

January 4, 1936

The



Living Church



THE MOST REV. JAMES DE WOLF PERRY, D.D.

Presiding Bishop and Bishop of Rhode Island

(See pages 13 and 14)

Price 10 Cents

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



JANUARY

5. Second Sunday after Christmas.
6. Epiphany. (Monday.)
12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. Conversion of St. Paul. (Saturday.)
26. Third Sunday after Epiphany.
31. Friday.

CALENDAR OF COMING EVENTS

JANUARY

7. Special Convention of New Jersey, to elect a Bishop Coadjutor.
8. Convocation of Mexico.
- 15-16. Council of Nebraska. Convocation of Oklahoma. Convocation of Western Michigan.
19. Council of Texas.
- 19-20. Convocation of North Texas.
21. Convocation of Upper South Carolina.
- 21-22. Convocation of Salina, Convocation of Southern Ohio.
- 21-23. Convocation of Mississippi. Council of West Texas.
22. Conventions of Indianapolis, Maryland, Tennessee, Councils of Atlanta, Louisiana.
- 22-23. Convocation of San Joaquin.
23. Convocation of Kentucky, to elect a Bishop.
25. Consecration of the Very Rev. Dr. B. D. Dagwell to be Bishop of Oregon.
26. Social Service Sunday.
- 26-28. Convocation of Spokane.
28. Conventions of Harrisburg, Milwaukee, Missouri, Pittsburgh. Council of Southern Virginia.
- 28-29. Convocation of Southern Ohio.
- 28-30. Council of Lexington.
29. Conventions of Michigan, Oregon.
- 29-30. Convocation of Los Angeles.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

13. St. Augustine's, New York City.
14. St. Barnabas', Apponaug, R. I.
15. House of Prayer, Newark, N. J.
16. St. Anthony's, Hackensack, N. J.
17. Church of the Saviour, Providence, R. I.
18. St. Paul's, Brooklyn, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

DURRANT, REV. HENRY L., formerly rector of St. Paul's Church, Louisville, Ky.; is locum tenens at St. Andrew's Church, Panama City, Fla.

EYLER, REV. ARMAND T., formerly rector of Christ Church, Valdosta, Ga.; to be rector of Trinity Parish, Saint Augustine, Fla. Effective February 1st.

FIFER, REV. PHILIP T., formerly vicar at St. James' Church, Perkiomen, Pa.; is vicar at the Church of the Advent, Baltimore, Maryland. Address, 1301 S. Charles St.

HARTER, REV. WALTER G., formerly rector of Calvary Church, Sedalia, Mo. (W. Mo.); is rector of the Church of St. Mary the Virgin, Falmouth Foreside, R. F. D. 4, Portland, Maine.

LEITCH, REV. CYRIL G., of the diocese of Lexington; to be in charge of Holy Trinity Church, Willows, Calif. (Sac.), with supervision of the neighboring mission at Orland.

READ, REV. ROBERT R., of Westfield, Mass.; to be rector of St. John's Church, Chico, Calif. (Sac.).

SYKES, REV. CHARLES, formerly rector of Christ Church, Susquehanna, Pa. (Be.); is vicar of St. Peter's Church, Plymouth, Pa. (Be.). Address, 22 Academy St.

WEST, REV. HAMILTON, formerly rector of St. Mark's Church, Moscow, Idaho; is chaplain at the University of Florida, with address at Weed Hall, Gainesville, Fla.

NEW ADDRESSES

MOORE, REV. HENRY B., formerly 2117 W. Jefferson St.; 1940 W. Monroe St., Phoenix, Ariz.

WEST MISSOURI. After January 1st the offices of the Diocese of West Missouri, formerly 802 Rialto Bldg., will be located in the parish house of Grace and Holy Trinity Cathedral, 415-425 West 13th St., Kansas City, Mo.

ORDINATIONS

PRIESTS

COLORADO—The Rev. JOHN EDWARD BOWERS was advanced to the priesthood by Bishop Ingley, Coadjutor of Colorado, in the Good Samaritan Church, Gunnison, December 21st. The ordinand was presented by the Rev. George B. Oakes, and is in charge of the Good Samaritan Church, Gunnison, Colo. The Rev. Eric A. C. Smith preached the sermon.

The Rev. EMMETT GAYLORD JONES was ordained to the priesthood by Bishop Johnson of Colorado in St. Andrew's Church, Denver, December 24th. The ordinand was presented by the Rev. Neil Stanley and is in charge of St. George's Mission, Englewood, Colo., with address at 2015 Glenarm Place, Denver. The Bishop preached the sermon.

LEXINGTON—The Rev. LLEWELLYN B. CATLIN and the Rev. RICHARD C. PATTON were advanced to the priesthood by Bishop Abbott of Lexington in Christ Church, Lexington, Ky., December 21st. The Rev. Mr. Catlin was presented by the Rev. J. Wilson Hunter, and is in charge of Christ Church, Pikeville, Ky., and missions in the Big Sandy Valley.

The Rev. Mr. Patton was presented by the Rev. Gerald H. Catlin, and is assistant at St. John's Church, Corbin, Ky., and is to assist the archdeacon. The Bishop preached the sermon.

MASSACHUSETTS—The Rev. JOHN FUNK KOLB was ordained priest by Bishop Sherrill of Massachusetts in Christ Church, Quincy, December 19th. The ordinand was presented by his brother, the Rev. Jacob C. Kolb, and will continue as curate at Christ Church, Quincy, Mass. The Rev. Edward S. Drown, D.D., preached the sermon.

NEWARK—The Rt. Rev. Benjamin M. Washburn, D.D., Bishop of Newark, ordained the following to the priesthood:

The Rev. JOHN ATHERTON BELL, on December 17th in St. Agnes' Church, Little Falls, N. J. He

was presented by the Rev. Robert B. McKay, and the Rev. Arthur Dumper preached the sermon.

The Rev. HERBERT C. COOPER, on December 19th in Holy Trinity Church, West Orange, N. J. He was presented by the Rev. Douglas H. Loweth. The Rev. George W. Dawson preached the sermon.

The Rev. JOHN JAMES KIRKPATRICK, on December 21st in St. Peter's Church, Essex Falls, N. J. He was presented by the Rev. Harold R. Onderdonk, and the sermon was preached by the Rev. George P. Dougherty.

The Rev. BOYD R. HOWARTH, on December 23d in St. Peter's Church, Washington, N. J. He was presented by the Rev. Oscar Meyer, and the Rev. Clifford Stanley preached the sermon.

NEW JERSEY—The Rev. JOSEPH TREXLER URBAN was advanced to the priesthood in All Saints' Chapel of Trinity Cathedral, Trenton, N. J., by Bishop Matthews of New Jersey, December 21st. The ordinand was presented by his brother, the Rev. R. G. Urban, and is in charge of St. John's Church, Little Silver, and St. James' Church, Eatontown, N. J., with address at Oceanport, N. J. The Rt. Rev. Albion W. Knight, D.D., preached the sermon.

SPokane—The Rev. STANLEY G. ASHTON was ordained to the priesthood by Bishop Cross of Spokane, in St. Luke's Church, Coeur d'Alene, Idaho, December 18th. The ordinand was presented by the Very Rev. C. E. McAllister, and the Rev. Donald Glazebrook. The Bishop preached the sermon. The Rev. Mr. Ashton is rector of St. Luke's, Coeur d'Alene.

TENNESSEE—The Rev. WILLIAM SENTELLE LEA was advanced to the priesthood by Bishop Maxon of Tennessee in St. Paul's Church, Chattanooga, December 22d. The ordinand was presented by the Rev. Thomas R. Thrasher, and will continue as assistant at St. Paul's Parish, Chattanooga, with address at 631 Pine St. The Rev. Charles W. Sheerin preached the sermon.

WEST MISSOURI—The Rev. Messrs. MAX W. FORESMAN, RICHARD L. HARBOUR, and RICHARD A. PARK were advanced to the priesthood by Bishop Spencer of West Missouri in Grace and Holy Trinity Cathedral, Kansas City, Mo., December 23d. The Rev. Claude W. Sprouse preached the sermon.

The Rev. Mr. Foresman was presented by the Rev. G. R. Fenner, and is rector of All Saints' Church, Nevada, Mo.

The Rev. Mr. Harbour was presented by the Rev. C. R. Tyner, and is rector of Christ Church, Warrensburg, and in charge of St. Peter's, Harrisonville. Address, 309 E. Gay St., Warrensburg, Mo.

The Rev. Mr. Park was presented by the Rev. C. R. Tyner, and is rector of Calvary Church, Sedalia, Mo.

WEST VIRGINIA—The Rev. ARCHIBALD BERNARD MOORE was advanced to the priesthood by Bishop Strider, Coadjutor of West Virginia, in St. Paul's Church, Williamson, W. Va., December 22d. The ordinand was presented by the Rev. Joseph Baird, and is rector of St. Paul's Church, Williamson, with address at 15 W. 5th Ave. The Rev. William Meade preached the sermon.

WESTERN MICHIGAN—The Rev. HENRY P. KRUSEN and the Rev. HARRIS J. MOWRY, Jr., were advanced to the priesthood by Bishop McCormick of Western Michigan in St. Luke's Church, Kalamazoo, Mich., December 18th. The ordinands were presented by the Rev. A. Gordon Fowkes, and the Rev. Dr. James E. Wilkinson preached the sermon.

The Rev. Mr. Krusen is rector of Holy Trinity Church, Manistee, Mich.

The Rev. Mr. Mowry is rector of St. James' Church, Albion, Mich.

DEACONS

IOWA—RICHARD GOODWIN BAKER was ordained to the diaconate by Bishop Longley of Iowa in Trinity Cathedral, Davenport, December 15th. The Very Rev. Rowland F. Philbrook presented the candidate and also preached the sermon.

NEWARK—W. LESLIE PITCAITHLY was ordained deacon by Bishop Washburn of Newark in Grace Church, Westwood, N. J., December 31st. The candidate was presented by his father, the Rev. L. A. C. Pitcaithly, and the Rev. William P. Ladd, D.D., preached the sermon.

WEST VIRGINIA—ELDON B. MOWERS was ordained deacon by Bishop Gravatt of West Virginia in St. Peter's Church, Huntington, December 3d. The Rev. P. R. Reinhardt presented the candidate who is in charge of St. Peter's Church, Huntington, W. Va. The Rev. G. J. Cleaveland preached the sermon.

CORRESPONDENCE

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

Eastern Oregon and North Dakota

TO THE EDITOR: May I help to correct a misapprehension which is growing in the Church by reason of the reports in Church papers of the meeting of the House of Bishops recently held in Houston, Texas? I have before me the minutes of the House of Bishops by the secretary, Dr. Charles Pardee, from which I quote:

"The Bishop of Colorado presented the following resolution, on the afternoon of the second day of our meeting, Wednesday, November 6th: 'That the Bishop of Eastern Oregon be translated to the Missionary District of North Dakota, subject to his acceptance of the translation.' Almost immediately the Bishop of Massachusetts offered as a substitute the following resolution: 'That no election to the bishopric of North Dakota be made at this time.'"

The substitute took the place of the original motion of the Bishop of Colorado and was adopted, I think, unanimously. There is nothing in the action of the House of Bishops which makes it necessary for the Bishop of Eastern Oregon to decide anything at this time. The vacancy in North Dakota will have to be filled by the House of Bishops at its next meeting in Chicago. In the meanwhile, the Presiding Bishop will make provision for episcopal supervision.

May I ask that you help correct this misapprehension of the action of the House of Bishops in the columns of your paper, out of consideration for the welfare of the work, which I am still trying to carry on as the Bishop of Eastern Oregon.

(Rt. Rev.) WILLIAM P. REMINGTON,
Bishop of Eastern Oregon.

Pendleton, Ore.

Wanted—a Doctor

TO THE EDITOR: Through your columns I beg to address the Churchmen of the medical profession in the hope that a number of them will aid us to secure the right doctor to grasp the opportunity about which I write. It would only interest one who desires to use his skill more to help his fellows than to make money, although I do believe that, at that, the territory would do better as time went on, and the man and his family would not starve in the meantime.

There is an area of some 5,000 square miles in which there are a number of small hamlets, homesteading projects, mining communities, and ranches, and in which there is no physician of any sort. We have established a Church center at the heart of this area where we could provide a modern house at reasonable rates, and for the right man, within a reasonable time, I believe we could also provide a small infirmary. We have the land already.

If water for irrigation or cheap power should become available, as seems likely, there would be a considerable influx of people. One deterrent now is the absence of a doctor. The section might well become a health center, having the same climate as Tucson and Phoenix.

Any assistance toward securing the right Churchman, who is also a good physician, would be appreciated.

(Rt. Rev.) WALTER MITCHELL,
Phoenix, Ariz. Bishop of Arizona.

Endowments

TO THE EDITOR: A recent article by Mr. John Carey of the Church Life Insurance Corporation (L. C., December 7, 1935) has strongly set forth the value of church endowments particularly in times of depression, and wisely commends the thought of creating more of these now that it seems the days are at hand when such action appears possible. In this manner it is reasoned that the Church will be in a position to render greater aid in hard times rather than be obliged to concern itself largely with meeting its own obligations.

As a means of accomplishing this end, it is suggested that the buying of insurance policies by Church members which shall be payable to the parish or diocese would be effective, and the point is made that such a procedure would not diminish the estate of the one who does so.

Such reasoning is sound but does not go to the heart of the difficulty from the point of view of those who would create these endowments. They know that they can give in any number of ways but they wish to do so in a manner which inspires them with the confidence that for a long time to come their gifts shall fulfil their purpose, and it is because this confidence is lacking that endowments are slow in accumulating. . . .

The answer to this important question must be found in an agency that has the interest of the Church at heart, that has the capacity to invest its funds with intelligence and watch over them with vigilance. Such a corporation does exist in the Church Pension Fund. Its reports provide a thrill of pride and confidence in all who read them. Fortunate are those corporations which can show such a record and point to such a list of securities which have been purchased at such prices. Here the Church has demonstrated that it can go into business in a large way with great success and show steady progress throughout the hardest times.

Here then is the answer to our need. Let there be set up another subsidiary or related corporation of the Church Pension Fund to which bequests may be left to be administered by it for the benefit of the parishes and missions throughout the land, and to which parishes and dioceses could, if they so desired, turn over their endowments for administration. There will be those who will hesitate to entrust their funds to the management of others but for every one of these there will be ten who ought to avail themselves of that service, and who when they do so will be gradually solving the problem of how to endow.

(Rev.) JOHN W. GUMMERE.

Charles Town, W. Va.

TO THE EDITOR: I am sure that I must be one of many who were surprised and distressed to read the article written by Mr. John Carey, vice-president of the Church Life Insurance Corporation, printed in your issue of the 7th of December. Mr. Carey insists that a necessary foundation, indeed the indispensable foundation, of the Church for effective continuance, is more and larger endowments. Surely this is utterance of a wisdom that bids fair to kill the Church, rather than to help it go on with life and vigor.

In the first place, endowments almost inevitably tend to preserve outworn types of Church activity. There is a parish in New

York, for example, that has had for years no excuse for continued existence. The population of old days is gone. There are no people of any sort resident about it. It has no historic significance. Yet there it remains, heavily endowed to no good purpose except to support a quite idle clergyman and a non-existent work. That parish has become a stock example for radical New York Communists to cite, of the Church purely parasitic. There are too many such places.

It is, furthermore, a commonplace to students of sociology that an endowed Church almost always is a Church not only unresponsive to changing needs but also sluggish in performance. Its administrators commonly go to sleep and are content to draw their pay. Brilliant exceptions only serve to mark the rule. When a Church is unable to command the support of those now alive and giving, it is usually better, for the reputation of the Church, as a whole, that it close up and quit.

But surely it is of more importance to note that Mr. Carey's well-meant advice is contrary to the plain commands of our Lord. Perhaps Mr. Carey would maintain that the Christ was a very impractical person, quite unable to manage such a practical enterprise as the Church He came to found; but there are some of us who are just silly enough to believe that He possibly had more wisdom in Him than may be found even in Wall street. He said that His Church, His own people, were not to lay up treasure on earth, where moth corrupts and thieves break through. He also bade us take no thought for the morrow, since sufficient to the day is the evil thereof. Can any one imagine our Lord adjuring His apostles to build their work on a strong financial foundation? . . .

Possibly even those who do not take our Lord too seriously will be able to note one practical implication, not fortunate, of Mr. Carey's advocated policy. The economic situation today is tense and near crisis; and the question before modern man is precisely as to whether or not capitalism is to live or die—whether endowments are to be allowed the possibility of bearing interest or not—and if so, on what conditions. This economic question is also a question of morals. One does not have to be a Communist—I certainly am not—to see that the Church, if it is to command any continued respect, not to speak of support, must be free to treat that question on its merits and as an impartial judge, rather than as an interested party. Every endowment makes the Church an interested party, and is evidence to the Communist that when the Church speaks, it is not in the name of Jesus but in the name of Privilege. This plays directly into the hands of Communism, which surely Mr. Carey cannot desire.

Mr. Carey's program is dictated neither by religion nor by common sense. The Church needs money, certainly, to carry on its work—the free-will offerings of believing people; but the last thing she ought to be seeking is endowments. Finally, I note that Mr. Carey asks for them as "old age security for our Churches." Is the Church really senile? I, for one, do not believe it is.

(Rev.) BERNARD IDDIGS BELL,
Providence, R. I. Canon of Providence.

A Tribute to Bishop Weller

TO THE EDITOR: May I add to the tributes paid to the late Bishop Weller my personal appreciation of the great kindness and interest he always showed to the Oneida Indians. He proved himself a real Father in God; Bishop's Day was always a great joy to us at Oneida.

When on July 17, 1920, the great church was struck by lightning and destroyed it was the Bishop who personally undertook

the collection of funds and the supervision of the rebuilding.

During the summer of 1921 he was a constant visitor, interested in every detail of its construction. Altogether he begged from friends more than twenty-seven thousand dollars and the great church stands as a worthy memorial of him.

(Rev.) WILLIAM WATSON.

Lynton, Devon, England.

Dr. Temple on the Ministry

TO THE EDITOR: With the utmost diffidence I beg to add a word to the debate arising out of your recent (November 2, 1935) report of an address by the Archbishop of York, which has been followed (December 14, 1935) by a reply by the Rev. William H. Dunphy and a rebuttal by the Archbishop.

In his address Dr. Temple had taken the position that, while the Historic Episcopate was the normal and regular channel of succession, yet those bodies which neither have it *nor want it* are to be counted true parts of the "invisible" Church. Likewise the grace which Christ has promised to impart

through His Church, he held, is not dependent upon the "regularity" of orders, nor upon the reception of "valid" sacraments, or indeed, as I understand him, of any sacraments at all. In an extreme case, so he stated, a child who had not been baptized but who had received a good bringing up stood a better chance of salvation than a baptized child whose training had been neglected.

Fr. Dunphy characterized this position as "the classical Protestant view" and said that it betrayed confusion of thought. To this Dr. Temple replied that while his position was not "clean-cut in its logical outline," he did not think that the lack of this quality is due to confusion of thought, but rather "to the complexity of the subject matter." He says that a clean-cut definition of the Church and its Sacraments "does not correspond to the observable facts in the spiritual history of Christendom"; and that, while he regards the "episcopal ministry as alone fully regular," he is "prevented by observable facts from drawing negative inferences concerning those which are irregular."

His Grace has, I think, acquitted himself of being confused; but he has thereby equated his position fully with that of "orthodox" Protestantism. There is nothing confused

about the position of Catholicism, nor about the position of Protestantism. The confusion only arises from an effort to combine the two.

I believe that it was the eminent Presbyterian, Dr. Carnegie Simpson, who observed that the fundamental difference between Catholicism and Protestantism lies in their conceptions of the doctrine of Grace. The Protestant, he says, holds that grace is the *favor* of God, which He extends to all mankind (or to all the elect) in equal measure at all times and in all places, for men to accept or to reject. The bestowal is certain, uniform, and eternal. The acceptance alone is contingent. The Catholic, on the other hand, says Dr. Simpson, affirms that grace is the *power* of God which He bestows in particular measures at special times and places and through particular channels, in His good pleasure and as He deems men to be best able to receive it. Both the bestowal and the acceptance are contingent.

It is not pertinent here to contend for one theory as against the other; but merely to point out that the difference between them is fundamental and that it involves opposite conceptions both of the nature of God and the nature of man. Any attempted con-fusion of the two is bound to be confounded.

For better or worse the Anglican Communion, together with all of Catholic Christendom, has elected to stand upon the second proposition. We hold that a Sacrament is "an outward and visible sign of an inward and spiritual grace *given* unto us, *ordained* by Christ Himself as a means whereby we *receive* the same (*i.e.*, the grace)." That is to say, we regard it as the exercise of special divine activity *ab extra*, and not merely as part of our environment (like the good upbringing that Archbishop Temple seems to hold to be the moral equivalent of baptism).

From the Catholic view it results that we are bound to avail ourselves of the means of grace, and on that account to define, if we can, the boundaries of the Church and to distinguish a valid and effectual ministry and valid sacraments. The Protestant view makes this inquiry irrelevant and hence impertinent.

Dr. Temple points out that the fruits of righteousness follow upon the ministrations of non-episcopal clergymen. Quite so. It were foolish to deny that God's grace floods over the banks of the channels which He has appointed. But it does not follow, as he contends, that these ministries are valid, though irregular. The pragmatic argument proves too much. There are good Buddhists, good Mohammedans, and also good atheists, as well as good Congregationalists. Is the Mohammedan muezzin, or the leader of an Ethical Culture Society on that account to be characterized as a channel of sacramental grace whose orders are irregular? If upon some occasion of religious fraternization one of them should go through the form of the Eucharist, would there be a valid sacrament? If we think not, then the pragmatic approach to the question is not enough.

CHARLES LEMUEL DIBBLE.

Kalamazoo, Mich.

"The Advent Parish, Boston"

TO THE EDITOR: It was with real pleasure that I read over three times the historical sketch of The Advent Parish, Boston (L. C., December 21st, page 653), by Ann Maria Mitchell. All that Miss Mitchell writes is for the most part true, but she fails to mention certain important events in the history of the Advent which ought to be recorded. First of all she fails to make mention of the rectorship of Fr. Oliver Sherman Prescott who (if my memory serves me) succeeded Dr. Bowles and resigned in 1876

(Continued on page 26)

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

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

NEW YORK

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

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
Noonday Service Daily (except Saturday) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

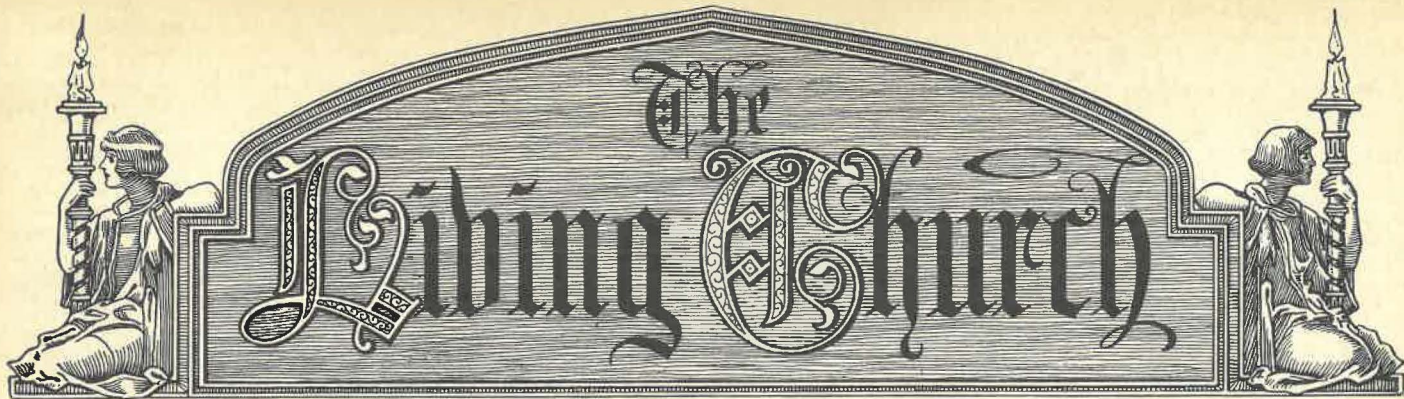
WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



EDITORIALS & COMMENTS

Our Roll of Honor

AN HONOR ROLL is always in order at the turn of the year. The *Nation* and other publications have set forth honor rolls for service to America and mankind generally. Looking back over the year 1935 we wish to nominate the following American Churchmen—three bishops, six priests, and six lay men and women—for distinguished service to our Lord and His Church:

Rt. Rev. HENRY WISE HOBSON, D.D., Bishop of Southern Ohio. Drafted by General Convention to head a commission charged with the tremendous task of reinvigorating the spiritual life of the Church and rehabilitating its parochial, diocesan, and general Church life, he has courageously led the Church into a genuine Forward Movement that may prove to be one of the most important chapters in the story of the spiritual progress of this part of the Holy Catholic Church.

Rt. Rev. JOHN MCKIM, D.D., sometime Bishop of North Tokyo and Presiding Bishop of the *Nippon Sei Kokwai*. By his missionary zeal, his Christian courage, and his winning personality he has been one of the most potent factors in the winning of Japan to the cause of Christ, during his ministry there from 1880 until his retirement in 1935.

Rt. Rev. REGINALD HEBER WELLER, D.D., sometime Bishop of Fond du Lac. His death November 22, 1935, closed the earthly career of one of the most inspired preachers and most courageous defenders of the Catholic Faith that this Church has ever produced.

Rev. GEORGE IRWIN BALDWIN. Since 1919 Fr. Baldwin has been engaged in a unique plan of adopting underprivileged boys and securing for them an adequate Christian education. He has brought up seventeen such boys who have become clergymen, business men, farmers, teachers, social workers, a pharmacist, and a barber.

Rev. FRANK GAVIN, TH.D., professor of Church history in General Theological Seminary. During the year Prof. Gavin represented the American branch of the Anglican communion in an official commission appointed by the Archbishop of Canterbury which visited Rumania and Serbia on a mission of good will to the Orthodox Churches of those countries.

Rev. CHARLES GRESHAM MARMION, JR., rector of St.

John's Church, Columbus, Tex. Facing a mob of some 700 persons determined upon lynching two Negro boys he made an unsuccessful but none the less courageous plea to refrain from violence and let the law take its course.

Rev. D. A. MCGREGOR, D.D., executive secretary of the Department of Religious Education of the National Council. Under his leadership the work of the Church in Church schools, in colleges and universities, and among young people, has gone steadily forward.

Rev. BARTEL H. REINHEIMER, D.D., executive secretary of the Field Department of the National Council. Despite decreasing financial resources on the part of the Church, he has consistently held before Church people the ideal of its missionary program and the necessity of adequate support for it.

Rev. MALCOLM S. TAYLOR, director of evangelism for the National Commission on Evangelism. During the year Fr. Taylor has visited more than twenty dioceses, presenting a notable plan for a spiritual advance among the young people of the Church and also giving leadership in the awakening of the Church to the value of the spiritual retreat.

PAUL B. ANDERSON, director of the Russian Service of the International Y. M. C. A. Through his contacts with the Russian Orthodox in Paris, where he is stationed, and elsewhere throughout Europe, Mr. Anderson has fostered closer coöperation between Anglicans and Orthodox and has stimulated a growing Christian consciousness on the part of Orthodox young people.

RICHARD BERRY HARRISON, who died March 14, 1935. As "De Lawd" in the play *Green Pastures*, Mr. Harrison presented a difficult religious theme in an exceptionally dignified and reverent manner.

GILBERT HOOPER of Christ Church, Alameda, Calif. When a permit for the East Bay Federation of Christian Youth to take part and exhibit in an Armistice Day parade was cancelled because the Federation proposed to decorate its float with peace slogans, Mr. Hooper spoke for the young people in a vigorous defense of the Christian ideal of peace, brotherhood, and friendship.

MISS MARGARET I. MARSTON, educational secretary of the Woman's Auxiliary. Under her direction programs have been prepared for the triennium 1934-1937 on the subject, *If We Be His Disciples! What Then?*

MISS ELIZABETH MATTHEWS, of Glendale, Ohio. One of the first Church women to serve on the National Council and also an associate member of the Forward Movement Commission, Miss Matthews has for many years been in the forefront of every progressive activity in which the women of the Church have taken a leading part.

HON. FRANCES PERKINS, U. S. Secretary of Labor. By her insistence on the goal of social security and the abolition of child labor she has held before the government and people of this country the Christian ideal of the more abundant life.

Missionary Budgets

OUR leading article this week is a short one but the suggestion contained in it is one of great importance. In sending the article, which we have entitled *A Plea from the Mission Field*, the author, the Rev. Robert F. Wilner, rector of Easter School, Baguio, in the Philippine Islands, writes:

"This article represents my sincere opinion in regard to the present budget system, after an experience of nearly twenty years in the mission field, eleven as a layman in the administrative side as assistant treasurer of the China Mission, and the rest as deacon and priest in school and parish work in the Philippines. For six years of that time I have been a member of the council of advice. I have not submitted this article to the Bishop; it seemed to me best to send it without his knowledge. . . . There is not in it the slightest feeling of disloyalty to the National Council or any officer or member of the Council. It is an earnest endeavor to point out, in a manner which will command attention, what I feel to be a very grave defect in our present system."

The point that Fr. Wilner makes strikes us as a good one. He contends that the system of a detailed budget under which the missionary work of the Church now operates hampers the missionary bishops in the administration of their districts because it does not give them freedom to act quickly in accordance with their own best judgment. In short, it makes them simply administrative and budgetary officials rather than the responsible leaders that bishops are intended to be. His solution is the appropriation of funds to each missionary district in bulk, leaving the details of distribution to the bishop.

The plan that Fr. Wilner proposes is not a new one but it is one that has been gaining in favor in recent years. It strikes us as very much in line with the new policy of making quotas more flexible and we think it is worthy of careful study on the part of informed members of the Church.

Bishop Perry's Anniversary

JANUARY 6th, the Feast of the Epiphany, is the twenty-fifth anniversary of the consecration of Bishop Perry to the episcopate. There is not much that we can add to the splendid tributes to the Presiding Bishop published in this issue. Rather we would say to him, "Bishop Perry, the entire Church greets you on your anniversary. You are our leader. We follow you, not because you are a dictator, for you are not; not because you have arbitrary power over us, for you have not; not because we fear you, but because we love you. On Monday morning as you celebrate the Holy Eucharist in thanksgiving for the privilege of twenty-five years in the episcopate we want you to know that we are remembering you in our prayers and joining with you in your thanksgiving."

The Wrong Way

THE PUBLICITY that has been given to the letter to the clergy sent out by the Rev. Franklin Joiner on behalf of himself and twenty-eight associates, who are described as the American committee of the Church Unity Octave Council, is most regrettable and unfortunate. (One of these has subsequently repudiated the statement.) One would have thought that these Churchmen would have realized in advance that their appeal would be bound to receive such publicity and would therefore be a distinct disservice to the Church in which they serve as priests and prominent laymen.

The letter itself was a call to prayer. Fr. Joiner wrote: "The members of this Council devoutly hope that from January 18th to January 25th, 1936, many hundreds of priests of the American Church, together with their flocks, will join with the millions of the faithful who will then be praying for Catholic unity." Had Fr. Joiner and his associates been content to issue a simple call to unite in prayer for Catholic unity no one could have objected, but when they accompanied this call with a circular describing the Roman Church as "the center of resistance against the anti-Christian attack" and virtually calling for complete submission to the Papacy they alienated the sympathy of the overwhelming majority of Church men and women and, consciously or unconsciously, misrepresented the position of their own part of the Catholic Church.

There are two possible kinds of unity. One is that typified by the sacrament of marriage, whereby two individuals become one flesh without sacrificing the personality of either. That is the kind proposed in the Lambeth Appeal to All Christian People, which has stood for fifteen years as the official program of the Anglican communion, of which our Church is a part. The other is that typified by the powerful lion who swallows the lamb and thus absorbs its life into his own. That is the kind for which the Papacy stands and on which its appeals for return to "the true Church" are based. If it is true that twenty-eight Episcopalians favor the second kind of unity, it is equally true that two millions of them reject it; and it is also noteworthy that the eight and twenty show no signs of submitting themselves to the swallowing process. It is safe to say that they represent only a very small group and are not typical of either the Episcopal Church or the Anglo-Catholic Movement, both of which definitely reject the Roman claim to be the only true Church.

There is certainly nothing disloyal to Anglican principles in praying for the fulfilment of the Divine Will as regards the unity of God's Church, but we cannot see how the identifying of that Divine Will with the Roman claims can be regarded as loyalty either to Anglican principles or, what is far more important, to the undivided Catholic Church.

The tragedy of the whole thing is that a call to prayer is made the occasion for division among Church people and unfavorable publicity in the public press. It is, however, essential that the unconditional surrender to Rome which appears to be the basis of the unity proposed by Fr. Joiner and his associates—though we do not think that is what they really meant—be definitely repudiated, and THE LIVING CHURCH believes that it speaks for the vast multitude of Churchmen, clerical and lay, Anglo-Catholic and Evangelical, Liberal and Conservative, in so doing.

This we say in all charity and with the greatest sympathy for our brethren who feel, doubtless in all sincerity though we believe mistakenly, that they have performed a service to the Church in making this kind of plea for the reunion of Catholic Christendom.

Confirmations in Connecticut

BISHOP BUDLONG of Connecticut, concerned about the reference to the decrease in candidates for confirmation in the editorial in the *Living Church Annual*, which was also published in our issue of December 14th, sends us the following from his 1935 Convention address:

"During the last four years of Bishop Acheson's jurisdiction, all previous records of confirmation classes were exceeded. Last year I reported a total number of candidates which (except for the four preceding years) had been exceeded only once in our diocese. This year, the total is 131 more than last year's and (except for 1931-1933) has never been equalled in the history of the diocese.

"I call attention to this for only one purpose: It provides irrefutable evidence that there are no grounds for the popular fallacious statement that the Church no longer reaches people and that they do not respond to its ministrations. More people have been confirmed in Connecticut during the past six years than in any other similar period in the history of this diocese. For this we should be profoundly thankful and go forward with confidence and good courage."

We congratulate Bishop Budlong and the diocese of Connecticut on this excellent showing.

Religion in the World's News

WITH THIS ISSUE we inaugurate a new department that will depend for its continuance upon the approval of the readers of THE LIVING CHURCH. In it the editor or someone delegated by him will each week review briefly the part played by religion in the current news from all parts of the world.

This department will not deal specifically with Church news as such. It will deal rather with the religious aspect of news of general interest, whatever its source may be. It will not attempt to be a complete guide to the events of a particular week but rather will take up matters of interest from time to time as opportunity offers. It will not aim to be exhaustive but rather will try to summarize and condense some of the more important developments, placing them in proper relation to their background. It may sometimes deal with a number of matters and on other occasions treat more extensively of some particular situation.

GERMAN CHURCH AFFAIRS

THE center of interest in the religious world today continues to be Germany. The central point at issue is the conflict between the Nazi philosophy, which is itself a religion, and the historic religions represented in modern Germany. First of these to feel the pressure of the new philosophy was the Jewish faith, but the Catholic and Protestant Churches have inevitably been drawn into the conflict.

An excellent new book treating the conflict between Nazism and the old religions as a struggle of faith is *Like A Mighty Army* by George N. Shuster, published last month by D. Appleton-Century Co. at \$2.00. Mr. Shuster's thesis is that "the great political and social overthrows of modern history have all, in one way or another, been bound up with the religious issue." To that extent he points out that the National Socialist revolution in Germany runs true to form, but the proverbial piety of the German people makes it difficult to understand the religious crisis as it has developed under Hitler.

In the light of Mr. Shuster's thesis it is easy to understand the Berlin dispatch that reached American newspapers just before Christmas in which a Nazi author, Hanns Obermeister, is quoted as denying that our Lord and His Apostles ever

existed. In place of the God of Judaism and Christianity, Mr. Obermeister quite frankly places Wotan, the old Germanic God, whom he describes as "the divine principle that dwells in us all."

Implementing this latest attempt to provide a philosophical and religious basis for national socialism, Hans Kerrl, Minister for Church Affairs, has expelled from his pulpit the Rev. Gerhard Jacobi, one of the most distinguished and widely known of the opposition Confessional Church leaders, who was recently threatened with charges of high treason if he did not cease his opposition to the governmental Church directorate. At the same time, the Nazi newspaper, *Angriff*, published an attack on Mr. Jacobi in which he was referred to as "a half Jew."

Another Church leader who has been ousted is Bishop Zanker of Silesia, who was first deprived of his salary and then deposed from his bishopric by the Prussian Church Directorate for examining theological students independently. It is reported that he has also been threatened with police action if he does not obey the expulsion order.

Meanwhile, on the Roman Catholic side a German author, Adolf Schükelgruber, writing in the *Catholic World* for December, points out that "the Catholic Church in Germany lives under the same threat as the Russian Orthodox community. A totalitarian and terroristic government is building up a satanic paradise. Christianity and priests are in their way in Russia as well as in Germany. The methods in Germany are a bit different—though not entirely. Occasional tourists from the States do not see priests shot in the streets, never may, but that should not keep them from realizing that there is no chance for the Faith in Germany except through martyrdom, long drawn out, perhaps, but no less real. *Kulturkampf* is not the right term for what is going on. I should prefer to speak of methodical annihilation of the Church."

THE MEXICAN CONFLICT

BELOW the Rio Grande the struggle between the Roman Catholic Church and the State continues, though at the present time most of it is taking place behind the scenes. General Calles, the former unofficial dictator whose influence was supposed to have ceased some months ago, returned from Los Angeles to Mexico City early in December and it was rumored that a new revolution was in the making. The Roman Catholic Church has even less use for General Calles than for President Cardenas and more trouble seems likely in the near future.

Roman Catholics in this country are not pleased with President Roosevelt's failure to respond favorably to the demand by the Knights of Columbus that he take some action with reference to the Mexican religious situation. There was outspoken criticism in Roman Catholic circles over the action of Notre Dame University in conferring a degree upon the President, though that action was based upon his approval of independence for the Philippine Islands rather than upon any phase of the Mexican situation. The *Commonweal* reports a persistent rumor that the United States may soon send to Mexico either a new Ambassador or a special envoy of high rank, though it gives no authority for this statement. Presumably this periodical feels that such a step would be an effort by the President to placate Roman Catholic sentiment against him, which may play a considerable part in the next election.

There has just been published a report on religious liberty in Mexico prepared by a deputation that recently visited that country on behalf of the American Committee on Religious Rights and Minorities. The members of the

deputation, Philip Marshall Brown, William Franklin Sands, and Carl Sherman, record a firm conviction "that the present Mexican government does not recognize its constitutional obligation which guarantees its citizens freedom to press the religious beliefs or to practice the devotions of their sects." They also conclude "that such government is not according reasonable protection to the organized Church bodies, whereby they may maintain their rightful functions in the spiritual leadership guidance of their respective sects." Copies of this bulletin, which appears to be an objective one, may be obtained from the committee, 70 Fifth avenue, New York.

THE AMERICAN SCENE

IN THIS COUNTRY interest centers about the two distinguished foreign visitors now in America, Dr. William Temple, Archbishop of York, and Dr. Toyohiko Kagawa, leading Christian of Japan. Both have been subject to some opposition, the Archbishop by the Hearst press and Dr. Kagawa by certain business and advertising interests that profess to see in his Coöperative Movement a threat to their existence. Doubtless both of these individuals are encouraged by this opposition, which serves to focus public attention upon the purpose of their visit.

We have been reporting the movements of the Archbishop of York rather fully in our columns. It is noteworthy that he has not once made any allusion to the Italo-Abyssinian affair except in answer to questions put by reporters at interviews and in reply to a query in the discussion at Old Ford Hall in Boston. It is typical of Mr. Hearst's methods that he has his reporters question a visitor on a certain subject and then attacks the visitor for replying to these questions.

Dr. Kagawa was detained at San Francisco by officials of the United States Public Health Service on the ground that he suffered from trachoma, a contagious eye disease that he contracted while working in the slums of Tokyo. President Roosevelt took a personal interest in the case and it is understood that he gave instructions at a Cabinet meeting to find some method of admitting the Japanese leader. Accordingly he was permitted to enter this country on a visitor's permit for seven months on condition that he be accompanied on his travels by a doctor or a trained nurse.

A committee of forty educators and broadcasting officials has been named by the Federal Communications Commission to work out a plan to end controversy between the radio industry and educators and to promote coöperative arrangements for the broadcasting of educational and religious programs. The chairman of the committee is Dr. John W. Stuebaker, commissioner of education, and religious leaders on the committee include Dr. S. Parkes Cadman, representing the Federal Council of Churches, and Fr. George W. Johnson of the Catholic University.

A plebiscite on war and peace, conducted by the Council for Social Action of the Congregational and Christian Churches, showed overwhelming votes in favor of a smaller army and navy, government control of the munitions industry, and abolition of compulsory military training in schools and colleges.

In New York religious circles continue to be interested in the debate between Cardinal Hayes and a group of Protestant and Anglican clergymen on the subject of birth control, in the moral significance of the departure of the Lindbergh family, and in the open letter from the Rev. Charles S. Macfarland on the contrast between the Nazi ideal of sports and the Olympic and American ideals.

Everyday Religion

A New Start in Life

USUALLY, just at this time, a good deal of fun is poked at "good resolutions." The reason for this is of course that so often even a few days of the New Year find our resolutions already broken. And for two causes:

- (1) We load ourselves down with too many resolutions.
- (2) We fail to fit our resolutions into the working rhythm of our life.

Let us not be discouraged. Our Christian way always offers a chance for a new start. Here is Epiphany coming—a season most sympathetic toward our humanity, our need for God to be made plain. Our Lord is in His cradle; a little child looking up trustingly to mankind—to us, ready for what we may do.

We know Him now for our Lord, our King, our Saviour. But still He is just a little lowly child. The three kings bowed themselves down to His lowliness. That is, they knelt and offered their gifts.

Why not exactly imitate the Wise Men? Why not fit into the rhythm of every day, something we really can do? Never mind how simple and childlike a thing it is. One must be simple and childlike with a child. You are doing this before the Holy Child. He will accept it. He will be glad for it. He will give you His answer.

There are just thirty-four days in the Epiphany season of 1936. I am resolved upon one thing—and that just for Epiphany, and not looking any further into the year. It is this:

Three times a day I will kneel down. If I can, I will try to see my Lord Jesus as a little Child in the Blessed Virgin's arms, or with St. Joseph, or in His cradle. I will bow before Him and hold out my hands as if offering a gift. I will try to have some gift there for Him. It may be a letter I have written or a piece of work I have done. It may be a good thought or a sense of thanks. It may be the aching or strain I feel in my soul or in my limbs or feet, because I have traveled a long way. It may be a change of mind, my decision not to do some unworthy thing any more. It may be a kind word or deed I plan to give.

It may be that all I can do many a time will be just to kneel. But I *can* do that, can't I? Just kneel?

And I hope that as I kneel I shall always be able to say with my lips and in my heart

My Lord Jesus,
I believe Thee,
I worship Thee,
I love Thee.

But perhaps I shall be traveling, or unable to have any privacy. Then I will kneel in the hidden place of my heart, in my thought.

And I will try to do this throughout the 34 days of His Epiphany. Many times I hope that I may find an open Church where I may kneel.

And I will keep this thought in mind when I am tempted to break my resolution: "If you can't do anything else this time, you can at least *kneel*."

A Plea from the Mission Field

By the Rev. Robert F. Wilner

Rector of Easter School, Baguio, P. I.

WE EPISCOPALIANS are queer people. We honor and respect our bishops—did we not name our branch of the Catholic Church for them?—and then proceed to divest them of all authority and power. We elect tried and experienced missionaries to be bishops in charge of our work in the mission fields of the Church, and then tie their hands by our methods of administration. We think of our missionary bishops as Christian statesmen, making far-seeing plans for the spread of Christ's Kingdom in the world, especially in that section for which they are responsible, and then treat them as clerks. We insist upon our bishops having outstanding qualities of leadership, and then by our actions show a pitiful lack of trust in their ability to administer, unhampered by petty details, the affairs of their districts.

In the excerpts from the address of Bishop Cook at the September meeting of the National Council (L. C., September 28th) we read: ". . . National Council has no thought to try to manage their [the missionary bishops'] work from this office, and always depends on the bishops and other chosen leaders to supervise and promote their work according to their best judgment and ability. As responsible agents they must have freedom of action. The attitude of the National Council on this should be made perfectly clear to them and to the Church."

Just how much freedom of action does a missionary bishop have under the present budget system of the National Council? How much judgment and ability can he show in the administration of the affairs of his district when he is ruled by an iron-bound (and moss-covered) budget, which goes into such details that it would be ridiculous were it not so serious? In the 1935 budget of the Missionary District of the Philippine Islands there are 221 items, covering the entire appropriation. There is no elasticity anywhere, there are no items which the bishop can use at his discretion, there can be no transfers—or only after much correspondence between the bishop and the National Council—no matter what changes may have taken place in the district in the seven or eight months since the "askings" of the Bishop were submitted to the Council, and all unused balances must revert to the National Council. Under such conditions a bishop ceases to be a leader, a watcher for opportunities for the Church to serve her people better and to make new converts; he becomes an auditor, a comptroller of the budget. No matter what opportunities present themselves it is useless for his workers to consult him about them—all are bound and gagged by the budget.

Conditions in the mission fields of the Church are far from static, new opportunities for mission work arise continually; but they must be seized at once or be lost. What can a missionary bishop, no matter what his qualities as a leader and Christian statesman may be, do when he is chained to a budget based on estimates submitted seven or eight months before the beginning of the year to which it applies? (In the Philippines the priests in charge of churches and the heads of mission institutions submitted their 1936 askings in May, 1935, and in June these were passed upon by the Bishop and Council of Advice and forwarded to New York.) Who can say better than the bishop and his helpers when an opportunity is of such importance that it demands a readjustment to take advantage

of it? Without this elasticity there develops among the workers an attitude of defeatism rather than a keenness to find new opportunities for service, which is considered the characteristic attitude of a devoted missionary.

HAS NOT the time come for the Church through the National Council to say to its missionary bishops: We are going to trust you more than we have in the past. You are an experienced missionary; you have qualities of leadership, or the House of Bishops would not have chosen you for your responsible position. You know your field, you know your workers, you know the needs and the opportunities of your district far better than we at headquarters can possibly know them. You will be given a certain sum yearly for the work of your district, payable one-twelfth monthly. Make up your own budget and send us a copy. To meet changed conditions or emergencies you may make adjustments as you and your helpers see fit. You may set something aside as a contingent fund, to meet unforeseen difficulties. (As this is being written our boarding schools and hospitals in the Mountain Province face great difficulties because of a tremendous increase in the price of rice, the staple food, as the crops were seriously damaged by typhoons.)

There is not the slightest doubt that any budget submitted by a missionary bishop would very closely approximate the National Council's present budget for his district. Established work would have to be carried on. But there would be given to all the mission staff from the bishop down a new spirit of freedom, there would be greater zeal toward effecting economies, there would be new efforts on the part of all toward self-support, if the result of such efforts would release funds for the seizing of new opportunities, or to meet conditions which could not possibly have been anticipated.

If our missionary bishops are not capable of taking this responsibility and using it wisely, the sooner the Church finds it out the better. But they are capable, every one of them; there is no doubt of that. Give them their freedom, we beg of you, and a new spirit will be at work in the mission fields of the Church.

SOMETHING HEAVENLY

NEBULOUS
Upon the sight
Came clouds like lambs;
So white, so white
Those huddled forms
Of dazzling wool,
A skiey flock,
A pasture full.

I watched them cropping
On the blue
And something heavenly
Pierced me through;
For billowy
Against the sky
An aery Shepherd
Led them by.

VIRGINIA E. HUNTINGTON.

The Voice of the Prophet

By the Rev. Walter Klein, Th.D.

Chaplain of Morristown School, Morristown, N. J.

AT ALL TIMES the human scene bristles with prophets. Every crisis brings large numbers of them to light, and even in ordinary times the voice of prophecy is rarely silent. Few persons have escaped, and fewer have resisted, the temptation to predict events to come or to denounce the present drift of things.

Five qualities are essential to a true Christian prophet: (1) he must be unhappy about the world as it is; (2) he must have a vivid dream of a better world; (3) he must believe that God inspires him; (4) he must be glad to make any sacrifice, however terrifying, for the sake of his vocation, and (5) his message must contain nothing incompatible with Catholic belief or discipline.

These are the elements of the prophetic make-up. If anyone pretends to be a prophet and lacks one or more of these traits, our fivefold characterization can be used as a criterion to refute his claims. We can discriminate, and we must, for the menace of false prophets is a sore one, and many a Christian has lost both his faith and his balance by heeding the voice of an impostor whose real character he should have been able to recognize at first hearing. Virtually no prophet is without followers—not because he necessarily has anything to say, but simply because people want to hear something; and when a man is sick or broken he responds to every offer of help, however absurd it may be. Often he has lost everything before he knows that he has been deceived.

Nothing could be more helpful in an effort to separate false prophets from true than the application of our standard, point by point, to various unauthentic professors of this most profitable of human arts.

(1) A rigorous insistence upon the first point eliminates a vast host of Christian preachers, along with those who listen to them complacently week after week. In every denomination there are clergymen who would fight to the last ditch any attempt to alter the world and deprive them of their secure and well-padded berths in the present order of things. There are many plausible arguments for maintaining an established or otherwise privileged Church or for perpetuating an economic arrangement that keeps the ministers of religion comfortable and content. It may even be wise in a given situation not to begin a revolution at the moment. But certainly while the Church is yoked with the world and millions are frustrated and oppressed not by a passing accident but because of the very system of things, no real prophet can be happy about the condition of affairs. In this age, more than in most others, every person who exercises the office of a prophet must be deeply disturbed and thoroughly dissatisfied.

(2) Still, discontent is not enough. Men, thwarted and perplexed, ask for a new world. Unless one can help them to such a dispensation, one does better not to rob them of the poor scraps of satisfaction the old world can still give them. Many Christian prophets who have passed the first test are disqualified on this count. They confess that they have no vision or else they pervert or limit the Gospel and try to make us accept something short of companionship with God as the object of the Christian struggle. When I hear a prophet, I ought to inquire of myself, What does he offer me? A chance to make money? Thousands of people make the same offer

without pretending to be prophets. Health? I can get it from a doctor or find it for myself, or else I must accept the fact that I am a sick man. Peace? I have taken up the sword of the Spirit, I have enlisted in the host of God, I have promised "manfully to fight under" Christ's "banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto" my "life's end." If the prophet holds out to me anything less worthy than complete holiness for myself and for the rest of God's sons and daughters, a world in cordial agreement with God and passionately devoted to His service, I must decline his inferior goods, because as a Christian I can accept neither a substitute for my religion nor a part of it for the whole of it.

(3) The prophet who has detected the blemishes of this world and framed a more satisfactory world in his imagination must take the further step of being convinced that the new world is at least a better reflection of God than the old. If that conviction is sincere, the prophet may speak as God's accredited agent; but only if, and so long as, the conviction is sincere. Few notable prophets, even in their baser moments, have deliberately hoodwinked their clients. Yet the clamorous demand for answers to questions and for concrete statements of the will of God, and often, too, the prophet's ambition for himself or his cause have subjected the honesty of God's ambassadors to a great strain. Among the Mormons revelations have been fabricated to commend the most pestilent of evils, and in other religions successful prophets have given their worst acts a like blasphemous sanction. A man who begins by speaking for God may end by speaking for himself. The possibilities of self-deception and more or less wilful imposition upon the gullibility of others are boundless. People's infatuated anxiety to believe is the prophet's most grievous snare.

(4) Few survive the fourth test. If the prophet keeps himself out of the picture, if he frowns upon devotion to himself, if he allows himself to be consumed and effaced in the delivery of his message, he needs no further recommendation. The prophet's logical end is martyrdom. By that I do not mean merely a death inflicted on him because he is what he is, for such an interpretation of martyrdom would make every criminal a martyr. A real martyrdom has been anticipated many times in the self-abnegation of less dramatic moments. God's prophets die every day, and their final stoning is only the consummation of a long endurance of suffering.

(5) The last test is the crucial one. For those who regard as the highest privilege in life membership in the Church Christ formed out of His agony, true prophecy, like true priesthood, must reside in that Church and, save in extraordinary instances, nowhere else—at least never with the same fulness and authenticity. The achievements of uncovenanted grace are marvelous, and we are grateful for them, wherever, whenever, however they are wrought. But only in the Church does the collaboration of prophet and priest go on steadily, productively, edifyingly. The pulpit and the altar correct and counterbalance each other. The blending of their influences in the development of the believer assures him of a stability that no inordinate stress upon the one or the other can give him. Those

(Continued on page 15)

Yggdrasil and the Tree of Calvary

By the Rev. William G. Peck, S.T.D.

Rector of the Church of St. John Baptist, Manchester

AN AMERICAN POET (and there are poets in America today) made the important discovery that a tree is a greater and more admirable thing than a poem. I think he is not mistaken. Had I to decide for the world whether it should be deprived of its poems or its trees, I should unhesitatingly sacrifice the poems, not from any failure in love of poetry, but simply, I venture to say, from a perception of essential facts. For, though all the glory and beauty of Homer and Dante and Shakespeare and Keats were suddenly cut off and obliterated, yet if trees still grew, they would assist men to write other poems. But if all the trees were destroyed, and not an oak or an ash or any other remained in the world, not all the poets singing together could cause even a bush of laurel to grow.

The poet's discovery, therefore, I hold to be divinely guided. A few more of such discoveries, and the world may find its way back to sanity; for to behold a tree as more poetical than poetry is not only a discovery, it is an escape. It is an escape from that false and fetid kingdom of Man which Swinburne trumpeted, wherein man glorifies himself and therefore glorifies his sins. Natural theology has its place, and to speak the praise of trees is to prepare the bright praises of God; for obviously, it is nonsensical to leave God out of the discussion. To praise a tree merely for being a tree is as foolish as the schoolboy's threat, "I'll learn you to be a toad!" If we are going to offer praises at all, they must be offered to *someone*. But to praise trees as the handiwork of a Craftsman, to praise their graceful lines as the lines of a Poet, is to discover a sense of proportion and to learn the art of calling things by their right names. Thus our poet, with exquisite justice, exclaims,

Poems are made by fools like me;
But only God can make a tree.

Trees, indeed, possess the strange gift of turning into parables and symbols. Theirs is the power of speaking to men concerning life and death. I am not now thinking of Tennyson's *Talking Oak*. That poem, evidently intended to move my heart, succeeds only in tickling my ribs. I am not one of your superior moderns who scoff at Tennyson, who was a very great poet; but no critic will ever persuade me that in the four lines I am just going to quote, Tennyson was not being silly—as silly as Wordsworth sometimes was:

And in a fit of frolic mirth
She strove to span my waist;
Alas, I was so broad of girth
I could not be embraced.

Observe the slovenly sentimentalism and the indecent regrets of this corpulent and aged roué! I dismiss him from the company of the trees of parabolic power and spiritual significance. He is a "fat Adonis"—not of forty, but by his own confession, of five hundred. I speak of others.

In one of the best English anthologies of our time, there are several fine poems about trees. Herbert Trench finds in his "dreamy, gloomy, friendly trees," a real objective ministry for the hot frivolity of the human spirit:

Ye, vastest breathers of the air,
Shook down with slow and mighty poise
Your coolness on the human care;
Your wonder on its toys,
Your greenness on the heart's despair,
Your darkness on its noise.

And Francis Brett Young discovers, in a stricken, but still budding elm, somewhat for human envy:

Sweet words may cull
Such magical beauty as time may not destroy;
But we, alas, are not more beautiful:
We cannot flower in beauty as in joy.
We sing, our mused words are sped, and then
Poets are only men
Who age, and toil, and sicken. . . . This maim'd tree
May stand in leaf when I have ceased to be.

WHAT is the source of this spiritual suggestiveness in trees? Partly it is to be found in the combination of age and youth, the old tree ever bearing young life, so that every tree shows both wisdom and gaiety, dignity and delight. Every tree is a tree of knowledge and of life. It is fatherly, and it is fresh. In trees, moreover, there is another coördination, that of strength and delicacy. The trunk may be like an aged rock; but the leaves are veined as the flesh of a maid. Again, a tree combines solemnity and brightness, for its leafy crown shines with glory, but beneath its arms is shadow; and whereas it sings blithely when the breeze is gentle, it makes a great moaning and sighing in a cruel wind. And in these ways is a tree very like to the spirit of man, and yet so unlike as to suggest to man better things than he knows.

Perhaps, however, this solemn but reassuring ministry, as it is experienced by these poets, derives chiefly from the reconciliation of permanence and change. We behold both the endurance of the storm-defying trunk and limbs, and the swift transience of the generations of the leaves. We are recalled to the faith that the changing families of men, and ourselves with our fleeting joys and fears, are somehow the children of the unchanging. Thus have men spoken of themselves and their ancestors together as a Family Tree. The thought is not depressing, but rather inspiring and fortifying. It was the Greeks, beneath whose genius often lay a baffling and frustrating pessimism, who could miss its inspiration. It was a Homeric Greek who could exclaim, "Great-hearted son of Tydeus, why inquirest thou of my generation? Even as are the generations of leaves, such are those likewise of men; the leaves that be, the wind scattereth on the earth, and the forest buddeth and putteth forth more again, when the season of spring is at hand; so of the generations of men, one putteth forth and another ceaseth." The Romans never failed to feel the sense of corporate permanence giving dignity to their ephemeral lives; and Macaulay, with the fine swagger of "the ashes of his fathers and the temples of his gods," has not misrepresented them. A Roman would have thought less of the falling leaves than of the standing tree, a mood finely conveyed in some pages of Walter Pater's *Marius the Epicurean*.

The employment of the tree as the comprehensive, universal symbol, was the outstanding mystical triumph of Scandinavian mythology. Out of the mists of the pine-clad North came the

dream of the world as a tree. The Semitic Trees, the one of Life, the other of Knowledge, have no such vast inclusiveness, however potent their particular fruits. Some have held that the Norsemen evolved the conception of Yggdrasil, the World-Tree, only after they had come into contact with Christianity, and that their mystic Tree is but a corruption of the Christian Cross. I do not know how this theory stands, at the moment, in the opinion of scholars; but at all events, I should hesitate to use the word "corruption" here. For Yggdrasil is a noble Tree. They may have substituted their own Odin for the Christian Christ, but if they indeed turned a Roman cross of wood into the World-Tree, they displayed a profound mystical insight. See how they conceived their cosmic Tree. I quote a Scandinavian scholar:

"It is the tree of existence, the tree of life and knowledge, the tree of grief and fate, the tree of time and space: it is the tree of the Universe. This tree has three roots extending into the three principal worlds. The lowest strikes down into Nifheim into the well of Hvergelmer, where it is gnawed by the ancient dragon Nidhug and all his reptile brood. The second root stretches into Jotunheim to the fountain of Mimer, where wisdom and wit lie hidden. The third root is found in Asgard among the gods, near the sacred fountain of Urd. . . . Odin hung nine nights on this tree, and offered himself to himself."

Now, it is a deep-found thought that any god should hang as a sacrifice upon that tree which is the Universe. That the Norsemen, amid what seems to us the clumsy confusion of their mythology, should have achieved so fine a presentation of the ancient intuition of a dying god, is remarkable, whether they owed the suggestion to Christianity or not. Yet there appears to be a failure in mystical perception, exactly at the point where mystical perception reaches its Scandinavian deepest. So far as I know, this Odinic sacrifice bears no clear explanation. It is not a permanent activity of the god, thus to immolate himself; but he performed this particular deed of sacrifice which occupied a definite period of time. The moving cause remains obscure. That the High God should be stretched in pain upon this Tree of Existence, whereon mankind so sorely suffers, is, I maintain, no mean thought; but to have full mystical cogency and value, it requires to be related to ethical needs. It can be completed only by the provision of some reason for the sublime happening. And from such an event, there should flow some effects, either of shattering tragedy or of terrible triumph. As it stands, the conception seems to suggest that vein of pessimism and despair which did in fact characterize the Norsemen.

THE Christian Tree of Calvary is no world-tree of dreams and speculations, but two beams of common wood, grown perchance in some Syrian valley. It was a tree whereupon birds of our earthly air had nested and sung. It was a tree which boys might have climbed. The Cross, indeed, as a material instrument, though richly symbolic, is accidental in the Christian scheme. The Faith is not concerned with the Tree as an *essential* symbol. Christ might as well have saved the world by the instrumentality of an executioner's sword, a hangman's rope, or a modern machine gun. Nevertheless, the notion of a tree as the throne of His Passion has rightly moved a poet of our time. In the Anthology to which I have referred is a poem by Gerald Gould:

There was a bright and happy tree;
The wind with music laced its boughs:
Thither across the houseless seas
Came singing birds to house.

Men grudged the tree its happy eyes,
Its happy dawns of eager sound;
So all that crown and tower of leaves
They levelled with the ground.

They made an upright of the stem,
A cross-piece of a bough they made:
No shadow of their deed on them
The fallen branches laid.

But blithely, since the year was young,
When they a fitting hill did find,
There on the happy tree they hung
The Saviour of mankind.

The Cross, be it noticed, is a tree touched and pitifully transformed by the hands of men. But from this contemplation of the shameful treatment of one brave and beautiful tree, we may come back to Yggdrasil with clearer thoughts than the Norsemen were able to find. This one, veritable green tree of Syria was turned by the hands of men into a cross upon which they might murder God; but it was part and parcel of the world. The fires of the distant sun, the rain-pregnant clouds, the riches of the soil, were all active in its growth. Any tree is a world-tree. Tennyson spoke more truth about his flower in the crannied wall than about his Talking Oak; but an oak tree also sums the mystery of all things. Thus God hanging upon the wood of a tree once growing in Palestine, is verily stretched in pain upon His Universe. But in the particular, historical Christian declaration, the reason and the effects are shown forth. God is there for two reasons: because man has hanged Him there, and because He would save both men and trees. Let us make a parable.

God made a tree, intending that its beauty should make beautiful the hearts of man: that its fruits should move them to grateful hymns: that beneath its shade they should gather to tell great tales, and propound wisdom and righteousness: and that at length its strong, serviceable body should employ them in brotherly crafts. The tree lifted its gallant green crown, and in due season its fair fruits appeared. Then came around it the sons of men. . . .

They scrambled and fought, beastwise, for its fruits; and beneath the peaceful branches, instead of wisdom and righteousness, they raised unjust threats and cries of anger. Of its beauty they made hoardings upon which to placard their lies. Instead of conjoining in fraternal labor to employ the honest wood, they made great bows, and the shafts of spears, and eventually rifle-stocks, wherewith more successfully to slaughter one another. . . .

And amid that confusion and seething hatred, came the Son of God, to recall them to a better mind, and to preach to them of the purpose of trees. Him they seized, and calling Him by foul names, spat in His face. And seeing that of the tree two mighty limbs yet lay unspoiled, they took them and placed them cross-wise. Then with nails of good, friendly iron, dug from earth's breast, they nailed up their Saviour; and sitting down they watched Him there. Here, at length, was a deed upon which they were agreed. . . .

THE Tree of Calvary was taken from the branches of the Tree Yggdrasil. What men did with wood and iron upon that one, solitary hill, that also have they done, through all their history, with the great and beneficent Tree of the World. All sunlight, all bread and wine, all pure air, all things that a man may employ in living man's life and doing man's deeds, they have misused and perverted. One single sin is the misappropriation of the Universe.

"Creatures," said St. Ignatius Loyola, in his *Spiritual Exer-*

(Continued on page 16)

Tributes to the Presiding Bishop

Many Church Leaders Congratulate Him on His Twenty-fifth Anniversary

By the Rt. Rev. Philip Cook, D.D.

Bishop of Delaware and President of the National Council

THE ENTIRE American Church will want to join with the many friends of the Presiding Bishop in congratulations and best wishes at the time of the twenty-fifth anniversary of his consecration on the feast of Epiphany this year. He has been called to the highest position of authority and dignity this Church has in its power to bestow and his time of service in that capacity has come when severe trials have faced the Church and added many cares to an office in itself beset with many difficulties. In these responsibilities he has never lost his courage nor his deep conviction as to the importance of the task committed to his charge. None appreciate this more than those who are most closely associated with him. It is a delight to work with him because of his even temperament, his sense of fairness, his splendid Christianity. His gentleness tempers but never changes his faith. His kindness smooths out many difficulties but never compromises his convictions. His never failing thoughtfulness stands firm against all forms of laxity. We lift our hearts in thankfulness for his notable service to the Church in times of stress, we sympathize with him in his many problems and anxiety, and pray that for a long future he may continue his work for the advancement of the Kingdom of Christ.

By the Rt. Rev. Henry W. Hobson, D.D.

Bishop of Southern Ohio and Chairman of the Forward Movement Commission

FOR THE past five years—years fraught with difficulties to the world and the Church—Bishop Perry has carried the heavy responsibilities of the office of Presiding Bishop with patience, good will, and unswerving devotion.

And now, on the twenty-fifth anniversary of his consecration, the Church has the opportunity to pay the tribute due a worthy leader, a leader who has faithfully witnessed to God in a changing world.

Bishop Perry has endeared himself to us through his kindness and consideration, his desire for Christian unity, and his love for the Church. His readiness to give himself, without thought of the cost involved, has made us certain that we can count on his friendship and sympathy in every situation and problem.

May the Church observe with him many happy returns of the anniversary of his consecration.

By the Rt. Rev. Joseph M. Francis, D.D.

Bishop of Indianapolis and Vice-Chairman of the House of Bishops

ON THE twenty-fifth anniversary of the consecration of the Presiding Bishop the whole Church will desire to express its congratulations and to record its thankfulness for the service he has rendered and the fine example he has given as a man, a Christian, and a bishop. I am glad to add my tribute, not only as a brother bishop but as one who has been associated with Bishop Perry on the National Council and in other ways. He has always rung true. And he has always given the best that is in him to every work in which he has been engaged. His capacity for work is remarkable but no more remarkable than his capacity for friendship. Both are used with-

out restraint and explain the regard and affection in which he is held throughout the Church.

I doubt if there is any position more difficult to hold and to use than that of the Presiding Bishop. It requires so many different gifts and a breadth of vision, a wideness of sympathy, an absence of partisanship, which are not easily secured. I have not always agreed with the Presiding Bishop but I have always recognized his sincerity of action and his earnest desire to serve the whole Church. The sacrifices he has made are known to few—sacrifices both pecuniary and personal—but they witness to a devotion and loyalty which overshadow any mistakes that may have been made and call forth our admiration and respect. As one of the older bishops, I pay my tribute to the Presiding Bishop on his anniversary and pray that he may have many more years of service for Christ and His Church.

By the Rev. ZeBarney T. Phillips

President of the House of Deputies, General Convention

IT IS a pleasure and privilege to add my word of tribute to our Presiding Bishop on the occasion of the twenty-fifth anniversary of his consecration. Bishop Perry exemplifies in his daily life and contacts with his fellow men the true ideals of a bishop. His courtesy and kindness spring naturally from his gentility and the tact and breadth of consideration with which he has met the many and complicated tasks of his high office have made him to be respected and beloved throughout the entire Church. It is with this feeling that these few inadequate words are sent as an affectionate mark of respect.

By the Rev. Dr. G. Warfield Hobbs

On Behalf of the Church Missions House Staff

AMONG Churchmen who will join in felicitating the Presiding Bishop upon reaching the twenty-fifth anniversary of his consecration as Bishop of Rhode Island, none will rejoice more sincerely than the men and women who form the official family at Church Missions House, New York, and happily follow his convincing leadership in the promotion of the world tasks of the Church.

Truth to tell Bishop Perry is quite as familiar a personage in this world field as in Rhode Island itself since for twenty-one years of the twenty-five of his Episcopate he has been a devoted and an increasingly authoritative leader in the work which centers at Church Missions House. His election as Presiding Bishop was a natural recognition of long devotion and preparation so that today Church Missions House executives follow a leader who knows more intimately than any other single person the detail of every problem, the personnel of every field and thus equipped, inspires as well as leads.

To his fellow workers the Presiding Bishop is not alone a distinguished ecclesiastic whom they honor but a sympathetic friend whose kindness, patience, and unflinching courtesy endear him to every heart.

The staff of Church Missions House, therefore, congratulates the Bishop upon reaching a notable milestone; his diocese that he has served so well, and themselves that they have such a wealth of reason to join in honoring him and to rejoice with all who happily observe the day.

By Harper Sibley

President of the Chamber of Commerce of the United States

I GREATLY appreciate the opportunity of paying my personal tribute to the Rt. Rev. James DeWolf Perry, Presiding Bishop, upon the twenty-fifth anniversary of his consecration. It has been my privilege to serve as a member of the National Council of the Protestant Episcopal Church since it was first instituted, over which Bishop Perry is now the presiding officer. In this position he must be both a leader and at the same time an impartial arbitrator. During the past several years in which the receipts from the general Church have necessarily been curtailed again and again, the Bishop has had the constant problem of lifting the members of the Council from anxiety and discouragement into faith in the future.

In all of these ordeals Bishop Perry has proved himself an inspired leader; always patient, always courteous, always with great charm of manner, he nevertheless has never evaded an issue or postponed a necessary action.

Moreover, as a business executive he has shown great ability in bringing about a prompt consideration and dispatch of business. Men of large affairs, therefore, are glad to serve under him because they recognize that they will be given opportunities for study, consideration, and fair judgment concerning the widespread problems of the Church, always in the spirit of the Master. Time taken from business or other affairs, spent at

the Church Missions House, will be fruitful and rewarding. (It is needless to say that this is not always the case in connection with many boards and committees on which business men are asked to serve.)

I am very glad that Bishop Perry seems to be in the fulness of health and that his vigor of mind and of body have not been impaired by this splendid quarter of a century of service. Surely the nation and the world need clear thinking, fair-mindedness, and wise leadership as much as ever before. I know that I can voice the conviction of thousands of our laymen that they are ready to follow where our Presiding Bishop leads.

By Miss Grace Lindley

Executive Secretary of the Woman's Auxiliary

EXCEPT that it is never easy to find adequate words for great occasions, it should be easy as it certainly is happy, to speak the gratitude and congratulations and good wishes of the Woman's Auxiliary to the Presiding Bishop. The Auxiliary knows his interest in its efforts, his appreciation of its successes, his hopes for its greater service, but more and better than all that, the Auxiliary knows his own dedication to the Church's mission. No wonder then that as their friend and leader the Woman's Auxiliary is glad of the opportunity to congratulate him and to wish him greater and greater joy in his leadership and in his service of the mission of the Church.

Spirit

CALL IT NOT or death or dying,
When their eyelids close to earth;
Call it else, a spirit flying
To the homestead of its birth.

What a spirit is none knoweth—
Spirit human or divine;
Trackless as the wind that bloweth,
Timeless as the stars that shine.

Can the seer observe its rising?
Can the sage describe its day?
Or the mystic, God surprising,
Trace the footsteps of His way?

Did the Lord of all creation,
Working out His cosmic plan,
Will, as crown and consummation,
To implant Himself in man?

Or is spirit—life and motion
First in molecules confined,
Till released as tide and ocean
To be named the soul or mind?

Force behind the world's creation,
Ground of being, love, and thought,
To our sense and contemplation
God as spirit thus is brought;

And ourselves, the blurred reflection
Of that image in the soul,
Which reveals to self-inspection
Him to be our source and goal.

Like the dewdrop and the ocean,
Like the ember-spark and flame,
Both, in small and great, one notion,
God and man are in one name:

Spirit, God; and man, a spirit;
Wondrous kinship, love's design!
Humbly claim it, use, revere it—
God the substance, man the sign.

Deeper than the deep of Hades,
Higher than the eagles soar,
Man's free spirit unafraid is,
Mystic regions to explore.

But too short a term is given,
To complete our tests in Time;
The eternity of Heaven
Makes our task on earth sublime.

Time's a weight and flesh a fetter
'Gainst an eager spirit's quest,
When all worlds are made its debtor
By an imperial soul's behest.

For, from out the subtle reaches
Of the mind and heart of God,
Man has in him that impeaches,
Half-ashamed, the clinging clod;

And this spark divine within him,
Fanned to glowing aims and wide,
Burns and bursts in flame to win him
To a glory far descried.

So the ancient tale of Eden
And the misdirected soul
Is reversed through Christ, to breed in
Man a new hope of his goal;

And a beam across the ages
Lights at once the living way,
And the vista which presages
Spirit crowned with endless day.

To its own the dust returneth,
Spirit to the God who gave;
Nor can perish, life that spurneth
Time's horizon and the grave!

Call it not, then, death or dying,
When their eyelids close to earth;
'Tis a spirit Godward flying
To the homestead of its birth.

EDWARD HENRY ECKEL.

Work for the Farmers of China

By the Rt. Rev. Daniel T. Huntington, D.D.

Bishop of Anking

ONE OF THE enthusiasms of Young China is Rural Reconstruction. The farmers of China are good farmers but naturally conservative. Their grandfathers have been farming for many generations and the wisdom of all farming is in them. But if you can show them a crop distinctly better than what they have been raising they take notice and are keen to get the new seed and even to adopt changed methods of cultivation. Young China is out to show them. Furthermore the farmers have been "eating bitterness" from money lenders for many generations and when "loan coöperatives" are set up by which the farmer can get money for only one per cent a month instead of two and one-half per cent or three per cent they are not slow to take advantage of it. Reading is not only an accomplishment of the scholar but a very useful instrument for learning new and apparently useful methods of doing things; so many thousands of farmers are glad to enroll in night classes in which a fairly intelligent man can learn a thousand characters in four months and then can read, even if somewhat haltingly, the farmers' magazine published as nearly as may be in these thousand characters.

Missions have not been slow to observe this and seeing a method of coming in helpful contact with the farmers, have taken it up gladly and developed it successfully.

That is the background. The foreground is Mr. Den Keh Chen. He was first introduced to me in Kingtehchen about twelve years ago. Even then he was enthusiastic on the subject. He wanted to build up a Christian village and then more Christian villages. I sent him to the Catechists School. He did fairly well there but contracted a bad case of beriberi from which he almost died and was left with a lameness which seems now to have passed off. He worked as catechist at Kingtehchen for some years and then asked to be sent to the University of Nanking where the Department of Agriculture was offering a two years course for rural workers. I was not keen on it but to say that Mr. Den is persistent is a gross understatement and he won. He finished his course in the summer of 1933 and for his graduation thesis he produced a plan for the good of the Den family villages near the Poyang Lake in Kiangsi. He is a Kiangsi man and talks an almost unintelligible Kiangsi dialect. It was quite a good thesis accompanied by maps and plans though seemed to me to be somewhat academic and to require a good deal of money.

After graduation he wanted to go there and put the plan in operation. I wanted him to go to the south of Nanchang to a town also of the Den family where the Rev. Kimber Den had gotten some rural work started a few years earlier. He did not want to go but finally gave a verbal assent and has spent some time there. But from the first his heart has been in the other town, Sha Sang Ping, and he paid occasional visits there which soon developed into continuous residence with very occasional visits to the other place.

He raised money locally and from friends, and has put in a dyke on the west side of the villages at a cost of \$1,500, and wants to build one on the east. The chief crop is rice and that is the crop in which the least improvement has been made. He has however set out some hundreds of tung trees which produce an oil very useful in making paint and has a promise of a thousand peach trees from a nursery near Nanking. He has

started three credit coöperatives with money borrowed from the International Famine Relief Commission which has done more than any other one agency to push this somewhat profitable form of philanthropy. He has bought half a dozen looms and is producing cotton cloth. The looms are almost paid for and should produce a profit in the near future. An old temple has been loaned for a sort of town hall, the idols being carefully put behind a curtain.

Three popular education classes have been started with a total of a little over a hundred students. The teachers are local men who give their services. There is also a small class for women which Mrs. Den teaches and which includes instruction in the care of children. Mr. Den also does a good deal of preaching but no classes for baptism have yet been presented. All this has been done with no financial help from the mission except Mr. Den's salary. A very little help has been given by individual members of the mission but the bulk has come from Chinese sources. The people have contributed a good deal of voluntary labor especially on the dyke and have contributed something in cash. A few of the wealthier inhabitants have given liberally and Mr. Den has raised a good deal among his friends. With a few more men of this calibre some of our problems would be solved.

The Voice of the Prophet

(Continued from page 10)

who have eaten the unleavened bread of sincerity and truth cannot be the victims of false prophets.

It is not easy to get up-to-the-minute information about the religious sects of the United States, but perhaps we run no great risk in venturing to say that the growth of the catch-penny conventicles has been arrested for the time being. Since the War our country has grown more civilized and more sophisticated. Wild ideas find a less cordial reception than they did a generation ago. The depression has discouraged the unthinking optimism that flourished in the day of plenty. More and more the choice is between unbelief and a religion that makes worship, participation in the sacramental life, and good works the chief of its adherents' duties. Nevertheless, the danger is not over, and it will never be. So long as we live this life of probation, with all its risks of error, we must be on the alert lest some seductive voice draw us away from the abode of grace and life. Only the mature Christian, who has developed deep-seated habits of worship and Christian action is really safeguarded against the lures of those prophets who promise what they can never give. A Catholic whose religion is the supreme influence in his life cannot desire any other faith. Why should he give up the best for something below the best?

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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Yggdrasil and the Tree of Calvary

(Continued from page 12)

cises, "were formed for an end as well as myself, and this end is the glory of God; for God could only create for His glory. Creatures deprived of understanding are not made to glorify God directly; they are made to serve man, who, in exchange for their services, must lend his intelligence and heart to praise and love God, and thus make them conduce to the glory of their common Creator." And he goes on to argue that to place one's affections upon creatures is to render oneself guilty, not only toward God and toward self, but also toward creatures; "for it would be to turn them away from their end, and do violence to their nature." He interprets St. Paul as teaching that the creature, the whole creation, groans and suffers, because sinners make use of it against God. And finally, he adduces the indignant protest of nature against man, voiced by St. Bonaventura. "All created things cry out, each according to their manner, and say: This is he who abused us. The earth says, Why must I bear upon me this monster? The water says, Why may I not instantly suffocate him? The air says, Why do I not deprive him of my benefits?"

It is man, then, who has hanged God upon the Tree Yggdrasil; but it is only before the Tree of Calvary that he learns what he has done. In this respect the death of the Christian God is of infinitely greater ethical significance than the sacrifice of Odin. It is the historical result of man's perversion of the universe. Yet, in another sense, there is a point of agreement. The Norse god hangs himself. And Calvary, too, though accomplished by the sinful hands of men, is nevertheless a deed initiated and performed by God. Christ is more than a sheep dragged helpless to the slaughter and opening not His mouth. He is the greatest hero of all Sagas. "And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go unto Jerusalem." He also places Himself upon the Tree. But in the great sweep of Christian thought, there is no vagueness as to the effects of this immolation. The Tree, as well as His slayers, is to be redeemed. All things are to be restored in Christ. Yggdrasil itself, the Tree of the World, is to be saved by bearing that Broken Body.

This surely is the fundamental principle of the Church's greatest Sacrament. A fragment of bread and a little wine, humble creatures which men have misused in strife and gluttony and drunkenness, portions of the misappropriated and perverted world, may even now be restored to their true end. They may become as the leaves of the Tree which are for the healing of the nations. For they are the sign and promise of the one, holy revolution. They are the first-fruits of the redemption of all the fruits and forces of nature, and through them shines the presence of Him to whom we have now given them. And at the last, not these small leaves alone, but the great Tree Yggdrasil, shall be His.

A Prayer for Peace

SOME TIME AGO Bishop Jenkins of Nevada issued the following prayer for peace to be used at public service at least once on each Sunday:

"ETERNAL GOD, in whose perfect Kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of Love, raise up, we pray Thee, among the nations of the earth men of good will and peace; and so inspire and guide all who hold the authority of government that they seek to avert war and establish unity, peace, and concord everywhere among men; for the sake of Him who came to teach men how to live together as brothers, Thy Son Jesus Christ our Lord. Amen."

Churchwomen Today

Ada Loaring-Clark
Editor

Churchwomen and the Forward Movement

WE ENTER the New Year with strong resolutions that we will *be* something and *do* something in 1936 that will really count in the development of the spiritual side of our lives. This being so, we shall align ourselves closely with the Forward Movement Commission, which is concentrating its efforts this month and next on a program for the development of our young people. The spiritual life of our boys and girls means much to every Churchwoman and each one of us will be willing to do all in her power to make the Church mean more in their lives than it has ever meant before. They are the ones who will carry on after us and those upon whom the Church will soon be depending.

After the crusade for young people we are probably to consider that most important subject, religion in the home. This subject has been worked out largely by the women associates of the commission of which Mrs. Fred Outland of Washington, N. C., is the chairman. The other Churchwomen who are associate members of the commission are all distinguished in their dioceses and provinces as well as in the national Church. They are: Mrs. Henry S. Burr, Miss Frances Bussey, Mrs. Charles Carver, Mrs. Charles F. Deems, Mrs. Edward Ingersoll, Miss Marguerite Ogden, Mrs. Henry Hill Pierce, and Miss Elizabeth Matthews.

The nine points set before us will be:

1. What Christ has done for the home.
2. The influence and responsibility of parents.
3. Christian ideals of marriage.
4. Difficulties in the way of Christianity in the home.
5. Suggestions for family prayers.
6. Observance of special occasions.
7. The family pew.
8. The spirit of Christian hospitality.
9. The home as a place where the pattern is set for Christian social living.

Each of the nine topics is supplemented with a full and copious bibliography which will enable us to study each subject fully before discussion and conference on it. Many of the recommended books and publications are those of the National Council and many others can be borrowed from our local parish or city libraries or from the library at 281 Fourth avenue, New York.

West Texas

DURING THE PAST seven years some notable work has been accomplished at the West Texas State Teachers' College at Canyon, Texas, by Mrs. Julia Fry Page. She is relinquishing her position as student-secretary to take up literary work but what she has done for and been to the young women who have come under her influence at the popular student center, called Little House of Fellowship, will always mean much in their lives. Mrs. Page says: "The students of this college possess a greater degree of unselfishness and courage, and a more earnest desire for an education than any I know."

Books of the Day

Edited by Elizabeth McCracken

The Redemption of Modernism

THE REDEMPTION OF MODERNISM. By Alan Richardson. Skeffington. Pp. 127. 2s 6d.

THIS LITTLE BOOK is important, very important. Mr. Richardson, who is known in England as one of the most brilliant among the younger clerics, calls the Modernist Movement to return to first principles, and his essay is another indication of the *rapprochement* of the younger men in the three traditional parties of the Church. In many ways, *The Redemption of Modernism* is like Dr. Walter Marshall Horton's *Realistic Theology*; it has gone through the older "liberalism," and has come out for a frank recognition of the facts—that Christianity is an historic religion, that "liberalism" often endeavored not to state that religion in new ways but to state a new religion, that the central Christian tradition still stands firm and recognizes the actualities of life and history much more adequately than nineteenth and early twentieth century Protestantism.

The special value of this book is that it is written from within the Anglican communion, by one who comes from the Modernist party, and who writes for that party and for the whole communion to which we belong. He does not deny the values of "liberalism," as a method of approach, as a spirit, and as a permanent element in Anglican Christianity—indeed, he is perhaps fairer here than Dr. Horton was in his book of last year; but he sounds the death-knell of the older Modernism, with its bland confidence in evolutionary development, its humanistic religious outlook, its reduction of Jesus to an inspired prophet. His new Modernism is really a sound liberal Catholicism.

He believes that the historic theology of Christianity can be restated without reduction or negation of essentials; and he is convinced that this must be done. But he is equally concerned with the social problems of our day, and the attitude of the Church toward them. Here his views are somewhat similar to those of the authors of *New Tracts for New Times*, published in our own branch of the Anglican communion. To help solve these great social problems, and to bring power to men in their moral struggle, "we need a quickened sense of the active God, outside yet in the world, working through the affairs of men." Mr. Richardson urges that "we must reaffirm that God in Christ has brought salvation to the world, that salvation is actually won for us, and that all we have to do is appropriate it. However we explain this central fact—and explanations differ from age to age—we must not throw it away or obscure it, as the older liberalism did; and here is the great problem of Modernist and modern theology: to retain the classical view of the significance of the facts of our redemption, and to make clear their significance amidst the complexities of twentieth century civilization, while at the same time we attempt to give an explanation of the central facts in terms which our contemporaries can understand." And in another place he writes:

"It may perhaps be that . . . the special glory of the English Church will be recognized to have been the development of a liberal Catholicism which, properly conceived, constitutes a living synthesis of all that is good in the old and in the new within historic Christianity."

W. NORMAN PITTINGER.

Strong Medicine for Individualists and Pietists

THINGS THAT ARE CAESAR'S: The Genesis of the German Church Conflict. By Paul Banwell Means. Round Table Press. Pp. 288. \$2.50.

HERE IS strong medicine for individualists and pietists whose only treatment of social problems is headlong flight. While the author has every sympathy for the desperate plight of German Protestantism, he insists that "it must be recognized that the present dilemma in which the Church finds itself is largely of its own making." While he is a completely friendly critic, he contends that "because the Church never seriously shouldered the task of building the Kingdom of God on earth, it tended toward a static rather than a dynamic conception of society, and hence became the support and refuge of all conservative and reactionary elements."

This incisive volume should also scotch any illusion felt by

American Christians that the "coördination" of the German Churches is none of their concern. It makes abundantly clear that back of the application of the "Aryan paragraphs" to the Church lies an ultimate conflict between the Christian world view and the Nazi program of indoctrinating the whole nation in a new world view which gave absolute value to race, blood, and soil. It would be well for Americans to read the conclusion of this dispassionate, objective fellow citizen of theirs: "It was evident that the Nazi doctrine of a totalitarian state would conflict with the Christian doctrine of the one, universal, holy, apostolic, and Catholic Church. In affirming the absolute claim of nation and race to be superior to any universal value such as Christianity based on the one God, 'the Father of all mankind,' National Socialism was really recommending a return to paganism."

While recognizing that the years 1933-34 may well go down in the annals of German Protestantism as the most critical and trying since its foundation, Dr. Means does not pretend to foresee the outcome of the struggle: "The issues of the conflict are not yet decided and are so bound up with the fortunes of Hitlerism in general as to be unpredictable."

The author, who is assistant professor of psychology at Oberlin College, reveals true insight without cluttering up his pages with psychological catchwords. He writes with a pungent style and great economy of words. The whole volume is a model of intellectual courage and literary directness. Furthermore, it is excellently documented. The reader is therefore the more surprised to note an extremely inadequate index.

C. RANKIN BARNES.

Neo-Fundamentalism

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY. By Ernest M. Ligon. Macmillan. Pp. 378. \$3.00.

THE CONCERN of religion is that men, corporately and individually, grow toward their ultimate end, the Vision of God. The concern of psychology is the study of men and their growths. Both religion and psychology have to say something about man that is of interest and concern to both psychologist and Christian. A psychological study of the Christian way of life, while it cannot in the nature of the case be as full a study as religion demands, can be illuminating and correcting within its own field. Such studies are desirable.

Dr. Ligon, who is trained in religion and psychology, purposes this study. His aim is to interpret the teaching of our Lord in terms of modern psychology for parents, for ministers, and for all Christians—in a popular book to explain how Christian ethics and religion are suitable and helpful and necessary for a full and wholesome personality.

Because "the Sermon on the Mount, as found in Matthew, is the basis for most of the Christian thinking and preaching of today"—a statement which might well be questioned—it is taken as descriptive of Christian personality and correlated with the findings of mental hygienists. The theme of the book is that the teachings of our Lord can be shown to be psychologically valid on the hypothesis that our Lord "did not teach brotherly love, but taught fatherly love." That man is to be like God is certainly the basis of our Lord's ethical teaching, but one wonders whether "fatherly love" is a sufficient description of the potential likeness of God and man. Our Lord used the term to describe God, not to confine Him. In the treatment of this theme, however, there is much that is interesting and instructive; there is much good advice to the Christian parent and to all Christians, which is no doubt very improving, but its homiletic character somewhat hides the reasons why it is attributed either to our Lord or to modern psychologists.

Complementary to this central exposition of Christ's teaching about love is an exposition about his teaching on faith. It is maintained that Christ taught "an experimental faith." A scientific attitude of experimental testing, it is said, is what our Lord meant by faith. Induction and scientific reasoning and pragmatism are claimed for Him. An effort is made to treat the Beatitudes so that half of them teach this "experimental faith," the other half "fatherly love."

It is somewhat difficult to discover the critical grounds underlying the Biblical passages regarded as dominical. The list of Biblical critics in the bibliography helps little, for the book has no notes. A number of Johannine quotations are used rather freely; several apocalyptic sayings are quoted quite out of context. One wonders whether the author has heard of *formgeschichte*.

The book represents a sort of thought that might be called neo-fundamentalism. While accepting historical criticism, seemingly unknowingly modern theories and motives are read back into the mind of our Lord, thereby justifying our Lord—and modern theories!

THOMAS J. BIGHAM, JR.

Harper's Monthly Pulpit

THE VICTORY OF FAITH. By George Craig Stewart. Harper. \$1.00.

THE FACE OF GOD. By G. Stanley Russell. Harper. \$1.00.

THRONE ROOMS. By Gaius Glenn Atkins. Harper. \$1.00.

THE publishers of Harper's Monthly Pulpit are offering an extraordinary service in the issuance of a volume of sermons each month by an outstanding preacher. It is done so well that sermon reading and sermon hearing might once more pass out of the realm of forgotten things.

Bishop Stewart is at his best in the ten sermons of his volume. They are practical, helpful, and eminently readable. They have a charm that is largely based upon their clarity, their allusiveness, and the vital and radiant faith of the author. As you read them you can almost hear the voice of the preacher.

Dr. Russell, who has been minister of Deer Park United Church, Toronto, Canada, since 1929, has given us in his sermons a series that are characterized by a style which is essentially literary. These are essentially written sermons. Sometimes one wants to re-read a sentence or paragraph to distil the meaning. Aside from this one criticism, they are interesting, full of vigor and sermonic skill, and are decidedly convincing. The titles are striking—The Face of God, Reigning in Life, The Stand of the Loving Heart, A Cry from the Fish Gate. Some of the sermons are so good that this reviewer re-read them.

Dr. Gaius Glenn Atkins at present is Hoyt Professor of Homiletics and Sociology at Auburn Theological Seminary. Before he became a professor he held a number of pastorates in the Congregational Church. His published sermons have always been marked by a meticulous literary craftsmanship. But to this reviewer they proved to be hard reading and did not seem to be sermons that had been preached. They may be fine literature, but surely they are not spoken discourse. When it is necessary to read and then re-read a half dozen sentences in every sermon to wring out the meaning, you have the kind of sermon that must be extraordinarily hard to hear. There is no doubt that they are brilliant. They are not, however, sermons that would bring results in the way of sorrow for sins or encouragement for discouraged souls or inspiration to achievement for strong souls waiting for the summoning voice. This cannot be called apostolic preaching. It is literature of a fine order that needs to be quickened into living, breathing sermons.

ALBERT E. GREANOFF.

The Church's Future

HAS THE CHRISTIAN CHURCH A FUTURE? By S. Tetley. Williams & Norgate. (Imported by Thomas F. Kyle.) \$2.50.

THIS IS AN interesting, if sometimes wrong-headed book. Mr. Tetley is so aroused by the abuses which he feels Augustinianism has fostered that he spends far too large a portion of his space in a fierce attack on the exaggerations which one feels no informed theologian would maintain today. Somewhat similarly, he attacks misleading conceptions of the doctrine of apostolic succession. In each instance, his violence detracts from the real criticism which may be directed against that which Mr. Tetley deprecates.

It is when he is constructive that he is thoroughly convincing and often really helpful. He believes that the Christian Church has a future, that she can contribute that without which the world languishes or rushes headlong to destruction, and that our own age is one of opportunity for genuine Christianity. This genuine Christianity he defines as "life as it ought to be," made possible by contact with "the fresh energy" which flooded the world with the coming of Christ. He believes that the Church need only clear away barriers which prevent that energy from reaching men, and she can then claim the world. "Christianity began by faith in a Saviour who was also the express image of God," and the task of

the Christian Church in our age is so to re-state and re-live that faith that it may be available to all men of good-will.

Although he speaks from the Modernist group in the Church (or at least, so it would appear), Mr. Tetley flays his own party for a too easy attitude toward human nature and a failure to appeal to the "stoic" side of men. The book is decidedly worth reading; for while often it will annoy, equally often it will stimulate.

W. NORMAN PITTEGER.

A Scot in America

A VISIT TO AMERICA. By A. G. Macdonell. Macmillan. \$2.50.

THIS IS A GAY and amusing account of a Scotsman's first visit to the United States; by the author of *England Their England*, and *How Like an Angel*.

He notes that while we resent the term "new country" and bewail our lack of antiquities, we import old homes from abroad, while our own landmarks—such as the home of Walt Whitman and the Monterey Bear Pit—are falling into decay. He realizes that the United States cannot be compared with any one European country, but only with a whole continent: the moment you compare the United States to all Europe, the picture falls into its perspective. And as to crime, the "line-up" has convinced him that instead of talking about "American" crime, it would be a great deal fairer to talk about "European" and "African" crime in America. He is bewildered by our sentimentality about criminals—and also by his ability to withstand American hospitality: for the visit begins, continues, and ends in a party, and a deluge of friendliness.

M. P. E.

Married Saints

MARRIED SAINTS. By Selden P. Delany. Longmans, Green. 1935. Pp. x-338. \$2.00.

THIS POSTHUMOUS VOLUME by an ex-Anglican is non-controversial. He tells us that his purpose was to illustrate that sanctity may be attained in the marriage state, a proposition which has never been seriously doubted, save by heretics. He goes on to say that having determined to write on the subject, he gathered most of his material in the British Museum, and further confesses that he felt himself for various reasons to be inadequate for the task he had undertaken. Such a frank acknowledgment disarms criticism; however, there are some minor errors that might have been avoided, as, for instance, the misplacing of French accents.

In the section of the introduction on mystical experience the author enters on highly controversial ground, but gives no indication of the problems involved in his simplified statement. He fails to show that there is any question as to whether the consciousness of communication between God and the soul is necessary to the mystical state; whereas there are those who take the opposite position and support their argument by instancing the mystical state termed by St. John of the Cross the dark night of the soul and showing that it is characterized by a painful sense of abandonment by God. Dom Chapman's theory, as given in his *Spiritual Letters*, that there is a special mystical faculty is quoted as though it were authoritative; but von Hügel, whom Dr. Delany also cites as an authority, takes the opposite view in his *Mystical Element of Religion* (vol. II, p. 283). This latter opinion is supported by St. John of the Cross, who, following scholastic classification, says much of the necessary purification of the "faculties" of the soul, the memory, the understanding, and the will, but nothing whatever about any special mystical faculty required for the intuitional apprehension of God.

About half the number of sketches in this volume concern canonized saints and the rest are of saintly persons, not yet canonized. Their lives cover a period reaching from the fourth century to the third decade of the twentieth. Perhaps the chief merit of this book, written as it is in a popular and readable style, lies in its emphasis on the possibility of sanctity in every sphere and condition of life.

MOTHER MARY MAUDE, C.S.M.

MADE IN U. S. A. is the title of the second of the *Headline* books published by the Foreign Policy Association. It is a graphic account in brief space of our trade problem, both in-coming and out-going. Among other points discussed in compact space are the practical difficulties in the way of more foreign trade. (Foreign Policy Association, 8 W. 40th Street, New York City.)

C. R. W.

NEWS OF THE CHURCH

Anglicans, Lutherans Confer on Reunion

Members of Episcopal Church and Augustana Evangelical Synod Find Many Points of Agreement

EVANSTON, ILL.—Findings of a conference held at Seabury-Western Theological Seminary here between representatives of the Evangelical Lutheran Augustana Synod and of the Protestant Episcopal Church have just been made public. The conference, under the chairmanship of Bishop Wilson of Eau Claire, met December 3d and 4th, but it was agreed to make no announcement of its findings until they could be checked over by the members of both participating groups.

Anglican representatives in addition to Bishop Wilson were: Bishop Keeler, Coadjutor of Minnesota; the Very Rev. Dr. Frederick C. Grant, dean of Seabury-Western; and Clifford P. Morehouse, editor of THE LIVING CHURCH. Representatives of the Augustana Synod, the Swedish-American Lutheran Church, were the Rev. Drs. G. A. Brandelle, retired president of the Synod; O. J. Johnson, president of Gustavus Adolphus College, St. Peter, Minn.; Conrad Bergendoff, president of Augustana College and Seminary, Rock Island, Ill.; C. A. Lund, president of the Superior conference, Escanaba, Mich.; and E. E. Ryden, editor of the *Lutheran Companion*, Rock Island, Ill.

The findings of the conference were as follows:

A preliminary discussion showed an agreement that the final objective of organic Church unity could be reached only by gradual steps. The present conference was not qualified to make commitments from either side but to explore the possibility of finding common ground for future progress.

To indicate the general Lutheran point of view a statement was read which had

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Archbishop Asks Churches to Unite in Peace Plea

LONDON—An appeal from Christian Churches throughout Europe for the people's assistance in outlawing all war has been announced by the Archbishop of Canterbury.

In an address broadcast from Lambeth palace, the Archbishop stated that he had invited authorities of European Christian communions to issue on January 5th a solemn reminder of the rôle of the people in shaping the course of nations. The invitation, he asserted, has been accepted by many.

"Hence an appeal to the loyalty of Christian citizens will be made," the Archbishop said.

Dr. Wood Reported to be on Way to Recovery

NEW YORK—Dr. John W. Wood, who entered the New York Hospital December 17th, underwent a minor operation on the 19th. Latest reports are that under the care of his brother, who is a physician, he is making a good recovery.

It is hoped that he will be back at his desk in time for the February meeting of the National Council.

Dr. Aigner, Prominent Erie Clergyman, Dies

Was Deputy to General Convention for Many Years; Led in Welfare Work

FRANKLIN, PA.—The Rev. Dr. Martin Aigner, rector of St. John's Church in Franklin for 35 years, died in Allegheny General Hospital, Pittsburgh, in the morning of December 25th. He had been a patient there since December 9th when he underwent an operation. He was 73 years old.

ACTIVE IN CIVIC MOVEMENTS

The Rev. Dr. Aigner was active in many civic movements outside his parish duties. He was an inspiration for all community welfare work. Born in Munich, Bavaria, he was educated in this country, graduating from the Philadelphia Divinity School in 1903 with the degree of Bachelor of Divinity. He received the degree of Doctor of Divinity from St. John's College in 1915.

Ordained a deacon in Philadelphia in 1884, he became assistant at St. Luke's Church, that city, and in 1890 became rector of Trinity Church, Mount Holly, N. J., coming to Franklin in September, 1900.

Since 1913 he had been an archdeacon and dean of convocation in the diocese of Erie, and since 1911 president of the standing committee. He had been a deputy to General Convention from 1907 to 1934.

The Rev. Dr. Aigner was the author of several books, including *The History of the Episcopal Church in Pennsylvania*, *The History of the Churches in Venango County*, and *The Church of God*.

Surviving besides his widow, Laura Taitt Aigner, are two sons, Francis and Martin, of New York.

Bishop Taitt of Pennsylvania, his brother-in-law, was at his bedside with Mrs. Aigner when the end came. Burial was in Chester, Pa., with services here on the 27th.

Convention Date Changed

GRAND RAPIDS, MICH.—The Convention of the diocese of Western Michigan will be held here January 21st to 23d, instead of January 15th and 16th as was originally announced.

Committee of 29 Asks Reunion With Rome

Protestantism Called "Bankrupt" in Appeal for Octave of Prayer Issued by Church Unity Group

NEW YORK—An appeal for an octave of prayer for reunion with the Roman Catholic Church, coupled with a scathing denunciation of Protestantism in this country as "bankrupt ethically, culturally, morally, and religiously," has been made by a group of twenty-nine Churchmen, headed by the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia.

The group, which comprises the American Committee of the Church Unity Octave Council, is made up of twenty clergymen, two members of religious orders, and seven laymen of the Episcopal Church.

Leading Churchmen were quick to point out that the Church Unity Octave Council is a small and unofficial group, and that its views do not reflect those of any considerable part of the Church. The Presiding Bishop stated that the appeal reflected an evident confusion between the Catholic Faith and the peculiar doctrines of the Roman Catholic Church, two entirely different things. Bishops Ivins of Milwaukee and Sturtevant of Fond du Lac, regarded as two of the foremost Anglo-Catholic dioceses, both repudiated the appeal, the latter stating: "It is rather poor taste for one religious group to say that another is bankrupt. It is rather the province of the group so situated to say that if they really feel it." Bishop Stewart of Chicago said the group was not an influential one and did not deserve the amount of attention it was receiving in the press.

The leaflet issued in connection with the appeal reads in part as follows:

"To those who have been in close touch with the current of the Catholic movement in England and in this country, it seems

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Dean McAllister Charges Unauthorized Use of Name

SPOKANE, WASH.—The Very Rev. Dr. Charles E. McAllister, dean of the Cathedral of St. John the Evangelist, Spokane, has announced that the use of his name in connection with the statement of the Church Unity Octave Council was unauthorized.

Dean McAllister stated that he was invited to cooperate with the Council, but, finding himself "out of sympathy with methods employed" by it, resigned some time ago. He further observed that he considered the statement of the Council "intemperate, inaccurate, and in no sense representative of the spirit of the Anglican Communion."

Midnight Eucharist Popular in New York

Special Services and Pageants Mark
Christmas Festivities; Fair
Weather Aids Large Attendance

NEW YORK—All the New York churches had special services on Christmas Day, and most of them had Christmas pageants or mimes on Christmas Eve. More than in former years had the Midnight Mass. The weather was such that children and elderly persons could be out, and their presence in large numbers gave the Christmas services a family character. In many instances three generations were together in a pew; in a few cases, four generations were present.

The Christmas Eve celebrations that were of particular interest to the great number of visitors from out of town were those that had to do with Clement C. Moore. As usual, the congregation of the Chapel of the Incarnation, Trinity parish, went in procession, with lanterns, to the grave of Clement C. Moore in Trinity cemetery, and decorated it, while the choir sang a Christmas hymn. At the General Theological Seminary, the students gave their annual Christmas party to 50 children. The portrait of Clement C. Moore in the refectory was wreathed with holly, and *The Night Before Christmas* was recited by one of the students, dressed as Santa Claus. Nearby in the neighborhood, where the Moore family home once stood, there was a Christmas party at which Miss Cecilia Loftus, the well-known actress, recited the famous poem and the choir of St. Peter's Church sang carols.

The City Mission Society, the Seamen's Church Institute, and all the parishes followed out plans made long in advance to bring cheer to all those connected with them, or coming to them. Contributions for this purpose were very generous and prompt. Christmas breakfasts were served after the early Eucharists in many parish houses, and there were numerous large Christmas dinners, as well as provision for family dinners at home.

Not since the beginning of the depression have rectors been given such means to help the needy in material ways. Attendance at services showed that spiritual help had met with special response.

Clergy of S. W. Va. Meet for Forward Movement Discussion

ROANOKE, VA.—The clergy of the diocese of Southwestern Virginia have been divided into groups and these are meeting at points, convenient geographically, and discussing the plans and ideals of the Forward Movement and the various ways in which they can make it most effective in their respective parishes.

The chairman of the diocesan Forward Movement committee is the Rev. Dr. John J. Gravatt. Other members are the Rev. Dr. Devall L. Gwathmey, W. D. Tyler, Lieut.-Col. E. Walton Opie, and John McCleary, Jr.

"Sanctuary" for Pope in Ireland Proposed

DUBLIN—According to an Associated Press dispatch, a "sanctuary" in Ireland for Pope Pius was suggested December 4th at the convention of the Fianna Fail party, of which President de Valera is a member.

Eoin O'Mahoney, Cork City delegate to the convention, made the suggestion, on the grounds that he believed that as a result of sanctions Italy would be smashed, and "if Mussolini goes, the Pope will have to go, too."

Archbishop Consecrated for Dominican Republic

SANTO DOMINGO, D. R. (NCJC)—With the consecration last week of Monseñor Ricardo Pittini as Archbishop of Santo Domingo, the Roman Catholic Church of the Dominican Republic, oldest archdiocese in the New World, will, for the first time since 1882, be governed by a foreigner.

Archbishop Pittini was born in Italy and is a naturalized American citizen.

The Dominican Republic is predominantly Roman Catholic, and the relationship between the Roman Catholic and other Christian groups has been friendly. It is anticipated that the attitude of the Archbishop will continue this friendly relationship.

Bishop, 94, Spreads Cement for Reconstruction of Church

TACOMA, WASH.—On his 94th birthday, December 3d, Bishop Wells, retired, spread the first cement for the new foundation of St. Luke's Memorial Church, Tacoma, Wash. Originally built downtown, after 50 years the church was abandoned, when the Rev. Arthur Bell, rector of St. Mark's Church, raised funds to buy the material from a wrecker and now has sufficient on hand to build a crypt, in which the congregation will worship until funds are available to complete the church, the stones of which are lying carefully numbered on the site of St. Mark's, the name of which parish has been changed to St. Luke's Memorial. Bishop Wells was one of the early rectors of both St. Luke's and St. Mark's.

W. Mass. Church Marks Centennial

WORCESTER, MASS.—All Saints' Church, Worcester, celebrated its centennial December 8th to 15th with a number of events. On the 8th, Bishop Hobson, a former rector, was the preacher. On the following days occurred: a choir concert and organ recital, a ball, a banquet with 800 in attendance at which Bishop Davies of Western Massachusetts presided, a pageant entitled *Beacon of God*, by the Rev. Phillips Osgood, and, on December 15th, the last day of the centennial, a festival service at which the Presiding Bishop preached.

A centennial history of the parish by Robert K. Shaw will shortly be published.

Forward Movement Stressed in Newark

Program for Church Schools, Confer-
ence of Young People's Leaders,
Emphasize Discipleship

NEWARK, N. J.—An Epiphany program for the pupils in the Church schools of the diocese of Newark has been sent to the Church schools throughout the diocese. The material consists of the use of a seven-branched candelabra which is used for seven successive weeks to hold candles representing each of the seven principles of the Forward Movement effort. An accompanying mimeographed program gives an outline of various ways of developing the theme for each individual Sunday.

It is hoped that a good number of leaders in the Church schools will utilize this material either in the general session of the Church school during Epiphany or in individual classes. The material was written by the Rev. John Bailey of All Saints' Church, Glen Rock, at the request of the board of religious education of the diocese.

Y. P. F. CONFERENCE TO BE HELD

Another effort in the diocese of Newark to bring clearly to the minds of others the importance of the Forward Movement is a conference to be held February 1st, at Grace Church, Orange, with the officers of the Young People's Fellowship chapters of the diocese. Bishop Washburn will preside and the theme will be *Discipleship Defined*. This will be discussed in two divisions under the following headings: *What is a Christian* and *What is a Churchman*. There will be a half hour period after each subject for a thorough discussion of each in an intimate small group with a capable leader. A specially selected dinner speaker and a report on the afternoon conference will end the meeting to tie up the theme and bring it to a conclusion.

Memorial Service for Dr. Silver

NEW YORK—A service in memory of the Rev. Dr. H. Percy Silver was held in the Church of the Incarnation, where he was rector for 17 years, on Sunday, December 15th, just one year after his death. The Rev. Dr. Howard Chandler Robbins, Dr. Silver's predecessor, was the speaker. Among the former parishioners of Dr. Silver in the congregation were Mrs. James Roosevelt, the President's mother, and Mr. and Mrs. James Roosevelt, a son and daughter-in-law of the President. Scores of old friends came from far and near.

Banquet Given for Bishop Knight

TRENTON, N. J.—Under the leadership of the Rev. Canon F. B. Halsey and Mr. C. E. Stokes, warden of Trinity Cathedral, a testimonial banquet was given Bishop Knight, retired coadjutor of the diocese of New Jersey, on December 21st, the 31st anniversary of his consecration.

Dr. Temple Delivers Lectures at Harvard

Archbishop Says Religion Must be Pliable to Test of Experience, in William B. Noble Addresses

BOSTON—The Archbishop of York gave the two William Belden Noble lectures in the Memorial Chapel, Harvard University, on December 17th and 18th, the first two evenings of his Massachusetts visit. Taking as his subjects *The Nature and Task of the Christian Church*, and *Christian Theology and Modern Thought*, he said, with reference to the first, that the Christian Church develops readily since there are no binding rules and no definite book written by Jesus Christ. Its threefold task he elucidated as the fellowship of those who worship God, functioning as an agent of mercy, and bringing earth as near to God's work as possible by imbuing this purpose into the hearts and spirits of mankind.

In his second lecture, the basic idea was that Christianity has much to learn of modern thought, and at the same time must go beyond to find a real understanding of God.

"Religion, to be successful, must be pliable to the test of experience," said the Archbishop, "and this idea has been advanced as a result of modern scientific thought which requires verification by experience." Theology's chief part, he said, was to relate the revelations of Christ to modern thought.

MEETINGS IN BOSTON

The crowded program of the Archbishop included addresses at the English-Speaking Union on December 19th, and at the Ford Hall Forum on December 20th. His Sunday morning sermon in the Cathedral Church of St. Paul was broadcast; he preached on Sunday evening, December 22d, in Trinity Church, Boston. All of the clergy canonically connected with the diocese of Massachusetts, and their wives were given the opportunity of meeting the Archbishop and Mrs. Temple at luncheon in the crypt of the Cathedral Church of St. Paul on Monday, December 23d, after which the latter left for Providence to become the guest of Bishop Perry of Rhode Island and Mrs. Perry.

The Archbishop and Mrs. Temple were the guests of the Very Rev. Willard H. Sperry, dean of the Harvard Divinity School, Cambridge, during the first four days of their visit, and of Bishop Sherrill of Massachusetts and Mrs. Sherrill for the last three days. In informal interview in Dean Sperry's home, the Archbishop spoke his mind comfortably on one matter and another to a representative of the *Boston Transcript*.

DISAPPOINTED WITH LABOR PARTY

Referring to the English Labor Party, he expressed disappointment in it, in spite of the fact that he had once belonged to it. Trades unions he counts no longer as problems; the Labor Party, has, he thinks, lost its moral influence and is inadequate in its care of the unemployed, . . . but that does not mean that he is a supporter

Commission to Make 1936 Forward Movement Plans

CINCINNATI—Forward Movement plans for 1936 will be discussed by members of the Forward Movement Commission here January 8th to 10th.

Bishop Hobson, chairman of the commission, will preside. Others expected to attend are: Bishops Cross, Manning, Quin, and Washburn; the Rev. Drs. Block, Hart, Hodgkin, Kinsolving, and Washburn; and Messrs. Frank P. Dear- ing, John I. Hartman, Warren Kearny, Austin J. Lindstrom, Clifford P. Morehouse, Lewis C. Williams, and Howard L. Seaman.

of the die-hard element. Christianity in economic life he termed unidentifiable with any one party; it was, he said, incompatible with anything that overrides individual freedom in matters of thought and speech.

It is the Archbishop's opinion that the Church of England has been gaining in influence and appeal since a few years before the War; and he finds that the division caused by the Oxford Movement has become less with the passage of years. While not committing himself on the League of Nations, he admitted that it was difficult for it to function without Germany as a member and with France apprehensive of Germany's intentions. On Church architecture—a harmless subject, but one likely to arouse argument—he thinks the Byzantine style more suitable for city churches than the Gothic, for he is no devotee of the latter in spite of the excellence of his own Gothic Cathedral of York. He believes in the superiority of the house-plan as an effective agent for a student's education, and commended the inherent rightness of the Oxford system.

Chicago Church Honors Memory of Colored Actor

CHICAGO—Richard B. Harrison, the late colored actor who became famous for his portrayal of "De Lawd" in *Green Pastures*, has been honored at St. Edmund's Church (Colored), Chicago, by the installation of a pipe organ in his memory. The organ was used for the first time at the midnight service Christmas eve.

The organ is being given by Mr. Harrison's friends throughout the country, according to the Rev. Samuel J. Martin, rector. Mrs. Harrison, widow of the actor, and his son and daughter, Lawrence and Marion Harrison, were present when the organ was first used.

Mr. Harrison was presented for confirmation by Fr. Martin to Bishop Stewart more than a year before the actor's death. He had long been attending St. Edmund's and other churches of this communion.

Quincy Acting Secretary Chosen

QUINCY, ILL.—By unanimous vote of the standing committee of the diocese of Quincy, the Rev. Frederick C. Price, Peoria, has been elected to act as secretary of the diocese until the annual Synod in May.

Bishop Perry's 25th Year to be Observed

Diocese of Rhode Island Prepares for Ceremonies Celebrating Anniversary of Diocesan's Consecration

PROVIDENCE, R. I.—The diocese of Rhode Island is looking forward to the celebration of the 25th anniversary of the consecration of Bishop Perry on the Feast of the Epiphany, January 6th. On January 5th, a civic service is planned for 8 P.M. in the Cathedral of St. John, Providence, at which time the Governor of the state, the mayor of the city of Providence, representatives of other Churches and various dignitaries will be invited to attend to do honor to the Presiding Bishop, who is widely respected and beloved beyond the limits of his own communion.

On the 6th at 10:30 the Bishop will celebrate Holy Communion in the Cathedral for the leaders of all the various diocesan organizations, a "Diocesan Family Service."

At 4 P.M. he will meet the clergy.

At 6 P.M. the celebration will conclude with a reception for Bishop and Mrs. Perry at the Narragansett Hotel, to be followed by a banquet at which it is hoped Bishop Brewster of Connecticut and Bishop Lawrence of Massachusetts, who with Bishop Tuttle consecrated Bishop Perry twenty-five years ago, may speak.

Primitive Methodists Join Methodist Merger Movement

NEW YORK (NCJC)—Negotiations are in progress for a merger of the Primitive Methodist Church with the Methodist Protestant Church.

The Primitive Methodists recently applied for admission into the proposed merger of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, but their application was turned down on the ground that the merger of these three bodies is contemplated strictly under a contract and that it was too late to open the question of admitting the Primitive Methodists. It is learned that this body was informed that the best way for them to approach the larger union was through a merger with the Methodist Protestant Church and then, as Methodist Protestants, passing on the proposed plan of union. According to the Yearbook of American Churches, the membership of the Primitive Methodist Church is 12,081.

Canon Bell to Visit Toronto

TORONTO, CANADA—The Rev. Dr. Bernard Iddings Bell, canon of St. John's Cathedral, Providence, R. I., will conduct a mission at Massey Hall during Lent.

It is hoped by Canadian Churchmen that this mission will be one of many similar events emphasizing the close relationship between the Canadian and the American Church.

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The Rev. Granville Mercer Williams, S.S.J.E., S.T.D., Editor
The Rev. Charles Carroll Edmunds, D.D., Associate Editor

January, 1936 Vol. XXXIX, No. 1

Editorial Comment

The Star of Bethlehem—The Monthly—The Church and Truth—South India Again—The Church Unity Octave—"The Few Fundamental Principles"—Bishop Weller—The New Lectionary
The Doctrine of Christ to Chalcedon. W. Norman Pittenger
A Missionary Sermon. John Cole McKim
Catholics and "Groupers." Kenneth Ripley Forbes
The Holy Golden-Mouth. Gustav A. C. Lehman
The Canons Regarding Ordination. Charles Dibble
The Church Unity Octave. Franklin Joiner
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Fire Damages Wisconsin Church

PINE LAKE, WIS.—Holy Innocents' Church here, to which the Rev. John M. Cleveland, rector of Grace Church, Hartland, is missionary, was damaged by fire to the extent of \$1,500 to \$2,000, December 29th. The choir vesting room, to which the flames were confined by the efforts of parishioners and firemen, was completely burned, with its contents. The Rev. Mr. Cleveland said that the damage was covered by insurance. The cause of the fire was said to be a defective stove-pipe.

Anglicans, Lutherans Confer on Reunion

Continued from page 19

been prepared by the House of Bishops of the Church of Sweden in 1922 for transmission to the Bishops of the Church of England. This was followed by the reading of the section on the Church of Sweden taken from the Report of the Lambeth Conference held in London in 1930.

The ensuing discussion centered around four points—the Holy Scriptures, the Historic Creeds, the Christian Sacraments, and the Historic Episcopate.

THE HOLY SCRIPTURES

Both groups were agreed as to the authority of the canonical books of the Old and the New Testaments. The Episcopal Church also makes use of the books of the Apocrypha for purposes of instruction but not to establish any doctrine. The Lutherans stated that this was also the position accorded the Apocryphal books in their Church, though in practice the Augustana Synod seldom used them.

The Episcopalians expressed preference for the statement that the Bible "contained the Word of God," in order to avoid the pitfalls of a possible theory of literal, verbal inspiration. The Lutherans preferred the simple statement that the Bible "is the Word of God," qualified by the understanding that all parts of the Bible might not be of equal significance. Both agreed that the Bible was the basis of all Christian doctrine.

The position of the Episcopal Church was that the Church preceded the New Testament and that the New Testament was to be interpreted in the light of Church practice. The Lutherans did not view the Church in quite the same terms but considered the oral tradition to be the substance of the Gospel even before it appeared in written form. Both agreed that Christ was to be found in the Scriptures and that this was the object of all Christian search.

Both agreed that the Holy Spirit guided the writers of the canonical books but that there was no need for any theory of verbal dictation.

In the end there was virtual unanimity regarding the Holy Scriptures.

THE SACRAMENTS

Both groups were at one on the sacramental principle which finds its supreme expression in the Incarnation of our Lord. Both recognized the binding importance

Ecumenical Patriarch Dies After Long Illness

ISTANBUL—The Ecumenical Patriarch Photios II, highest ranking prelate in the Orthodox Church and Patriarch of Constantinople, died here December 29th after a long illness.

His All-Holiness Msgr. Photios II was elected in 1929. He was a Turkish citizen, as was required by law. At the time of his death he was 62.

for Christian people of the two great Sacraments—Baptism and the Lord's Supper.

It was further agreed that the significance of Baptism as the instrument of spiritual regeneration was deserving of greater emphasis than is commonly accorded to it.

Though different phraseology was used, there was substantial agreement on the Real Presence of our Lord in the Holy Communion.

The Episcopalians explained that reservation of the Sacrament was practised in the Episcopal Church but not enjoined and that it carried with it no possible suggestion of any doctrine of Transubstantiation. The Lutherans explained that they were opposed to the practice of reservation but stood firmly for the Divine Presence in the Sacrament, laying greater stress on the actual reception on the part of the communicant.

Allowing for some difference of emphasis, there was found to be substantial accord on the whole subject of the Sacraments.

THE CREEDS

The Augustana Synod accepts and uses all three of the ancient Creeds—the Apostles', the Nicene, and the Athanasian. The Episcopal Church makes no use of the Athanasian Creed (accepting it only in support of the other two) but makes greater use of the Nicene Creed.

The authority of the historic Creeds as an authentic summary of Christian doctrine was recognized by all, allowing for a distinction between the Creeds themselves and theological elaborations of them.

In the Apostles' Creed the Augustana Synod has substituted the phrase "the Holy Christian Church" for "the Holy Catholic Church." It was explained that this had been done in order to avoid any suggestion of Romanism but that the change had no further significance. The Episcopal Church considered the word "Catholic" too valuable to be surrendered and found no undesirable suggestions to be involved.

Agreement on the Creeds offered no difficulty.

THE HISTORIC EPISCOPATE

The formularies of the Episcopal Church cling to the Apostolic ministry in three orders of bishops, priests, and deacons. The Episcopal Church finds this to be the rule of the primitive Church (with certain temporary irregularities in the sub-apostolic age) and the undisputed practice of Christendom for fifteen centuries. Without questioning the spiritual reality of non-episcopal ministries, the Episcopal Church cannot envisage a reunited Christendom

without the inclusion of the historic episcopate. It was explained that this was not to be considered the sole criterion for Church unity but that over and above a subjective unity of faith there must be an objective center of unity in any visible society known as the Church. No unity could be satisfactory without a universally recognized ministry and the historic episcopate with its long record and its present acceptance in 90 per cent of modern Christendom was the logical means for achieving such a ministry.

The Lutherans laid greater stress on the "unifying power of the Gospel." They did not consider any Church order to be an essential but an open question of organization. The Augustana Synod has no bishops and no order of deacons. They ordain their candidates simply to the ministry of preaching. They would not accept the historic episcopate as an essential for a reunited Church or as a necessary basis for reunion. However, it might be acceptable as an element in reunion so long as it did not seem to imply any repudiation of their present ministry.

Both groups agreed that a reunited Church of the future could not be one of minimums but of maximums. Reunion is not a question of subtraction but of contribution—not an effort to discover the least common denominator which would be harmless but a willingness to incorporate and harmonize the fruits of Christian experience from all sides. It was suggested that the question of the ministry might find a possible solution in a mutual commissioning which could provide a common ministry recognized as such throughout the entire Body. It was further agreed that a truly reunited Church would be neither Lutheran nor Episcopalian, but something greater than either and inclusive of both.

A second conference was projected for next year to which representatives of all the Lutheran Synods could be invited.

Pilgrim's Progress Recorded as Talking Book for the Blind

NEW YORK—The American Tract Society recently recorded *Pilgrim's Progress* as a talking book for the blind. The reading was done by the general secretary, Dr. William H. Matthews, at the Talking Book Studio of the American Foundation for the Blind. Twenty-five sets of records costing \$12 per set were sent as Christmas presents to various institutions for the blind. A special fund was raised by the society for this enterprise, so that the blind can purchase sets of these records at a fraction of their original cost.

Nearly a century ago, in 1836, the American Tract Society appropriated \$1,000 for the printing of *Pilgrim's Progress* in raised letters.

Memorial Windows Dedicated

GOLDSBORO, N. C.—At a service in St. Stephen's Church here, December 22d, Bishop Darst of East Carolina dedicated three memorial windows in memory of Miss Corrine Dortch, Miss Sue Collier, and Mrs. Annie Hauser Jeffreys. Relatives of all three of these ladies were in a class of 10 confirmed at the same service.

Plan Coördination of 30 Peace Groups

Dr. Van Kirk to Direct National
Conference to Promote Coöpera-
tion of Peace Forces

NEW YORK (NCJC)—Dr. Walter Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, on December 10th officially took over his duties as coördinator of the peace movement in the United States.

He will give half time to the peace work of the Federal Council and the remainder to the directorship of the National Peace Conference which, as the result of a three-day meeting held at the Westchester Country Club in Rye, N. Y., will immediately put into effect a plan to coördinate and strengthen the American peace movement.

This plan, it was learned, was drafted by a committee of which Newton D. Baker is chairman, and which includes representatives of many peace bodies. It provides that the National Peace Conference shall "promote such programs of cooperative activities as may be agreed upon by the conference" and that, "rather than duplicating the functions of existing organizations, the conference shall, insofar as it may prove possible, work through member organizations which are best qualified to provide leadership in a specific program." It is not intended that the conference shall be or shall become another peace organization, the program states.

The reorganization will coördinate the work of 30 secular and religious peace organizations who are members of the National Peace Conference.

The program to be undertaken by the conference includes the launching of a nation-wide radio program of peace education, sponsoring public mass meetings on the peace and war questions, issuing publicity material on the work of the conference, and preparing a "master file" of key persons in the United States known to be interested in the peace movement.

One of the most important actions of the conference, as embodied in the official program, is to prepare a list of persons eminent in such fields as international law and international relations to whom the National Peace Conference may turn for "advice and counsel on questions pertaining to policy and program."

Fire Destroys C. N. Y. Church

UTICA, N. Y.—Fire of undetermined origin completely destroyed the century-old Christ Church, Guilford, on Sunday, December 15th. The sacred vessels were saved, but all vestments and memorials were burned. Only the efforts of townspeople, assisted by the fire departments from nearby communities, saved the adjoining rectory from destruction.

Plans are already under way to replace the church building immediately, according to the Rev. George E. Scull, rector.

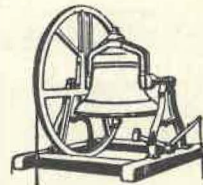
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Committee of 29 Asks Reunion With Rome

—Continued from page 19—

strange that there still exists not only an opposition based on Protestant prejudice against the observance of the Church Unity Octave but even among many who otherwise accept the Catholic position, a definite and sincere conviction that there is something 'disloyal to Anglican principles' in praying for the fulfillment of the Divine Will as regards the unity of God's Church.

"When the mind is clouded by prejudice, reason is of no avail, but to the open-minded it should be sufficient to call attention to some simple facts.

"In none of the official formularies of the Anglican communion are we committed to a position of ecclesiastical isolation. The only reference to the Roman See appears in a document which is not canonically or dogmatically binding upon us. In one of the 'Articles' it is stated that 'The Church of Rome hath erred.'

"It is to the point to note that even this statement is qualified by the preceding phrase, but it would require too much space to expound this Article and get at its true meaning. It must suffice here to point out that not only prayer but actual negotiations have been made, and are being made, looking toward reunion with the Church of Jerusalem, Alexandria, and Antioch, without a protesting voice being heard.

"If we may look forward to reunion with these ancient Patriarchal Sees (with which we severed communion more than 900 years ago) why not with the Patriarchal and Apostolic See of Rome? . . .

"Protestantism, once the religion of by far the greater part of the American people, is bankrupt ethically, culturally, morally, and religiously. Its driving force, negative at best, has exhausted itself, and it has ceased to attract or to inspire. The forces of the day have proved too strong for Protestantism and it is disintegrating rapidly. . . .

"It is time for all Christians to see what the enemy sees so clearly and be prepared to rally around Rome as the center of resistance against the anti-Christian attack. We must allow nothing to obscure the salient fact that Rome has been the heart and center of Christendom ever since the days of the Holy Apostles. Two Lambeth Conferences have asserted that we cannot think of a reunion of Christendom without Rome, nor can a Catholic Christian contemplate any other issue.

"The conversion of the world depends upon the visible unity of the Church of God, for our blessed Lord prayed 'That they all may be One—that the world may believe,' and He provided the means for the maintenance of this unity by the appointment of a visible Head of the visible Body: 'Thou art Peter, and upon this Rock I will build My Church.'

"History has shown that separation from this center of unity has always led the separated into further schisms. Reunion with it must result in the healing of all divisions. . . .

"Therefore, we appeal, with redoubled earnestness and confidence for an ever wider observance of the Church Unity Octave. Much more and very earnest prayer is needed, and from many more of God's people. We appeal to all of good-will to unite with us in beseeching the Throne of Grace, beseeching that God's will may be done."

DR. JOINER'S LETTER TO CLERGY

Dr. Joiner's letter, written on the letter-head of the Church Unity Octave Council

Bishop of Salisbury, British Leader, Dies

Was Chairman of Board of Missions,
and of Joint Committee on Church
and Marriage

LONDON—The Bishop of Salisbury (Dr. St. Clair Donaldson) died suddenly at the Palace, Salisbury, December 7th. Since an operation for appendicitis two years ago, there had been increasing necessity for care of his health, but his death was quite unexpected. Early in the morning of the 7th the Rev. J. H. Dobbs, his chaplain and secretary, went to his room and found that the Bishop had died in his sleep.

Formerly Archbishop of Brisbane and Archbishop of Queensland, Dr. Donaldson returned to England in 1921, when he succeeded the late F. E. Ridgeway as Bishop of Salisbury.

He soon began much work in connection with the Church Assembly and Convocation. He was made chairman of the Board of Missions, and by none will his loss be felt more acutely than by members of that body. Indeed, his intense belief in the need and importance of missionary work was among his stongest characteristics.

In recent years he held a post of peculiar difficulty as chairman of the Joint Committee of the Canterbury Convocation on The Church and Marriage.

"A very fine, simple-minded, robust, sensible prelate" is the judgment which Arthur Benson recorded in his private diary, when he had met St. Clair Donaldson again after the long interval caused by absence in Australia. Perhaps no better choice of epithets could be made in describing him.

in America, was dated New York City, December 1, 1935. Its text follows in part:

"The Church Unity Octave, initiated by two Anglican priests, one in this country, one in England, has come to be observed by Roman Catholics throughout the world. Last year its observance spread to the orthodox. There has been an increasing Anglican observance until, last year in England, 1,000 Anglican priests signed an agreement to keep it.

"The members of this Council devoutly hope that from January 18. to January 25, 1936, many hundreds of priests of the American Church, together with their flocks, will join with the millions of the faithful who will then be praying for Catholic unity and will fervently beseech God that the will of our Lord, 'Ut omnes unum sint,' may be done."

Members of the committee issuing the appeal are:

The Rev. Frs. Thomas L. Brown, Oliver B. Dale, S.S.J.E., G. Taylor Griffith, Richard H. Gushee, William MacD. Hay, Franklin Joiner, D.D., Fr. Joseph, O.S.F., Walter G. Kings, George W. Knight, H. Baxter Liebler, B. A. E. MacLaughlin, C. E. McAllister, D.D., L. E. W. Mitchell, John R. Oliver, M.D., Ph.D., E. C. R. Pritchard, George La Pla Smith, Chester A. Taylor, Charles Townsend, Jr., Sheafe Walker, Thomas J. Williams, George R. Wood; the Reverend Mother Harriet Claire, C.S.S.; and Messrs. Ralph Adams Cram, Paul U. Farley, Raymond Nold, Howard R. Patch, Theodore E. Smith, Theodore C. Vermilye, and Clinton Rogers Woodruff.

Outlook Brighter for Palestine Orthodox

Situation Encouraging in Alexandria and Balkans; But Quarrels are Reopened at Antioch

BY W. A. WIGRAM

LONDON—One is relieved to be able to report that there is once more—after a vacancy lasting for more years than one cares to remember—an Orthodox Patriarch of Jerusalem and all Palestine in the Holy City of Jerusalem. The man elected, and whose election has been now confirmed by the British authorities, is the "Most Blessed and All-Holy Timotheus Themilis."

To the very last, the party opposed to his election continued to raise obstacles, keeping true to their slogan, "Reform before any election." It was in vain to represent to them that reform before election was a flat impossibility if only for the reason that reforms or any changes introduced without the sanction of a Patriarch might be repudiated by any man who was elected, as his first administrative act. When at last the election did take place, the leaders of this malcontent party refused to appear and take part in it, in spite of the fact that they had been duly summoned; and then filed a suit against the Patriarch in the secular courts, declaring that as they had thus refused to come, any election without their consent was void. British administrators, however, refused to accept so manifest a quibble, and the Patriarch may now be installed. Then will come the question, will he have the statesmanship needed to introduce and enforce the reforms that all save the most bigoted conservatives admit to be overdue? If he can do it, it is not impossible for him to win the loyalty of those who have most opposed his election.

QUARRELS IN ANTIOCH

In the Orthodox Patriarchate immediately to the north of Jerusalem, Antioch, the quarrels that we had hoped for so long were over, seem to have opened once more, in a way that all Anglicans must regret, if only for the reason that they give excuse to the Roman missionaries to say, "Look, and say if you can really consider these Orientals capable of managing their own ecclesiastical affairs. Ought they not to come under the mild sway of the Holy Father?" One particular Bishop, Epiphanius, has rebelled against the rule of the Patriarch whom he has solemnly recognized, and, with three episcopal followers, is attempting to set up "throne against throne."

The majority of the bishops are loyal to the Patriarch, but there seems some danger that he may be able to secure the support of the laity of Damascus, who form an important element in the church.

BALKAN CHURCHES REACH CONCORDAT

In the Balkans, things are better. An obstinate disagreement between the Rumanian and Serbian Churches has been closed by a workable concordat. The difficulty had been that on either side of the border

of the two nations and national Churches, there were a number of communities who might be Rumanian or Serbian subjects, but were desirous of belonging to the other Church and rite. As there is a difference of language in the liturgy in question, it was obvious that these "outliers" in either case felt a grievance in being expected to worship in an unfamiliar tongue.

There are 41 of these Rumanian communities in Serbia or Jugoslavia, and a rather smaller number of Serbs in Rumania. It has now been agreed that a man in episcopal orders, though he may not have the title of a diocesan bishop, shall be allowed to minister as *episcopus quoad sacra* in the parishes concerned, being allowed to ordain clergy for them and perform all the ordinary episcopal functions. It is a plan that will work well enough, for just so long as both parties want it to work well.

In this case, both want it to succeed, the more as if it does prove workable it will be a convenient precedent for a like problem in Bulgaria.

The lot of those Bulgarian villages that are now within Serbian territory, and yet desire to continue to belong to the Bulgarian Church, has been one of the centers of inflammation that have hitherto availed to keep the Bulgarian sore from healing.

Recent political changes in Greece must of necessity have an effect on the life of the Church in that land, but for the moment things are not developed enough to enable them to be made clear to foreign readers.

ALEXANDRIA ELECTION MACHINERY SMOOTH

In Alexandria men are beginning to see the good effects of one piece of work done by the great Patriarch Meletius, who was recently called to his rest. Before he was elected to the throne, the election of a Patriarch was always a difficulty and a

problem. Now that he is gone, the machinery for a Patriarchal election which he persuaded all parties to accept, seems to be ready to function without difficulty.

The Electoral Convention which Meletius thought out has now been summoned. It consists of the following members:

The nine bishops of the Patriarchate, who form one House. The clergy—or, to be accurate, the 30 senior clergy—of the Patriarchal diocese of Alexandria and Cairo.

Four "Supplementaries," in the persons of men of position and weight in the priesthood—all four are Archimandrites—who are selected by the bishops as men whose opinion is worth consulting.

Ten representative clergy, elected by the other Egyptian dioceses, who thus secure the right to be heard in a matter that concerns them so nearly. Thus, nine bishops and 43 clergy are in the electoral body.

The laity are represented by 25 laymen from the Patriarchal diocese, and 27 from the other eight dioceses in the province. There are also 19 "Lay Founders," or men who have each donated at least £1,000 to the general funds of the Church, in order to secure the right of sitting in this body. It is an odd expedient to our thinking, and might be abused in a simoniacal direction. It was introduced as an illogical but necessary way of conciliating an influence that in older days used to dominate the whole election.

In this body, the 118 laity and clergy, sitting as one House, draw up what Scotch Presbyterians would call a "short leet," or list of three men who are to be regarded as "Patriarchables." All must of course be Orthodox priests of a certain standing and seniority, and all either Egyptian subjects or willing to become so. The three names are submitted to the Sultan of Egypt, who may require the removal of any name he objects to, in which case another has to be substituted. Then the three Patriarchables are presented to the bishops, and the final choice rests with them. It will be interesting to see how the system works.

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Southern Ohio W.A. Elects Officers

Miss Elizabeth Matthews Chosen for President at Convention Held in Cincinnati

CINCINNATI—Miss Elizabeth Matthews of Glendale, nationally known Churchwoman, was elected president of the Southern Ohio Woman's Auxiliary for the triennium of 1936 to 1938 at the recent diocesan convention at Christ Church, Cincinnati.

Vice-presidents are: Mrs. Walter W. Tangeman, Hyde Park, Cincinnati Convocation; Miss Louise McCune, Columbus, Columbus Convocation; Mrs. A. F. Burdoin, Dayton, Dayton Convocation.

Miss Judith Braxton Colston, Mt. Auburn, Cincinnati, is secretary. Mrs. Edward Wagner, Clifton, Cincinnati, is treasurer, and Mrs. Roger Kemper Rogan, Glendale, is United Thank Offering treasurer. Mrs. Lucille Hickenlooper, Hyde Park, Cincinnati, is secretary for the supply department. Mrs. Chalmers Hadley, Cincinnati, is chairman of the educational committee and custodian of the Book of Remembrance. Miss Emily Aldrich, Cincinnati, is field secretary in the Department of Religious Education.

Miss Mary E. Johnston, Glendale, is a member of the national executive board.

Conferences of Woman's Auxiliary officers will be held January 9th in Cincinnati, January 10th in Columbus, and January 15th in Dayton.

Lindbergh Incident Laid to

Sensational News Mongering

NEW YORK (NCJC)—The blame for the Lindberghs leaving the United States was assigned by the Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, to "sensational news mongering" and "an irresponsible type of journalism which is eager to exploit anything or anybody for the sake of profit."

Dr. Cavert also denounced "the perverted tastes and standards of the people who insist on reading the sensational newspapers and thereby make them profitable." These, he said, were "finally to blame." His views were given in a statement to N.C.J.C. News Service. They are believed to reflect the reactions of many Church leaders throughout the country.

Men's Club Joins Laymen's League

NEW YORK—The Men's Society of St. Thomas' Church, a very active organization, voted at the December meeting to affiliate with the Laymen's League of the Church, as a branch. Officers were elected and plans were made to interest all the men in the parish.

It is the purpose of this new branch of the League to help in the Forward Movement activities of the parish, as well as to engage in other Church work.

Correspondence

Continued from page 4

to accept a call to St. Clement's Church, Philadelphia. It was Fr. Prescott who in 1871 appointed S. B. Whitney to the office of organist and choirmaster at the Advent which office he retained for the long period of 37 years. During that period the Advent choir had a reputation second to none in the U. S. A. She also fails to mention the fact that it was during the rectorship of Bishop Grafton that the present Church of the Advent was built. It was in the year 1883 that the Advent congregation ceased to worship in the old church. on Bowdoin street and began to worship in the present building on Brimmer street. It was Bishop Grafton who established the Catholic services now found in the Church of the Advent and which have been faithfully maintained by all his successors in the rectorship. It is true that Fr. Frisbie succeeded Bishop Grafton as rector but he was not the first choice of the vestry. The first choice was Dr. George Martin Christian of Grace Church, Newark, N. J., who declined the call. Later Dr. Christian became rector of the Church of St. Mary the Virgin, New York City. The Church of the Advent has been blessed with the devoted services of many strong laymen. The names of all these worthy men I cannot now recall, but four especially stand out in my memory: Dr. George C. Shattuck, Francis W. Hunnewell, Robert Codman, and Erving Winslow.

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