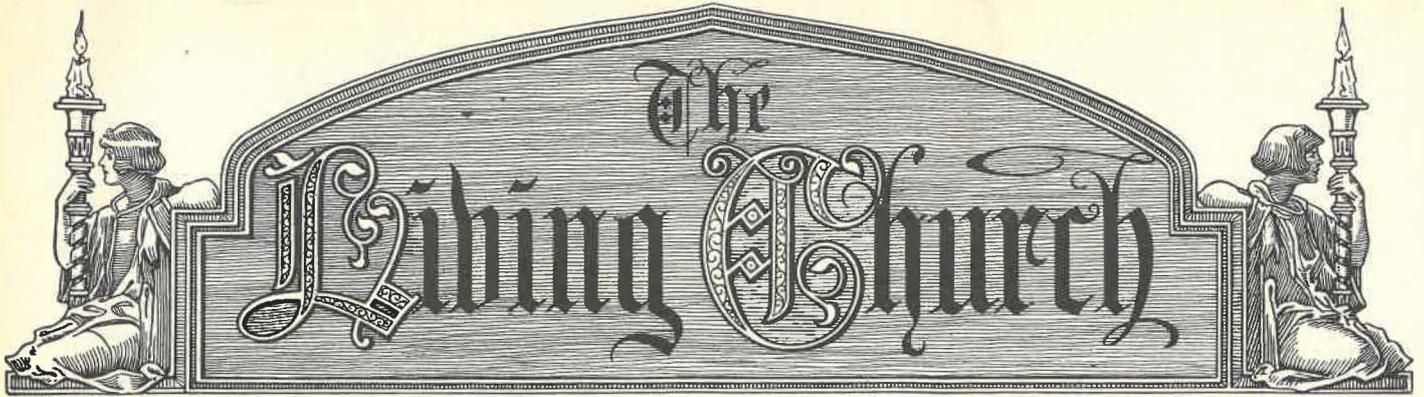
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EDITORIALS & COMMENTS

The Abyssinian Crisis

THE EYES OF THE WORLD are turned this week toward Geneva, where the League of Nations is considering the case of Italy versus Abyssinia. On the outcome of these deliberations hangs more, perhaps, than any man can anticipate with reference to the future of Africa, Europe, the League itself, and the world. And the worst of it is that the League, weakened by the absence of important nations (including our own) from her membership and by the loss of prestige due to its inability to cope adequately with previous cases involving important Powers, appears to be virtually helpless in the present emergency.

If Italy is determined upon war with Ethiopia, as she appears to be, it is difficult to see what effective means can be taken by the League to prevent it. Italy means, to all practical intents and purposes, Signor Mussolini—a dictator with a Cæsar-complex and a fixed determination to brook no interference, either at home or abroad. The only language to which such a dictator will listen is the language of force, and it is doubtful if the League of Nations is in any position to speak to him in such terms. Sanctions there are indeed in the League Covenant, including the famous (or notorious) Article 16, but in the last analysis the application of the sanctions depends wholly upon the disposition of the member states, and few of these are prepared to apply them against such a powerful fellow-member as Italy.

Looking behind the border clashes and other immediate occasions of dispute, the underlying reasons for Mussolini's determination to embark upon an African adventure seem to be fourfold. First of all, there is the Cæsar-complex, to which we have already referred. The strength of the Fascist régime in Italy is its appeal to the glories of ancient Rome; there can be no doubt that pride in her ancient history swells the breast of every loyal Blackshirt, and that that pride is consciously fostered by the Duce himself on every possible occasion. And if there is to be a new Roman Empire there must be a new Cæsar; Mussolini is prepared to fill that rôle. But a Cæsar without conquest and tributary states is unthinkable; hence the African adventure. For the glory of the new Roman Empire, *delenda est Ethiopia!*

Secondly, there is the pressing problem of Italy's surplus population. As in the case of Japan, this is a problem for which some solution must be found, whether the rest of the world likes it or not. Before the First World War, emigration to America was a safety valve that saved Italy from becoming seriously over-populated. Today that safety valve is closed, and the new generation growing up to replace the war losses demands space in which to live and reproduce itself. The whole problem of surplus populations is one which must be a primary concern of a world organized for peace, yet the League of Nations has no effective machinery to deal with it and the obsolescent Versailles Treaty scarcely even recognizes it.

Thirdly, there is the untapped mineral wealth of Abyssinia. This has lured not only Italy, but British, American, and other foreign interests as well. As in the Chaco and many another part of the world, this is an ever-fruitful source of trouble between nation and nation.

Fourthly—and this is a reason that the rest of the world would do well to heed—there is the probability that Mussolini's fostering of a foreign war is an attempt to divert attention from approaching trouble at home. It is an old ruse of the absolutist ruler to meet internal disaffection with foreign warfare. Prince Metternich advocated that policy centuries ago, and the Duce is an admitted student of that macabre professor.

OF THE individual nations, probably Britain is the only one that could effectively stop Mussolini. But Britain would have to use force to do so, and the results of such a policy might well mean a new war on a world-wide scale. If British forces were to close the Suez Canal, close the Mediterranean at Gibraltar, and occupy the Lake Tsana region at the headwaters of the Blue Nile, it would be impossible for Italy to wage war against Abyssinia in any effective manner. But to do these things without League sanction would be a serious violation of international law, and it is almost impossible to conceive of the members of the League endorsing any such vigorous policy. Indeed it is doubtful if the British public would stand for it, though there is a widespread feeling in England that, while war is to be avoided if possible, a punitive war against Italy

is nevertheless preferable to a general European imbroglio as a result of non-interference with Italian ambitions.

The eleventh-hour sale by the Abyssinian Emperor of vast oil rights to a British-American syndicate, reputed to be under the control of the Standard Oil Co., introduces a further complicating factor. This appears to be a shrewd attempt to bring the interests of the Anglo-Saxon nations into direct conflict with Italian ambitions, but we think it is rather more likely to cool the sympathy of these countries toward the Emperor's cause. Whatever may come of it, we can scarcely conceive of either Great Britain or the United States, in the present temper of the citizens of these two countries, intervening in support of any supposed "rights" of their nationals acquired in such a speculative venture with full knowledge of the obvious risks involved. Certainly the American government, even if it were not bound by the Neutrality Act, would not for a moment consider risking the life of a single American soldier in support of such a gamble—even if the Standard Oil Co. should expect it, which we doubt!

But Britain has other vital interests involved in the Italo-Abyssinian dispute. It is not inconceivable that war in Ethiopia might be the prelude to a general racial war that would involve all of Africa, in which Britain has more widespread interests than any other nation. Even if this did not materialize, Britain must recognize the danger that might come from Italian occupation of the headwaters of the Blue Nile. Should Italy divert the waters of Lake Tsana, in accordance with plans already on paper, it would threaten the very lives of some fourteen millions of people in Egypt, where Britain also has strong interests. It is not inconceivable that this might even be Mussolini's ultimate objective, as his most effective means of striking at British power in Africa and substituting for it Italian dominance.

But there is another and perhaps even more dangerous side to the Italo-Abyssinian conflict. Mussolini is even now daily sending large contingents of Italian troops to Africa, and thus weakening his potential strength along the north Italian frontier. Europe is today in such a delicate balance of power that any shift in strength may have disastrous results. As Italian influence in Austria decreases, Nazi influence in that unhappy buffer state increases. Already competent observers calculate Austria to be about 40 per cent Nazi-ized, and everyone knows how close Austria came to Nazi-ism in the revolt in which Dolfuss was assassinated. Would France, Russia, and Poland look with favor upon the added power that would come to Germany through the establishment of a Nazi régime in Austria?

There is an old proverb that "when you start a bonfire without knowing which way the wind blows, there is no telling where the sparks may fly." That is exactly what Italy is doing today, and there is grave reason to fear that the sparks may set the world ablaze in a new war that might engulf not only Africa but also Europe, and perhaps eventually America too. The world is too small today, and the winds of international relations too gusty, for any such bonfire.

Why is the Pope Silent?

IN THE MIDST of so grave a world crisis, the virtual silence of the Pope is, it seems to us, a grave indictment, not only of the Papal claims, but of the moral integrity of the Roman Catholic Church. It is true that, in an address to delegates to the International Congress of Catholic Nurses, the Pope condemned in general terms any thought of "a war that is only one of conquest," but he weakened his condemnation by adding:

"On the other hand, in Italy it is said that it is a question of a just war because it is a war of defense, to assure her frontiers against continual, incessant dangers, a war made necessary for expansion of population, which is augmented from day to day; a war undertaken to defend and assure material security of the nation—that such a war is justified."

His conclusion, as reported by the Associated Press, was merely a cautious observation that "the right of defense has limits of moderation which must be observed in order that the defense may not be guilty." And that is all, apparently, that the Pope has to say about this pending attack by Italy on Ethiopia—which he seems to see, with the Italian public, as at least a partially justified measure of defense!

If the Pope is only a petty Italian ruler, it is easy to understand why he dare not oppose the wishes of a stronger Italian ruler and the temper of the Italian people among whom he finds himself. But if he is the successor of St. Peter, or even of such a doughty pontiff as Gregory VII, it is incomprehensible that he should have so little to say in the face of the openly proposed rape of one Christian nation by another—in the latter of which he is universally acknowledged as the spiritual head and the Vicar of Christ on earth. Does the claim of divinely appointed vicarship over all of Christendom and infallibility in faith and morals carry with it no pressing obligation in the face of so grave a moral question as this? The predecessors of the present Pope, even so recently as the First World War, thought so and did not hesitate to act accordingly.

But not only is the Pope silent; the Roman Catholic press in many parts of the world is apologizing for or openly supporting the schemes of Italian imperialism. This editor is just returning from Europe, and so cannot say what the attitude of the Roman press in America may be. In England, however, Roman Catholic comment ranges from half-apology for Italy to open defense of Mussolini's program, on religious grounds. Thus the *Tablet*, while warning that if Italy "smites the table with a mailed fist and roars out her contempt for world opinion" she will cause Christendom to turn against her, nevertheless expresses sympathy with "a nation which is not committing race suicide." But the *Catholic Times* goes much further than this. As quoted in the *Anglican Church Times*:

"The writer (in the *Catholic Times*) describes Abyssinia as 'a foul country, where murder, slave-dealing, and all the treachery and degradation of savagery are still triumphant'; and he adds: 'Italy would be a better power in Abyssinia than its present rulers, who cannot protect the Catholic minority from persecution, much less allow freedom of preaching.'" As the *Church Times* observes, "This appears to suggest that Roman Catholics should half condone Italian aggression because Roman Catholic missions will have a greater chance of development in an Italian-conquered Abyssinia."

Can that be the reason for the silence of the Pope at a time when his voice, clearly pointing out the questions of Christian morals involved in this matter of the gravest world importance, would be welcomed by Roman Catholics, Orthodox, Anglicans, and Protestants alike?

City Government

ON EVERY SIDE we see the forces of good and evil struggling not only for the possession of the individual soul, but of the soul of the community. The city is a great battle-ground not only between material and spiritual forces; it is the battle-ground of religion itself, for the religion of Christianity is largely a city product. We find in the city the greatest of spiritual and material problems, the greatest of social

and political. In it we find the struggle of the people for the right of self government, for the attainment of the art of self government. In it we find the greatest of effort to arouse the people to a realizing sense of their responsibility. Someone has said in regard to municipal government, "That we are misgoverned is the first undisputed fact; that this is entirely due to the supineness and neglect of the citizens themselves, as distinguished from the professional politician and place-hunter is the other equally undisputable fact." Although one may not be prepared to accept absolutely the latter part of the statement, nevertheless the whole statement has a large measure of truth and in the cities of the United States we find that the efforts of reformers have to be directed not only to the education of the ignorant and compacted classes in the cities, but to the awakening of those who are already intelligent and upon whom the moral integrity of the future community largely depends. The great task is not only to disintegrate the masses of ignorance, but to consolidate the moral obligation of the responsible portion of the population. What organizations like the National Municipal League are seeking to point out is that the condition of affairs in the cities is not the result of the viciousness of the uninformed so much as it is the result of the indifference of the educated and fairly prosperous elements, always a preponderating force, but which only in great crises can be made a reformatory energy. The question is, therefore, not only to demoralize evil, but to organize civic virtue, and strange as it may seem, that appears to be the hardest nut that western civilization has yet had to crack.

Party loyalty has a sociological as well as a political basis. We often marvel at the unyielding, unswerving allegiance which men give to the party of their choice. "May my party always be right, but my party right or wrong" is a sentiment that lasts long and yields slowly to the newer idea of loyalty and morality. The "thick and thin" partisan would repudiate the suggestion that he placed party fealty above national patriotism, but from a sociological viewpoint such is the case. He is unconsciously, but none the less surely, following his natural instincts which lead him to proceed along the lines of least resistance; most frequently those of indifference, and to feel the obligations to the smaller group before and more strongly than he does those of the larger one.

The demand that we must divorce municipal affairs from state and national affairs and consider them separately must be approached from the sociological as well as from the political side. Citizens must be taught that before any question of partisan advantage he must consider the welfare of the community, even if this requires that he vote against the candidates of his own state and national party.

The ideal citizen, John Habberton declared, is the man who believes that all men are brothers and that the nation is merely an extension of the family. Or to put it in the words of Bishop Phillips Brooks, "No man can come to true greatness who has not felt in some degree that his life belongs to the whole race."

Practical politicians do not hesitate to place their personal and political interests above party loyalty; why should those who profess to love their community do otherwise? What more striking illustration is to be found than the Illinois situation of some years ago when reactionary Republicans and Democrats united first to elect a Speaker of the House and later to elect a Chicago boss (who incidentally happened to be a Republican) a United States Senator? After such a striking illustration of non-partisanship by party leaders, the most timid need not hesitate to place himself on the side of those who are

fighting to place community interests above party interests.

The modern city is quite a different thing from the ancient city of which we read in history, as Lord Bryce pointed out. The ancient city was a small, independent community. It existed principally for the purpose of defense against other small independent communities like it, with which it was usually at war; but the modern city in Great Britain and in America stands inside a great state and a great nation. Its action is confined to certain purely local functions. What we call politics lie within the action of the nation and the national government. Accordingly, the questions which the inhabitants of a modern city have to settle are matters of business and administration that have really nothing to do with national politics. A city election ought, according to the reason and nature of the situation, to turn only upon questions that are within the range of municipal action, hence, it would seem that city officials, as they have no power of dealing with questions of national politics, ought not to be chosen because they hold this or that view on national questions. They ought rather to be chosen because their opinion upon matters which lie within the sphere of city action are deemed sound by the majority of the citizens, and because the citizens have confidence in their honesty and capacity.

PRAYER FOR THE ABSENT

GOD KEEP YOU dear all through the day,
 At even time for you I'll pray
 That you may rest in peace all night
 With duty done and wrongs set right.

God give you strength throughout the day
 To do your best at work or play,
 God give you health that you may do
 The work that He has planned for you.

God give you kindness of heart
 That you may ever do your part
 In bringing cheer to those that fall
 Within the shade of sorrow's pall.

And when He calls you up above
 To rest in His Eternal love
 God give you memories sweet and true
 Of all that we have meant to you.

HELEN R. STETSON.

ANSWERS TO CORRESPONDENTS

F. I. S.—The business head of the parish after the resignation of the rector, and before the institution of his successor, is the senior warden and not the curate who temporarily becomes priest in charge. However, if the assistant priest is the associate or assistant rector, and called to that position previously, he automatically becomes acting rector. If the assistant priest is only a curate, he has no administrative rights when the rector resigns, as he is the employe of the rector. The senior warden presides at vestry meetings when the rectorship is vacant. The curate has no right to preside or to attend, other than as a member of the congregation.

W. A. B.—A rector should not receive the Holy Communion with his family at the early service, when the Bishop or anyone else officiates, and then celebrate at a later service. A person is expected to receive the Holy Communion only once each day. The fact that a priest may receive twice because of the fact that he has two celebrations, is an exception because of necessity and is not the Church's ideal.

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.]

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Some Impressions of Denmark

Editorial Correspondence

By Clifford P. Morehouse

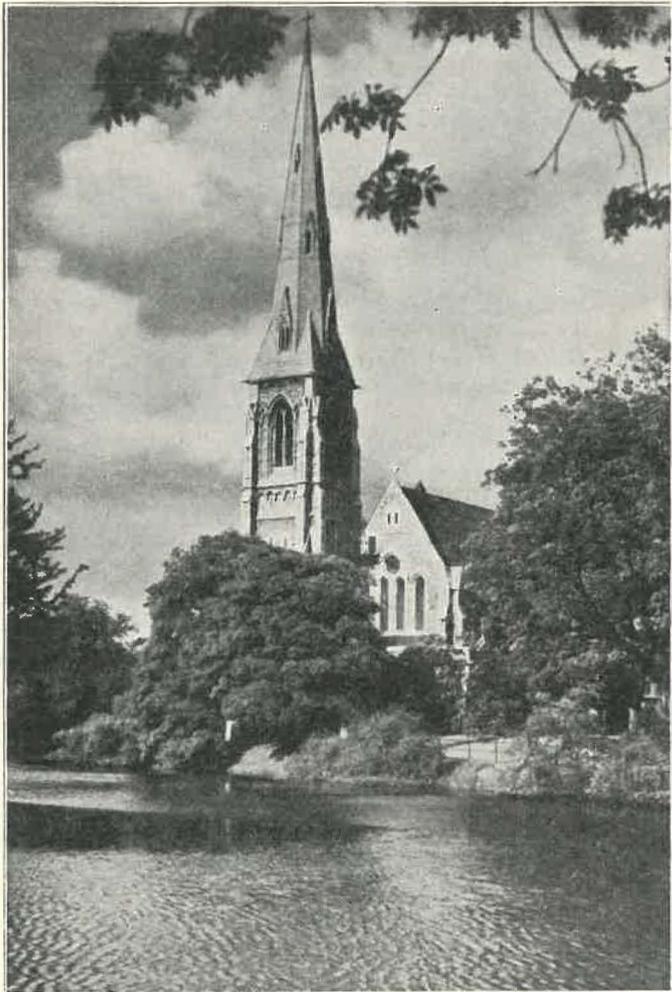
Editor of THE LIVING CHURCH

Copenhagen, Denmark.

DENMARK is a friendly country; somehow the Danes have the knack of making even the stranger who speaks not a word of their language feel at home. It is not only that they are polite, though the lifted hat and the formal bow accompany even the smallest social or business contact. These things one expects and finds in almost any European country, though perhaps not as inevitably as in Denmark. Rather it is the friendly smile, the glance that seems to imply that even though we may not speak the same words we share the same secret, the secret of a happy life. For the Danes seem, if one may judge by impressions, to be a very happy people.



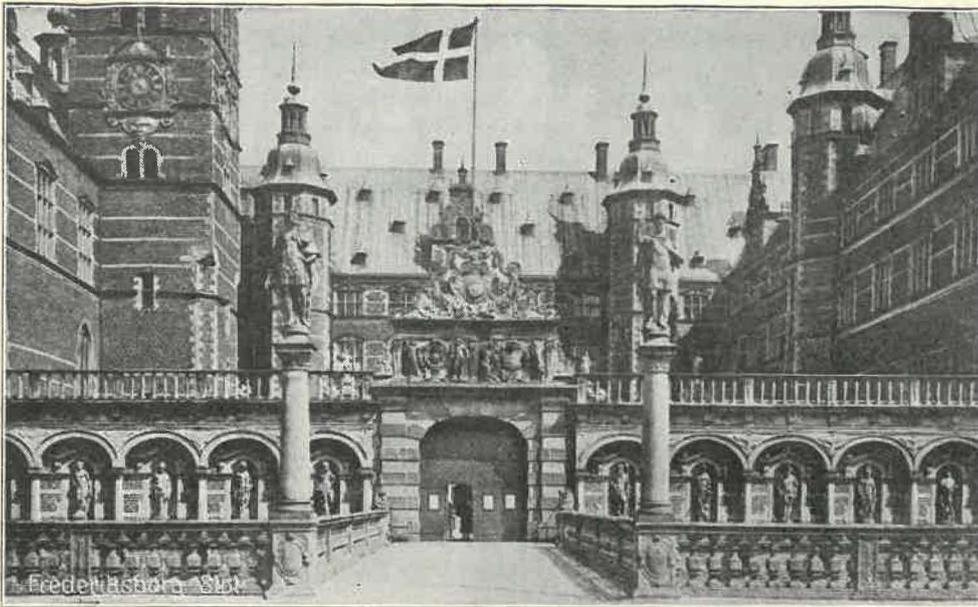
FREDERIKSBORG CASTLE



THE ENGLISH CHURCH, ST. ALBAN'S, COPENHAGEN

And why should they not be happy? They are not wealthy, but when has wealth ever brought happiness? However blood-thirsty their Viking ancestors may have been, the Danes of today are a peace-loving people, and they have had "peace in our time." Denmark's last war was that against Prussia and Austria in 1864, in which, despite stubborn resistance, this little Kingdom fared badly and lost North Slesvig to her stronger adversaries. True, the resulting peace treaty provided for a plebiscite in which the inhabitants of that territory, where the Danish language prevailed, would themselves determine the question of their allegiance, but two years later, when war broke out between the late allies, this promise was forgotten and the conquered territory was administered, often harshly, under German rule. But in 1914, when the World War broke out, the Danes had the great good sense to remain neutral, with the result that not only was their country spared, but by the Treaty of Versailles North Slesvig was returned to them, and now forms one of the most loyal and patriotic parts of the Kingdom.

Our first introduction to Denmark was at Flensburg, where our train from Hamburg crossed the frontier. After a week of "Heil Hitler!" it was a pleasure to be greeted by the friendly Danish "*Ver so godt,*" even though it meant opening quantities of luggage in an already overcrowded railway carriage. Thence on we went, through the neatest countryside one can imagine, full of whitewashed cottages with thatched roofs and dotted with picturesque windmills not unlike the Dutch ones. Up the mainland of Jutland we went to Fredericia, thence by a connecting train across the splendid new bridge, one of the finest engineering feats of its kind in all Europe, to the island of Funen, or Fyn. Leaving the train at Middelfart, an ancient and colorful town that traces its history back into the middle ages, we were whisked by taxi to the beautiful manor house of Hinds-gaul, where was held the conference of which I wrote last week.



ENTRANCE, FREDERIKSBORG CASTLE

Hindsgaul stands on the site of a thirteenth century royal castle, though the present building was only built in 1754. It is owned by a society called "Norden," which has to do with student life in the various Scandinavian countries, and is the scene of many religious and social conferences. A better place for a conference on Christian unity could scarcely be imagined—though the American is constrained to add that an occasional bathtub would be a feature much to be desired. But any such slight shortcoming was more than offset by the cordiality of our Danish hosts, who left no stone unturned to minister to the comfort of their guests from many parts of the world.

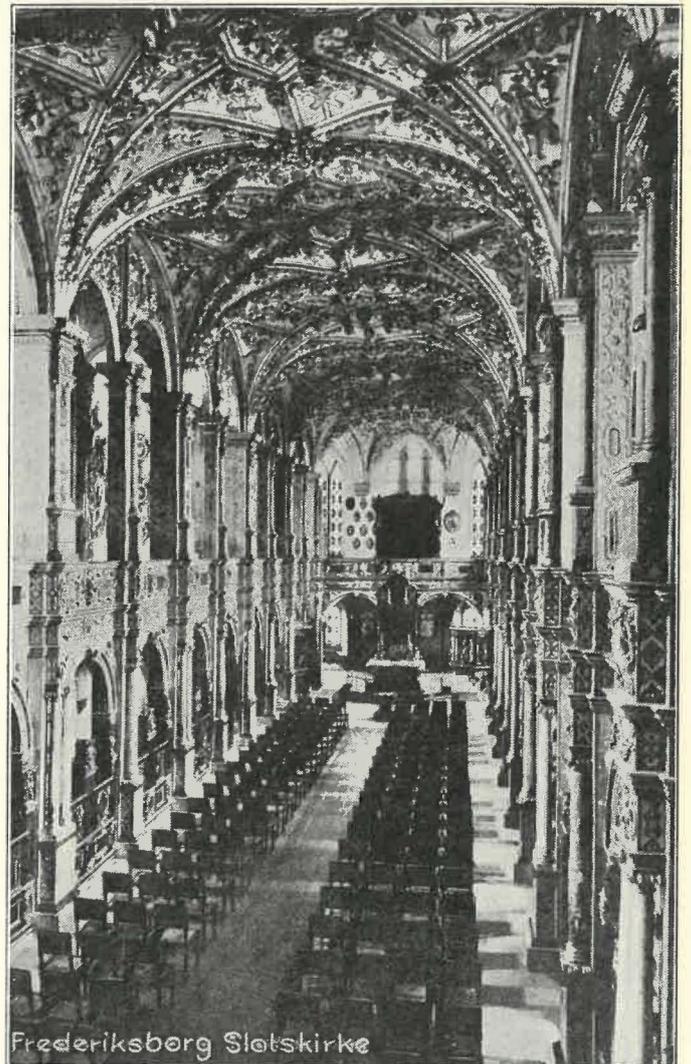
I HAVE already mentioned the great service in the Cathedral at Odense, at which the Archbishop of York preached. The Cathedral itself is an interesting one; not so much for its architecture, though that is as good an example of pure Gothic as can be found in the vicinity, but rather for its associations. It is dedicated to King Knud, or Canute, who was killed in his church at Odense by rebellious peasants, and who later was canonized and became the patron saint of Zealand. His bones may be seen, neatly displayed in a glass case (which is the customary Scandinavian way with relics) in the crypt of the Cathedral. In an adjoining case, to our surprise, we found the remains of the patron of England, St. Alban—with the exception of his skull which, we were solemnly informed, had been sent to Copenhagen for repair!

The Dean of Odense made us most welcome, and indeed it was with his help that the Anglican celebration, to which I referred last week, was arranged in the parish church of Middelfart, which of course is a Lutheran one.

At Odense, too, is the childhood home of that great friend of children of all nations, Hans Christian Andersen. His house has been preserved, and about it has been build a splendid museum that contains many memorials of his life. Here too are murals of a biographical nature, a library of the various editions of his fairy tales in a hundred or more languages, and—best of all—a little memorial garden that would have delighted his heart. Andersen's home is a shrine for all who love the literature of childhood, or who have themselves, as he had to a rare degree, the child-like heart which Our Lord Himself put as the first characteristic of those who would see Heaven.

Following the conference, its members were entertained at dinner by the Baron Berner Schilden Holsten, one of the leading members of the Danish nobility, at his beautiful manor house of Langeso. Unfortunately the guests had to arrive late, and were unable to see much of the surrounding park, which is famous for its loveliness. We were met on the doorstep in great style and with due ceremony, which caused one of the Irish members to observe that this called for a coach-and-four, rather than the prosaic motor busses that transported us. The dinner, faultlessly served by a large corps of well-trained servants wearing the baronial colors in ribbons flowing from their shoulders, was punctuated by speeches of welcome and response in English, French, German, and

Latin, each accompanied by the appropriate variation of the ancient Viking custom of *skool*—a formal method of toasting that in hardier days called for the skull of one's enemy as the only proper goblet from which to drink.



FREDERIKSBORG SLOTSKIRKE
CORONATION CHAPEL, FREDERIKSBORG CASTLE

Following dinner and an evening of pleasant intercourse in such various languages as could be mutually agreed upon, a short service was held in the baron's chapel, at which the Archbishop of York spoke briefly and the Finnish Bishop, Dr. Lehtonen, led the guests in one or two of the hymns that are dear to the hearts of all Scandinavians. That, we thought, would certainly conclude the evening; but it did not. Returning from the chapel we were greeted with long tables groaning under a variety of tempting delicacies of all kinds, for which these northern countries are famous.

ONE INTERESTING characteristic of Danish social life must be mentioned, for it represents an approach to democracy along lines opposite from our own. In America no one has a title; in Denmark everyone has. In the United States one may address the president of Harvard University as "Mr. Conant," but in this country one is expected to use the proper title even in informal conversation. One need not be a member of the nobility; it is also in order to say: "Mr. Tramway Conductor, will you be so good as to tell me the fare?" or "May I have the pleasure, Mr. Taxi Driver, of offering you a cigar?" Ladies, too, have titles, for they take those of their husbands with the suffix "*-inde*."

The baron's dinner was most enjoyable, and certainly it was a gracious courtesy on his part to entertain so nobly a group so cosmopolitan. It formed a fitting conclusion to the conference of the continuation committee on Faith and Order, and gave us a most interesting insight into the life and customs of this friendly and fascinating country.

COPENHAGEN is the metropolis of Scandinavia. With nearly one-fifth of the population of Denmark living here, it is a thriving modern capital which need not fear comparison with any of the great capitals of the Old World. Indeed it has its own famed specialties—the Tivoli gardens, the Royal Danish porcelain works, the silverware of Jensen—in which London, Paris, Rome, and Vienna must yield it first place.

Curiously enough, though Copenhagen has a history dating back to 1169, when the militant Bishop Absalon founded here a fortress against the Vandals, it is primarily a modern city. Its oldest buildings date only from the end of the sixteenth century, and even these have suffered from frequent destructive fires and bombardments. For my own part, I have not found the older monuments that do exist the most interesting. Amalienburg Plads on which face four rococo royal

palaces, is cold and bare, and the changing of the guard that took place there was not nearly as colorful as the same ceremony at Whitehall or the Tower of London. Rudetaarn, with its spiral causeway up which the Empress Catherine of Russia is said to have driven a team of horses, is interesting but not notable. Rosenborg Castle, in which is the largest collection of ancient and medieval weapons in the world—at least so I am told—is perhaps the most interesting building as well as one of

the oldest, dating from 1606. The tower of Nicholai Church, built in 1591, is probably the oldest monument extant.

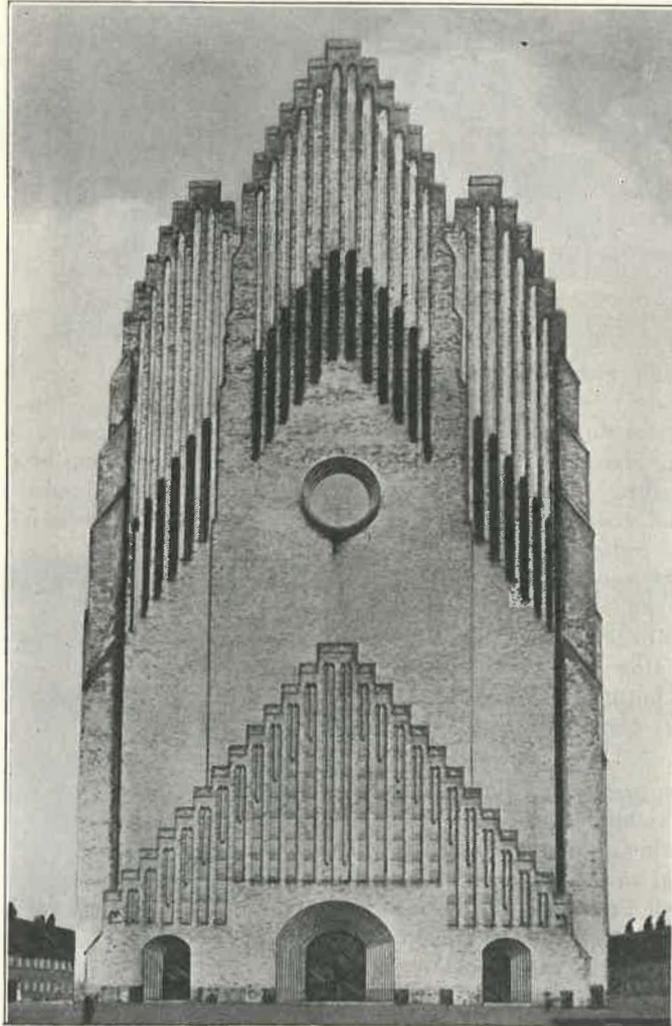
PERSONALLY, I found two other churches much more interesting. First of these is the Cathedral Church of Our Lady, for it is a veritable shrine for the masterpieces of the great sculptor Thorvaldsen. Indeed the church, which is classic in style, has been built around these, and made as simple as possible in order to set them off.

Over the altar is Thorvaldsen's famous figure of Our Lord with His arms outspread in that homely invitation: "Come unto Me all ye that travail, and I will give you rest." The figure is more than a statue; in it one sees both the humanity and the divinity of the Master; one can almost hear His compassionate words. The majestic yet loving Face kneads the observer's soul; the outstretched hands leaven his spirit. No sculptor in any age has surpassed the Danish master in interpretation of this appealing subject.

About the church are the figures of the twelve Apostles;

each bearing the symbol that is associated with his name; each so life-like that one expects them to step down from their niches and kneel in worship before the image of the Christ. In the chancel is a marble font in the form of an angel kneeling and holding a mussel shell. High up in the rotunda is a magnificent relief showing Our Lord on His way to Calvary. All of these are Thorvaldsen's, and all of them are splendid. But none surpasses the more intimate figure of a little child with his hand trustingly in that of his guardian angel, who is leading him forward and upward, that forms the simple ornamentation of one of the alms-boxes, and that gives an even deeper glimpse into the soul of the great artist who conceived it. Truly this is one of the finest post-Reformation churches in the world.

The other church that I found tremendously interesting was the Grundtvig Memorial; the immense temple of modern architecture being erected in the outskirts of Copenhagen as a monument to the noted Danish Churchman of the nineteenth century. One scarcely knows what to compare it with, for it



GRUNDTVIG MEMORIAL CHURCH, COPENHAGEN

embodies so much that is unique in architecture and design. However, it has its roots in the past, as it must, and wisely the architects have developed its style from that of the Danish rural churches about it. Thus its tower (I speak as a layman) is a series of steps, just as are those of the little churches one sees from the window of the railroad carriage passing through the countryside. The church is of native brick, and is of heroic proportions. The exterior is completed, but of the interior only the west two bays are finished and in use. But work is proceeding steadily, and it is hoped that the church will be completed for the great Grundtvig commemoration two years from now.

The first impression of the Grundtvig Church is startling, for it is unlike any church one has seen before. The west front resembles nothing so much as the pipes of a giant organ. However I confess that it grows on one, and I like it. The exterior somehow seems typical of the nation that is building it, and well expresses its aspiration toward Almighty God. The interior, which is more in the Gothic tradition, has much of the Gothic power to lift one's thoughts above oneself. The church has a truly Catholic feel; but it bespeaks a Catholicism of the future, toward which the people are finding their way by slow degrees, rather than the Catholicism of the past, which, alas, they have in large measure lost. But if that is a true interpretation, it is a singularly appropriate one, for Grundtvig was the prophet of a spiritual awakening which points from a Protestantism that was crystallizing into formality and Deism toward a sacramental and living religion that must eventuate in full Catholicity.

SPACE does not permit me to write much more of Copenhagen, though I should like to do so, and also to tell something of Elsinore, where the ghost of Hamlet's father may yet lurk, and of Roskilde, where many generations of the Danish kings sleep, and of other interesting points in this vicinity. But I cannot close without at least mentioning the truly noble work that is being done in the clearance of slums and the provision of modern, clean, well-appointed apartments for the working class. Denmark yields to no country in this great social work, in which it so far surpasses our own country as to bring a feeling of shame to Americans who believe in the second great commandment.

And there are two castles nearby that deserve at least a word in passing. Fredensborg, on the shore of Lake Esrom, was built in 1720 by Frederick IV to celebrate the return of peace after the long war with Sweden. The park surrounding it is of rare beauty and magnificent proportions. It contains many notable statues, mostly by the noted sculptor Wiedewelt. Not far from it is Frederiksborg Castle, a tremendous building in Renaissance style situated upon three small islands in a lovely sylvan setting. The chapel of this castle has been for many generations the coronation church of the Danish sovereigns, and it is truly royal in the splendor of its appointments. There is some excellent wood carving, and the fittings are all elaborate—so much so, indeed, as to be rather oppressive, despite its graceful proportions. But the greatest treasure of the chapel, and to my mind one of the most memorable features of the entire castle, is the series of vigorous and imaginative pictures depicting the life of Christ, by Carl Bloch. Many of these, notably that of the Sermon on the Mount, are familiar to Christians everywhere.

ON THE Sunday we attended the early celebration in the English Church of St. Alban. Our Minister to Denmark, Mrs. Ruth Bryan Owen, is one of the wardens. The British

have a genius for building typically English parish churches in all parts of the world, and the one in Copenhagen is no exception. It is located in a spot of great natural beauty as well as accessibility, and so is one of the show places of the city. During the summer an American priest, the Rev. C. L. Appelberg of the diocese of Pennsylvania, is in charge, so we felt very much at home. Incidentally, we also stayed with Fr. Appelberg and his family in the delightful suburb of Klampenborg, which is only twenty minutes by electric train from the center of the city. He and his wife proved to be excellent hosts, and I heartily recommend any Churchman planning a visit to this northern capital to communicate with him.

One could write much more of the charm of Denmark, but this is an informal record of impressions rather than a complete guide, and perhaps enough has already been said to indicate that this visitor, at least, found it a decidedly friendly and attractive land. And so, with one last lingering look I turn toward Sweden, whence I may perhaps send a letter of impressions next week.

The Church and Politics

THE CHURCH has always stood for "applied Christianity," which is translating our Christ-life into every day living. Wherever the pure principles of Christianity have attached and motivated the people there have been some needed reforms—socially, politically, and economically. The greatest movements for the welfare and happiness of the people have had their rise in the thinking of good men and women, duly inspired by the Gospel of Christ. But it is just as great a fact of history that stagnation of progress has come about when the Church forgot its duty and opportunity and ventured too far into government or political projects or systems of economic and industrial operation.

The Lord gave the Church a job to do 1,900 years ago when He told His disciples "to go into all the world and preach the Gospel." If the Church had given herself to that great commission with the same unstinted zeal and enthusiasm as the Apostles in the Book of Acts the world today would be nearer God's ideal for mankind than she is now.

Let the world have economic conferences, peace pacts, industrial arbitrations; we'll pray for them all, take our place as individuals, vote and support our government, but let the Church of Jesus Christ major in the one big job God gave her, "to preach the Gospel to every living creature."

—Rev. R. E. Stewart.

Major Problems

IN A VERY REAL and fundamental sense our major problems are not economic or financial or industrial. The specialized economist cannot state any of our acute problems in purely economic terms. If he thinks about solutions he will be forced to recognize that underneath every economic problem there lies a set of involved human relations. Our real difficulty, then, lies in the area of human relatedness.

—Prof. E. C. Lindeman.

Work in the Cities

JESUS USED the mountain for inspiration and for prayer, but His mighty works were done in the streets of Jerusalem, on the road to Jericho. There is not much to be done on the top of a mountain. There are no souls to be saved. We have to come down, down to the earth, where there is depravity and destitution.

—Rev. Albert E. Ribourg, D.D.

The Rural Enterprise

By the Rt. Rev. Thomas Jenkins, D.D.

Bishop of Nevada

I HEARD an address at the last General Convention by an eminent Churchman who knows a lot about rural America and its spiritual needs, which, able as it was, fell short of being comprehensive. This has been the fault of much of the literature on the spiritual needs of the countryside and the Church's rural task.

Two books on the subject which I have read recently do not even refer to the condition with which experience in the rural field has made me acquainted.

The assumption that the whole of rural America has an immediate religious background and tradition will not bear close scrutiny. The speaker to which allusion is made above affirmed that the task of the Church today is to reinterpret Christianity to the American people. Had he said "in my part of the country" that might doubtless have been true. But he was speaking to representatives of the whole Church, and very clearly made one feel that so far as his knowledge and acquaintance went the task was single and quite simple.

I should like to supplement his statement by saying that the mission of the Church to some rural sections is not one of reinterpreting anything at all, but rather that of introducing some one—God. And until He is made known there will be no hope of moral improvement. It is axiomatic that unless one respects the law-giver he will not regard his laws. Which may explain perhaps the general disregard for the laws made by our political legislatures.

Where one finds grown-up children who have never been inside a church and many who have never consciously seen such a place; where the only use for the names of Deity is as expletives (not blasphemy to them); where any knowledge of the alphabetical facts of religion is a blank; where the law of the State and the tradition of their locality constitute the only standards of conduct; where violation of these standards is wrong only when one is caught; where the sanctions of religion make no conscious or understandable appeal; where to refer to institutions (such as the Church, the Scriptures, the Lord's Day) as having any particular moral claim meets only blank indifference; where such conditions prevail not a reinterpretation but an introduction of religion is the crying need. And this very much enlarges the problem.

It follows inevitably that the approach to a problem such as this must be different from that where the attempt is to restore people to a religious life from which, from one cause or another, they have lapsed. How futile I would be to begin our effort with Matins. What emotion would be stirred by the "Dearly Beloved Brethren, the Scriptures moveth us, etc." in a people who know nothing about the Scriptures? The start must be farther back than mere allusion to the Scriptures. To be successful missionaries to modern paganism requires understanding, patience, tact, and an aptitude for teaching. Exhortation would be like calling to the clouds.

It seems clear to me that the recitation of semi-monastic offices is the wrong way to go about this job of acquainting people with God and a new way of life. Certainly if as a Church we were beginning *de novo* (as the Apostles had to begin) the introduction of a new message, the Gospel of a God of whom people, at their best, know little or nothing,

it would not be through the medium of a liturgy made up of the cream of ages of Christian experience and devotion.

Perhaps disregard for the simple principles of pedagogy and psychology may account for the slow progress and the great cost of some of our missionary work.

The desideratum at this point is for a genuine missionary service manual, which would begin at the beginning and not in the middle of the problem. The portrait of God as unfolded in the Scriptures should be the guide in making a syllabus of teaching and edification. Where does one find a service beginning with the first verse of the Bible? Yet, why not? Whatever offices of worship might be provided ought to be constructed on the educational principle of progress. Hymns would need to be very carefully selected, some adapted; and perhaps new ones written.

Far away is any desire on my part to disparage the use of our "incomparable" Book of Worship; but we need something of the nature of a primer before the Prayer Book can be fruitfully used. My only suggestion, for what it is worth, would be to build three brief offices on the questions of the Whence? Why? and Whither? of life; or around the three great words of St. John: Life, Light, and Love, which contain ideas of the same import. Such offices should be as instructive as they would be devotional. That is, they should be edifying.

Whether this could be done would depend mainly on the extent to which the larger problem of rural need is understood.

Not the type of young clergy who look for an established work and a living would do. There are already too many of them. They will never be missionaries. Leave such berths to older men. The need is for young men who love God, love people, and can give a good account of the faith which they hold and teach, and who are willing to live simply and work steadily; and who from time to time will draw together with others for days of consultation and rest and refreshment. Of course the need for money to buy bread and butter would be as urgent as ever, but it would not need to be so worrying and obstructing as it often is now. Given the spirit of earnest prayer and great expectation the attempt at great things would not be without great fruitfulness.

An Apostolic faith ought to be accompanied with Apostolic fervor and adventure; and an Apostolic succession ought to consist of not alone in a continuity of orders but in a continuity of zeal for the exaltation of Jesus the Lord and the spread of His Gospel.

Given men of this calibre and you have the means.

The Church and Social Work

THE CHURCH bumbles her work when she tries merely to duplicate the various types of secular social work. What the Church can do is to bring into the whole field of disorganized human relationships the added weight of its own special contribution toward the integration of purpose and the clarification of motives. Many people are in trouble because they are spiritually at sea. Many others, whose difficulty is mainly economic, are in desperate need of spiritual bolstering up. It is the Church's task to cooperate with the professional social worker in making this particular contribution. —Rev. Norman B. Nash, S.T.D.

The Church of Abyssinia

By the Rev. Wesley A. Havermale

Rector of St. Luke's of the Mountains, La Crescenta, California

ALL EYES are fixed upon Abyssinia. The Emperor Haile Selassie, King of Kings, Lion of Judah, Power of the Trinity, etc., is a Christian. His lithe, wiry, leather-skinned warriors may soon be in frenzied combat with Mussolini's sons of battle. Ras Tafari's men will shout "*Ebalgume*" to the reply "*Viva l'Italia*" as war cries.

There is an apparent dearth of current information about this interesting African kingdom and its people. Of Italy we know much, and her contribution to civil and religious history cannot be ignored.

As cult and culture are inextricably intertwined, some facts about the religion of Abyssinia may shed light on life there.

It is contended that Ethiopians (the modern official title of Abyssinians) are not Negroes. This seems to be supported anthropologically, and there is an aura of princely superiority to the bearing of those men when compared to other African peoples. They must be a contemporaneous branch of the versatile family of Semites. The Queen of Sheba tradition claimed by them may substantiate credence in a relationship with Semites more familiar to us through the Scriptures.

Pilgrimage to Jerusalem among Abyssinians is analogous to the pilgrimage to Mecca among Moslems. We read in the Acts of the Apostles regarding Philip and the Ethiopian eunuch that the latter had come to Jerusalem "*for to worship*" and that he was in his chariot reading Isaiah en route home. Desiring exegesis of the text Philip took the troublous passage as a text and preached Christ to the Ethiopian. After conversion and baptism the Ethiopian "*went on his way rejoicing.*" Was he the first Egyptian Christian (Copt) or was he attached to the court of what is now Abyssinia? If the latter, did he, as royal treasurer, convert the court and nation of Abyssinia? Presumably not, as the following sketch of Church history demonstrates.

The Abyssinian Church is a daughter of the Coptic Church of Egypt, not too remotely analogous to the American Episcopal Church as a child of the Church of England. The evangelization of Abyssinia took place in the fourth century, continuing into the sixth. With the exception of a Jesuit mission, it has remained practically unto itself since.

Moripius, a savant of Tyre, and his two charges, the boys Frumentius and Edesius, set out upon an expedition of investigation in the Red Sea. Landing at an Ethiopian port for water, the savages inhabiting the territory massacred the entire crew. The story goes that the natives were much impressed by the boys' studiousness as

THIS TIMELY ARTICLE on the Church of Abyssinia reflects some of the author's work while at the American School of Oriental Research, Jerusalem. He also was engaged in Palestine, 1931-32, on the staff of an archeological expedition.

they found them engrossed in their lessons upon the shore awaiting the party to return. At any rate, the boys were spared, becoming tutors to the king's son, and eventually influential in the realm.

When of age, the two survivors returned to civilization

and Frumentius determined to plead for missions in Abyssinia. This was during the Patriarchate of Athanasius, of credal fame, in the days of the proud Church of Alexandria. No one seemed better fitted for the task than Frumentius himself. He was duly consecrated to the episcopate, returning under the name of Salama, founder of the Church of Abyssinia. This was the only great missionary acquisition of the Alexandrine Church. Praises are still sung Frumentius in the hymns of the people. His successors must be consecrated by the Patriarch of Alexandria, sometimes residing in Cairo. In the Abyssinian *cultus* of Christianity are doubtless some very ancient elements of Hebrew and Egyptian ritual. There may be traces elsewhere also. "*Ite, missa est*" at the conclusion of Western Eucharistic rites seems to have a counterpart in Egyptian ritual. But whatever remains in the Abyssinian rite, by syncretism, or by a natural process of the Oriental's psychological unity in liturgical sense—it remains in *excess* in this strange Church.

We are told that the likeness of the sacred Ark of Zion is given devotion. The cupola containing the altar or enclosing it is given reverent deference and on its sanctity depends the sanctity of the Church, it is said. This element of fetishism cannot accurately be called idolatry.

Hebraisms are manifold. In this Church the Semitic strain is prominent; the Greek is recessive. They are Sabbatarians, "Seventh Day Adventists," but they also keep the day of the Lord, Sunday. Both circumcision and baptism are initiatory rites and both are necessary to salvation. The Jewish dietary



Photo by C. Raad

ABYSSINIAN CLERGY IN JERUSALEM

This photograph was taken on the roof of St. Helena's Chapel, Church of the Holy Sepulchre.

ordinances hold there still. Pork is taboo with the rest. Polygamy is practised, though the present Emperor has only one wife. This anomaly is unique as the Church banished the practice very early.

THEOLOGICALLY they are still quarrelsome. The Christological controversies which have died as major issues in the rest of the Church continue to rage. There seems to be a great gulf between applied morality and a meticulous observance of ordinances. But there is a substantial body of dogma, and the same is held dogmatically.

The Alexandrine faith is the only true one. Confounded by all Arians. Baptism of water and adherence to this faith are necessary to salvation. Alms, prayers, fasting, are required for pre-baptismal sin. Unbaptized children are lost eternally.

Invocation of, devotion to, and intercession by the saints are tenets embraced. Curiously, Pontius Pilate is canonized in the calendar of saints. He fulfilled the all-important ablution, to the Oriental saying, "I am innocent of the blood of this just person." Pilgrimage to Jerusalem is equivalent to God washing clean the page of the sins in the Book of Life. This is sealed when the pilgrim kisses Jerusalem's stones. Likewise, kissing a priest's hand purifies the body of sinfulness.

Sins must be confessed before a priest. Prayers for the dead are necessary. Souls in the state after death are aided by them. So also, alms have a direct bearing upon the length of time in this state before the soul enters complete bliss.

Superstition is rife naturally in Africa. Prayers and amulets are efficacious, superior if written in an unknown language.

The first trip Emperor Haile Selassie made outside his kingdom was to Jerusalem where is a splendid church representing his nation. The Empress unaccompanied by him went there on a pilgrimage and attended the opening of a convent in the Jordan Valley.

It is a unique experience to attend the Abyssinian Church in Jerusalem. This was available to me during some Oriental studies there. The rites are strange, weird, barbaric, and beautiful. The building may have a vague Byzantine atmosphere. But the "nave" is circular with a splendid gate entrance on the street. One enters and views a battered ikon on a covered table. Nearby is an alms basin. The rotunda church has a cupola-like building in the center within. This is probably the equivalent of the iconostasis of other Eastern churches. Within this is seen the altar by a door to the west. The celebrant enters and faces east over the holy table. Doors and curtains screen him at times from the congregation.

People stand throughout the ceremonies. This is the attitude of reverence in the East. Prostration evidences a more moving devotion there. As the period of services is lengthy—in hours—poles are supplied upon which to lean. These are constructed with an arc of wood as a top piece for the arms. They are relied upon by the weary during the quieter moments of the liturgy. A choir of monks furnishes the chanting and directs the procession. Women, religious and otherwise, occupy a sector of the circular "nave."

I am not conversant enough with their liturgy to compare it with the standard Eastern ones, those of St. John Chrysostom, St. Basil, and the Pre-Sanctified. It is said in Geez, ancient Coptic, and not understood by priests or laity. The Latin rite is simpler than the Greek Orthodox, and the Coptic is more complex than the Greek. But the Ethiopic is more complex than any of these. Ceremonial, not the spirit of Christianity,

must be executed to the letter. This is typical of a people espousing incantations and exorcisms as daily necessities.

PERHAPS the most extravagant rite of this already ornate ceremonial is the Easter procession. The liturgical reason for it is "Searching for the Body of Christ." It is truly beautiful, reminding us of our religious ancestors, and more worshipful than we crass Westerners believe. Remember David before the Ark.

The setting for this is the roof of St. Helena's Chapel, Church of the Holy Sepulchre, Jerusalem, on the eve of Easter. It is repeated again at the Abyssinian Church, near the street of the Prophets, later.

The Abbott (rais) enters with his monks and priests. After several brief choral pieces, probably hymns or psalms, the gospel is heard. More music. Now it rises in a triumphant strain. One monk jumps out of line and directs the rest, swinging his arms much as our college cheer leaders do. He is now almost frenzied and the choir follows in forceful haunting rhythm. There may be fanaticism stamped on some of their faces.

THEN the procession is formed. How they love it! Around the circular "nave" or ambulatory they go, singing in cadence, and stepping a slow step. Dancing in chains, it might be called. Crucifers, standard bearers, incense boys, monks and clergy, abbot, the consul and civil officers, first; and the lay people streaming behind.

Most splendid of all are the ecclesiastical dignitaries of rank in glorious scalloped copes of brocade, dripping with the jewels and the gold of Africa. There is no color scheme, yet all seems to be fitting in a vast riot of shades. Over high Church officers are umbrellas no less resplendent than the personages. These, too, are fringed in heavy gold and symbolize high rank and honor.

Hollowed logs upon the floor beat a tom-tom bass. The tightly stretched hides are struck by a hypnotized percussionist. The sistra's silver notes form a delicate soprano obligato to the entire massed chorus. This silver instrument may be described as a two-pronged fork held in the hand. Between the prongs a wire is suspended, upon which are silver discs like punched coins. They slide and with scintillating chord to the instrument's stroke in the air make our mere tambourine a degradation.

We pause to think dancing may have been a loss to our worship.

They are ecstatic. Some of them sweat and the air is close and choking. But they continue.

Finally, the procession is concluded by prayers and hymns. I am indebted to our educational chaplain, honorary canon of St. George's Cathedral, the Rev. C. T. Bridgeman, for the direction toward this interesting liturgical study. His book, *Jerusalem at Worship*, gives excerpts from the hymns, of which he finds it difficult to obtain translations.

There are Uniate Abyssinian and Coptic Churches. Both have seen fit to relinquish their obedience to their Oriental sees, and for the acknowledgment of the see of Rome, have been allowed to retain indigenous customs and Oriental rite. Their numbers are smaller than those loyal to traditional sees, it is said. If a mere religious emotion of Abyssinia engages such primitive fervor, what does their warrior spirit engender? That may be answered if the Italian troops face savagery and barbarism on the stony, thorny sward of Abyssinia.

The Church and Japan

"The Second Generation Problem"

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

Professor of Oriental Languages, University of Washington

SEVERAL YEARS AGO I was at a meeting when a well-known Japanese journalist, Mr. M. Zumoto, was asked by an American: "What about the second generation problem?" Mr. Zumoto replied instantaneously: "That is your problem." The answer contains a large part of the truth, yet not all. For American-born Japanese have drifted back to Japan in considerable numbers and there as well as here constitute a problem not easily solved. In a recent letter from Mr. Paul Rusch, of St. Paul's University, Tokyo, I learn, respecting the present disposition of American Japanese to send their children to Japan, that an investigation has been carried on by the America-Japan Society of Tokyo on this very subject. The rather amazing fact comes to light that some seven hundred American-born Japanese are now studying in Tokyo colleges. From another source I learn that surprisingly few of these reveal the influence of any Christian contacts.

In Japan the matter has also been taken up vigorously by the Brotherhood of St. Andrew and by a committee which includes Prof. Anesaki and Prof. Takagi, as well as Mr. Rusch, in its membership. Their work has already achieved some interesting results.

But in this article my special concern is with the problem as it applies to conditions in America. It is evident on reflection that it demands serious attention before a neglected element in our population becomes likely to be a pocket of disaffection. The majority of Japanese living in America today are, as born in the United States, American citizens. A large number are Americans not only by birth, education, and outlook but also in their psychology. Yet they are not American in privilege or opportunity. Of the second generation of Japanese in Canada a Japanese girl has recently written: "In sum the second generation Canadian is ostracized socially, since he is economically and legally restricted; and economically and legally discriminated against. . . . One unconsciously receives the impression that these citizens, whom Canada tolerantly calls her own, are rather unfortunate beings." Much the same may be said of the second generation Japanese of the United States.

Moreover, the gulf which exists between white and Japanese Americans is paralleled by an ever widening gulf between American Japanese and Japanese in Japan. The gulf is one not only of geography but of language, since few American Japanese acquire a fluent use of the tongue of their parents. It is also one of culture, since their American environment soon robs the American-born Japanese of any accurate knowledge of Japanese history and customs. If they return to Japan they find themselves worse off than obvious strangers. Even Japanese food and living conditions are difficult for them to accept. And in America the older Japanese get increasingly out of touch, and the old-time Japanese clergyman finds himself out of step with a congregation of young Americanized Japanese who

WHAT ABOUT the second generation Americans born in this country of Japanese parents? Are they being adequately shepherded by our Church? In this last article of his series Dr. Gowen presents interesting information and suggestions on this subject.

demand "mixers" and athletics and the other paraphernalia of the modern American church instead of the things which satisfied their parents. Hence the community which ought naturally to be a bridge between the two sides of the Pacific tends to become almost

a barrier to mutual understanding.

Before asking ourselves what is needed by way of remedy it will be useful to survey briefly some of the things which have already been attempted. It is heartening to realize that some things have not only been attempted but are being very well done both in Japan and on this continent. In Japan, under the auspices of the Church, definite work is being carried on in St. Paul's University to the desired end. Outside, but with the sympathy and coöperation of the Church, a good deal is being effected through the instrumentality of the Y. M. C. A. and the Y. W. C. A. Last year the latter organization secured the presence of a group of deans of women from the American universities of the Pacific Coast. Outside, again, of these organizations good work has been accomplished through the efforts of the America-Japan Society of Tokyo, with splendid support from the American Ambassador and Prince Tokugawa. Several months ago a banquet was given by this society for the American-born Japanese in Tokyo and, to the surprise of most, 500 of these were present. One of them, Mr. Kiyoshi Miura, pleaded eloquently for "a permanent pathway of peace" between the two peoples.

NATURALLY, however, a large amount of the work necessary must be done on this side of the Pacific. The *Japan Advertiser*, in a recent issue, declares that "a responsibility that falls on the American people is to appreciate the real heart and intent of their fellows of the Japanese race and to encourage them in their efforts with an open mind. American leadership for this task falls upon those whose intelligence and foresight enable them to see the realities and what will result upon fulfilment of their share of the responsibility."

First of all, what are we doing? We have five or six fairly flourishing missions on the Pacific Coast, where there happens to be a sufficiently large Japanese population and the necessary financial support. These missions, if not rich in this world's goods, set a splendid example to the American parishes by their conscientious fulfilment of diocesan responsibilities. In the same communities a certain amount of Christian work is also carried on under the auspices of the Y. M. C. A. and Y. W. C. A. In the Pacific Coast universities, again, some attention is paid to Japanese (and other foreign) students by student pastors. Japan societies in a few places do not confine themselves to the promotion of commercial interests but do their best to preserve contact between the students and the community. There are also in some universities Japanese Student Associations, while the Japanese Students' Christian Association, with its headquarters in New York, exercises

a general supervision over all the Japanese students in North America. Taking these all together, a considerable amount of help is thus given of an educational and social character, and something too religiously.

Nevertheless, much more is needed and, of course, the first thing which comes to mind is more effective oversight on the part of the Church. I am told that five of the Maryknoll Fathers have been sent to Japan to spend two years studying Japan and the Japanese that they may minister the more effectively to their charges on the Pacific Coast. It would richly repay the Church to do something of a similar character. It would at least benefit our missions if exchanges and replacements could be arranged between Japanese clergy on both sides of the ocean. Where there are not sufficient Japanese to warrant the establishment of a separate mission the parish clergy should see to it that individual Japanese Churchmen are cordially welcomed into the fellowship of parochial life. A single Japanese thus received may become a tower of strength to the Church at large.

In the second place, the general Christian feeling of a community may show itself to advantage in dealing with the strangers within our gates. Racial prejudice dies hard in certain parts of the land. Bitterly unjust things are being said of Japan and the resultant ill-feeling vented on the innocent head of worthy individuals. Yet lifelong friendships as well as lifelong antipathies may easily be formed and may have unexpectedly good and lasting consequences. Where men are not immediately prepared to admit the American-Japanese to their liking, they can at least avoid the use of contemptuous and insulting terms.

Lastly, we can use our influence as citizens to bring about as speedily as possible the amendment of our Immigration Act to the extent of placing Japanese with other nations in the list of those entitled to quota privileges. The amendment would add but little to our present Oriental population, but it would be interpreted as the gesture of "a good neighbor" and would go far toward dispelling the clouds of suspicion and ill-will which have clouded the Pacific horizons. It would do much to reinstate America and American ideals in the hearts of the people of Japan. Moreover, the few new immigrants whom it might be ours to receive from year to year would do much to create that bridge between Japan and the United States which the present situation has tended to destroy. American-born Japanese would be enabled to keep touch with people of their own race and these in turn would learn the more readily to recommend the best in American civilization.

It will be noted that in these last paragraphs we have been carried a little beyond a consideration of the duty of the Church. But we have not been carried beyond the duty of the Churchman. And it is after all by the conduct of individual Churchmen and Churchwomen that the Church as an institution will ultimately be judged. It ought to be clear that in the coming years it will mean much to the world that Japan become a Christian nation. It may seem a tremendous task to bring this about, but it is a change to be determined largely by the faith and activity of our own Church in this present generation. It is a faith and an activity which is our privilege as well as our duty and must manifest itself as much on this side of the Pacific as in Japan. It is but another illustration of the fact that missionary work is never foreign if it be the loyal acceptance of opportunities put in our path by our Master, the Church's Head.*

* For full details as to the legal and economic status of all Orientals in Western United States see *Resident Orientals on the American Pacific Coast* by Eliot Grinnell Mears. University of Chicago Press, 1928.

Everyday Religion

The Divineness of Labor

IS THERE ANY WAY to serve God more plain and straightforward than to serve Him by our work? If we have work to do we have a grand chance for everyday religion. And yet how widespread is the notion that religion is for Sunday and church alone.

Many a time I have been introduced to a workman in the midst of his work. And almost every time the good fellow has hesitated to give me his hand because it was roughened and a bit soiled by his work. I have had to protest that I am *not* a gentleman simply because I work mostly with white paper, and that he *is* a gentleman no matter how dirty his craft, if only his conscience is set upon doing a good piece of work.

Our everyday religion would be mightily forwarded if only we released our mutual admiration for each other's work.

Really to master any craft, a man must dedicate to it the only life he has. And if he does a good job of it, what an appealingly noble thing that is. I think we ought to take off our hats to good workmen and workwomen.

Take a carpenter for instance—our Lord's own craft. I mean a good carpenter, not a butcher. Why! a good carpenter has an encyclopedia of tools, a university of skill, an inexhaustible fund of resource. Or a good farmer. When he is not working *with* nature—weather, growing things, beasts, and earth—he is *wrestling* with her to feed men and cattle. He is the original and all-necessary laborer.

If we must give up patron saints—and it's a great pity that they're disappearing—St. Dunstan for the smiths, St. Nicholas for the seamen, etc.—then surely we ought to look to our Lord as the Saint of Saints, mindful of all good workers, and blessing their work.

Once I was walking out through a railroad terminal from a train with an exquisite lady. As we passed the panting locomotive, I waved my hand and smiled at the engineer leaning wearily out of the cab. He saluted and smiled back. The lady said, "I'm surprised. Is that dirty man a friend of yours?" I was angry. "I don't know him," I said, "but I wish I did. He's my friend and he's yours. He has leaned out of his rocking cab through 200 miles of smoke and danger to bring us here in safety. All we have done is to loll in the clean Pullman. He's a braver man than I am. And you missed a chance when you didn't at least give him a thankful smile."

Much modern work is very dangerous. The things we demand today shorten many a life. Ask an insurance agent to show you his list of trades where premiums are double or even declined.

Did you ever watch your colored brethren on a midsummer day, wading in hot asphalt, with their poor old shoes wrapped in burlap? Steel workers ought to go to Heaven—so much of their time is a kind of hell on earth.

Hats off to the laborer, whether man or woman. No child ought to labor. Their school and play is their work. Hats off to the laborer, whether the boss, the white-collar-man, or the fellow or girl in overalls. We are laborers together with God.

The Children's Eucharist

By W. Norman Pittenger

AN INCREASING INTEREST in the problem of worship is being felt by the leaders of our Church schools. They realize that the old methods of mere factual instruction and Biblical study were not enough, and that actual sharing in the religious experience of the race as found in the Christian tradition is profoundly important in shaping the lives of the young. In this direction, all sorts of services have been proposed and tried; some have been successful, others a failure. But the one service that will stand the test, and when conducted reverently and beautifully win the devotion of our children, is the Holy Eucharist. The writer's experience in Church school work bears out this contention; and it is to a consideration of the value and the purpose of this service, as conducted for children, that the reader's attention is asked.

The Christian religion is primarily a sacramental religion. That is, it finds God or the supernatural in and through the natural, distinct from and prior to but present and active in and through the natural. The Christian looks upon the whole universe as conveying and expressing the divine Reality which is behind us and before, in all and through all and over all. The entire created world is seen by him as permeated and penetrated by the eternal God; but this movement of Deity is not reduced to a dead level of uniform immanence—it is incarnational and many-graded. God is apprehended as energizing more in one place than in another, more at one time than at another; His presence and His activity are on varying levels and in different degrees of intensity and significance.

And that universal movement of God to His creation, and particularly to man, which is always prior to and evocative of our response, is concentrated in a special channel in history. The Bible is the record of that revelation to the Hebrew people. In Jesus Christ it reaches its highest point. Primarily, supremely, uniquely, God finds man and is found of man in the person of Christ, His Word made flesh, and in the holy fellowship which is the extended human life of that Word. Furthermore, in that extended humanity of Christ, God is especially known and uniquely at work in the Holy Eucharist, a rite which in a very particular sense is the continuation of the incarnate life of Christ since it conveys the fullness of the God-Man to those who are members of his Church-Body. That sacrament as continuing the historic Incarnation is the focus of a whole universe which the Christian must learn to see sacramentally.

This statement of the nature of the Christian religion will give us the proper setting for the Children's Eucharist. If what we have just said is true (and the historic Christian religion is built on the assumption), then it is vitally important that our young people should from the very earliest moment take part in this central service of Christian worship. In it the heart of their religion is contained, and from it they will learn both consciously and subconsciously the deep truths which Christianity imparts to men.

Children, like the rest of us, move in their thinking and acting from the particular to the general, from the concrete to the abstract. They do not start with general principles and then return to special cases. Talk to them about the sacramental principle or sacramentalism as a philosophy of the universe and life, and they will not understand a word of what you say. But get them to worship God, humbly and lovingly in a par-

ticular place and at a particular time, as being really and specially present there; and by making them conscious of that great reality, you will also make it possible for them eventually to understand that God is at work, quite as really though not so fully, in every corner of His universe, and you will lead them to worship Him there as well as in the sanctuary.

This indeed is the method which God Himself has used in bringing the world to Himself; He has not taught us and called us to Him by means of great philosophy, even though it be that of Plato or Aristotle, to anything like the degree in which He has won us by "straightening" Himself and coming to us at special times and places, through special races, and through special men in those races whom He has used to show us more and more of Himself. He has spoken through life, rather than word alone; "the Word was made flesh," and truth was embodied in a tale. So we find one house God's house, and then we see the principle that all houses are His; we discover one meal holy, that all meals may be holy; we worship God's vivid presence in one person and time and place, that we may find Him throughout this many colored world. And in each instance it is God who has come first, making us see Him, feel Him, touch His presence and very self; and then in the power of that warm and living contact, to go out to find Him everywhere and to worship Him with a whole life.

Thus the Children's Eucharist will not only give the Eucharistic service, considered as a form of words, and a series of actions, a deeper meaning for our children. Important as that is, it will do yet more. It will acquaint them, by actual experience, with the spirit of Christian worship there expressed. It will evoke from them the combination of awe and intimacy which is the genius of Catholicism; they will learn that while the Heaven and the Heaven of Heavens cannot contain our God, yet He is so small that He can and will live with us and in us forever. They will learn to worship God for His own sake, God as self-given in the holy gifts which they have offered to Him. And as they grow older in this shared experience, they will be led to realize more and more fully the sacramental nature of all human life, and they will carry the God whom they have come to know in the Eucharist into every condition and place and time. Or rather, they will respond to that same God found throughout His world, and they will adore Him, the Reality of realities, present and at work in His creation, energizing through its every nook and cranny, ceaseless Activity and boundless Love.

In other words, the centering of the child's religious life on the Eucharist should mean the centering of his whole being on the worship of God in every conceivable situation. It is to that end that the instruction given during the Eucharist should be directed. It must be simple and very plain, expressing a child's devotion to a truly present God. It must combine austere awe before that God and loving intimacy with Him. The sheer adoration of the *Sanctus* is followed by the assimilation of God to oneself in the Communion—the union with a God who wills to share His life with men. All worship and instruction must have a twofold purpose: sheer devotion and self-oblation to God, coupled with humble service of others for God's sake and worship of Him in our fellows. For, in the words of a noble prayer, He is the God who is *in omnibus et super omnia*, in all things and above all things.

THIS leads us to another consideration. No man lives to himself alone, and surely every child is conscious of his dependence on others. Even in the troublesome years of adolescence, the youngster in his deepest self is aware of the fact (much as he may resent it at times) that he is part of the human race, one member of his own family and so of the human family. That social character of our life must be emphasized in worship, and where can it be done so effectively as in the Eucharist? The child must be introduced to religion not as a solitary communion between God and his own soul, but as a warm relationship between God and all of his human children, and to each one as a member of the family of God. We are knit together in a great communion and fellowship, and our deepest life is when we are most truly sharing in the rich experience of the race; the highest of those social experiences is the objective worship of God, when with our fellows, our children with their friends and their elders, kneel in hushed adoration of the great mystery which tremblingly we name "our Father."

We shall wish the child to know the Eucharist as the normal expression of the Christian's worship of God, and as the dynamic center where strength is given to serve that God in the daily round of life. By their regular presence at this service, the children will be encouraged to think of the act of Communion as a quite ordinary (in one sense of that word) part of the Christian's weekly or even daily life, not as something done only on "first Sundays" or on major festivals. We must combine familiarity with reverence; but we must make it seem normal and proper for a Christian to communicate frequently. Those who hold the belief that sacramental grace is essential to the full development of the Christian life toward God and men, will seek to bring the reception of this grace within the routine of every professing Christian. The Eucharist was not given us to hide under a bushel; it was given us to use, it is for man's benefit as well as for the objective worship of God in Christ.

THERE IS still another point to be considered. The Eucharist can prove of great value in retaining the child's interest in religious practices. Here they have something to do, something to say, a real part in a great corporate act of the Church. The best modern psychology agrees with the Catholic tradition in finding that intellectual and spiritual realities are mediated to men (and *a fortiori* to children) primarily through material things. And actions, words, things hold the attention of young people—and of their elders as well. Hence, we must seek to use a rich and dignified ceremonial at our Children's Eucharist. No fussiness will do, but colored vestments, lights, servers (and here is another thing for children to *do*), and on one or two major festivals incense—all these have teaching value and evoke and retain interest. Likewise, a simply sung service, in which the children can take part, will have its effect. Merbecke's setting of the Eucharist has been shown to be very successful here; it is simple, easy to learn and to sing, and wears well.

Our object here will be to hold the child who is one day to be an active and intelligent layman or laywoman. But we must be sure that nothing is done because it is "pretty" or tickles our esthetic palate; or merely because it has psychological value. It is all done because we are engaged in the worship of the God of the universe, in gratitude to Him for His never-failing mercy, in supplication to Him for our poor selves; and because we wish to make the richness and beauty of that worship real and satisfying to the children whom that God has entrusted to our care. Everything that we do and say must be

brought to the touchstone of that reality; all that is unworthy must be cast out of the sanctuary of the living God.

This paper has been concerned only with "cult." It is obvious that creed and conduct have their important place in any rounded Christian life, and therefore in any scheme of religious education. The worship and prayer which are centered in the Eucharist must have some meaning and explanation in relation to the universe and history, and that is creed; and they must issue in a certain quality of life which even the world recognizes as "Christlike," and that is conduct. But worship has come first in the history of our race, as the anthropologists tell us; and it is our conviction that normally it must do so in the child's developing Christian experience. First, then, we must seek to make it possible for the young Christian to share in the worship of God manifest and available in Christ through his Church; then we must offer an explanation of that worship and point out its implications in every-day behavior.

We may put it all very briefly and very simply. The object of the Children's Eucharist is to make the sacrament of the Lord's Supper a living reality to the children for whose nurture in Christ we are responsible; it is to help them to share in the richest expression of the Christian life of fellowship with a loving God who has made Himself accessible to us in our Saviour; and it is to help them to see that, as this God has given Himself in special ways to man, so He is present in all of life, working in it and achieving His own purposes through it. Our highest calling, our greatest happiness, and our only freedom is the love and service of Him who is our Father and our King.

PRAYER OF AN AIRMAN'S WIFE

O GOD OF AIRMEN—*Thou whose hand upholds
The fragile wings that bear our men aloft
Above the earth, into the airy realms
Of space that knows no bounds—Heed Thou this prayer.
I know not what Thou art—What form or face
Is Thine, or if Thou hast a form at all.
So grand this world, so infinite the sky,
How could I dare to guess your Presence? Still,
I know "Thou art!" This is enough for me.*

*But Jim—my husband—can not quite believe
There is a You. He sets his faith in ships,
Wings, motors, struts. What is not tangible
Does not exist for him. And yet the wind—
Which he believes in, loves, and fears—the wind
He cannot see!*

*Protect his fragile wings
That tempt the stark and empty atmosphere!
Against the brazen glare of burning sun,
O draw a filmy cloud, and send a breeze
To cool his brow in summer. Or when storms
Rage roughly in the heavens, guide his ship
Along some lane less wildly turbulent,
So that at last he feel Your awesome power.
Then send him safely home again, to set
His wheels upon the tarmac as of old.*

*Or if it need must be his time shall come
To crash—and end his days within this world—
O strengthen then my faith, lest I, in grief
Forget my argument, that since the wind
Unseen, is yet a staunch reality,
Thou, too, unseen, art real; and Jim, my Jim
Unseen, is waiting Somewhere—loving me!*

ALICE LARSON.

The Church's Function in the Modern Crisis

By the Rev. John McDowell, D.D.

Secretary of the Committee on Social Reform and Industrial Relations of the Board of National Missions of the Presbyterian Church in the United States

THE PROGRESS of individual life and the complexity of society have brought the Church face to face with the gravest matters which confront mankind. It is now obvious that the Church must either advance into the glorious service and destiny which opens out to it today in the larger life of man, or recede to an insignificant position among the forces which govern the modern world.

Men are asking today with greater earnestness than ever before, what part shall the Church have in the creation and direction of our future civilization? This question cannot be ignored, and it must not be evaded; it must be faced fearlessly and answered frankly. It is evident that religion must take its primary share immediately in what is perhaps the largest spiritual and intellectual adaptation ever demanded of mankind. If the Church is to meet the challenge of the present crisis, it must lead the rescue party upon every plane of human need. Nothing short of this will satisfy the challenge of this hour.

It has long ceased to be a question of whether the Church has a right to any say in economic and social affairs. It is now rather a question of how human society can go forward at all without the illumination, the discrimination, and the power of resistance to every kind of falsehood of theory and value which the Church should be preëminently fitted to give. Nor is this a problem which will wait indefinitely for its solution. Industrial secularism has brought modern civilization very near to an abyss of material ruin and spiritual despair. It is only the prophetic leadership of a religion revitalized by the sense of its vast responsibility that can achieve the rescue of humanity by the redirection of its thought and life.

The Church must ever be in the thick of the fight for the Kingdom of God, but she must function along the lines of her inherent nature and in accordance with her fundamental principles. This does not mean that her task will be a simple one, or that it will always be easy to determine in any particular difficulty what her duty is. The Church never had greater problems to solve than those with which she is confronted today. Never was there a greater call for her clear spiritual insight, for wise statesmanship, for power to discern the true point of attack against the evils that are threatening the stability of our modern civilization, and never was the call for the service of the Church more imperative.

The Church holds in her keeping the future of our country. If she is to be the moral guide the nation needs now, she must recognize that her strength lies neither in political policies, nor economic programs, nor ceremonial pomp, nor material resources, but in the truth she teaches, the life she communicates, and the character she forms.

The Church has apprehended the will of God for the individual; wistfully the wise-hearted look to her now to apprehend and proclaim the will of God for the present political, social, and economic life of the nation. The supreme task of the Churches of America in this critical hour of our national life is to help the nation to re-examine the foundations of her political, industrial, intellectual, moral, and spiritual life, and inspire her to re-endow her citizens with freedom within discipline, with originality within tradition, with humanity within

nationality, with hopefulness within adversity, with peace within progress, and thus hasten the day when all national law shall be national love, when all international law shall be international love.

Never was there an age that asked more earnestly than our own that we Christians proclaim our message, or confess we have no message to proclaim. The men of our day want to hear the man who has a message and who is ready and willing to proclaim it fearlessly and honestly at all times and in all places. We make a mistake when we conclude that the people do not want a definite and positive Christian message. That is just what they do want and are willing to hear.

What men want now is the essential message of Christianity translated into the thought forms of present-day life. They want this message delivered with moral and spiritual authority so that it will grip and command the mind, the conscience, the will, and the heart. The people are hungry for the great spiritual verities of religion. They are tired of doubt, and speculation, and abstract theories. What they are asking for today is not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies, but more Christianlikeness of character. Men want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar, and satisfy the soul of the saint. There is only one message which will do that—the Gospel of Christ. Present conditions make it clear that the Christian Church must return to the original Christian message as found in the Scriptures of the Old and New Testament, if it would transform the world, or even help it.

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THE CHALLENGE FOR CHRIST

INTO the cloud and mist
Forward in faith we go;
Who is there will enlist
With mind and heart aglow,
To win the world for Him,
While joy fills the Seraphim?

Ventures are being made
Taxing the stoutest nerve,
Fame that may never fade
Is acclaimed to those who serve
In the world's contests keen,
On the world's passing scene.

Greater tasks than all of these
With vast results ahead,
These challenge him who sees
(By the blest Spirit led),
Shining the Beacon Light
In the abyss of night.

Into the cloud and mist
Forward in faith we go;
Who is there will enlist
With mind and heart aglow,
To win the world for Him,
While joy fills the Seraphim?

FREDERICK W. NEVE.

Books of the Day

Edited by Elizabeth McCracken

Christ and the World of Thought

CHRIST AND THE WORLD OF THOUGHT. By Daniel Lamont, D.D. Scribner. Pp. 301. \$3.75.

JEANS AND EDDINGTON have done much to popularize the ideas of the new science, and Prof. Lamont in the interests of Christian apologetics follows in their footsteps. Entering into the world of modern thought he endeavors in his book to prove a thesis, which he himself sums up in two propositions: "One, that the full-orbed faith which is indispensable to the discovery of the meaning of our life is the Christian faith; the other, that this faith not only has its rights in the realm of the mind, but has the supreme right there" (p. 277). He opens his discussion by showing how complete has been the recent revolution in thought in the domain of science, philosophy, ethics, and theology, and in view of the fact that the progress of thought has brought men to see the essential limitation of human thought, he asks a pertinent question as to what lies beyond that limit, for thinking is only one aspect of mental activity and life must go further than mere thinking can carry it. In treating of the conception of the Universe, which word he writes with a capital letter to indicate that it means The Whole, he makes the point that it cannot be conceived apart from God; for "if we begin by intellectually constructing a Universe which does not from the first include a universal relation to Him we shall never be able to deduce that relation intellectually" (p. 33). Early in the argument he insists that we may not adopt the observer-attitude toward God, and treat Him as an object among objects. In the chapters which deal with the difficult problems of time and the present moment, the author has taken pains to give lucid explanations of his point of view for the enlightenment of readers who are untrained in science and philosophy.

The second part of the book has its positive approach to the Christian revelation and starts with the consideration of faith, which is defined as the reverse of the observer-attitude, although there need be no conflict between them. In explaining the relation between faith and reason he says that faith receives what is given; reason clarifies and interprets that which faith receives. At this point nothing has been said as to the beyond of faith, and Hume is quoted to the effect that science depends upon faith as entirely as religion does. Later the author defines Christian faith as the energy of the whole soul, characterized by moral sensitiveness and reverential awe; and he shows that this faith and the revelation of God are mutually complementary, one supposing the other. His exposition of the Christian belief in the Trinity and the Incarnation is doctrinally sound. It would have been easy to deduce from the views which he expresses that he is a devout Presbyterian, even had we not known from the title-page that he is professor of theology in New College, Edinburgh, belonging to the Free Church of Scotland. It is possible that some readers might complain that when he passes from scientific argument to the presentation of Christian teaching he abandons reasoning for assertion, but this is the very *crux* of the matter. Faith makes the leap beyond the frontier of thought whither reason can never lead, although it may follow. A more justifiable criticism, which, however, does not affect the main argument, may be noted in passing. The author gives a definition for what he calls pure mysticism (p. 178), which deprives Christian mystics of all title to mysticism; and he holds that faith and mysticism are contrary and incompatible. This is so unusual a use of the term as to be scarcely warranted. There are also passages in the scientific arguments in which he uses terms in an unwonted sense, but as in the case just cited, he always defines them with so much precision that there is no room for confusion of thought. Whether one agrees with the proposition or not, there is never any doubt as to the meaning he intends to convey. This clearness of expression in all the discussions is an outstanding merit in a work of this kind.

The whole book, which is written with the enthusiasm of a contagious faith, is well and logically constructed, both from the scientific and the Christian point of view, and is deserving of the attention of thoughtful persons. Among their number none but those who are trained in science and philosophy would be competent to appraise the value of the author's arguments in that field of

thought, but to the general reader his study should nevertheless be of great value. Not only does it constitute a challenge to all who are confused in the welter of modern thought, but to those who already believe it cannot fail to serve for the strengthening and clarifying of their faith. MOTHER MARY MAUDE, C.S.M.

Villeneuve-Bargemont

VILLENEUVE-BARGEMONT. By Sister Mary Ignatius Ring, S.N.D., Ph.D. Bruce. \$3.50.

A CAREFUL and valuable study of one of the precursors of modern social Catholicism. Villeneuve-Bargemont, a fine figure—unknown to most of us—was well worth bringing out into light, for the movement of which he is justly called an "ancestor" assumes increasing importance. His thought was entirely on the lines of later orthodoxy, as is proved by an interesting chapter presenting parallel passages from his writings and the encyclical *Rerum Novarum* of Leo XIII. He was less radical and imaginative than his contemporaries of "L'Avenir," and less challenging than Ketteler; his forte was in economic surveys—here, reproduced—surprisingly modern in method. His resultant conclusions are well within the horizon of mild reform, and his proposals have a sadly obvious sound; they are familiar to anyone conversant with the New Deal. But many of them are not yet carried out, and they were extraordinarily enlightened for his age. He demonstrates how soon after the industrial revolution the Church had clarified her ideas, being wisely preserved not only by her innate conservatism but by her commerce with eternal values, from the rash enthusiasm for current "liberalism" which marked some of her more restive children, like Lamennais.

All the same, Sister Mary Ignatius has rendered a real service in giving him his due place in the long procession of Christian thinkers convinced that an economic system should be primarily concerned with human welfare. Perhaps the conviction carries more revolutionary implications than orthodoxy has yet realized. VIDA D. SCUDDER.

Christians Awake!

CHRISTIANS AWAKE! By Rosamond Crompton. Morehouse. Pp. 262. \$2.50.

THE AUTHOR has undertaken to give expression to her apprehension of Christian experience in colloquial phraseology. Her sincerity is manifest; and likewise the fact of her firsthand knowledge of that whereof she writes. It is evident moreover that she has some acquaintance with the classics of spirituality, and that her endeavor has been to translate their substance into unconventional language. She says many wise things, but her manner of saying them will at times jar upon those of her readers who are of the older generation. Possibly in this very manner she may be able to reach and influence some who would not respond to more traditional methods of presenting the claims and joys of the wholly surrendered Christian life. M. M.

Gossipy Journalism

HANDOUT. By George Michael. Putnam. \$2.00.

THOSE WHO LIKE the gossipy journalistic description of conditions at Washington and other centers of political activity will find *Handout* by George Michael a very interesting book. It is not a volume that could be quoted as an authority, but it does give a racy description from a more or less prejudiced point of view of the propaganda being carried on at Washington under administration auspices. It is interesting to see the development of this type of journalism. George Michael is supposed to cover the identity of two well-known newspaper men. Not the least interesting part of the book consists of the last few pages which contain names and connections and salaries of the various publicity men connected with the federal governmental departments. C. R. W.

NEWS OF THE CHURCH



THE ARKANSAS "CHURCH ON WHEELS"
Archdeacon Burke, who dedicated the "Church on Wheels," is shown in the foreground.

"Church on Wheels" is Given by Women

Archdeacon of Arkansas Dedicates
Portable Church Donated for
Work Among Isolated

LAKE VILLAGE, ARK.—The "Church on Wheels" was dedicated recently at a special service on the lawn adjoining Emmanuel Church by the Ven. Cornelius C. Burke, archdeacon of Arkansas.

The "Church on Wheels" is the gift of the diocesan Woman's Auxiliary for work among the rural and isolated. It was dedicated to the memory of departed members of the Woman's Auxiliary of Arkansas.

The beautiful altar was given by the women of Christ Church, Little Rock, and blessed in their name. A special offering from the Woman's Auxiliary in Arkansas for furnishings was presented during the service.

Dr. Kellner Leaves \$50,000 to Seminary

CAMBRIDGE, MASS.—The will of Dr. Maximilian Lindsay Kellner, who died August 6th, leaves a gift of \$50,000 to the Episcopal Theological School of Cambridge, with which he was connected for more than forty years. The will also provides that the residue of the estate shall go to the same institution.

The will, drawn up September 8, 1927, makes the bequest and states that it shall be called the Kellner Memorial Fund and that the income only shall be used for individual lectures or for a series of lectures at the school. Provision is also made for Dr. and Mrs. Kellner's adopted son, Waldo Willard Kellner, and for Dr. Kellner's sister, Miss Anna Theresa Kellner of Brooklyn. After their deaths, the entire estate, with accrued interest, is to be added to the bequest of \$50,000 to the school.

Results in Fond du Lac From Forward Movement

FOND DU LAC, WIS.—The congregations throughout the diocese of Fond du Lac are uniformly better than in former summers. All of the churches are open and having regular services. The spirit of the Forward Movement is taking hold of the people. The fall will show a great step forward. A three-day clergy retreat for September is being planned; also a Young People's Conference for which the themes will be intimately connected with the Movement. A simple pageant on the Forward Movement was given by the Cathedral Vacation School.

Dictatorship Prediction in Brotherhood Address

SEWANEE, TENN.—Declaring the world is growing increasingly pagan, the Rev. Dr. Thomas O. Wedel, secretary of College Work, National Council, predicted an "earthly dictatorship" speaking here August 30th before the national convention of the Brotherhood of St. Andrew.

"We are living in a world which is growing increasingly pagan," said Dr. Wedel. "In past generations social custom and thought still upheld a Christian view of life. Today custom has yielded to the whirlwind of modernity. We are plunging into an age which cares little about supernatural things, which lives on a hand to mouth philosophy.

"The State is taking over where inner restraint has failed; and State morality is concerned with outer behavior, not with the 'contrite heart.' We shall be obeying an earthly dictator instead of the mystic commands of a God. Hence, youth today is left without an anchor. It need obey only such laws as it sees fit to escape outer punishment.

"Nevertheless, it is still true that man lives not by bread alone. He hungers for something to worship, something worthy of sacrifice. He still faces the doubtful doom of death.

"Christianity answers man's inner longings for something after the temporalities in which we now live. It is the answer to the problems of the world today in their most acute aspects."

C. A. Head at Grace Church, New York

NEW YORK—Captain B. Frank Mountford, National Director of the Church Army in the United States, was the preacher at the Outdoor Service in Huntington Close, Grace Church, on Wednesday, August 28th. The Church Army now has its headquarters in one of the parish buildings adjoining Grace Chapel.

Denver Church Renovated as 60th Anniversary Nears

DENVER—St. Mark's Church, Denver, will soon observe its 60th anniversary. A thorough job of renovation is being done to the church property. Repairs and improvements costing approximately \$3,000 include a new roof over the whole property, redecoration of the entire interior, new clerestory windows in the parish house, and a new sacristy. The Rev. T. J. Haldeman is rector.

Bishop Seaman Dedicates New Brick Mission House

SWEETWATER, TEX.—The new brick mission house attached to St. Stephen's Mission, Sweetwater, was dedicated August 25th in a service conducted by Bishop Seaman of North Texas, assisted by the Rev. Alex B. Hanson, priest in charge, with Joe Earnest, a lay reader of Colorado, Texas, in charge of the music.

Dalton Moore of St. Stephen's Mission Committee supervised the erection of this second unit of the Sweetwater mission, made possible by an Advance Work gift from the district of Idaho some years ago supplemented by a like sum raised locally.

Chicago Religious Education Conference at St. Peter's Church

CHICAGO—Bridging the Gap for the Child will be the theme of a two-day conference of Church school superintendents, teachers, and clergy at St. Peter's Church, September 7th and 8th, under auspices of the diocesan department of religious education. Plans for the conference are announced by Miss Vera C. Gardner, diocesan director.

The Rev. John B. Hubbard, St. Mary's, Park Ridge, will give the opening address.



A GENERAL VIEW OF EVERGREEN. BEAR CREEK IS IN THE CENTER

Evergreen Center, Christian Community

Canon Douglas Tells of Hopes and
Aims for Future in Regard to
Project in Colorado

By J. E. BOYLE

EVERGREEN, COLO.—Development of what might well be termed an "ideal" Christian community; a community where the Church and religion takes its logical place in the daily lives of men—that is the thought in the mind of the Rev. Canon Winfred Douglas with regard to the Evergreen Conference Center.

In the peaceful surroundings of his mountain retreat on the Douglas estate, of which the conference center is a part, Canon Douglas quietly told of the nearly forty years of thought and effort which he has put into the Evergreen project and of his hopes for the future.

It was a break in his health and under sentence as a "tubercular" that Canon Douglas was forced in 1897 to come to the mountains. By mere chance, he camped the first season in the Bear Creek Canyon just a short way from his present home. Horse and buggy provided the only means of reaching the section which still retained much of its early western characteristics. Evergreen was a mere trading center for farmers, sawmill and charcoal workers. There were but two summer cottages in the section and the thought of Evergreen as a resort town had not been conceived.

The cold mountain air and nights of sound sleep in a tent effected definite improvement in Canon Douglas' health and he and Mrs. Douglas immediately were charmed with the section. Interestingly, Canon Douglas has insisted through all his years at Evergreen in sleeping out-doors, winter as well as summer.

The development of the Evergreen Mission and Conference Center forms a real romance of the Church's life in the west.

Canon Douglas' 36th Anniversary Observed

EVERGREEN, COLO.—The patronal festival of the Mission of the Transfiguration, Evergreen, and the 36th anniversary of the ordination to the priesthood of the Rev. Winfred Douglas, were celebrated by a sung Eucharist in the mission church, Canon Douglas being celebrant, and Bishop Ingley, Coadjutor of Colorado, preaching the sermon. The service was attended in a body by the members of the General Conference in session in Evergreen at the time, the class schedule being adjusted to make this possible.

Missionary Night was one of the features of the General Conference in Evergreen, when the meeting was turned over to the missionaries present, to tell of the work of the Church in their fields.

Going back to the beginning for a moment: imagine yourself in the seventies, roaming along the narrow, one-way trail up Bear Creek Canyon. Going up the difficult trail, one encountered the village of Evergreen, then very much of a western mountain village, on the very edge of civilization. Down by the creek was Stewart's Hotel, little more than a wayside tavern, where the mill-workers and residents of the canyon stopped on their long, slow excursions to and from Denver.

Into these surroundings came the Rev. Francis Byrne October 1, 1871, to conduct the first services of the Church in the section. The dining room and perhaps bar-room of Stewart's was the place of the service. Today this same room accommodates the Mission of the Transfiguration, as the local parish church is known. Bergen Park, a few miles distant, was the location of the first parish organization in the area. In 1873 St. Mark's in the Wilderness was established there.

It was not until Canon Douglas came to Evergreen that definite steps for a permanent mission were taken. In 1898, the Stewart Hotel was purchased for Church

purposes and the altar which once served in St. Mark's at Bergen Park was installed. Incidentally, this altar had been discarded by the Methodists who took over the Bergen Park building and for two years it lay out on a mountain side. Later it was discovered and removed to the summer home of Dr. and Mrs. F. J. Bancroft.

Interesting to note is the fact that the Douglas family purchased a square mile of land about this time, buying the squatters' rights and paying the Union Pacific Railroad at the rate of about two dollars per acre. Other lands have been added since and the family now owns several thousand acres.

Clergy retreats were the earliest type of conference held at Evergreen. The first of these was held within two or three years after Canon Douglas and his family located in the community. In 1898, 1899, and 1900, courses for candidates for holy orders were conducted. Then in 1907 Canon Douglas inaugurated a summer school of liturgical music. In 1913, the Guild Hall was added to the mission property.

The whole project was given impetus after Bishop Johnson became Bishop of Colorado, and in 1917 he instituted the first summer school for clergy, followed in 1920 by the establishment of a summer conference for Church school teachers.

It was in 1920 that Mrs. Josepha Williams Douglas, wife of Canon Douglas, gave a tract of land for the permanent establishment of the conference center. On this site the Douglas family erected Hart House, the central building of the conference at the present time. Here sessions for Church school workers, for clergy, and then lay-readers were held. It was about 1922 that the clergy conference was re-named the "School of the Prophets." In 1923, a new dormitory, Williams House, was erected and the program expanded to include conferences for high school boys and girls and college students. The Meeting House, a large hall with seating capacity for 400, a stage, and altar which can be closed off, as well as pipe organ, was the next project.

In addition to the three large central buildings there are several smaller housing

units, including Bancroft House, Guest House, and a number of cottages for families. Canon and Mrs. Douglas had in mind as the last unit in the building program a stone church to replace the present frame structure, the oldest building on the grounds. But the economic depression has delayed this project. Daily services have been a feature of the center for many years and today there is a daily Communion and Evensong. In connection with the mission, the Sisters of St. Mary operate St. Raphael's House, where they carry on an extensive community and social service work. A community library also is owned by the mission.

"CHURCH CENTER OF ALL"

This year's program of conferences started with a general session July 29th to August 9th; a retreat for women, conducted by the Sisters of St. Mary, August 11th to 14th; the School of the Prophets, August 12th to 23d; Church Music sessions running through all of the conferences, and retreats for clergy and seminarians, August 23d to 30th.

"The principal ideal back of the center has been the establishment of a community of Christian men and women," said Canon Douglas. "There is great value, in my judgment, in bringing men and women of all schools of thought together; it may be they come for vacation and rest; or for study; or for conference with others. At any rate, the Church is at the center of it all. Our program is not forced. It is a natural state of affairs in which religion has its proper place."

Many clergymen have through the years come to the center and here found rest and often cure for trying ailments. Canon and Mrs. Douglas have always been particularly cordial to priests under such circumstances, since it was illness which forced them to come to the community. Canon Douglas emphasized the fact that the center is not a diocesan project, but a national project. Last year more than fifty dioceses were represented among the attendants.

Evergreen Center is truly a spot where Christians dwell in peace and harmony, amid mountain scenes of enduring beauty.

**Student Christian Federation
Committee Meets in Bulgaria**

CHAMCORIA, BULGARIA—Sixty delegates, representing 25 countries, attended the recent meeting here of the general committee of the World's Student Christian Federation.

The Bishop of Croydon, one of the leaders, has been for more than 30 years associated with this group that now unites in Christian work and fellowship some 200,000 students of 35 different countries.

Dr. Gavin Conducts Retreat

SOUTH BYFIELD, MASS.—The Rev. Dr. Frank Gavin conducted the annual retreat of the Society of the Companions of the Holy Cross, at the conference house of the society, at Adelynrood, from August 22d to August 26th. Dr. Gavin's subject was Worship and Life.

**Tacoma Presbyterian Pastor
Escapes Trial by Resigning
and Forming New Church**

TACOMA, WASH.—The Rev. Dr. Roy T. Brumbaugh, pastor of the large First Presbyterian Church of Tacoma, has withdrawn from the Presbyterian Church in the U. S. A., together with a majority of his elders, deacons, and Sunday school teachers, and, it is claimed, a majority of his congregation.

Dr. Brumbaugh was charged with insubordination because he refused to resign from the Independent Board of Foreign Missions. He forestalled a trial by resigning. He and his supporters have organized the First Independent Church and are meeting in the Scottish Rite Cathedral, which adjoins the First Presbyterian Church.

New Wyoming Secretary

LARAMIE, WYO.—The Rev. R. E. Abraham of Trinity Church, Thermopolis, is the new secretary of the missionary district of Wyoming.

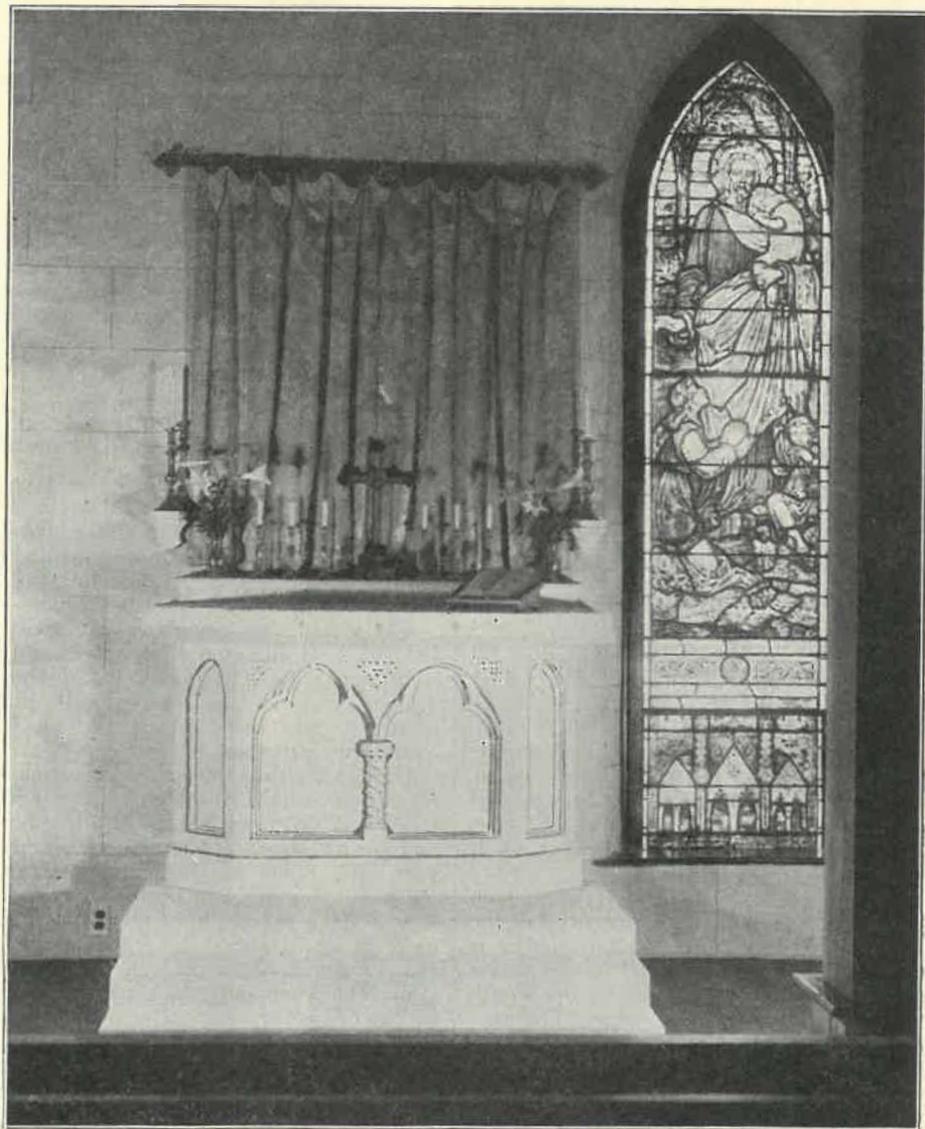
**Australian Financial
Depression is Ending**

Church Emphasizing Spiritual Lessons of Social Confusion Through Special Programs

SYDNEY—The financial depression is lifting in this country. The Church has done valuable work during the anxious days of unemployment and distress, and is now endeavoring by means of special programs to emphasize the spiritual lessons of the social confusion of the past years.

A lead is being taken by some of the bishops. Archbishop Wand of Brisbane, Bishops Burgmaa of Goulburn, and DeWitt Batty of Newcastle are using their synods to voice the need of a new Christian social system and in Sydney a special diocesan committee is vigorously dealing with social problem matters.

Church newspapers are cooperating very effectively.



CHILDREN'S ALTAR AT ST. DAVID'S, AUSTIN, TEXAS

This altar in the Chapel of the Holy Angels was dedicated for the Children's Corner in St. David's Church, Austin, several months ago. The rector, the Rev. James S. Allen, officiated at the dedication service.

Young People Begin "Forward" Work

Committee Inspects Questionnaire Returns; Author Invited to Prepare Course

By DOROTHY MAY FISCHER

NEW YORK—Things began to take more definite shape for the Youth Forward Together Movement of the Episcopal Church at the executive committee meeting August 3d.

This executive committee is composed of five members from the national commission and is the group responsible for seeing that things go "forward" in a real way.

The first thing the committee did was to inspect the returns on the questionnaire which had been sent out to summer conference groups throughout the country. This questionnaire asked young people to indicate what things they were interested in and wanted to know more about. Replies to this questionnaire are to be used as the basis in determining the literature to be published during the coming year.

GREATEST INTERESTS

It was interesting to note from the returns received—all have not come in yet—that the three interests checked the most number of times were:

1. How to develop my own personal devotional life.
2. Knowledge of the Christian religion.
3. Developing a Christian philosophy of life—interpreted in young people's terms—help in developing the right attitude toward life and its difficulties.

Other interests that rated high were: Relations between parents and young people; the need to gain self-confidence; understanding more about the claims of Socialism, Communism, and Fascism, and the Christian answer to them; ability to meet all situations with poise; relations between boys and girls; and peace.

The executive committee took action to the effect that it would endeavor to have material on the first three mentioned subjects for the coming year, and would also discover what materials are available on these subjects to be recommended as supplementary material.

AUTHOR TO WRITE COURSE

No sooner said than done. This committee does not mean to let grass grow under its feet. Already an author has been invited to write a discussion course on A Christian Philosophy of Life with the hope that it will be ready in the early fall.

The National Commission of Young People at its meeting in Chicago asked the Forward Together Movement Commission if it would publish two pieces of literature which would help in developing the Youth Forward Together Movement. The two discussion courses requested were Fundamental Christian Beliefs, and Discipleship, these courses to be especially designed for young people.

A leaflet describing the Youth Forward Together Movement giving specific suggestions as to how groups and individuals

Veteran Pennsylvania

Laymen are Honored

NEW CASTLE, PA.—President Roosevelt sent his congratulations and best wishes, bishops and friends wrote complimentary letters, and a throng of members of Trinity Church met to honor William Tell Butz, pioneer New Castle resident, at a surprise testimonial at the church August 21st.

Mr. Butz, who celebrated his 82d birthday July 11th, is now serving his 48th consecutive year as senior warden of Trinity Church.

PITTSBURGH, PA.—Honoring William E. von Bonnhorst, who has been a member of the Church of the Nativity, Crafton, since its organization nearly sixty years ago, and a vestryman for 42 consecutive years, the vestry adopted a resolution recently on his retirement as senior warden.

Mr. von Bonnhorst was treasurer for nine years, secretary for 29 years, junior warden for 10 years, and senior warden 17 years. He was unanimously elected an honorary life member of the vestry at the last parish meeting.

can cooperate, is in preparation. It should be ready in the fall.

From Minnesota to Florida and from Maine to California come echoes of young people's groups who are committing themselves to the Forward Movement. It is hoped that all young people in the Church, whether members of the Young People's Fellowship, Service League, Girls' Friendly Society, Brotherhood, or any other group, will join in this Youth Forward Together Movement.

New York "Summer Evenings"

Services are Well Attended

NEW YORK—The Neighborhood Evenings, held on Wednesday evenings under the auspices of Grace Church, are proving such a great success that other churches with outdoor facilities are planning to inaugurate similar gatherings next summer.

The evenings begin with an informal assembly in Huntington Close, when the weather permits. This is followed by a program in Grace House. Different individuals or groups take turns furnishing and conducting the program.

Grace Church is unusually well-situated for such occasions. Huntington Close is just opposite Wanamaker's Store at Broadway and Tenth street. Thousands of persons pass daily, many of whom are already in the habit of going into Grace Church for the noonday service in winter and many more of whom attend this same service in summer when it is held in Huntington Close. They not only come to the Neighborhood Evenings but also they help to spread the news of these evenings.

Grace Church is also holding a reception each Sunday evening this summer, after the evening service. The various organizations of the parish are hosts in turn. The receptions are held in the Choir School Library and simple refreshments are served.

Church Army Captain Working in Alabama

Missionary Holding Services and Visiting Homes in Four-Mile Radius of Scottsboro

BIRMINGHAM, ALA.—Capt. C. L. Conder, southern representative of Church Army, between May 20th and July 28th undertook a piece of work in Alabama under the direction of Bishop McDowell.

Making the House of Happiness, near Scottsboro, his headquarters, the missionary made 212 visits within a four-mile radius reaching 83 families.

Sunday services have been held with an average attendance of 60. Weekly cottage services were held with an average of 40 at each. A two weeks' preaching mission drew approximately 100 each night, and a Children's Bible School averaged an attendance of 30 children.

These resulted in two men, one woman, five older and two younger children being baptized.

At the Cumberland Mountain Rural Rehabilitation Project, Capt. Conder made an every-week visit to the barracks, the shacks, and new farmhouses; the total number of visits there being 213.

Prayer cards issued by the Department of Religious Education at Church Missions House, have been placed in many homes, also religious pictures and 175 Bibles have been distributed to colonists.

A weekly preaching service was held through 10 weeks, the average attendance being 101. A two weeks' Bible school drew 50 children together.

Capt. Conder gave six days a month visiting the families attached to the Mission Chapel at Guntersville, Warren county.

The Church school was reorganized and a confirmation class formed.

Cottage services were held on Sand Mountain and at Boaz.

On Georgia Mountain a plantation owner built a brush arbor in preparation for a week's outdoor preaching mission.

It is probable that Church Army will be asked to continue these and other activities in that section of the Tennessee Valley.

Church Army can place a small team of missionaries and mission sisters at the disposal of the bishops responsible for the work, if friends of such work under the auspices of the Episcopal Church, will give some assistance.

Further particulars can be obtained from Church Army Headquarters at 414 East 14th street, New York City.

New Bishop in Iran

LONDON—The Ven. W. J. Thompson, archdeacon of Isfahan and principal of the Stuart Memorial College, Isfahan, Persia, has been appointed by the Archbishop of Canterbury to be Bishop in Iran in succession to the Rt. Rev. Dr. J. H. Linton.

Consecrate Dr. Sasaki Bishop of Mid-Japan

350 Bishops, Priests, and Laymen
Attend Service in Meijiro Parish
Church, Tokyo

TOKYO—The Rev. Prof. Paul Shinji Sasaki, D.D., of Tokyo, professor of Liturgics and Applied Theology in Central Theological College, and rector of the Meijiro Parish Church, Tokyo, was elevated to the episcopate of the Japanese Church, on St. James' Day at St. John's Church, Nagoya (his see city), before a congregation of about 350 bishops, priests, and laymen.

The service of consecration began at 9 o'clock, followed by a sung Eucharist and an enthronement ceremony, which ended just before noon. A large congratulatory luncheon followed in the parish house, attended by Church dignitaries and workers from all parts of the empire, representatives of other communions, municipal and prefectural officials, and representatives of the missions and parishes of the Mid-Japan diocese over which Bishop Sasaki will now preside.

At the 18th triennial general synod of the *Nippon Sei Kokwai* (Holy Catholic Church in Japan) held early in May at Sendai, Bishop Sasaki was elected the second Bishop of the Mid-Japan diocese to succeed the Rt. Rev. Dr. Heber Hamilton, who resigned in 1934. Mid-Japan, consisting of several prefectures stretching from the Pacific on the east to the Japan Sea on the west, running through Central Japan, began as a mission some thirty years ago and since 1912 as a diocese, and has always looked for support to the Church of England in Canada. Upon Bishop Hamilton's resignation, the Canadian synod unanimously remitted the appointment of his successor to the House of Bishops in Japan, with the express proviso that the new Bishop might be either of Japanese or Canadian nationality. After consultation with the diocesan synod the House of Bishops chose the now Bishop Sasaki. The far-reaching appointment announced at the meeting of the General Synod in May has been received throughout the Japanese Church with cordial and universal satisfaction.

FOURTH JAPANESE BISHOP

Bishop Sasaki is the fourth Japanese national to be elevated to the Anglican Episcopate and the third living Japanese Bishop, the other two being Bishop Matsui of Tokyo, and Bishop Naide of Osaka. Nagoya, the see city of the new Bishop, is the largest industrial and commercial city between Tokyo and Osaka.

At the colorful ceremonies on St. James' Day, the Presiding Bishop of the Japanese Church and Bishop of South Tokyo, the Rt. Rev. Dr. Samuel Heaslett, was consecrator. The co-consecrators were the Bishop of Osaka and Bishop Nichols of Kyoto. Bishop Sasaki was presented to the Primate by the Bishop of Tokyo and the Bishop of Kobe. Bishop Reifsnider, Suf-



CONSECRATION OF DR. SASAKI, BISHOP OF MID-JAPAN

fragan of North Tokyo, was epistoller, and Bishop Binsted, of Tohoku, was gospeller. The consecration sermon was written by the senior Bishop of the Church in Japan, the Rt. Rev. Dr. John McKim, but owing to his inability to travel the long distance to Nagoya, the sermon was preached by his Suffragan, Bishop Reifsnider. The Rev. Yokichi Hirose, of Nagano, chairman of the standing committee of the diocese, was master of ceremonies. Bishop Sasaki was attended by two presbyters, the Rev. Victor C. Spencer and the Rev. K. Onishi. Chaplains to the Primate were the Rev. C. N. Yoshikawa of South Tokyo and the Rev. P. C. Kawai of Mid-Japan.

A long procession of five sections wended its way through the churchyard from the parish house to the church, consisting of 25 priests and deacons of Mid-Japan, about 40 priests representing the other nine dioceses of the Church, Bishop-elect Sasaki and his attendants, the Bishops of Tokyo, Osaka, Kyoto, Kobe, North Tokyo, and Tohoku, with the Primate and his chaplains bringing up the rear.

Western Michigan Daughters of the King Elect New Officers

SAUGATUCK, MICH.—The annual meeting of the Daughters of the King of the diocese of Western Michigan was held in All Saints' Church here August 13th.

New officers are: president, Miss Georgia R. Russell, of St. Luke's Church, Kalamazoo; vice-president, Mrs. J. A. McNulty, Emmanuel Church, Hastings; secretary and treasurer, Miss C. Falkingham, Benton Harbor; extension secretary, Mrs. M. V. Burlingame, Grace Church, Grand Rapids.

The session closed with an admission service for new members and installation of officers. The Rev. J. A. McNulty, rector of Emmanuel Church, Hastings, was in charge of the services, assisted by the Rev. A. L. Schrock, vicar of All Saints' Mission.

Observes 100th Year

HARRISBURG, PA. (NCJC)—One hundred years of publication is being marked by the *Church Advocate*, official organ of the Churches of God in North America.

Penland Weaving Institute Attended by 54 Craftsmen

PENLAND, N. C.—For several years there has been developing at Penland, in the Blue Ridge Mountains of Western North Carolina, a very successful work under the name of The Penland Weavers and Potters. While affiliated with the Appalachian School, the diocesan school for children here, it has had its separate organization under the direction of Miss Lucy Morgan. Persons who visited the World's Fair in Chicago may have seen the Penland exhibit there.

The sixth annual Weaving Institute has just been held at Penland. It lasted for three weeks and brought together 54 craftsmen from 22 states and the District of Columbia.

Prof. Edward F. Worst, supervisor of handiwork in the public schools of Chicago, and a national authority on hand weaving, is the director of the Institute. Instruction in advanced work is given, as well as for beginners, in the art of weaving, and there also are classes in pottery, basketry, leather works, book-binding, and simple jewelry making.

Interest in the Institute this year centered in the opening for use of the Edward F. Worst Crafts House. This is a large two-story log structure. Classes can be held on the first floor. The second floor is to be furnished as a dormitory. The cost of the building will be about \$9,000, and will be the realization of a dream of many years of Miss Morgan and her associates.

World Congresses in 1938

SAN FRANCISCO (NCJC)—Leaders from many parts of the world representing civic, educational, fraternal, commercial, and economic fields in addition to leaders of all major religious faiths, will participate in the 10th anniversary sessions of the World Fellowship Congress to be held during the San Francisco World's Fair in 1938, according to an announcement by Evan F. Lovett, national director of the American Fellowship, who presided at the initial San Francisco World Fellowship Congress in 1928.

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— day by day —

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for the Church Year

Theme for the Season:
HIS WITNESSES

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Paul W. Perry
Presiding Bishop

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BIBLE READINGS

October 1 to St. Andrew's Day

Week of 15th Sunday After Trinity

Theme of the Week:

CHRIST'S PURPOSE FOR THE WORLD

Tuesday, Oct. 1—Read Acts 1:6-11

THE CHURCH is not simply a little society in our own town. Our parish is one small branch of a great Body that is working all over the world. So the Church is always reminding us that even if God's Kingdom begins at home, it doesn't end there. For God has very wide plans for His Kingdom, and He is just as much interested in His children who live a long way off as He is in us who live right here, because they are all equally near to Him. And since God is using the Church everywhere to carry out His plans, He can use us anywhere we want to be used. Wherever the Church is working, we can work.—J. T. ADDISON.

Grant, we beseech Thee, merciful God, that Thy Church, being gathered together in unity by Thy Holy Spirit, may manifest Thy power among all peoples, to the glory of Thy Name. Amen.

TITLE PAGE AND FIRST PAGE OF THE DAILY BIBLE READINGS AND MEDITATIONS FROM "FORWARD DAY BY DAY"
This new manual is being issued by the Forward Movement Commission. The pamphlet is bound with a decorative cover printed in a beautiful vermilion color.

Dr. John Gass Accepts N. Y. City Rectorship

West Virginian Succeeds Dr. Silver at
Church of the Incarnation

NEW YORK—The Rev. Dr. John Gass, rector of St. John's Church, Charleston, W. Va., has been elected rector of the Church of the Incarnation, Madison avenue and Thirty-fifth street. Dr. Gass has accepted the rectorship and will be in charge November 3d.

Dr. Gass succeeds the Rev. Dr. H. Percy Silver, who died December 15th after serving as rector more than a decade. The new rector is 45 years old. He was born in Augusta, Ga., the son of John Gass and Mrs. Ivy Wardlaw Perrin Gass. He was educated in the Sewanee Military Academy, the University of the South, and the Episcopal Theological School.

Dr. Gass was a deputy from the diocese of West Virginia to the General Conventions of 1925, 1928, and 1931.

He is a trustee of the University of the South and a director of the Family Welfare Association of America.

Oxford Theological College Students Taken to London to Study Social Conditions

LONDON—The experiment of taking a theological college of 50 students *en bloc* to London to study social conditions has been again tried this summer by Wycliffe Hall, Oxford. It was very successful. With one exception, the students have been every other year since 1927 to Jerusalem for the long vacation term, and it was felt that some complementary venture during the same generation's training for the ministry would be of value in the alternate year.

The aim has been to try to make the preparation for the ministry as complete as possible. As the result, if a man does the full two years' course, it includes a pilgrimage to Palestine and the Near East, affording an opportunity to see something of the missionary work of the Church in other countries; a study along practical lines of the Church's task here at home in relation to the pressing social needs of the day; and also some direct experience of evangelistic work by organized campaigns during the Christmas and Easter vacations.

Essex, N. Y., Church Celebrates Centennial

ESSEX, N. Y.—The 100th anniversary of the founding of St. John's Church was observed August 18th with a service attended by a large congregation. The Ven. Guy H. Purdy, archdeacon of Albany, read the service, and the sermon was preached by the Rev. A. Grant Noble, priest in charge. The Rev. Hobart B. Whitney, a former rector, was present.

No Plans to Place Priest Among Alaskan Colonists

ANCHORAGE—Bishop Rowe of Alaska arrived in the interior of Alaska in May, spending his first week here at Anchorage with the Rev. Warren Fenn. He held several services in All Saints' Church, including a confirmation. Then he visited the settlers who had been brought from Wisconsin and Minnesota to the Matanuska Valley. His investigation there seemed to indicate that it would not be necessary to endeavor to station a clergyman among them.

A. B. Andrews Heads N. Carolina Laymen

Diocesan League Formed at Pittsboro Elects Prominent Churchman; Bishop Penick Speaker

PITTSBORO, N. C.—Alexander B. Andrews, of Raleigh, prominent layman and chancellor of the diocese of North Carolina, was elected president at the organization of the Laymen's League of North Carolina August 18th.

The laymen met at St. Bartholomew's Church, and the devotional exercises were conducted by its rector, the Rev. Royal G. Shannonhouse. After a business session, the laymen adjourned to the churchyard for luncheon, after which they concluded their deliberations with election of officers and general discussion of the League's objective in the diocese.

BISHOP PENICK SPEAKER

The principal speaker was Bishop Penick of North Carolina, who outlined the plan of organization, stated the 10 major objectives and pleaded for wider participation in the affairs of the Church on the part of the laymen. The diocese of North Carolina has taken the lead in organizing units of the Laymen's League and now has more than 15 branches of the League throughout the diocese.

Mr. Andrews, the first president of the diocesan organization, is also president of the Laymen's League of the Church of the Good Shepherd in Raleigh. He has been a leading figure in affairs of the diocese for a number of years. Other officers of the diocesan body besides Mr. Andrews, are as follows:

Vice-presidents, A. H. London of Pittsboro, and Hobart Steele of Burlington; C. R. Cunningham of Winston-Salem, secretary; Peter A. Wallenhall, treasurer. Members of the diocesan executive committee elected were: Col. J. W. Harrelson of Raleigh; R. A. Williams of Burlington; J. R. Nicholson of Greensboro; Ogburn Yeates of Asheboro; George Irwin of Winston-Salem; Pembroke Nash of Tarboro, and Mr. Worrell.

Church Army Mission Sisters Get Results

NEW YORK—Mission Sister L. Sherman, stationed near Scottsboro, Ala., recently reported that on visiting the home of one of the children of the Daily Vacation Bible School, the mother said, "My husband drinks and sometimes we don't dare go to church. He threatens to kill us. We try not to do anything to oppose him. We like the Episcopal Church. I'm willing for the girl to be baptized, but don't dare do so. Perhaps the mission will in some way help my husband."

Capt. Conder, who is preaching a mission here, visited the home and found the man under a tree reading the Bible. At the close of the mission during the singing of "Stand up for Jesus," the man and wife

Plan to Prevent Further Damage to Sea of Galilee

LONDON—Widespread anxiety has been caused by the threatened desecration of the Sea of Galilee by electrical developments on the River Jordan.

The trouble arose owing to a concession made some years ago to the Palestine Electric Corporation, empowering it to use the lake as a kind of reservoir for the storage water. During the dry season, water is drawn out by the corporation in large quantities, and, in consequence, the local fishermen have great difficulty in launching their boats, the stagnant pools provide breeding places for insects, and the appearance of the shore is unsightly.

Protests received the sympathy of the High Commissioner for Palestine, and now the new Colonial Secretary has intimated that the corporation has undertaken to prevent further desecration and damage in the future.

and children all came forward to be baptized.

From South Dakota, Mission Sister C. Gunton tells of one new family with six small children brought into contact with the Church. "Three of the children attended Bible school and the whole family turned out for the service and picnic. The oldest child, a girl of 10, quite surprised me one day as I was walking down the road with her. She said, 'You know I like that prayer you say beginning "Our Father." Mother had a copy of it on a paper and the other day she sent me upstairs to take care of the baby and I took that paper with me and learned it.'"

These consecrated Mission Sisters of Church Army do get results.

Christian Marriage and Modern State Discussed by Bishop

AMARILLO, TEX.—Bishop Seaman of North Texas is preaching throughout the district of North Texas a sermon on Christian Marriage and the Modern State, based largely on the Rev. Dr. Van Keuren's new book endorsed by the social service departments of the diocese of New York and of National Council, *Outfitting for Spiritual Marriage*, published by Morehouse. He recommends the book for married people as well as for those of marriageable age.

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120 Attend Japanese Brotherhood Camp

Leadership Training Conference
Significant Gathering of Young
Laymen and Clergymen

TOKYO—The third summer leadership training conference of the Brotherhood of St. Andrew in Japan, held from July 15th to 20th, at Sekei ryo on Lake Yamanaka, at the foot of Mt. Fuji, was one of the most significant gatherings of young laity and clergy ever held in the history of the Church in Japan. The five-day conference was attended by exactly 120 bishops, priests, and young laymen.

At the opening supper July 15th representatives from the 10 dioceses of the Japanese Church, the missionary district of Formosa, five young Japanese laymen from the dioceses of Honolulu, Utah, and Los Angeles, as well as several foreign missionary priests and teachers working in Japan were present. By the second day the full membership of the camp was complete by late arrivals, including two foreign priests from Hawaii, the Rev. Hollis H. Cory of Hilo, and the Rev. Kenneth Perkins from St. Andrew's Cathedral, Honolulu, who is now enroute to study for a year at Kings' College, London.

Few conferences, aimed at definite leadership training have ever been held in Japan, that have sent so many representative priests and laity back to their parishes, schools, and dioceses with greater vision for the spreading of the Kingdom in Japan.

Cincinnati Summer School

Session Concludes Day Early

CINCINNATI—The 13th session of the Summer School in Social Service ended here with a jolt August 28th, when news came that the final lecturer had fallen by the wayside. He is the Rev. Clifford L. Stanley, associate professor of Theology of the Virginia Theological Seminary. The Rev. Mr. Stanley was driving his car from Asheville, N. C., to Cincinnati when he was taken from his car direct to the operating table for an emergency appendectomy at Corbin, Ky.

The Rev. Mr. Stanley managed to send on the manuscripts of his four lectures on Christian Theology and Social Action to the school before the operation.

The school closed a day early after corporate Communion at Christ Church, Glendale, and a parting session at the home of Dr. W. S. Keller, director.

Upper South Carolina Priest to Observe 50th Ordination Anniversary

GREENVILLE, S. C.—The Rev. Dr. Alexander Robert Mitchell, rector of St. James' and St. Andrew's Churches here, will observe the 50th anniversary of his ordination to the sacred ministry September 22d. Bishop Finlay of Upper South Carolina and Bishop Thomas of South Carolina will preach.

On the night of the 23d, a reception will be given in St. James' parish house.

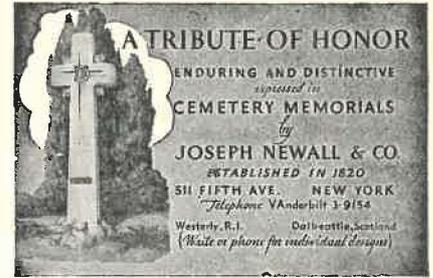
Dr. Mitchell is a member of the standing committee of the diocese, has been secretary of the board of missions of both dioceses, and has been sent nine times as deputy to the General Convention.

A new pipe organ will be installed in St. James' parish to commemorate the occasion. Dr. Mitchell was rector of the Church of the Good Shepherd, Columbia, S. C., for 15 years and while there built two churches and a parish house. He conducted a parochial school for 13 years.

He served as rector of Christ Church, Greenville, S. C., for 16 years, built St. Andrew's and St. James' Churches, and St. Philip's Church for the colored people.

He was archdeacon of the Charleston Convocation under Bishop Guerry and while there organized St. Luke's Mission at Andrews, S. C., and built a church in memory of Bishop Ellison Capers.

In 1921 he returned to Greenville to take charge of St. Andrew's and St. James' Missions and organized them into parishes. He built a parish house for each parish. He organized the Mission of the Good Shepherd, Greer, S. C., and built a church there in 1932. The furnishings are memorials to Bishop W. A. Guerry.



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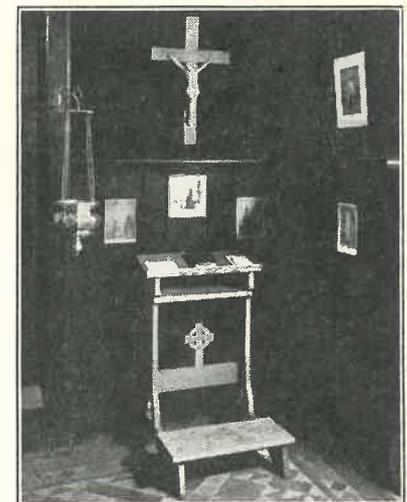
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*"May they rest in peace, and may
 light perpetual shine upon them."*

A. P. SHATFORD, PRIEST

TORONTO—The diocese of Montreal, and indeed the whole of Canada, mourns the passing of the Rev. Canon Allan P. Shatford, M.A., D.C.L., O.B.E., the beloved war padre and rector of the Church of St. James the Apostle, Montreal.

A breakdown in the spring forced him to relinquish his work temporarily. After some weeks in Montreal, he left for his summer home in Nova Scotia, where it was hoped he would be fully restored. Reports reaching Montreal during the summer were to the effect that the eminent clergyman was progressing satisfactorily. It was, therefore, a shock when it was reported that he had suffered a circulatory relapse and that death was near. The end came early August 17th.

Canon Shatford was born at St. Margaret's Bay, N. S., and educated at King's College, Windsor. He was called in 1906 as assistant rector of the Church of St. James the Apostle and six years later became rector, which position he has held ever since.

For the four years of the Great War, Canon Shatford served overseas ministering to the Canadian troops, sharing with them the perils of the front line for which service he was honored with the Order of the British Empire.

Returning to his charge in Montreal, Canon Shatford began that long and successful ministry of public speaking which was terminated only by his death.

Following a service of Holy Communion in the morning, the funeral took place the afternoon of August 19th, in the little fishing village of Conquerall Bank, Nova Scotia. The service was conducted by the Bishop of Nova Scotia and the Rev. K. B. Wainwright of Conquerall Bank. At the same hour a memorial service was held in the Church of St. James the Apostle, conducted by the Bishop of Montreal, assisted by the Ven. Archdeacon Almond and the Rev. H. M. Shore, assistant at St. James'. The church was filled half an hour before the service began with people from every walk of life. Two radio stations carried the service. The Bishop, in a few simple words, voiced the feelings of all as he spoke with faltering lips of the loss the Church had sustained. The service concluded with the singing of the triumphant 150th Psalm, "O Praise God in His Holiness," and the playing on the great organ of the Hallelujah Chorus.

HAROLD GOODWIN

PHILADELPHIA—The burial service was held in the Church of the Saviour, Philadelphia, August 20th, for Harold Goodwin, prominent layman of the diocese of Pennsylvania and widely known throughout the general Church in connection with his activity and leadership in the Evangelical Education Society which fur-

nishes aid to students for the ministry and also prepares and distributes evangelical literature. Mr. Goodwin died August 17th, following an attack of pneumonia. He was in his 85th year.

A prominent member of the Philadelphia bar for many years, Mr. Goodwin throughout his life maintained an active interest in Church matters and served on a number of important commissions and committees and was frequently called into consultation in legal matters. He was a life member of the Evangelical Education Society, having become connected with it in 1887, serving for many years as General Counsel and at the time of his death was its Honorary General Counsel. For a period of 40 years, until 1932, Mr. Goodwin was a trustee of the Philadelphia Divinity School, in which his father, the late Rev. Dr. Daniel R. Goodwin, was at one time professor of Systematic Divinity and of which he was dean from 1868 to 1883.

In addition to his connection with the Evangelical Education Society and the Philadelphia Divinity School, Mr. Goodwin was for many years a communicant of the Church of the Saviour and for some years served as a vestryman. He was also

a member of the vestry of St. Martin's Church, Marcus Hook, one of the old colonial parishes in the diocese of Pennsylvania, and was a deputy from this parish to all diocesan conventions from 1909 to and including 1921. Throughout his years of devotion to the Church Mr. Goodwin was for many years actively interested in the development and extension of the Church's work among the colored people in the diocese.

Mr. Goodwin is survived by two daughters and two sons. Interment was in the Woodlands cemetery, Philadelphia.

CHARLES D. MANN

GENEVA, N. Y.—Charles Duncan Mann of Memphis, Tenn., brother of Bishop Mann of Pittsburgh, died suddenly August 25th at the summer home here of his sister, Mrs. Henry S. Ashley of Kansas City, Mo. He was 65 years old.

Mr. Mann was stricken as he sat in a chair at the summer estate, Broad Meadows Farm, across Seneca Lake from Geneva. His death was attributed to a blood clot at the heart. He had been under a physician's care for several weeks, suffering an aggravated case of rheumatism.

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NEW YORK—Continued

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Three Pilgrimages to Ancient Shrines

Glastonbury, St. David's Cathedral,
and Holy Island of Lindisfarne
Visited by Hundreds

LONDON—In Chaucer's day springtime seems to have been the favorite season for the making of pilgrimages in England. Today pilgrims are inclined to wait until the summer months.

There have been no less than three pilgrimages to ancient shrines of the Faith recently. Members of the West of England Pilgrimage Association made their annual pilgrimage to Glastonbury in beautiful weather. The day began with a Eucharist at the ancient stone altar of St. Patrick's Chapel, the only chapel within the old Abbey walls which still stands intact. Later in the morning pilgrims filled the fine parish church for High Mass and a stirring sermon, preached by the Bishop of Bradford. In the afternoon more than 1,000 pilgrims, with the Bishop of Bristol at their head, went in procession from the parish church to the ruined Abbey for solemn Vespers. This year, for the first time, by means of megaphones and microphones, the organ of the parish church accompanied the singing through the streets and in the Abbey grounds.

On the same day the Society of St. David organized a pilgrimage to the shrine of its patron in Wales. Pilgrims, numbering about 80, journeyed to St. David's, the lovely Cathedral city which is no larger than a village, and went in procession, chanting the Litany, to the Cathedral precincts where they were met by the dean. Mass was celebrated, and in the afternoon stations were made at the various altars and at the font where prayers were said; then the relics of St. David were venerated. The pilgrims sang a hymn, written by the present Bishop of Llandaff, in honor of St. David and other Celtic saints.

The Archbishop of York, accompanied by the Bishops of Durham, Newcastle, and Argyll and the Isles, led a pilgrimage to Holy Island, off the Northumberland coast, to commemorate the landing there 1,300 years ago of Aidan, first Bishop of Lindisfarne. Two thousand pilgrims made their way across the wastes of land, which at low tide separate Holy Island from the coast. Most of them journeyed from the mainland by motor-car; but some preferred to wade two miles through shallow water, as St. Aidan did when embarking on his task of bringing the Gospel to the north.

The Archbishop of York, who with the other bishops attending the service had stayed overnight at Howick, as guests of Earl Grey, crossed to Lindisfarne in an old-fashioned two-horse wagonette. A procession was formed, and proceeded to the priory ruins, where a great congregation was assembled. About 100 priests lined the center aisle of the nave, as the Archbishop walked to the temporary altar erected in the chancel. Here the Bishop of Newcastle celebrated the Eucharist, one of the communicants being an island fisherman.

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