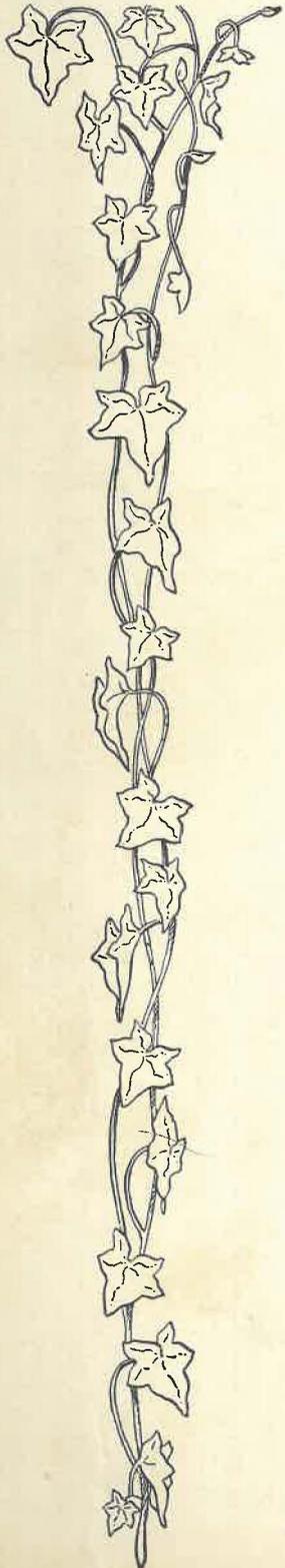
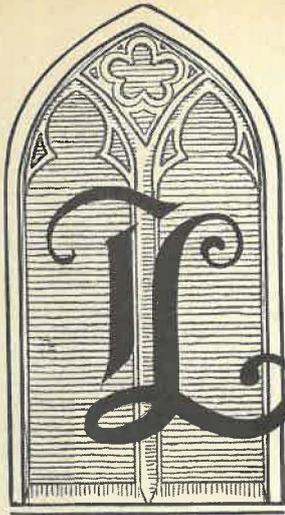


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HARTFORD, CONN.

October 10, 1936



Living Church



AT THE CONSECRATION OF BISHOP ESSEX

In the foreground, Bishop Francis of Indianapolis; at the rear, the new Quincy diocesan.

(See page 403)

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... Editor
 PETER M. DAY..... Managing Editor
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Church Kalendar



OCTOBER

4. Seventeenth Sunday after Trinity.
11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity. S. Luke.
25. Twentieth Sunday after Trinity.
28. SS. Simon and Jude. (Wednesday.)
31. (Saturday.)

KALENDAR OF COMING EVENTS

OCTOBER

- 6-8. Synod of Washington.
- 8-9. Synod of Northwest.
- 12-15. House of Bishops.
- 14-18. Pan-American Conference of Bishops.
21. Convention of Western Massachusetts to elect a Bishop.
- 21-22. Synod of Midwest.
29. Convention of Kentucky.

AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

19. Grace Church, Sheboygan, Wis.
20. St. Mark's, Jersey City, N. J.
21. Grace, Louisville, Ky.
22. Trinity, Whitehall, N. Y.
23. Order Holy Cross, West Park, N. Y.
24. St. Paul's, Dunkirk, N. Y.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARR, REV. GEORGE DUDLEY, formerly rector of Christ Church, Clayton, and in charge of St. Lawrence's Church, Alexandria Bay, N. Y. (C. N. Y.); is in charge of Grace Church, Carthage, N. Y. (C. N. Y.). Address, Grace Church Rectory.

COTTON, REV. CHARLES EDWIN, deacon, is in charge of Calvary Church, Roslyn, and Holy Nativity Church, Cle Elum, Wash. (Spok.). Address, Roslyn, Wash.

COURAGE, REV. W. R., rector of Holy Cross Parish, Utica, N. Y., will also minister in St. Paul's Church, Utica (C. N. Y.).

GOSNELL, REV. HAROLD C., formerly rector of St. John's Church, Marcellus, N. Y. (C. N. Y.); is rector of All Saints' Church, Fulton, N. Y. (C. N. Y.).

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.

Fr. Bulgakov's Visit

TO THE EDITOR: At the request of the Presiding Bishop, honorary president of the American Committee for the Seminary of St. Sergius in Paris, this committee wishes to thank THE LIVING CHURCH and its generous readers for their support in the past, and to announce the visit to America of the Dean, the Very Rev. Sergius Bulgakov. Before his return at the end of October, it is hoped to present him with a sum of money for the support of the Seminary of St. Sergius. Since present economic and political conditions in France bear particularly hard on Russian faculty and students, whose already precarious living becomes increasingly difficult, will all who wish to express their sympathy for the Russian Church in her hour of need and all who admire the heroism of Russian Christians join in this tribute to one of the great theologians and teachers of our day by sending gifts to THE LIVING CHURCH marked "Special Fund for Fr. Bulgakov"?

(Most Rev.) JAMES DEWOLF PERRY.
 (Mrs.) ELIZABETH CARRINGTON CRAM,
 For the American Committee.
 New York.

Quotas

TO THE EDITOR: Thank you for presenting so clearly in your pages [L. C., October 3d] the debate between the members of the National Council and the Forward Movement Commission at the recent meeting of the former. It is an excellent piece of reporting, and ought to induce much searching of heart in both orders, clerical and lay. Have we the moral right to subject our representatives at headquarters to such mental and spiritual anguish as this? Of course we must learn to pray more sincerely, of course we must give generously, if we are ever to know more nearly the mind of Christ and advance His Kingdom on earth.

But do we need commissions to bring us to our knees, or major promotional devices to remind us, subtly, that we ought to give at least as much to the work of Christ's Church as we spend on chewing gum or

cosmetics? Heretofore, apparently the answer has been "Yes," and we must admit it to our shame. The agony at headquarters arises, apparently, from the fact that all the ingenious devices for inducing prayer and multiplying missionary dollars have already been tried. No one can think of anything new which can be superimposed from on top without arousing suspicion and resentment of the giving laity, and the last state of the treasury will be worse than the first. The Forward Movement does well not to render itself suspect by presenting or endorsing any plan, however worthy, to induce the goose to lay two golden eggs instead of one.

What, then, shall a sullen and suspicious clergy and laity do to render first aid to those at headquarters who suffer through no fault of their own? Here, it seems to me, is an unprecedented opportunity for those who love their Church to turn the tables on those able persons from whom they have demanded too much. Let us make suggestions, and yes, give orders for a while! Reduced budgets? Emergency schedules? Curtailed activity? We will have none of it. You ask us to go one mile; come on, let's go two. You'd like my coat? Here, take my cloak too. Quota "Expectancies"? Don't insult us! We're good for more than that! Pence-cans? Hand us the check-book. Take our money, and use it, not to increase salaries or build more buildings, but to put more men on the field. We believe with you that the harvest is ready; let's be share-croppers in the Christian sense of the word; let's go!

Can you imagine what would happen to our beloved Church—and to her bewildered board of strategy—if individual parishes all over the country, by the power of their example, should fling this challenge at those who believe, or act as if they did, that the power of Christ's religion is sinking, never to rise again? If, by the end of this year, "281" and the several diocesan headquarters could be assured that the parishes throughout the Church were ready, not to do as well as they can (which ever did?), but to do more than they have ever been asked to do, even at the peak of what the world called prosperity—what a *Te Deum* there would

HARRIS, REV. R. M., formerly in charge of St. Thomas' Church, Falls City, Nebr.; is rector of All Saints' Church, Minot, N. Dak.

MARTIN, REV. JOHN Q., formerly rector of St. John's Church, Gibbsboro, N. J.; to be rector of Calvary Church, Philadelphia, Pa., about October 15th.

MAYO, REV. J. ALVIN, formerly vicar of St. Monica's Chapel, Washington, D. C.; is rector of St. Andrew's Church, Cleveland, Ohio. Address, 2171 East 49th St.

MURRAY, REV. NOEL L., formerly in charge of the Okanogan County Missions, Okanogan, Wash. (Spok.); to be vicar of St. John's Toledo, and St. Stephen's, Newport, Oreg. Address, St. John's Rectory, Toledo, Oreg.

PARKE, REV. NELSON F., deacon, is curate at Zion Church, Rome, N. Y. (C. N. Y.).

PARMELEE, REV. EDWARD W., canonically resident in the diocese of Connecticut, is temporarily in charge of St. Paul's, Holland Patent, and of St. Andrew's, Trenton, N. Y. (C. N. Y.).

VINCENT, REV. WILLIAM J., formerly rector of St. John's Church, Whitesboro, and St. Peter's Church, Oriskany, N. Y. (C. N. Y.); to be executive secretary of the diocese of Central New York.

WELTON, REV. DANIEL M., formerly assistant at St. Paul's Church, Albany, N. Y. (A.); is assistant at St. George's Church, and vicar at St. George's Chapel, Schenectady, N. Y. (A.). Address, 30 N. Ferry St.

NEW ADDRESSES

WOODCOCK, RT. REV. CHARLES E., D.D., formerly R. R. 7, Box 66; R. R. 6, Box 288, Louisville, Ky.

BURRITT, REV. CHARLES A., retired, 1151 10th St., Boulder, Colo.

HORSFIELD, REV. GEOFFREY, formerly 2108 Drayton St.; 509 Barnard St., Savannah, Ga.

YEOMAN, REV. EDGAR H., formerly 114 George St., Providence, R. I.; 739 S. Highland Ave., Merion, Pa.

RESIGNATION

MOORE, REV. ROBERT H., resigned charge of St. Paul's Church, Utica, N. Y. (C. N. Y.), as of August 1st.

be! And not only would the hearts of our bishops and executive officers be greatly cheered, our own spiritual exaltation would fire us with such zeal for Christ's Kingdom that you couldn't keep us away from the churches. Because we dared greatly for God, God would work great things through us! You Church people who fear that the sacrificial zeal of contemporary religious movements is stealing away from the Church her staunchest supporters, admit that it's true, and realize that you can meet fire only with fire. It is true that a man's heart is where his treasure is; let's put a sizable share of our treasure where our heart ought to be, and see what happens. It isn't "common sense," or "sound business," or anything else that is cautious and sure—in the sense in which tangible assets are sure (or are they?). But it would be a mighty declaration of our faith in the permanence and ascendancy of the things of the spirit—our vote, if you please, that the Christian Church, so long as we shall live, shall be man's final and victorious defense against the encroachments of Hell, just as our Lord said it would be!

Let us, as clergy and laity, not wait until our executives and bishops cajole us politely and wistfully into doing just a little better than we did last year, "now that times are better." Let us give them now the tangible evidence not only of our willingness, but our eagerness, to go with them and our Lord into all the world. The way of the second mile is the only Christian way and it applies to our relationship with our fellows within the household of faith as well as with those who are without.

(Rev.) ROSCOE THORNTON FOUST,
Chaplain, USMA.

West Point, N. Y.

Bishop Maxon on Church Debt

TO THE EDITOR: Under caption, Must Advance Slowly [L. C., October 3d, page 379], your reporter has Bishop Maxon say, "Indebtedness . . . so high . . . interest alone . . . between 30 and 35 million dollars annually. That must be paid before anything can be given to missions. *And it just about equals the annual sum given for missions.*"

Have you reported him correctly? When have we, as a Church, ever provided 30 to 35 million dollars annually for missions?

The Bishop is of course right about the serious obstruction of debts. It is folly to ignore them. It cuts right into missionary giving. If our biggest financial men could lead the way to a refunding on a lower interest rate "281" would soon feel a good result.

(Rev.) CARLTON STORY.

Chicago.

Bishop Maxon's statement as he actually gave it appears in this week's news columns.—THE EDITOR.

Missionary Values

TO THE EDITOR: Are you able to evaluate the following in terms of the value of the missionary movement?

The other day I came across a man sitting quietly in a room in a country inn meditating on the 17th chapter of St. John, which is the greatest recorded statement of unselfishness in existence. Eventually we started to talk and it turned out that he had a wife and large family.

Now if he had not been a Christian, he might perhaps have been meditating on some passage telling of the lack of value of any life, or the unbending Confucian loyalties.

How many mite boxes is one unselfish life worth? (Rev.) FRANK MOSS, JR.

Tokyo.

The Pledge at Confirmation

TO THE EDITOR: After a reverent celebration of the Holy Communion at a church in Cape Cove on the Gaspe Peninsula, the rector of the church presented to the Bishop a class for confirmation. When the Bishop asked the candidates if they renewed the promises that they made or were made for them at baptism he called the name of each member of the class and each in turn answered "I do." This was all new to me and impressed me as being most reverent and appropriate and as making the service for each candidate more individual than when responses are made in unison as has always been done at every confirmation service I have attended. The Bishop's fine spiritual admonition and charge to the class appeared to me more impressive for the same reason that each member had made an individual stand to conform to the Christian religion.

I am wondering whether the practice of the Bishop of Quebec is followed by any other Bishop in this country or Canada and

I would thank you for information on this subject.

Pittsburgh.

THEODORE DILLER.

"What Right"

TO THE EDITOR: The article, What Right, by the Rev. M. G. Tennyson, in THE LIVING CHURCH, September 28th issue, stirs me to the highest respect and admiration for the priests of his calibre. Oh, for some of the earlier type of priests—fearless and loyal to the Catholic Faith! Today, when everything seems so cheap and shoddy—and even some must make our Catholic heritage cheap, and how true that even the clergy will "come across" for 30 pieces of silver and popular favor—the Church needs men like the early missionaries—Bishops Ingle, Rowe, and McKim.

I hope earnestly the Rev. Mr. Tennyson will stand out alone, if necessary. There are too few today who dare to be a Daniel in any cause.

(Mrs.) EDITH WILLIS WESTOVER.
Philadelphia.

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.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 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.
Weekdays: 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.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Evening Prayer 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

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.

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.
Holy Comm., Thurs. & Saints' Days, 10:30 A.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) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 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

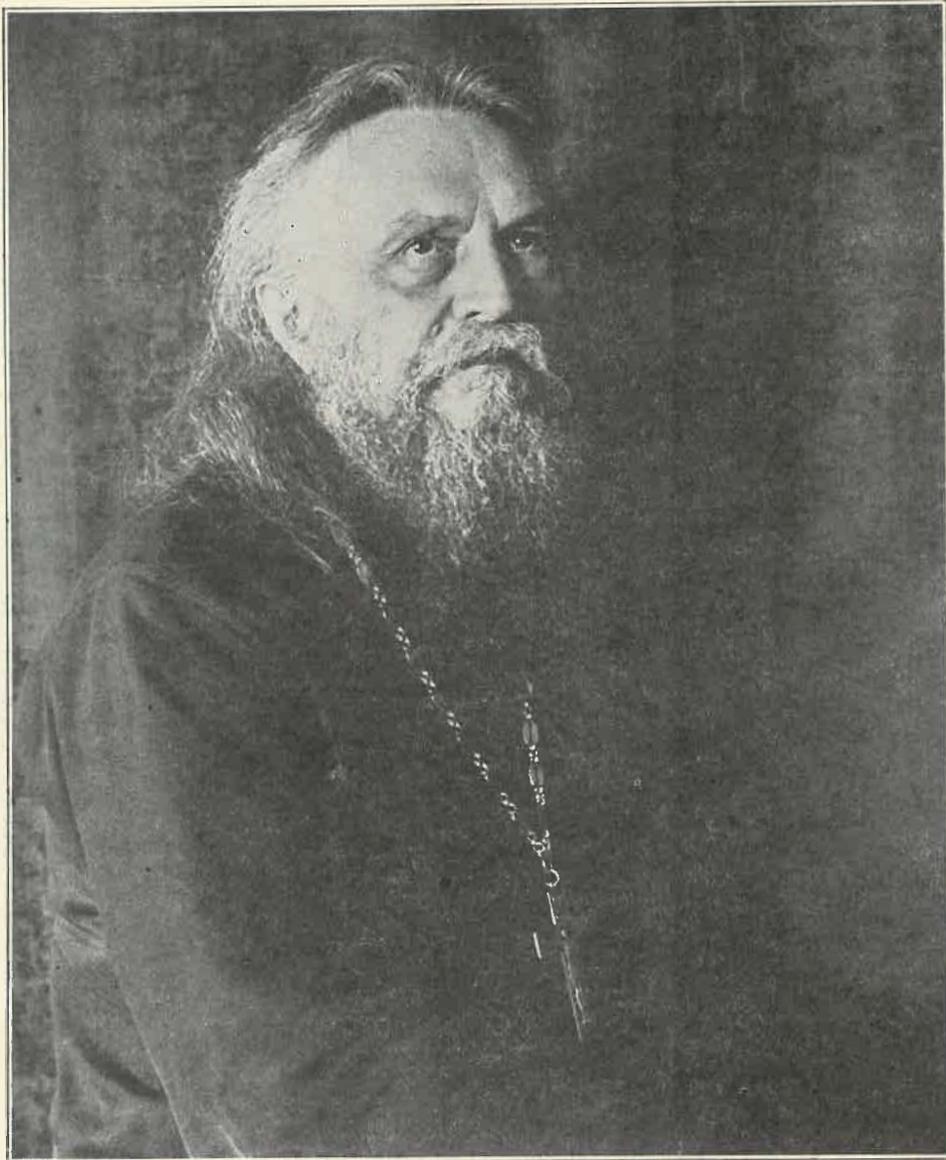
St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

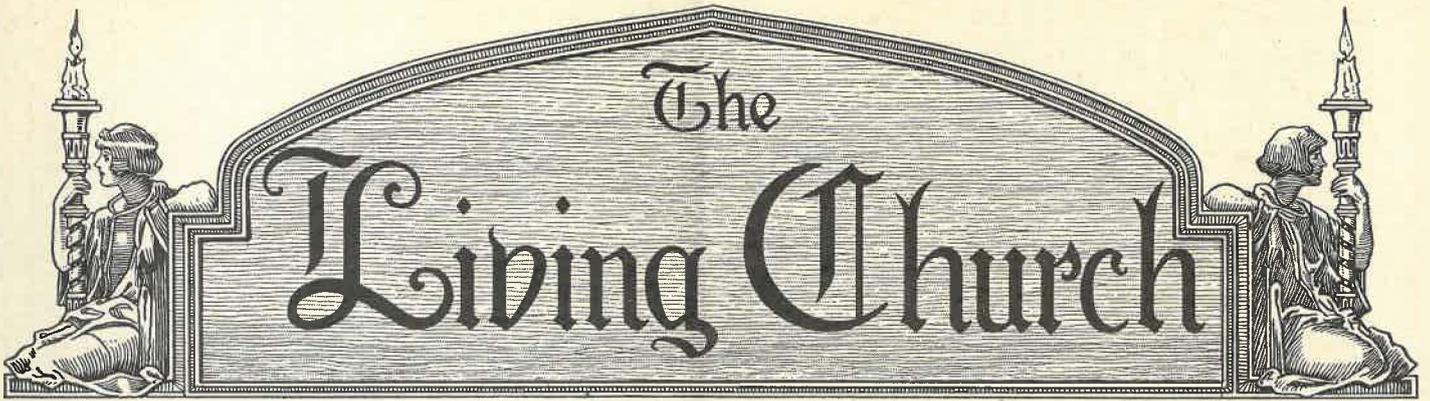
All Saints' Cathedral, Milwaukee

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, 4:15-5:00, 7:15-8:00.



DEAN BULGAKOV

THIS striking photograph of the Dean of the Russian Theological Seminary in Paris, who is visiting in this country, is by the Gavin Studio. Once a Marxian Socialist, Fr. Bulgakov is now one of the leading theologians of the Christian Church. (See pages 386, 390, and 403.)



VOL. XCV

NEW YORK AND MILWAUKEE, OCTOBER 10, 1936

No. 15

EDITORIALS AND COMMENTS

Representing the Church

IT IS RATHER DISQUIETING to hear Church people who hold no official positions in the Church say of others who do that they "represent the Church." Far more disturbing is it to hear these official representatives say this of themselves. And we frequently hear both. Worse still, we see the consequences of the point of view indicated by the assertion.

For example, the people of a diocese will see in their bishop the representative of the Church in that particular jurisdiction. They will look to him not only for leadership but also for all that is implicit in following a leader. In short, they will expect the bishop to do everything. In raising the money for the Budget, for instance, they will look to him to do his part and theirs too. And so with all the other problems or endeavors in the diocese. We venture to believe that there is not a bishop in the land who has not a few (or perhaps many) such Church people in his diocese. Indeed, one of the largest tasks of a bishop is teaching and persuading his people to be representative, not in the way appointed for him, but in the way as surely appointed for them.

Rectors have a similar difficulty. There are always some parishioners who leave to the rector all the representing of the Church to be done by the parish. He, they think, must keep up the parish and extend it. When new families or individuals move into the neighborhood, the rector must not only find out whether they are Church people but also make them welcome and initiate them into the various activities of the parish. That is, so those parishioners think who regard the rector as the representative of the parish. He must represent it, of course; but so must all the people of the parish. His is the leading representation; but theirs, the following representation, is no less important and necessary. Many rectors, we know, have to give much time and effort to making this clear to certain parishioners.

Naturally bishops and rectors spare no labor to make all the people representative. They realize how imperative a duty this is. But other official representatives of the Church are not always so clear-sighted. We have all known diocesan or parochial officers of Church organizations who allowed themselves to act as though they were the only representatives of those organizations. Very often this is not altogether, nor

even mainly, the fault of these officers. The other members are in great measure responsible; they leave everything to the officers, their share of the representing as well as the officers' share. But the results are just the same, no matter where the blame is placed.

It may be quite baldly stated that the results are invariably bad. When the representation is material, as in the raising of the money for the Budget, for example, the result is a smaller total than the diocese is financially capable of contributing. In order to secure all that is possible, everyone, from the bishop down to the youngest child who has a mite box, must represent the Church in that diocese. How? By hard work and genuine self-sacrifice. We have all seen what has been done when a whole diocese represented the Church in pledging and meeting its pledge; that diocese has actually "exceeded its expectations," to use a technical term which is more picturesque than most technical terms.

THE WOMAN'S AUXILIARY is never strong in any parish where the representing is left to its officers. Every member must do her appointed share of representing as well as of work. It is just as important for the members as for the president to attend meetings; it is just as necessary for the members as for the treasurer to think of finances; it is just as important for the members as for the chairman of the United Thank Offering to consider the blue boxes. What is in the secretary's minutes should be just as vividly in the minds of the members. Then, and then only, does a branch of the Woman's Auxiliary completely function.

Space does not permit us to multiply instances. And this is hardly needful; readers may do this for themselves, from their own experience. We think that they all will reach the conclusion that strength or weakness are dependent almost entirely upon full or partial representation, when it comes to the organizations of the Church.

Were this all, the problem, although requiring hard work for its solution, would be simple. It would mean merely arousing every man, woman, and child to the sense of his position as a representative of the Church. But the most serious aspect of the question is that Church people are

already representing the Church, whether they wish to or not, whether they know it or not. Making this known to them is by no means the whole of the work to be done; it is only the very beginning. And meantime great harm is done the Church.

The cause of missions, for instance, is hindered and disabled by those Church people who are indifferent to missions, not alone because they do not contribute money and enthusiasm but also because they represent indifference to missions to the world outside the Church. They are hurtful representatives of the Church's essential purpose. The cause of social justice is delayed and crippled in precisely the same way by Church people who are indifferent to the sufferings and the oppression of their fellow-men. It is not only that they do not give money and thought to the social work of the Church; but their indifference is their representation of the Church to their communities. We often hear the accusation that the Church is not the Church of the poor. Why is this said? Because so many Church people represent the Church as not caring, for the reason that *they* do not care, for the underprivileged. We hear comparisons between our missionary giving and that of other communions. "The Episcopal Church does not believe in missions as we do," a member of another communion said at a summer conference. He had met so many Church people who represented the Church in that way.

This matter of representation comes up in the smallest parish as well as in the largest church in the greatest city. We sometimes learn that a stranger has come to a service and has not been hospitably treated. Whose fault? Not the rector's, we think; nor that of the official representative of the parish. No, the discourtesy or coldness is almost always the expression of a parishioner who is unaware that he or she is a representative of the parish. The stranger sees it represented in its worst manner.

However, it is in many another place than the church or parish house that Church people represent the Church. They do it wherever they are; and at no moment of the day do they cease to do it. The results are good or bad, according to the representation.

HOW shall we make the representation the best throughout the whole Church? The Forward Movement Commission is engaged in that endeavor right now; and more and more bishops, clergy, and laity are joining the Commission in its work. Moreover, intent observers who have been in close touch with the Forward Movement from the start believe that it is actually succeeding in adding to the Church daily great numbers of Church people who have awakened to the inescapable fact that they all represent the Church and that they are appointed to represent it as fully practicing Christians. They were appointed at the font; and they pledged themselves to the task when they came to the Altar rail to be confirmed. They cannot possibly avoid representing the Church, since they are members.

None of us can. Then, let us try to do it well. However badly we may have represented the Church, we can turn around and do it worthily, by the grace of God working in us. So let us do it, and "encourage one another in it," as the old "Rule for Well-doing of the People" so quaintly admonishes.

Dean Bulgakov

THE VISIT to this country of the Very Rev. Sergius Bulgakov, Dean of the Russian seminary in Paris, reported in this week's news columns, is of considerable interest to American Churchmen. Perhaps the leading theological

scholar of the Orthodox Church today, Fr. Bulgakov combines deep scientific knowledge with profound spiritual insight of a rare order. As the concrete embodiment of that splendid institution of which he is the head—the Russian Theological Academy—he can by his presence among us, better than any other single personality, enkindle a desire to give it the assistance of Christians of the West—both Episcopalians and non-Episcopalians. He not only will have a message for us, clergy as well as laymen, but will also be able to bring new inspiration to Russian Orthodoxy in America. Furthermore, he can help enormously in the matter of mutual understanding between Orthodox and Anglicans in America.

To all of these tasks he addresses himself with unique enthusiasm, patience, and spiritual power. It is hoped that we may be able to print some of his addresses in America, to supplement the work of his own pen and those of his associates—notably his colleague and lifelong friend, Nicholas Berdyaev. We bid him a cordial welcome and every good wish.

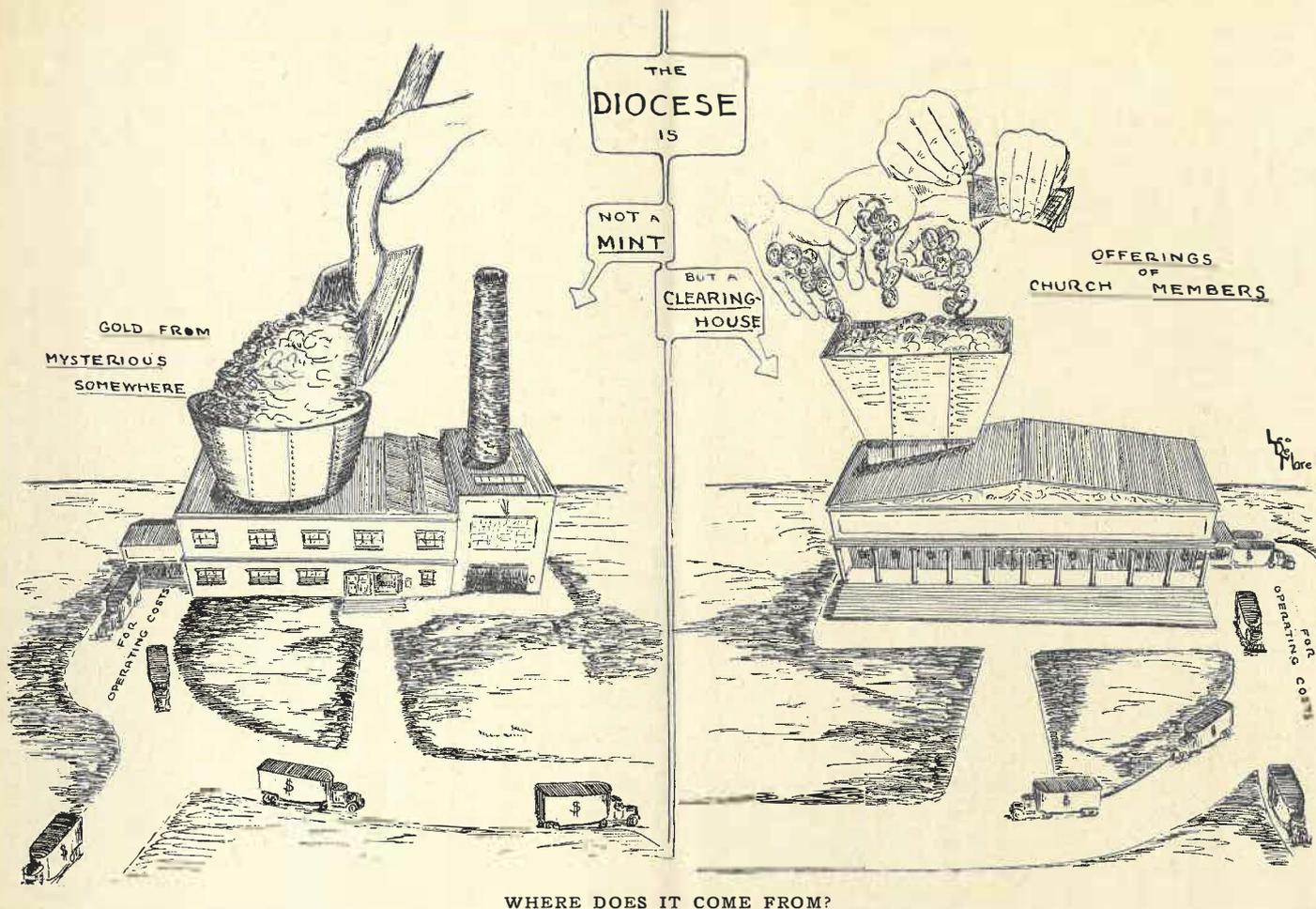
Christians and the Ballot

WE ARE greatly interested in the series of articles on the subject of Christian Citizenship now running in the *Witness*. The title of the series is, perhaps, a little misleading, as the articles do not deal with citizenship in its many important aspects, but simply with the question of the coming presidential election. The editor has asked various individuals prominent in Church activities why, as Christians, they plan to vote for the various candidates. The names of the writers supporting Roosevelt, Landon, and Thomas, are announced and articles are promised also in support of the candidacies of Lemke and Browder, though it is significant that diligent effort has so far failed to reveal any Churchman of note who is willing to support these candidates publicly on Christian grounds.

The really interesting thing about this series, it seems to us, is not what the various writers say in support of their various candidates, but the assumption underlying all of the papers, that one's ballot should be guided by his Christian convictions. Stated thus baldly, we suppose most Churchmen would agree with this thesis, but do they follow it in practice? What is the determining factor for most of us in deciding how to vote in a national, state, or local election? Do we follow the dictates of our heads, arriving at our decision through sound and careful reasoning? Or are we swayed by sentiment, by political catch phrases, and by appeals to our emotions? Worse yet, do we yield to ingrained prejudices without even attempting to think the matter through? Certainly neither of the latter methods is adequate for an educated man, nor is the first named sufficient for the Christian.

For we ought to vote "as a Christian," if our religion really means anything to us. Christianity is not merely a personal matter; it has a social and a corporate side as well. Jesus Christ lived, died, rose again, and intercedes in heaven not only for the personal salvation of individuals but for the redemption of society as well. Therefore as citizens of a great democracy our vote has a religious as well as a political significance.

It is not for us to tell readers of *THE LIVING CHURCH* how to vote. We have our own convictions in the matter, but we recognize that others may with equal sincerity hold opposite convictions. We refuse to be swept by campaign hysteria into the belief that one party is the party of light and all others are the parties of darkness. We do not feel that the future of Christianity hangs in the balance; God's



plan is not conditioned upon Congressional majorities.

What we do plead for is that Christians shall, as it were, vote on their knees. If we were the rector of a parish, we should be inclined to make November 3d a day of prayer for the guidance of the Holy Spirit upon the votes of Christian citizens, asking each man and woman of voting age to spend at least 15 minutes of prayer before the Blessed Sacrament before casting his ballot. "Ask and ye shall receive"—does not this apply to the practical matter of divine guidance on voting as well as to other spheres of life?

Our ballot is a powerful expression of our Christian Faith as well as of our Constitutional rights. Shall we not then exercise it thoughtfully, reverently, prayerfully?

Hobart's New President

ANGLO-CATHOLICS in America frequently look with longing eyes toward the active and informed Catholic laymen in the Church of England, wondering why the Episcopal Church cannot produce similar men on this side of the water. The answer, of course, is that it can; and such a layman is Dr. William Alfred Eddy, newly inaugurated president of Hobart and William Smith Colleges.

Distinguished in many fields of endeavor, Dr. Eddy was a leader in varsity athletics at Princeton, was twice decorated for extraordinary heroism in the Marine corps during the World War, devised a system for teaching English to Egyptians (he was born in Egypt and returned to that country from 1923 to 1928 to teach English in the University of Cairo), and introduced basketball into the Nile valley, where his 16 team league is still flourishing.

At Dartmouth College, whence he was called to the presidency of Hobart, his courses on Swift and on the satirists of all ages were always crowded. They would have been nearly as crowded if he had taught almost any subject, for Dr. Eddy's sane and fearless Catholic outlook on life is the thing his students came chiefly to learn.

In friendly and informal contact with students, and in group meetings for discussion of present problems, Dr. Eddy has always given himself unsparingly to guide students to an intelligent and religious world-view—a world-view which will be a basis for action, for anything that smacks of defeatism or of the ivory tower is anathema to him.

We congratulate Dr. Eddy on his inauguration to the presidency of two colleges in which the Church takes much pride; and we congratulate Hobart and William Smith on their new president.

Gifts of Great Significance

TWO GIFTS which Archbishop Athenagoras is conveying to America are of extraordinary significance, not only in their international aspect but also by reason of their relation to the reunion of Christendom. One of these is a magnificent icon, from the Ecumenical Patriarch, His Holiness Benjamin I, made especially for the Cathedral of St. John the Divine. The other is a painting of St. Paul Preaching in Athens which Archbishop Chrysostom of Athens and All Greece is sending as a personal gift to Bishop Manning. Bishop Manning and the high dignitaries of the Greek Church have long labored for the drawing near together of the Churches of the East and the Churches of the Anglican communion in the movement

toward world-wide Christian reunion. These two gifts symbolize this fellowship and its meaning. Nor are they the first outward sign of this kind that Bishop Manning has received. In 1933 the Archbishop of Athens sent to the Cathedral of St. John the Divine a piece of rock from Mars Hill, which is one of the most treasured possessions of the cathedral today.

Bishop Manning is known and loved not alone by the great Greek Church but also by the whole Eastern Orthodox Church, for his understanding, sympathy, and kindness, manifested in countless ways to Eastern Orthodox Christians of many lands and many tongues. His own personal relationship with the clergy and people of the Greek and other Eastern Orthodox Churches has led them to feel that the Cathedral of St. John the Divine is in a peculiar sense a house of prayer to them. There, they have held the services of their own Church, in their own language; and there they have taken part in other special services on memorable occasions. Their appreciation of this fellowship has found frequent expression. But these beautiful and unusual gifts from the Ecumenical Patriarch and the Athenian Archbishops are striking as tokens of common faith and mutual endeavor. Impressive at any time, they are particularly so at the present time of world confusion and strife. All honor to Bishop Manning, whose wise and staunch acts of Christian friendship, both official and personal, have won and held the confidence of the leaders of the great Churches of the East.

Sudden Death

WE ARE so large and wealthy a nation that we can apparently afford to have about 36,000 deaths a year from automobile accidents. This year, the National Safety Council has been heading up a drive, in which numerous agencies are co-operating, to reduce the figure. During the first six months of the year, the campaign brought some results, and the number of deaths was reduced three per cent, from 15,890 to 15,390. This reduction was achieved in the face of an eight per cent jump in gasoline consumption, indicating increased travel on the highways. Twelve Eastern states, including New York and New Jersey, reduced motor fatalities by ten per cent. Urban areas generally are doing better than the rural areas, probably because they are better equipped and organized.

The National Safety Council is hoping for a reduction in fatalities of seven per cent in the five year period. Surely this situation is a sad commentary on what the automobile has done to civilization, and our inability to cope with the machine in behalf of life and safety.

—Benson Y. Landis.

REGARDING IMMORTALITY

O SMALL, unwanted voice within,
Why must you often say
That beckoning pleasure is a sin?
"It is the only way."

*O sharp and undesired thorn,
Insisting that I climb,
Why must you prick from morn to morn?
"There is no time, no time."*

*The only way? There is no time?
Way? Time?—For what, my soul?
"To shape the miracle; to climb
Abreast the goal*

*"Of fumbling, feeble, mortal ways
To make what cannot die,
And on a thimbleful of days
Balance eternity."*

DOROTHY LEE RICHARDSON.

EVERYDAY RELIGION

On Losing One's Faith

GREAT RESPECT and sympathy should be shown toward those who are "losing their faith." This phrase, so commonly used, is inaccurate. The sufferer is not actually being detached from God. A discerning examination will reveal that he or she is in an aroused state of conscience, that there is an inner conflict between an ideal and what seem to be the facts. The ideal may need revising. The facts may be distorted.

Take an actual case. Here is an earnest, tender mother. Her idea of God is all built around the Good Shepherd, the God of mercy. Her heart is torn by the apparently enormous increase of suffering in the world, the butcheries in Russia, China, Ethiopia, Germany, Spain. Recently her mind has been dwelling upon the thousands of cattle dying of thirst in the drought. Her faith in the Good Shepherd is shaken. How can she teach her children in the face of this great contradiction?

The point of weakness in this woman's position is not her tenderness. It is her deficient idea of God. She is satisfied with the symbol of the Good Shepherd, and at that a symbol which she does not enlarge by a study of our Lord's whole character as He can be understood through the Gospels. I put a question: "You would be content if all men and all creatures died naturally?" "Yes." "But our Lord is not content that they should so die. While He, more than all of us, feels the pang of His creatures in their bodily suffering, far more does He struggle against that real death, which is separation from God. He Himself died in agony to save us from that kind of death, knowing that only when we are alive to God can real mercy have sway in the whole world. Our Lord Jesus is God and if we lose faith in Him, because, as we wrongly feel, He is not ridding the world of cruelty, then we are adding to His burden, and only increasing the pain and cruelty which is the mark of an unbelieving world."

If this dear woman could only see it, she is losing faith not in God but in man, and in a half-truth which she believes is a sufficient and final truth.

Of course in a way, this woman is justified. She is crying out against injustice and savagery. But she should see that she is crying out *with* God and not against Him. She should see that she is bearing a little part of the Cross of Christ. If she is torn away from God by the suffering of men and cattle, how did she ever have faith in God when that whole faith is based upon God the Good Shepherd dying in slow agony upon His Cross? Her imagination has fastened upon the Good Shepherd—well and strong—finding the lost sheep. But she forgets that the Good Shepherd "giveth His life for the sheep."

All this is said not in cocksureness and condescension toward one groping soul. Nor is this article more than a hasty act of first-aid. The greatest of mysteries is in question here. Would that our preachers gave more attention to such real problems. "It must need be that offences come, but woe to that man by whom the offence cometh." The Church must fight against injustice and cruelty. And meanwhile the Church must teach her children the never-ending mystery of the sufferings of Christ, and show that when we share that suffering our faith need not be lost but can be raised to a higher grasp.

“Sobornost”

The Orthodox Church in a Period of Transition—Part I

By Paul B. Anderson

Director, Russian Service, International YMCA

TWO RIVAL TENDENCIES may be seen in the contemporary thought and outlook of the Eastern Orthodox Church; one toward retaining the conception of the Church as a structure, haven, and depository, with the hierarchy specially concerned with maintaining the establishment; and the other the conception of the Church as a community of the faithful engaged in carrying forward a constructive work of salvation for individual and society.

The latter view has become associated with the spiritual-intellectual movement in the Russian Orthodox Church which began in Russia at the end of the past century and now has its leading exponents in the Russian refugee colony in Paris. This movement is in a way the second major period of change in the Russian Church, in some respects deserving of being called a Reformation. The Russian Church had its own peculiar type of Reformation in the 16th century, carrying all but a small part of the people, the unreformed becoming dissidents who were called the Old Believers. Doctrine was not changed, nor the administration of the Church. In fact the differences over which the conflict arose seem to us trivial elements of Church practice. Yet to contemporaries there seemed ample ground for struggle. Unquestionably the struggle was intense, but, viewed in the light of history, we see that the point at issue was not where they thought it was. While they fought over using two fingers or three in making the sign of the cross, and over textual corrections in the service books, we now see that the essential differences came over the question: Can there be any change in the Church?

In deciding that change was possible, the Russian Church in the 16th century revealed its capacity for intelligent action in correcting error by general consent—reformation of the whole and not disintegration into parts. This was an historical example of the Orthodox principle of “sobornost,” which may be explained as unity in which not only love but truth must prevail.

In the second half of the 19th century the Church in Russia entered another period of conflict, which has not yet come to decision. Beginning as a struggle for freedom from State domination and for intellectual expression, it secured this freedom with the March Revolution in 1917, and then entered a second phase—conflict between the principle of “sobornost” and the principle of authoritarianism in the Church. The former would permit, in fact demand, great activity, spiritual, intellectual, and social on the part of all members of the Church. The second would cleave a wedge between the hierarchy of bishops and higher clergy on the one hand, and the mass of the faithful on the other. It would tend to reserve to the higher orders and their appointees in the ecclesiastical establishment all initiative and power, leaving the faithful to obedience and instruction. The “sobornost,” or community view, would call upon all the faithful, according to their capacity and readiness, to serve in the creative work of the Church, helping to adjust its life to contemporary thought, and aiding it in meeting the problems of humanity, as Christ plainly intended His Church should do.

The authoritarian view, on the other hand, would limit the possibilities of adjustment to the decisions of synods and the

execution of their instructions by a loyal public. The communal view would expect and utilize the best thought and energetic action of high and low in what the Russian philosopher Federoff called “the common work.” It would lead the Church to think, pray, worship, and act as a community.

It was the latter principle which triumphed at the Great Church Council of 1917-18 in Moscow, and which was laid as the foundation of the constitution there adopted. The October (Communist) revolution prevented the carrying forward of the promising work thus started in Russia. But not entirely. In Soviet Russia; when the government in 1927 authorized the reestablishment of the central administration of the Orthodox Church, it was evidently with the intent of restoring the authoritarian type of Church order, to centralize Church activity where it could be better controlled by the State. This was the only type of order understood by the Communists, because it was that which they had seen in the Empire and because they reject the very principle of spiritual life. Actual experience, however, has been to localize Church life, within the confines permitted by the law and by the anti-religious educational and social policy of the government.

Another action of the Soviet government, while taken with the intent of cutting off the active work of the Church, has led to one of the most potent movements in Orthodox Church history. This was the exile from Russia, in 1922, of Sergius Bulgakov, Nicholas Berdyaev, Boris Vyacheslavzev, and a number of other leading thinkers and publicists who had, many of them, led in the movement for rejuvenation in the Church which had reached its first success in the Council of 1917-18. Arriving in Western Europe, these men, with the support and collaboration of Church and YMCA forces in Europe and America, threw themselves heartily into the same sort of work, but this time having as objective and field not merely the Russian Church at home and the missions and chapels of the million refugees scattered through Europe and the other continents, but also the whole of the Orthodox world and its relations with the Western Churches.

IN THIRTEEN YEARS there have grown up a youth movement, a number of social undertakings, a theological college, a publishing house, a research center for religious education, an ecumenic or Church reunion movement, a new type and range of parish work, together with a growing body of men and women of all classes and ages including bishops, clergy, and laymen, who have thrown themselves into this endeavor to make the Church a modern, creative Christian community. This does not mean a sectarian group in Orthodoxy, but a leaven within the Church, leading to interaction of secular and spiritual forces in a community spirit.

Many evidences are at hand of the real development and practical outlook of this movement, which can properly be called a renaissance movement within Orthodox life.

Russian refugee men and women, some of whom were once leading Marxian agnostics, have become leaders of modern Christian sociological, economic, educational, philosophical and theological currents, affecting not only Russian but European and American thought: Berdyaev, Frank,

Fedotov, Vycheslavzev, Zenkovsky, Ishboldin, Lossky, Bulgakov, Florovsky, Zander, Zernov.

The "class basis" of clergy has been broken down, by men of social rank, higher secular education, and broad experience entering the priesthood.

A truly Orthodox student Christian movement, a young peasants' Christian association, an Orthodox organization for boys and girls, training for the new type of Church and community life, and a Sunday school movement have been started and developed.

Social settlements and home mission work in Paris are transforming ideas into actions, showing that here is not only faith but "works."

The service for unemployed Russians, organized and conducted by the Russian student Christian movement, has rendered such effective service that it receives the financial support of the League of Nations and executes special commissions for the refugee section of the League.

There has been an integration of humanism and theology in the formation of a Christian anthropology, which is becoming an important aspect of the research work of the Universal Council for Life and Work.

A great many books and articles published in Russian have attracted foreign attention and been translated into German, French, English, and other languages, particularly those written by Berdyaev, Bulgakov, and Florovsky.

Russian philosophers or theologians leading in this movement have been and are constantly being invited to lecture in European and American universities, theological schools and conferences: Lossky, Florovsky, Vycheslavzev, Berdyaev, Zenkovsky, the monk Cassian (Professor Bezobrasov).

THE significant fact about this renaissance movement is that it is not merely loyal to the Orthodox Church, but claims to be a natural consequence of the inspiration provided by the sacraments, the worship, and the intellectual stimulus of Orthodox Church life when truly and consciously undertaken. It is not parallel with Church life, but an integration of spiritual, intellectual, and social forces. It does not fear social or scientific progress, but seeks to comprehend all worthwhile values in community and national construction.

This would seem to be a futile undertaking for a people literally without a country. But in the first place the fact of living as refugees, legal citizens only of the refugee section of the League of Nations, deprives them of a civil government in which public affairs can be regulated by normal political action, and this lack magnifies the relative importance of private, social, and cultural undertakings, such as the renaissance movement. This is reflected, for example, in the large space given to religious and cultural matters in the Russian secular press.

In the second place, there is the relation of this movement to the present and to the early future of the whole Eastern Orthodox world, embracing over 140,000,000 people: in Greece, Bulgaria, Rumania, Jugoslavia, Poland with about 5,000,000 Orthodox, Latvia, Lithuania, Esthonia, Czechoslovakia with considerable Orthodox minorities, and about 250,000 Orthodox in the United States. Less numerous but important ecclesiastically and traditionally are the ancient patriarchates of Constantinople, Antioch, Alexandria, and Jerusalem. With the exception of those formerly within or emigrating from the Russian empire, these Orthodox were largely under non-Christian rule until the 19th century, and many of them right up to the 20th. This condition precluded inner development in the life of the Church and external influ-

ence on the secular life of the several nations. There was none of the interplay of religion and culture which so greatly stimulated the progress and marked the humanitarian advance of Western European nations and the United States.

In the 20th century a change came about in external circumstances. Not only secular but theological education came under the influence of the West. Many Orthodox theological students were sent abroad, and returned to assume leading positions in their respective national Churches. It is now possible to characterize the result of this belated and rather sudden impact of Eastern and Western theology and practice, after nearly nine centuries of separation.

What these returned students face is no simple conflict of "science and religion." Orthodoxy is after all a comprehensive or "totalitarian" religion, which claims to have all truth as given by Christ and His apostles, with nothing added or taken away, and to which nothing can be added or taken away. This is Orthodoxy's strength—and its weakness. Those returning with ideas gained in contact with the West face a well-nigh impregnable fortress of Faith, tradition, custom, form, and establishment which stands because it has always stood. They may fit into it, but to change it perceptibly has so far seemed both unnecessary and unlawful. Yet they see the young and educated classes falling away from the Faith because it does not change its outlook as they have changed theirs. It is now becoming clear to them that the only way is for the young and educated classes themselves to share in the work of intelligent change, led by the Holy Spirit. During the past ten years there have been some evidences of this sort of thing, especially in Greece, Rumania, and Bulgaria, but the way does not seem clear for real advance until those in power in the Church are led by the same Spirit to overcome their attitude of sole responsibility for the defense of the Faith, and assume an attitude of common work of all in the Church in the constructive work to which the Church is called; and this will come about largely through the rise and insistent demand of young and intelligent forces that they have a part.

In these circumstances the Russian group centering around the Orthodox Theological Seminary in Paris assumes particular significance, because they have achieved this change in outlook, and are already looked upon by their contemporaries in the Balkan and East European Orthodox Churches as leaders in this constructive task. Their journals are requesting articles from Paris. The Religious Education Bureau in Paris, under the direction of Professor Zenkovsky, has become a center for the research undertakings of the national Orthodox Churches, developing methods for aiding youth to achieve an Orthodox world view in which the Faith is seen to welcome and integrate the new with the old.

Thought

IS CHRIST ADEQUATE? It depends on who Christ is. If He is merely a philosopher? No—we need more than a teacher. If He is only a reformer? No—we must have more than a reformation. It is not principles alone that we need, but power. If Christ is but the best attempt in the first century to climb up to God, then we shall need to go higher than Christ in the 20th century. But if in Christ God touched earth with divine redemption, then He is adequate. If in our Savior the eternal entered into the temporal to change things with God's own power, then Christ is adequate not only for the 20th century, but for every century. . . . Jesus Christ is adequate today. He remains unchanged in our changing world. Christ is always sufficient for life; and as each generation approaches Him for the needs of its day, new sources of adequacy are continually discovered in Him. —*Exchange*.

The Inner Struggle in the German Church

By the Rev. Henry Smith Leiper, D.D.

American Executive Secretary, Universal Christian Council

WORLD-WIDE ATTENTION was recently drawn anew to the German Church situation when the Confessional Synod made two bold moves to bring the issue squarely to the attention of the head of the Reich.

The private protest made in the form of a letter came first. It was apparently without effect. Some doubt exists as to whether it was even read by Herr Hitler. In shorter form the same statement was then read publicly in many churches and published in mimeograph in parish newspapers. This daring action got nation-wide attention and there can be no doubt that it came to the ears of the Führer. Disciplining was promised by Dr. Kerrl to the pastors who dared to share in such bold protest against the policy of Herr Hitler; but to date little is known as to what form their punishment has taken.

Back of these visible evidences of a continuing will to fight for the freedom of Christian conscience and to oppose the paganism of the Nazi State, there is a somewhat complex development within the Church. Although the iron ring of State opposition serves in a general way to keep the Christians of Germany united in spirit, there have been, unfortunately, serious divisions within their organizations.

The Confessional Synod movement—originated to give expression to the firm determination not to permit the control of the Church by the State—for some time represented in a general way both Lutheran and Reformed Evangelicals. Free Church leaders were likewise included from among the Methodists and Baptists and possibly others. Over against this Confessional movement there was the "German Christian" party; and between the two, although in close sympathy with the latter, stood the Reich Church official organization with Bishop Müller at its head.

The present situation is quite different. The Reichsbishop still holds his title. But for some time he has been completely ignored by every party. He is the unwanted but persistent symbol of one of Hitler's many mistakes.

Of "German Christians" one no longer hears. The most radical of them have become openly what they were at heart all along—pagans, willingly deifying the Nazi State. The truly Christian among them have recoiled from the obvious implications of their attachment to the German Christian organization, and are to be found elsewhere.

The Confessional Synod likewise has changed. It no longer presents a united front. Formerly both Lutheran and Reformed, it is now mainly Reformed. The Lutherans who do not want to be dominated by the State—but who do want to see some connection maintained between the Church and the State—are now found in a special Lutheran Council. The Reformed representatives in the Confessional Synod are tending toward the conception of a free Church, without State aid and without State control.

But there is also a theological factor in this unfortunate split which inevitably weakens the resistance of Evangelical Protestants to the influence of modern State worship. Some say that for the 400 years since the Reformation the Lutherans have been grounding their faith on the creeds then adopted. Those creeds they now assert are adequate expressions of their faith today, and guides for practice. The Reformed group, on the other hand, is more willing to recognize

changes in the creeds made necessary by what has happened since the Reformation. The influence of Karl Barth, the Swiss theologian who was expelled from Germany because of his opposition to the State influence on the Church, is behind the Reformed group in the main. The Lutherans repudiate certain implications of his teaching—in particular his hostility to any intimate tie-up of Church and State.

Yet the split is not complete: there are still Lutheran representatives in the Confessional Synod. Both groups have much in common. There is no immediate danger of separation that will be final. Both groups are aware of the great need for a spiritual revival in the Church to meet the slow, insidious influence of Nazi education on the youth of the Churches. Now, while there is yet time, utilizing such liberty as is still theirs, these leaders—both Lutheran and Reformed—are working to build up groups of ministers and laymen who shall be well prepared to see the dangers which confront the Church and to resist them inwardly at least if outward resistance becomes impossible.

DURING the past summer, for example, between 20,000 and 30,000 such individuals have met and studied together, prayed together, planned together. Perhaps the greatest assembly attempted by them was that at Stuttgart very recently. The leader elected by them—the 5,000 who gathered there—was Paul Humburg. He was forbidden to preside or to speak by the government. He had expressed himself as critical of the religious trends of Naziism. They charged political heresy—the supreme crime in a totalitarian State. When he could not secure permission to speak he did so anyway in defiance of the officials. For this he was arrested and carried off by motor from the place of meeting over the border into Württemberg. He is still to be tried. It is understood that he will be charged with the violation of State laws.

This is evidence enough, if any were needed, that the Church is not passively accepting the situation created by the power of the Nazi State. In support of such action one can expect to find not only Reformed groups in the Confessional movement, but Lutherans as well. It represents a battle not for abstract ideals of liberty, but for the concrete and definite liberty of the Christian pulpit. Indeed, it is important to note that the struggle now is not for a general point of view. It manifests itself wherever some Christian responsibility is to be met and where the meeting of it is confronted by a prohibition of the State. It is a struggle to be fought step by step as specific situations arise.

Behind this policy is the conviction that in the Church the Kingdom of God must find expression as it cannot in the pagan State. If such expression is found and maintained, Christian moral and spiritual ideals may be made to live again in German culture. There the individual's primary relationship to God is stressed. Where that responsibility brings him into a collision with the world, he accepts the consequences. He does this the more willingly since his theory is that the world cannot be the vehicle of the Kingdom of God, but only the Church.

But this statement of the present phase of the Church struggle in Germany would not be complete even in outline if we were to forget the Reichsminister for Church affairs,

Dr. Kerrl, and his bureau. It was erected to take the place of the coördinating activities of the Reichsbishop's office when Müller had been shown to be utterly incompetent. When he was called to office it was with the understanding that all the Protestant forces were to be coördinated under him. Then he was to function later as the head of a complete union of Catholics and Evangelicals in one national Church. He was supposed to be the highest Church personage in Germany—and he sought ordination to that office at the hands of leading non-German bishops. Since none would ordain him, he ordained himself, so to speak!

DR. KERRL is a layman. He is not regarded as a Church official. He is distinctly a State official. His position is said to be temporary—for a two-year period of adjustment. He is now in his second year of office. He has been functioning with relation to both Catholic and Protestant Church bodies. Nothing has been openly said of late about unifying these into a national Church, although there are some very weighty evidences that this idea has not been abandoned by Herr Hitler. He is said to await the breakdown of strong opposition among convinced Protestants and Catholics in order to set forward his pet scheme of a truly German Church teaching practical and "positive Christianity."

Dr. Kerrl has been the hound of the State to run down and punish the offending priest or minister who did not put Herr Hitler before God. At this he seems to have been failing almost as signally as he has failed to carry forward the unification of Protestantism. About the only notable effort which he has made toward the latter objective was the appointment last year of a Church directorate—or possibly one should say directorates—one for the nation and one for each of the major divisions within the nation. The national directorate has been headed by Dr. Zöllner, long a prominent Lutheran superintendent.

Dr. Zöllner's record has not been so full of compromise as seemed likely when he came to office. He has at some points stood firmly against the encroachments of the State. Thoroughly Lutheran, he can see no possibility of a Church that is not supported by and related to the State. By the same token he can see no excuse for the State to assume the particular prerogatives of the Church. But he is a man over 80. He is usually good-natured in personal relationships and academic in his thinking. He has by no means kept in touch with all that has been going on behind the scenes. Unconsciously and unintentionally he seems to have let himself be used as a screen for the accomplishment of many things which are bound to weaken the Church—particularly in its relationship to youth. He has, unfortunately, given to the uncompromising champions of the Christian Faith the impression that he was more concerned with pleasing the State than with defending the rights and interests of the Church. To them as individuals he has at times been distinctly hostile; although in recent months, partly as a result of quiet association with many of these leaders in the ecumenical atmosphere of united Church meetings in Switzerland, he has evidenced a new appreciation of their point of view.

It may seem a curious thing to say, but there is encouragement to be taken from the fact that even Dr. Zöllner now sees that the whole future of the Church in Germany is menaced. That the menace comes primarily from Adolf Hitler he does not recognize even yet: but he knows that it comes from the Nazi party and Nazi ideas. At that point he is at least one with the Confessional Church leaders, although he would not

(Continued on page 398)



CHURCH MUSIC

Rev. John W. Norris, Editor



THE RESPONSIBILITY for the music of the Church has been placed absolutely, in the hands of the rectors of parishes by the canons. Canon 40, Of the Music of the Church, states:

"It shall be the duty of every Minister to appoint for use in his Congregation hymns and anthems from those authorized by the Rubric, and, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his Church. It shall be his especial duty to suppress all light and unseemly music, and all irreverence in the performance."

The rubric referred to is that of the Liturgy. It says:

"And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest."

The purpose in quoting these two rules of the Church is to emphasize the fact that the employment of "persons skilled in music" does not relieve the clergy of the responsibility to "suppress all light and unseemly music." Yet it would seem safe to assume that many of the clergy, once they have engaged a choirmaster or musical director, shun all sense of responsibility and consider that anything this person proposes for the services, provided the words are in any degree devotional, is suitable. The excuse frequently given for this action is that the rector "knows nothing about music," and many could add that they care less. Yet such a priest is determined to have something resembling music in his public worship. The first step toward fitting Church music will come when a priest and choirmaster realize that "no music" is better than "bad music."

The second step for those in charge of the music of the Church to take is to come to an understanding of why we have music in the Church. It is immensely helpful, but it is not necessary or essential. Who has failed to feel the inspiration of an early celebration, with only the priest and a server in the chancel and the congregation making the responses? Is it not true that in our music, as in every spoken word of the service, we are endeavoring to make a worthy and intelligent offering to God? Can we do it with cheap and tawdry material, when there is so much that is good to be offered? Nor is this material usable only by highly trained choirs, but there is much that can be done by the most limited organization, whether that limit be in numbers, skill, or balance.

Now, it may be said that the clergy are too busy with the cares of the parish to give any time to music. Yet his duty is just as plain in this particular as it is in any other. There are books which he can read which are not technical and yet are capable of acquainting him with the ideals to be expected from the music, whether in a cathedral or a village church. He may depend upon his choirmaster for the necessary technical requirements and yet know what he wishes the music to be in his parish. Two fine books that will give any clergyman a grasp of the value of music in the services of worship are *Church Music* by A. S. Duncan-Jones (Morehouse), and *Church Music* by Sydney H. Nicholson (Faith Press, Charles Hoyer, Boston). A pamphlet, *Music in Village Churches*, published by SPCK, could be read to advantage by the rector and choirmaster jointly.

Days of Prayer

A Program

By Ada Loaring-Clark

Woman's Editor of THE LIVING CHURCH

IN VIEW of the fact that many Churchwomen's organizations open the fall sessions with a Day of Prayer or Quiet Day, it seems to me very timely to present a well-ordered program with suggestions for organizing a Day of Prayer. These may be used in parishes or dioceses when preparing for and actually holding such days of intensive devotion. These helps have been arranged by a committee of the Daughters of the King, consisting of Mrs. C. Herbert Gale of New York; Miss Emma J. Hall of Charlotte, N. C.; and Mrs. E. E. Osgood of Richmond, Va. They will be found useful when the Woman's Auxiliary again holds its Day of Prayer on Armistice Day and the Daughters of the King on All Saints' Day.

We all realize more and more the absolute necessity as well as the supreme value of Days of Prayer, and I am sure many leaders will welcome these valuable helps.

ORGANIZATION

- (1) Arrange with your rector, if possible, for the observance of the whole day as a Day of Prayer.
- (2) Appoint a committee on arrangements as soon as your rector has agreed to observe the day, and arrange for daily prayer for blessing upon the Day of Prayer and for the success of its intention.
- (3) The Day should commence with a corporate Communion service, the hours following being divided into half-hourly or 15-minute devotional periods, the day closing, where possible, with Evensong.
- (4) Arrange with your rector to announce the Day of Prayer to the whole congregation for at least two Sundays prior to the date, so that women who have not been approached may have an opportunity to volunteer for a period of intercession. The name of the person to whom requests for periods are to be sent should be announced at this time.
- (5) Supply all who attend during the day, beforehand if possible, with a copy of the suggested program of prayer, and discuss the program at your meetings, so that worship may not be hindered by lack of preparation.
- (6) See that everything is prepared in the church beforehand, that prayer books, hymnals, and Bibles, also copies of the program of prayer, are available to all. A list of the names of the intercessors and the times of their periods of prayer should be properly displayed so that each intercessor may know who is to succeed her.
- (7) In many cases it may be advantageous to have a chief intercessor at each of the various periods, in which case she might kneel at the litany desk just in front of the first pews, in the center of the church. This would avoid interruption by those coming or going during her period. A watch might be kept on the litany desk in order that the time schedule be perfectly maintained. In any case, some means of knowing the time should be provided.
- (8) Ask each volunteer for a period to come to the church at least a few minutes before her period in order to avoid making others wait as they may have home or other duties needing their attention.

(9) Let there be no talking, coming or going, but a complete concentration on prayer and worship.

(10) Pledge all women who find it impossible to attend one of the periods in the church to set aside a period during the day for quiet meditation at home using the proposed program so that the prayers of all Churchwomen may be raised continuously in intercession throughout the day.

INTERCESSIONS

WE HAVE come apart to wait upon the Lord in prayer for inspiration, for increased power, and for courage to continue in His service. Let us try for a few minutes to keep our minds still and to "hold up our cup, to be filled with the knowledge and love of God." Let all the little cares and anxieties go for a while, banish fear, doubt, and worry; rest in Him and on Him, trusting in His promise, "If ye abide in Me and My words abide in you ye shall ask what ye will and it shall be done unto you."

(1) Let us confess our sins (Prayer Book, page 75).

"Forgive me my sins, O God; the sins of my youth and the sins of my age; my secret and my whispering sins; my presumptuous and my crying sins. Forgive me those sins which I know and those sins which I know not. Forgive them all, O Lord, of Thy great goodness."

(2) Read Hymn 373 (verses 1, 2, 4, 5), "Holy Spirit, Truth Divine."

(3) Say the Lord's Prayer, carefully meditating upon each phrase.

(4) Read St. Luke 19, 1-10. Zacchaeus, a rich man, chief among publicans, hated and despised. His curiosity leading to an awakened conscience. His determination leading to an unexpected invitation. His acceptance changing a self-centered life to one centered in others. His penitence leading to immediate restitution. His possibilities seen by Jesus, who restores forgotten spiritual faculties. Our responsibility to attract, not repel others. Our opportunities to bring others into the Kingdom, not to despise them. The challenge: Are we endeavoring to see and draw out the good in others or are we critical and censorious? Make a resolution:

"O Thou who art Love, teach us to be followers of Thee. Make us instruments of Thy tender mercy, to draw others to a knowledge of Thee, to lift the penitent, to seek and save the lost. Cleanse our hearts from all prejudice, pride, and self-righteousness. For Thine Own Name's sake. Amen."

(5) Spend a few minutes in quiet listening.

(6) Let us pray for world peace and the brotherhood of man. That religious persecution may cease in all countries. That the whole world may surrender to the will of God and so bring peace on earth.

"That it may please Thee to give to all nations unity, peace, and concord. We beseech Thee to hear us good Lord."

"Eternal God, in whose perfect Kingdom no sword is drawn but the sword of righteousness and no strength known but the strength of love, so guide and inspire that all people may seek and find the security not in force of arms but in that perfect love which driveth out fear; and in that

fellowship revealed to us by Thy Son, our Saviour, Jesus Christ. Fill, we beseech Thee, the world with Thy glory and show Thyself unto all nations through Him who is the true Light."

(7) Pray for the Church. The first collect on page 49 of the Prayer Book.

(8) Pray for the youth of the world. For schools, colleges, and universities (Prayer Book, page 42). That young people may use their energies and enthusiasm in the service of God. That they may take the Christian view of marriage, and all sacraments.

(9) Pray for zeal in His service. "My will is not my own till Thou hast made it Thine." "Let me die to self that I may serve Thee." That we may never fail when occasion arises to bear witness to Christ.

"Teach us, dear Lord, to serve Thee as Thou deserveth; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward save that of knowing that we do Thy will."

(10) Pray for missions and missionaries.

(11) Pray for your own organization.

"Dear Lord, help us as we go from this, Thy place of worship, to keep our minds kept clean for the dwelling there of Thy Holy Spirit, our lips closed when they would utter things untrue or better left unsaid, our feet from straying down by-paths that lead away from Thee. Help us to grow into the ideals of womanhood we would grow into. Accept our loving loyalty to our Church and to Thee." *Amen.*

The Inner Struggle in the German Church

(Continued from page 396)

agree with them as to what measures should be taken to meet the crisis.

THE IMMEDIATE FUTURE is not apt to reveal any sudden changes in the situation. Steady inroads of the Church's control of moral and ethical training, particularly of the young, may be expected. If the present trends continue there will thus be a quiet undermining of the influence of the Church. Already the effects of it are showing in the attitudes of youth. Fewer of the finest type of young men are available for theological education. When they do study for the ministry they are increasingly exposed to the influence of men who have made their compromise with Hitlerism, by implication admitting to a place of prophetic leadership both Hitler and Rosenberg.

There is no more ground for optimism now than there has been since the tragedy of the Hitler revolution was first enacted; but there is ground for sober hope and there is reason for admiration and gratitude based on the splendid courage and persistence of the minority in the German Churches who are never going to bow the knee to Baal. They are fighting not only the battle of the German Churches but in some sense they are the forerunners of many in other lands who may ere long have to face essentially the same threats from the omni-competent modern State.

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Rt. Rev. Philip M. Rhinelander, D.D., Editor

Our Lord as Preacher

II

HIS AIM

IN HIS PREPARATION, a preacher finds himself facing three questions which require answers. First, *what* shall he preach about? What is to be the subject of his sermon? Second, *why* is he preaching it? What does he mean it to accomplish? What is his aim or object? Third, *how* shall he construct it, fit it together, so that it may hit the target squarely, and gain his end?

Of these three questions, not the first but the second, not the *what* but the *why*, is the most critical. The *value* of a sermon as distinguished from other forms of public speaking, lies in its aim, while its *effectiveness* is measured by its success in accomplishing that aim. This may seem too summary and dogmatic an assertion. Yet a little careful thought will go far to justify it. For the subject-matter of a sermon, however significant and important in itself, is but the raw material out of which the preacher fashions the instrument, ready to his hand, with which he means to do a given piece of work. Only as he holds his aim clearly in mind, and drives on steadily toward it, is a preacher really preaching. Else he is merely scattering abroad vagrant ideas and random thoughts to take their chance with those who listen to him.

Any study of a preacher, then, which is to bring us to a right judgment, and just estimate, is concerned primarily with the aim of his preaching and his success in reaching it. So in our study of our Lord as preacher, our chief inquiry should be as to His aim in preaching. Unless that is made clear we shall reach no significant result.

Now at first glance the material at hand is very scanty. Our Lord seems to have spoken very seldom of His own inner life and way of living. The one great exception is the account He gave the disciples of His temptation. Now and again the Gospel writers recall some words He used in private prayer. And we know, even from the fragmentary record, that prayer, sometimes lasting all night, was His rule of preparation for what He had to say or do.

With so much information, and no more, does history provide us. It might therefore seem irreverent and arbitrary to press farther our inquiry. But our resources are not exhausted by the reticence of Gospel history "He that hath ears to hear, let him hear." That admonition points the way. Hearing His words as they have come down to us, collating and comparing them, we can draw clear inferences as to how our Lord regarded His own ministry of preaching; what part He intended it to play in His whole mission; and, more directly to our present purpose, what He aimed to accomplish when He preached.

To draw those inferences will be our next step. But it would greatly help our purpose if the readers of this column would try to find for themselves the answer to the question which we have called the most critical of all: *Why did our Lord preach?*

THE ELIXIR of life is purity of heart.

—St. Andrew's Weekly News.

Peace or Destruction

The First World Peace Congress

By Una M. Saunders

Vice-President for Great Britain, World's YWCA

"ORGANIZE YOUR FORCES, STAND TOGETHER, AND YOU WILL SAVE THE PEACE OF THE WORLD."

THESE WORDS in French and English were written in enormous letters round the great hall in the Palais du Centenaire, the exhibition buildings outside Brussels, where from September 3d to 6th the first World Peace Congress gathered, 4,000 delegates from 35 nations. And the result? They *have* organized their forces; the delegates from the 750 national and the 40 international organizations whom Lord Cecil and his co-workers had brought together so successfully (and with such difficulty!) decided to press forward and to coördinate the peace-loving forces of the world in view of the intense gravity of the situation. Today as I write, the leaders from many nations are in session making plans for an International Peace Campaign (the IPC) in which men and women of all classes and races will coöperate.

On the platform here we heard men and women like Lord Lytton (a Conservative), Pierre Cot (a Socialist), Mrs. Corbett Ashby (a Liberal), Prof. Harry Ward (of the American Civil Liberties Union), all speaking with the same passion for peace and justice. We listened to Lord Dickinson representing Friendship Through the Churches, but also to Mr. Schwerinck, delegate from U. S. S. R., representing 20,000,000 Russian Trade Unionists. Mme. Nansen reminded us of the unstinted devotion to the work of the League of Nations which cost her husband his life, but which calls to us to work unremittingly for international peace.

The American delegation to the whole congress was a strong one and represented many interests. Mr. Sayre voiced their desires when at the opening meeting he said: "We want a world's people's front for peace." Miss J. Schain, representing the Cause and Cure of War, was acknowledged as an excellent chairman of the Women's Organizations Section, working with Miss Mary Dingman, whose work in Geneva as the head of the Peace and Disarmament Committee is well known.

Meantime the guns were booming in Spain, and it was no wonder that when a young Spaniard arrived and held up his arm in the Socialist salute, an ovation was given him not only by those of his political color, but by us all who hate internecine warfare.

The discipline of those who were leaders here of the more Communistic-minded delegates has been marvelous, for in the interest of peace they have refrained from demonstrations in the meetings and they have coöperated with those diametrically opposed. Peace (and the necessity for it, if we would not perish from the world) has truly enabled the lion and the lamb to sit side by side and to learn from each other's ideals and to discover the best in each other. I heard a woman Socialist member of the Belgian parliament urge in one women's meeting that none of us should do anything that could cause friction in these days, and all responded to that call. The full force of the congress was seen only in three plenary meetings and the yet greater body of those favoring this peace effort

was concrete but once, on Sunday, September 6th, when the enormous stadium must have held some 10,000 men and women for the concluding demonstration. Never can it be forgotten—40 immense flags of the nations borne past, and then processions of ex-service men, of miners from French and Belgian mines, of children, of delegates of nations, of trades unions, of coöperatives. Some processions seemed to be of Socialist or Communist color, saluting their comrades as they marched past; others contained well-known Conservative leaders, writers, scientists. Finally one procession carried cartoons, English and French, of war and its horror.

In between such processions the poignancy was lightened by delightful exhibitions of physical culture on the open green grass, one being by children who let loose a fleet of balloons bearing the word Peace, which floated away over the city carrying their message as they dropped. For this popular fête (or demonstration) thousands had come in for the day from other parts of Belgium and from France by special trains. No wonder the speeches, from a Belgian government minister, from a Dutch flying officer, and from trades union and other working men, were acclaimed with enthusiasm as through the loudspeaker men heard their warnings against the war spirit and their solemn promises to uphold peace and to seek to establish better collective security.

Behind the decision recorded earlier to work ceaselessly through a permanent International Peace Campaign, there lay the separate decisions of the 14 commissions into which the conference divided for a day and a half. There the steady work was done. Anyone who could have wandered freely from the agrarian group to the aviators, or from the scientists to the Churches, or from the coöperators to the youth group, would have heard earnest debate, sometimes a Babel of tongues, often hints of bitter political strife, but would have discovered also a growing understanding and a passionate desire that the will of the peoples for peace be heard and the makers of war be restrained. Out of this work came a great number of concrete resolutions which went to the general commission, and some of which were read to the full session on Saturday afternoon.

Many pressed for a plebiscite or a declaration similar to the British Peace Ballot, but on some simpler line. The ex-service men appealed to their comrades to become tireless promoters of international reconciliation. The aviators urged the internationalization of civil aviation, and the formation of an international air force for peace work. The economists outlined schemes for improving relationships through redivision of essential products, lowering tariffs, etc. Many advocated fuller adherence to the League of Nations, and more faithful execution of the decisions made.

What part did the Churches' commission take? It met under the chairmanship of the Rev. Henry Atkinson (U. S. A.) and Pastor Jézéquel (France) and consisted of men and women from many countries, but unfortunately Anglo-Saxon voices were too often heard, and though all was translated into French, the contribution from France, Belgium, Scandinavia, the East, etc., was too restricted. Owing to a command issued

at the last minute by the Belgian Cardinal, there was no Roman Catholic attendance, though one woman spoke as a Liberal Catholic. Also political difficulties prevented any representation of the German and Italian Churches.

Some delegates felt that it was not a very brave or original commission in facing the deep causes at the root of this crisis or proposing anything commensurate with the terrific urgency of the hour. Perhaps the physical conditions under which the Churches' commission was held affected its spiritual condition, for it was in a hall where it was often forced to wait in silence because of the vociferous applause or the booming of a demagogic voice from one of its neighbor commissions, where plenty of radical action was proposed. It is true that many of the most ardent Christians in the congress were making their contribution through other commissions, a very right procedure. None could doubt also that the prayers of many, the atmosphere of faith, hope, and perseverance brought by religious leaders, were a real element in the success of a congress which to some people had seemed almost doomed beforehand to failure, owing to the heterogeneous elements of which it was composed—and which yet proved truly effective.

THE RESOLUTIONS of the Churches' commission were as follows:

"(1) Believing that war is incompatible with the spirit of religion, and inconsistent with the teaching of our Lord Jesus Christ, the commission is convinced that a new and better beginning in world affairs is essential. Adjustments in the structure and procedure of the League of Nations, however useful, cannot by themselves reach down to the roots of the present distress. We believe that a solution of the world problem is to be sought in the Christian faith, whence comes the power to change the motives and direction of personal and public activity.

"(2) To make this effective, a way must be found to bring under impartial survey the economic grievances and other inequities out of which the anxieties and fears of nations grow, and which account in large measure for the fateful race in armaments.

"(3) We urge that the League of Nations, acting in conjunction with those States not included in its membership, should convene after due preparation, but at the earliest practical date, a world conference on these subjects, open to all States. The subjects with which such a conference should deal would necessarily include protective tariffs and financial obstacles to world trade, inability to obtain raw materials and an outlet for excess population, and the future administration of colonial possessions and mandated territories. We ask that the Churches should urge upon their several governments the necessity for such a world conference.

"(4) We earnestly appeal to the respective authorities of all religious communities to declare in unmistakable terms that they will not countenance nor assist in any way in any war in which the government of their country has refused a bona fide offer to submit the dispute to arbitration.

"(5) Further the commission requests the congress to appeal to the Churches and all religious organizations to throw the weight of their educative influence and of their religious inspiration into an active support of the idea that the peoples, by accepting the bond of their fraternal unity, should renounce the claim to unrestricted right of action regardless of international obligations.

"(6) The commission asks the congress to communicate to the President of the United States its satisfaction in view of his recent declaration in favor of convening a conference of all the nations, to grapple with the causes of war and to advance the peace of the world."

One of the most dramatic moments of the conference was

on the last day when Lord Cecil asked to be allowed to introduce to the meeting two delegates who had not arrived in time to speak for Palestine when each country was called on. Then came forward together to the microphone an Arab and a Jew, both young men. They were received with tremendous applause, as Lord Cecil said they had both taken great trouble to be at the congress, and that they wished to stand side by side. Then the Jew spoke for both, saying that Palestine had too long been a battlefield, and that now Jew and Arab, he and his friend, wanted to help to rebuild their country, and to go back to propagate the idea of peace.

Pioneering in Christian Social Action

By Spencer Miller, Jr.

Consultant on Industrial Relations, National Council

ONE OF THE truly significant experiments in the field of Christian social action which have been conducted by one of the institutions of our Church in recent years was the coöperative project carried on between the summer school of religion and the western summer school for workers during July and August of this year. St. Margaret's House, with its beautiful grounds, adjoining the campus of the University of California, was the sponsor of the former school and the host to the latter.

Here leaders of labor and rank and file members worked and ate together with religious leaders for a period of four weeks, sharing the common life and discussing problems of labor and economics not only from the disciplines of the social sciences but from the viewpoint of a Christian sociology.

The results were as striking as they were unique. Workers with little conventional religious enthusiasm came to see Christianity as the dynamic of the new social order; religious leaders came to view the struggle of labor as one with which any program of Christian social action would have to be vitally concerned. St. Margaret's House became a place, in a word, where the cause of the Carpenter and the cause of labor were brought much closer together—where indeed faith and works were resolved into a single affirmation.

Nor was this coöperative venture without its opportunity to demonstrate the spirit of sacrifice which is a vital part of the Christian experience as it is of the tradition of labor. The willing donation of blood by many of the students of all faiths and no faiths for transfusions to aid one of the teachers who was taken gravely ill after the school began, was as unconscious as it was an authentic expression of one of the deepest realities of this fellowship of the Church and labor.

Now that St. Margaret's House has blazed the way it is to be hoped that other institutions of our Church may find equally creative ways of serving the labor community in its quest to understand the forces both economic and spiritual which must shape the society of the future.

REWARD

HE BROUGHT the heavy laden rest,
 He guided those who lost the way,
 He helped the weak to pass the test,
 He taught the faithless how to pray,
 He cheered away a weary frown,
 He picked a sparrow from the sod,
 And when he died—I think he found
 A smile upon the face of God.

IRVINE A. WHEELER.

BOOKS OF THE DAY Edited By Elizabeth McCracken

Impossible Theories About Gospel Transmission

GOSPEL LIGHT. By George M. Lamsa. A. J. Holman Company. \$2.75.

MR. LAMSA is a member of the ancient "Assyrian" Church of Mesopotamia, whose traditional version of the Bible is known as the Peshitta. It is customary to speak of its language as Syriac; Mr. Lamsa prefers to call it Aramaic, but the difference in terminology is of little consequence. This version has been in use among the Assyrians for very many centuries, and they are persuaded that its Gospels are the original documents written by the Evangelists, those found in the Greek New Testament being translations made from them. This belief Mr. Lamsa shares, and he has set himself to spread his faith by every possible means.

What are the facts?

The Syriac Gospels have been studied minutely by specialists during the past half-century, every scrap and rag of testimony having been assembled and scrutinized. And the result admits of no doubt. The Peshitta version, far from being primitive, was not made until the fifth century; it is the work of Bishop Rabbulas of Edessa, who around A.D. 430 translated it from Greek manuscripts written in Antioch. The proofs of this are manifold.

In the first place, the text of the Peshitta corresponds throughout with the Greek text known as the "receptus," so minutely that 50 years ago belated upholders of the receptus, such as Burgon, used the Peshitta as their palmary argument. But the originality of the receptus is now defended by no one. It first appeared not far from the year 300 and its editor has been almost certainly identified with Lucian of Antioch, who died as a martyr in 312. In any case it is the work of a—for those days—learned man, who studied many manuscripts and from them produced a text that appealed to his fellow Christians as comparatively free from difficulties. For one thing, when two Synoptists differed in their wording, he altered them into agreement. For another thing, when two variant readings in the same passage had good support, he would adopt them both into a "conflation." And so on; the facts about the receptus can be read in any work on textual criticism. This text was made official in the Church of Antioch and from there passed into Constantinople, thus acquiring prestige and becoming eventually the text normally used in Greek-speaking Christianity. Non the less it is artificial and teems with inaccuracies, all of which are none the less faithfully reproduced in the Peshitta.

In the second place, a text of this type is unknown—naturally enough—to the earlier Syriac Fathers, especially Aphraates and Ephraem; their Gospel citations show that they used a very different type, often exhibiting readings known to specialists as "western."

In the third place, the Syriac Gospel texts used by these early Fathers are familiar to all scholars. One version (the Curetonian) was published as long ago as 1858; another (the Sinaitic) was given to the world in 1892. Both have been translated into English and are accessible in any large library. And both were translated in the third century from Greek manuscripts.

In the fourth place, behind these so-called "Old Syriac" versions of the third century lies one that is still older, the famous Diatessaron of Tatian. This attempted to simplify the Gospels by weaving them into one continuous narrative; it has been recovered and has been translated into English more than once. Tatian, who was himself an Assyrian Christian, produced his "harmony" in Rome about the middle of the second century, and he first wrote it in Greek and then translated his work into Syriac and took the translation home with him. He used this translation in his missionary work and by it gave the "Assyrians" their first knowledge of the Gospels in their own language. They prized it highly, so highly in fact that the Church had grave difficulty later on in displacing it by the Gospels themselves. The translators of the Old Syriac recognized this popularity by using its wording largely, just as the translators of the Authorized Version drew largely on the Geneva. And Rabbulas recognized the Old Syriac by using its wording largely in the Peshitta, just as the

translators of the Revised Version drew on the Authorized.

In the fifth place, in all the Syriac Gospels there are unidiomatic phrases that no one would think of when writing in his own language; "Son of man" is an example. These can be explained only by an attempt to render a Greek idiom, which the translator perhaps did not fully understand.

In the sixth place, an immense amount of work has been done in reconstructing the Aramaic spoken in Palestine—and more particularly in Galilee—in the time of Christ. The sources for this are not very numerous—they are chiefly Talmudic—but such as they are they have been thoroughly evaluated. And again the result admits of no doubt. While often very close indeed to the Syriac of the Peshitta, this Aramaic is often perceptibly different. For instance, the Aramaic word for *Church* was not *eta* but *kenishta*.

Of none of this research does Mr. Lamsa seem aware; indeed in an earlier volume he assures his readers that the Old Syriac is nothing else than the Peshitta, so called because it is so old. His arguments at bottom are not historical at all but are the professions of a devout believer in the traditions of his own Church. Just so there have been devout Channel Islanders who have maintained that their (French) Prayer Book is the original, which Queen Elizabeth appropriated and had translated into English.

But Mr. Lamsa raises other questions wider than that of the Peshitta. In his belief that the Gospels were originally written in Aramaic he has the distinguished support of Dr. Torrey of Yale, although Dr. Torrey is naturally too competent a scholar to claim that these originals are preserved in the later Syriac. In his opinion they have disappeared and can be recovered only by retranslation; his *Four Gospels* is an English translation of an Aramaic translation that he has made from the Greek. And as regards the Fourth Gospel Mr. Lamsa has the further support of two other eminent specialists, Dr. W. A. Montgomery and the late Dr. Burney of Oxford. Their arguments have been published for some years and have received careful and respectful attention. But these arguments have failed to carry conviction. Basically they reduce to the claim that the Greek of the Gospels shows Aramaic constructions, which are explicable only as over-literal renditions from an Aramaic original. Unfortunately, however, none of these experts in Semitics are equally expert in Hellenistic Greek; otherwise they would have pressed their contention less vigorously. For what are claimed to be "Aramaicisms" can be duplicated constantly from contemporary Greek sources in which suspicion of Semitic influence cannot arise; these un-Hellenic constructions are nothing more or less than the "analytic" simplifications that Greek underwent when spoken and written by men lacking strict grammatical discipline. And they can be duplicated also in other languages. When Dickens makes Sarah Gamp say, "Which her name is Betsy Trotwood," he puts into her mouth a perfect Aramaicism; the undeclined relative pronoun followed by a genitive personal pronoun to express the case. But the immortal Sarah had never heard of Aramaic; nor, probably, had her creator.

Moreover, Dr. Torrey, Dr. Montgomery, and Dr. Burney each drew up a list of the Aramaicisms in the Fourth Gospel; and yet not one of the phrases on any of these lists is to be found on either of the other two. So here not even a *prima facie* case has been established, while on the other side are a long series of arguments familiar to Johannine students that make the Aramaic theory just about impossible. And when applied to the Synoptic Gospels the difficulties are overwhelming; if anything is certain, it is that St. Matthew and St. Luke each used St. Mark in Greek.

Yet none of this is meant to deny that underlying our Gospels are sources, oral or written, whose original language was Aramaic. That such sources existed everybody knows and infinitely the greatest of them all were the words of our Lord Himself. The utmost attention has been given to this fact, which is not in the least a recent discovery; one of the best books on the subject is still Dalmann's *The Words of Jesus*, which was writ-

ten back in 1898. Indeed, for the next ten years the Aramaic problem threatened to become central in Gospel study, and we were given the benefit of the great learning of Julius Wellhausen and the careful notes of Hugo Gressmann. Here and there the results were highly illuminating, as when Eberhard Nestlé demonstrated that "idle word" in St. Matthew xii, 36, ought to be "slandrous word." And yet as a whole the yield was disappointing; it is a peculiar glory of the sayings of Christ that they are so direct and simple that translation is almost always easy. Specialists, to be sure, learned much that is of interest to specialists; for instance, that many of the supposed "Hebraisms" in St. Mark are really "Aramaicisms." But what interests specialists has often little importance to the world at large.

There is one further aspect of Mr. Lamsa's book about which a word must be said; his illustrations of passages in the Gospels from the customs of the East. Here he is at his best, as he is speaking from direct observation and not from following inherited traditions. He writes picturesquely and much that he has to say is germane. Yet even here very little that he has to say is novel; anyone familiar with good commentaries and good "Lives of Christ" will read for pages without meeting something that is not in almost all of them. John Lightfoot wrote much the same nearly three centuries ago. Edersheim wrote much the same more fully some 50 years ago. Moreover, Mr. Lamsa has so complicated his illustrations with impossible theories about Gospel transmission that no one can be advised to accept his statements without verification from other sources.

BURTON SCOTT EASTON.

God in the Philosophy of St. Thomas Aquinas

THE CONCEPTION OF GOD IN THE PHILOSOPHY OF AQUINAS.
By Robert Leet Patterson. Allen & Unwin, London. \$5.75.

A CRITICAL understanding of St. Thomas' philosophical theism is Dr. Patterson's object. He is no neo-scholastic, but a penetrating student of scholasticism; incidental remarks indicate a background of idealism. What is very valuable in this doctoral thesis is the way in which it gets down to the details of St. Thomas' arguments, reproducing them and then showing their real meaning (which often is not obvious). St. Thomas will give you, say 13 arguments for the divine perfection: Dr. Patterson will give them, and also show which are mere restatements of others, and what the real issue and the one or two real arguments on each side are. Not only the *Contra Gentiles*, but the pertinent philosophical portions of the whole corpus of Aquinas' writings, are drawn upon. In several important points the critic rejects the Thomist conclusions, holding especially that "his attempt to harmonize the Aristotelian and the Christian conceptions of God breaks down owing to the impossibility of reconciling the multiplicity of objects known and willed by the Deity with the simplicity of the divine essence." That is, a certain *relative* multiplicity, or multiplicity of *relations*, in God or of God, must be considered far more thoroughly than St. Thomas or anyone else has yet done, before the problem of the One and the Many is solved. That is, again, the crucial problem in Thomism is the crucial problem of all philosophy of all times.

MARSHALL BOWYER STEWART.

The First Chief of the Children's Bureau

MY FRIEND, JULIA LATHROP. By Jane Addams. Macmillan. \$2.00.

IT IS almost needless to say that Miss Addams has given us a most appreciative sketch of her life long friend and long time associate at Hull House. It is all that, but it is something more: it is a picture of a fine coöperation between friends to aid the needy in the broadest sense, and to change the standards of living for men and women, and especially for children. In one sense Miss Lathrop had a varied career; in another it was a synthesis of effort, whether in private or public fields.

In this uplifting story there are many references to our own fellow Churchmen, like the late Fr. Huntingdon, Ellen Gates Starr, and Vida D. Scudder. This is a good book for all who are interested in their fellow men to read. Grace Abbott, who succeeded Julia Lathrop as chief of the Federal Children's Bureau and to whom she was assistant, contributed to that portion of her life with which she had been most closely associated.

CLINTON ROGERS WOODRUFF.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Churchwomen in Brazil

A MOST INTERESTING letter has come to me from Mrs. Sarita E. Thomas, the wife of our Bishop in Southern Brazil, the Rt. Rev. William M. M. Thomas, D.D. Mrs. Thomas reports that St. Margaret's school, which was built with funds from the United Thank Offering given in Denver, has been completed after functioning for two years in a rented building. "Therefore it was with great joy," says Mrs. Thomas, "that the new building was formally inaugurated on June 26th." It is in Pelotas, a town of about 150,000 people, and the people in general and our Church people in particular are rightly proud of St. Margaret's. The governor of the state named a representative, and the city government, the army, all clubs, and nearly every institution of importance also sent representatives. The building is very fine and complete in equipment and, under Mrs. Sergel's able management, should soon be doing for our girls what the Southern Cross School has done for our boys.

For several years our Churchwomen have been using what is called a *Padrao de Excellencia* or Pattern of Excellence to help them to greater efforts and it seems to have helped a great deal. There are 12 ideals to which the various organizations adhere: (1) Hold at least 12 meetings during the year; (2) Secure one new member for each ten; (3) An attendance of at least half the active members each month; (4) Payment of three-quarters of the dues; (5) A tenth of all receipts to go to missions; (6) A Bible class or class in Sunday school for women; (7) A class for mission study each month; (8) Use of the Blue Box for the United Thank Offering; (9) Hold a festival for the benefit of the orphanage each year; (10) At least a quarter of the members subscribers to a Church paper; (11) Send a delegate to diocesan meetings; (12) Observe a week of prayer.—A series of ideals which we might well adjust and observe at home.

"Our orphanage was opened last February," Mrs. Thomas writes, "and is entirely a national effort. The women are helping in various ways, forming groups to make bed linen and clothing for children.

"To me one of the most interesting developments is the government decree permitting religious education in the public schools. Any religious body which has a sufficient number of children in a school to make it feasible may have time allotted for classes on religion. In one case I know the Rev. do Mario Weber has classes in three schools and in addition a group of young girls go with him to play and to teach the children to sing.

"Another group of women visit the charity wards in a big hospital.

"The Blue Boxes are increasingly used by all our Auxiliary branches. One member told me that the praying of a prayer for herself and others every time she dropped a coin had been an immense help to her in her spiritual life."

Thus we find the work of the Churchwoman in far-away Brazil is not so very different from that which we do at home, and their plans and ideals are very similar to ours. We are very grateful to Mrs. Thomas for telling us about them.

WE ARE OFTEN comforted, not by changing the circumstances of our lives, but by changing our attitude toward them.

—Exchange.

NEWS OF THE CHURCH

To View Church and State Relationship

American Council Discusses Final Plans for World Conference on Life and Work

PRINCETON, N. J.—Final plans for the second World Conference on Life and Work, to be held at Oxford, England, next July, were discussed at a meeting of the American Council here October 1st to 3d. Twenty-five members, representing eight Christian communions, met under the chairmanship of Dr. John R. Mott.

The conference next summer will deal with the crisis in the relations of Church and State, which has become so acute in many parts of the world. The vital questions of the Christian attitude toward Communism and toward war will be frankly faced, according to members who reported the plans made by the recent council meeting in Chamby, Switzerland.

It was reported that at the Oxford conference July 12th to 26th virtually all Christian bodies except the Roman Catholic Church will be represented, including the 13 branches of Eastern Orthodoxy. Of the 400 delegates, 80 will go from the United States. In addition to the official delegates delegated by the several Churches and denominations, 100 experts in various lines—32 of them from this country—will be co-opted. Moreover each group is permitted to send non-voting associates to a number equal to the official delegates, or 400 in all. There will also be a Youth Group from all lands, so that the total membership of the conference, under the presidency of the Archbishop of Canterbury, will be around 1,000.

Closely allied to the Conference on Life and Work is the Conference on Faith and Order, which will meet in August, 1937, in Edinburgh, Scotland. Between the two conferences there will be a joint reception at Lambeth Palace and a great public service in St. Paul's Cathedral, London.

For several years commissions of the Life and Work Movement have been preparing literature on the subjects to be discussed at the Oxford Conference. Three books have already been published: *Church, Community, and State*, by Dr. J. H. Oldham; *The Fatherly Rule of God*, by Dr. Alfred E. Garvie; and *Church and State on the Continent of Europe*, by Dr. Adolf Keller. Two other books are now on the press: *Church and State in Contemporary America*, by Dr. William Adams Brown, and *Christ's Way and the World's*, by Dr. Henry S. Leiper. Seven other books on various phases of the subject are under way by leading Christian scholars in Europe and America.

The Episcopal Church was represented
(Continued on page 409)

Dean Bulgakov Arrives in America on Speaking Tour

NEW YORK—The Very Rev. Sergius Bulgakov, Dean of the Russian Orthodox Theological Academy at 93 Rue de Crimée, Paris, has arrived in America to deliver a series of sermons, addresses, and lectures up through and including All Saints' Day.

His trip will include the following parishes and institutions: St. Michael and All Angels, and Emmanuel, Baltimore; a sermon and two public addresses at St. Mary the Virgin, New York; sermons at Trinity, the General Theological Seminary, and the Cathedral of St. John the Divine, New York; at the Advent, Boston, and at Christ Church, Cambridge.

Three Archdeacons Observe Bishop Manning's Anniversary

NEW YORK—The archdeacons of Dutchess, Hudson, and Ramapo of the diocese of New York celebrated on October 1st the 15th anniversary of Bishop Manning's consecration and his 70th birthday. It will be recalled that the diocese as a whole held such a celebration in May, at the time of the diocesan convention.

The festival of the three archdeacons was held at Wiltwick, West Park. There was a service at 12:30, at which the Bishop spoke. This was followed by a luncheon and a reception for the Bishop and Mrs. Manning, under the auspices of the Woman's Auxiliary in the three archdeacons. Large numbers, from all parts of the region, were present.

Bishop Rhinelander Donates Altar for New CMH Chapel

PHILADELPHIA—The room set aside for a chapel in the new headquarters building of the Church Mission of Help at 2139 Locust street is now being furnished. Bishop Rhinelander, warden of the College of Preachers, has donated the Altar.

The work of the CMH has always been greatly helped by Bishop Rhinelander, and this gift of his is a token of his continuing interest and zeal for what this important agency is trying to accomplish.

To Elect New W. Mass. Diocesan October 21st

SPRINGFIELD, MASS.—A special convention of the diocese of Western Massachusetts to elect a successor to Bishop Davies, who died on August 25th, will be held in Christ Church Cathedral here on October 21st.

A previous date for the meeting of the convention, September 30th, has been canceled.

Consecrate New Quincy Diocesan

Many Bishops Join in Ceremony at Peoria Church; Fr. Newbery Gives Radio Description

PEORIA, ILL.—On September 29th the Rev. Dr. William Leopold Essex was consecrated Bishop of Quincy, in St. Paul's Church, Peoria, where for 11 years he has been rector of the parish and a leader in the religious life of the city.

It was a beautiful autumn day, and communicants from all the parishes and missions of the diocese, many bishops of the midwest, many priests from neighboring dioceses, and all of the diocesan clergy gathered in St. Paul's Church. With all traffic stopped, the procession passed from the parish rooms out of doors to the main entrance of the church, over which hung a large, colored seal of the diocese of Quincy.

The consecrator was the Presiding Bishop of the Church, and the co-consecrators, Bishop Gray of Northern Indiana and Bishop Stewart of Chicago. Bishop White of Springfield and Bishop Wilson of Eau Claire were the presenting bishops. The Epistle was read by Bishop Scarlett of Missouri, the Gospel by Bishop Longley of Iowa, Bishop Francis of Indianapolis preached the sermon, and Bishop Ivins of Milwaukee read the Litany. Other Bishops present were Bishops Spencer of West Missouri, Sturtevant of Fond du Lac, who read the consents of the bishops, and Whittemore, coadjutor of Western Michigan. The Bishops of Springfield, Eau Claire, Iowa, Indianapolis, and Milwaukee, joined the consecrators in the Laying on of Hands.

The attending presbyters were the Rev. Thomas Ayers Sparks of New York City and the Rev. R. Everett Carr of St. Peter's Church, Chicago. The Rev. Alfred Newbery acted as deputy registrar. The certificate of election was read by the Rev. Frederick C. Price, secretary of the diocese, the canonical testimonials by the Rev. John Kenneth Putt, president of the standing committee. The senior priest of the diocese, the Rev. Herbert Alden Burgess, read the certificates of ordination, and the consents of the standing committees were read by the Very Rev. Carl A. G. Heiligstedt, Dean of St. John's Cathedral, Quincy.

The entire service was broadcast over station WMBD, and the Rev. Alfred Newbery gave a clear and reverent description which was gladly heard by many who could not be accommodated in the church, because of its limited seating capacity.

Bishop Francis preached from the text, "He gave some, Apostles; some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the

(Continued on page 406)

Final Plans for Bishops' Meeting

Discussions on Peace, Emphasis on Chicago-Lambeth Quadrilateral to Feature Chicago Conference

CHICAGO—Extended discussions on the currently paramount subject of world peace with a possible suggestion of a world conference on peace; re-statement of the famous Chicago-Lambeth quadrilateral; and a coming together of one of the largest assemblages of Anglican bishops in the history of the West—these are expected to be features of the meeting of the House of Bishops and Pan-American Conference which opens in Chicago Monday, October 12th, to continue through the following Sunday, October 18th.

More than 100 bishops have declared their intention of attending the sessions which will commemorate the 50th anniversary of the quadrilateral.

The first three days of the meetings will be devoted to the annual session of the House of Bishops of the Church in the United States. The program of the Church for 1937 and elections of missionary bishops are among the foremost tasks before the house. The election of bishops will occur Thursday morning, October 15th.

The last three days of the conference will be devoted to informal discussions on the problem of peace and on common missionary problems of the Western Hemisphere. Church unity also will be before these sessions.

QUIET HOUR TO BEGIN PROGRAM

A quiet hour at St. Mark's Church, Evanston, at 4:30 on October 12th will mark the opening of the House of Bishops' program. Tuesday, October 13th, business sessions will get under way at St. Luke's ProCathedral, Evanston, where most of the meetings will be held. Business sessions likewise will continue on the 14th.

The Western Hemisphere and World Peace will be the subject of the first general discussion on October 15th. The chairman will be the Rt. Rev. Dr. James DeWolf Perry, Presiding Bishop. Participating in this session as speakers will be the Rt. Rev. Dr. John C. Farthing, Bishop of Montreal, and Bishop Freeman of Washington. On the 15th will come the conference banquet, given by the Church Club of Chicago at the Hotel Sherman. Speakers are to be the Primate of Canada, the Primate of the West Indies, and the Presiding Bishop. The Bishop of Chicago will preside.

World peace again will occupy the conference on the 16th, with the Primate of Canada as chairman and the Bishop of Algoma and the Bishop of Albany as the speakers.

TO VIEW MISSION PROBLEMS

More distinctly Church problems will be discussed that afternoon, the subject being The Western Hemisphere and Missions. Bishop Cook, president of the Na-

Kentucky Convention to Meet Again October 29th

LOUISVILLE, KY.—The convention of the diocese of Kentucky, adjourned since January, will meet again in the Cathedral House on October 29th to pass on the new canons of the diocese and set up machinery for a new method of carrying on diocesan business.

Since this is a continuation of the annual convention, the delegates elected for that meeting will retain their seats and new business may come before it.

tional Council, will preside at this session and the Bishop of Kootenay and the Bishop of Virginia will speak.

The concluding session of the conference proper will take place on October 17th, with Bishop Perry in the chair and the Archbishop of the West Indies, the Bishop of New Westminster, and the Bishop of California as speakers.

Sunday, October 18th, will be a festival day. It will open with a national radio broadcast over the Columbia System, Chicago station WBBM being the outlet. After this broadcast, the visiting bishops will preach at 11 o'clock in various churches of the city. It will be the patronal festival for St. Luke's ProCathedral, Evanston, where the Bishop of Colorado will be the preacher, Bishop Stewart the celebrant, and the Presiding Bishop will pontificate. The Rev. Dr. Harold L. Bowen, rector of St. Mark's, Evanston, is in charge of assigning bishops for preaching.

MISSIONARY MASS MEETING

A fitting climax to the week's program will be a missionary mass meeting in the Auditorium Theater, Chicago, seating some 4,000 persons. The Chicago choirmasters' association, under the direction of James Millerd of Trinity Church, is providing 500 choristers for this service and the speakers will be the Primate of Canada and the Bishop of Alaska. Bishop Stewart will preside. The Rev. Irvine Goddard, rector, Emmanuel Church, LaGrange, is chairman of arrangements for the missionary meeting.

The Primate of Canada likewise will speak at the Sunday evening club in Orchestra Hall the evening of October 18th. This same club will hear Bishop Clingman of Kentucky Sunday evening, October 11th, the addresses in each case being broadcast over station WGN. Two other radio broadcasts have been arranged in connection with the conference, both over Chicago station WGN. Bishop Stewart will give an introductory address over this station Saturday, October 10th, at 12:35 p.m., and one of the visiting bishops will speak at the same hour on October 15th.

The General Convention of 1886, held in Chicago, when the Chicago-Lambeth Quadrilateral was first declared, will be recalled throughout the period of the week's sessions. It has been suggested that the conferences of the western bishops be made periodic.

The Very Rev. Gerald G. Moore, Dean of St. Luke's, Evanston, has arranged hos-

Three Bishops in Chicago Broadcast

Presiding Bishop, Archbishop of West Indies, Primate of Canada to Speak on Church of the Air

CHICAGO—Three voices, representing the Anglican Communion throughout the whole of the western hemisphere, will provide an unusual radio broadcast over station WBBM, Chicago, of the Columbia System, on Sunday morning, October 18th, at 10 o'clock E. S. T. This is in the regular series of the Episcopal Church of the Air broadcasts. The speakers will be the Rt. Rev. Dr. James DeWolf Perry, Bishop of Rhode Island and Presiding Bishop of the Episcopal Church; the Most Rev. Dr. Derwyn Trevor Owen, Archbishop of Toronto and Primate of All Canada; and the Most Rev. Dr. Edward Hutson, Archbishop of the West Indies.

The broadcast will be a feature of the closing day of the Pan-American Conference of Anglican Bishops to be held in St. Luke's Church, Evanston, October 15th to 18th. As previously announced, this gathering will mark the 50th anniversary of the Chicago Quadrilateral, the brief statement used as a basis for Church unity formulated by General Convention in Chicago in 1886 and later affirmed by the Lambeth Conference. More than 50 stations relaying the three voices will carry the broadcast to Canada, the West Indies, and South America. The Presiding Bishop will briefly state the occasion of the Pan-American Conference, during which the Anglican Bishops will discuss problems affecting missionary work on the western hemisphere and the universal problem of world peace. Bishop Perry will conduct a brief service and music will be furnished by voices from the choirmasters' association of Chicago.

NEXT THREE BROADCASTS

The next three broadcasts in the Episcopal Church of the Air series are scheduled as follows:

On November 15th, from New York, the Rev. Dr. Theodore O. Wedel, the National Council's secretary for college work, will discuss Youth and Religion Today.

On January 3d, from Providence, R. I., the Presiding Bishop will deliver a message for the New Year.

On February 21st, from New York, the speaker will be Miss Grace Lindley, executive secretary of the Woman's Auxiliary.

pitality for all of the visiting bishops. Most of them will be housed in private homes of Church people on the north shore. The Very Rev. Dr. Frederick C. Grant, Dean of Seabury-Western Theological Seminary, is chairman of the local committee on arrangements.

Messages to the conferences have been sent by the Archbishop of Canterbury, the Archbishop of York, and the President of the United States.

Patriarch Donates Icon to Cathedral

Head of Orthodox Church Honors
New York Cathedral With Gift of
Painting of St. John the Divine

NEW YORK—Bishop Manning of New York has been officially notified by His Grace Athenagoras, Archbishop of the Greek Church in North and South America and personal representative of the Patriarch in this country, that His Holiness Benjamin I, the Ecumenical Patriarch, has sent a magnificent icon of St. John the Divine as a gift to the cathedral.

The icon, which is of large size, was made and painted for the cathedral at the Patriarch's request, by the monks of Mount Athos. The work was begun three years ago under the former Patriarch, His Holiness Photios II, and has now been completed and sent as a gift of the present Patriarch, His Holiness Benjamin I.

With the icon, Archbishop Athenagoras has received a painting of St. Paul preaching in Athens, to be presented as a personal gift to Bishop Manning from His Grace Chrysostom, Archbishop of Athens and Metropolitan of Greece.

The gifts will be presented by Archbishop Athenagoras at a special service in the cathedral on October 21, at 5 o'clock in the afternoon. The Archbishop will bring his clergy and choir to the cathedral, and the service will be sung by the choir of the Greek Cathedral and the choir of the Cathedral of St. John the Divine.

Addresses will be made by Archbishop Athenagoras and Bishop Manning. Great numbers of the clergy of both Churches will be present and in the vested procession.

Philippine Nurse Killed in Raid to Capture Moro Outlaw

MANILA, P. I.—Pinuka Randa, daughter of a Moro Datu, and graduate nurse of the class of 1935 at St. Luke's Hospital, was killed among her own people in August in the hill country of Lanao in Mindanao. She was shot during a raid by soldiers attempting to capture a Moro outlaw.

While at St. Luke's, Miss Randa made a splendid record as student nurse, and her work as public health nurse among the Moros in the southland had received favorable recognition.

Salina Clergy Retreat

ELLSWORTH, KANS.—Clergy of the district of Salina met in a three-day retreat at Holy Apostles' Church, Ellsworth, the Rev. Victor Menard, rector, early in September.

The clergy were housed in the rectory of Fr. Menard, and the Woman's Auxiliary provided meals in the parish house. The daily program included the Mass, Adoration, three meditations, intercessions, the Prayer Book offices, and the little offices. The Rev. Carl Lemm-Marugg of the GTS Associate Mission at Hays was conductor.

Council Expresses Grief at Death of Bishop Lloyd in Statement at Meeting

NEW YORK—Terming Bishop Lloyd "one of the most notable missionary leaders of this age," the National Council at the September 23d session recorded its grief at his death in the following words:

"The death of Bishop Lloyd has removed from the Church Militant one of the most notable missionary leaders of this age. Under his inspiring leadership the Church in the United States entered upon what may be truly called a new era of missionary interest and activity. His charm of personality, his sympathetic interest in people, his quick understanding of their problems and aspirations won for him the love and trust of missionaries in the field. His unclouded faith, his absolute consecration of himself to the will of God, his conviction that God's will was revealed in Christ's command to preach the Gospel to every nation, aroused a deep sense of missionary responsibility in the Church at home. Those who were associated with Bishop Lloyd in the promotion and management of our missionary work will always remember him with affection and still feel the influence of his evangelistic enthusiasm. We thank God for the example of his life and the contribution that he made to the missionary work of the Church.

Plans for Sewanee Described by Chancellor at Conference

GRAND VIEW, ALA.—New plans for carrying out old traditions of the University of the South at Sewanee were described by its new chancellor, Bishop Bratton of Mississippi, at the clergy conference of the diocese of Alabama, held here September 22d to 25th.

Other topics of discussion at the conference were: How the vestry may share in the spiritual development of the parish; Our Part in the National Preaching Mission; the revised diocesan canons; and means for increasing the value of the Laymen's League. Bishop McDowell of Alabama reported greatly improved morale throughout the diocese. He gave high praise to the work of the Church Army under Capt. L. C. Conder.

Georgia Bishops Return

SAVANNAH, GA.—Bishop Reese of Georgia has returned home after spending two months at Flat Rock, N. C. Bishop Barnwell, the coadjutor, and Mrs. Barnwell have returned from a trip abroad, most of which was spent in England.

CMH to Take Action on Fr. Pepper's Appointment

NEW YORK—Action upon the appointment of the Rev. Almon R. Pepper as executive secretary of the National Council's Department of Christian Social Service is expected of the Church Mission of Help board at its meeting October 19th.

Fr. Pepper, who is already executive secretary of the CMH, was appointed to the Council post on a part-time basis, subject to the approval of the CMH.

Methodist Group Defends Sacrament

Sacrificial and Memorial Aspects of
Lord's Supper Must Both Be
Stressed, Says Fellowship

BY GEORGE PARSONS

LONDON—The recently formed Methodist Sacramental Fellowship is causing misgivings in the minds of some Methodists, and the old-time cry of "No Popery!" has again been raised. The committee of the Fellowship has issued a manifesto in which it states that the members, convinced Methodists, are genuinely concerned at what they conceive to be a falling away from the doctrines of the Evangelical revival. The complaint is made that the appeal nowadays is "to follow Christ, without a clear statement of who Christ is and what He has done." The Incarnation, Atonement, Resurrection, are "treated as accessories, and not as essentials." The second aim of the Fellowship is described as "Centrality of Holy Communion." The manifesto quotes, in support of the movement, Wesley's sermon on the Means of Grace, and observes that it is "against the extreme Protestant conception of the Lord's Supper as merely a memorial feast," as well as opposed to "the Roman preoccupation with the sacrificial aspect."

The *Church Times*, in its comment on the manifesto, says: "The attitude of the Methodist Sacramental Fellowship toward ceremonial is indicative of the spirit which has for some time been animating those Methodists who desire to adhere more closely to the ideals and principles of their founder. The Fellowship favors the use of lighted candles and the sign of the cross at the Communion service. 'The sign of the Cross made by the minister,' states the manifesto, 'means just the same as the sign of the Cross when it appears in stone, in wood, in brass, in gilt, in thousands of Methodist churches.' Candles appear to the Fellowship quite as fitting as flowers. The main point is that no reasons have been given against such symbols, 'except the quite inadequate one that they are used by Romanists.' Methodist amalgamations have tended to swamp the stricter adherents of the connection with a host of exponents of vague ethical teaching which masquerades as religion. The revolt is not unexpected, and it is certainly timely."

TROUBLE AT ST. HILARY'S

More trouble appears to be brewing at St. Hilary's Cornwall, following Fr. Walke's resignation. The extreme Protestant faction in the diocese is discontented because of the appointment by the Dean and chapter of Truro of the Rev. C. G. Roffe-Silvester, parish priest of St. Agnes, to the living. The Rev. Mr. Roffe-Silvester is a definite Catholic, and has done splendid work at St. Agnes. Protestant agitators held a public meeting at Penzance to protest against the appointment, and to pass a resolution asking the Bishop to use his influence to secure the appointment to St. Hilary of "a clergyman who will provide

(Continued on page 412)

Many Anniversaries on St. Luke's Day

Several Pennsylvania Parishes to
Observe Patronal Festival With
Special Services

PHILADELPHIA—The Feast of St. Luke, October 18th, this year will be the occasion for the celebration of special anniversaries by several parishes in the diocese of Pennsylvania, notably St. Luke's, Germantown, St. Luke's, Bustleton, and St. Luke's, Elkins Park.

The Germantown parish, of which the Rev. Wallace Conkling is rector, will celebrate its 125th anniversary. On St. Luke's day the Masses at 7 and 8 o'clock will be devoted to a corporate Communion for the members of the parish, and there will be a solemn Eucharist service at 11 o'clock. Plans are being made to hold a great missionary dinner for women during the week. On the octave of St. Luke, October 25th, the celebration will be climaxed with a solemn procession and Eucharist at 11 o'clock.

St. Luke's, Elkins Park, plans to mark its 75th anniversary this year by a material increase to the endowment. The goal set is \$75,000. This great parish, possessing its own radio broadcasting equipment, during its 75 years of life has given for purposes outside itself more than \$836,000, while it has spent on itself \$929,000.

The Bustleton parish will also celebrate its 75th anniversary. The 11 o'clock service on St. Luke's day will be devoted to a corporate Communion of the parish; the evening service will be known as Community Night, and music will be given by the Somerton Glee Club of which the rector of the parish, the Rev. John W. Norris, is director. On Wednesday night in the octave will be held a ball in costumes of 1861, and on Friday night there will be a parish dinner. The Bishop will be present on the 25th to administer Confirmation.

Consecrate New Quincy Diocesan

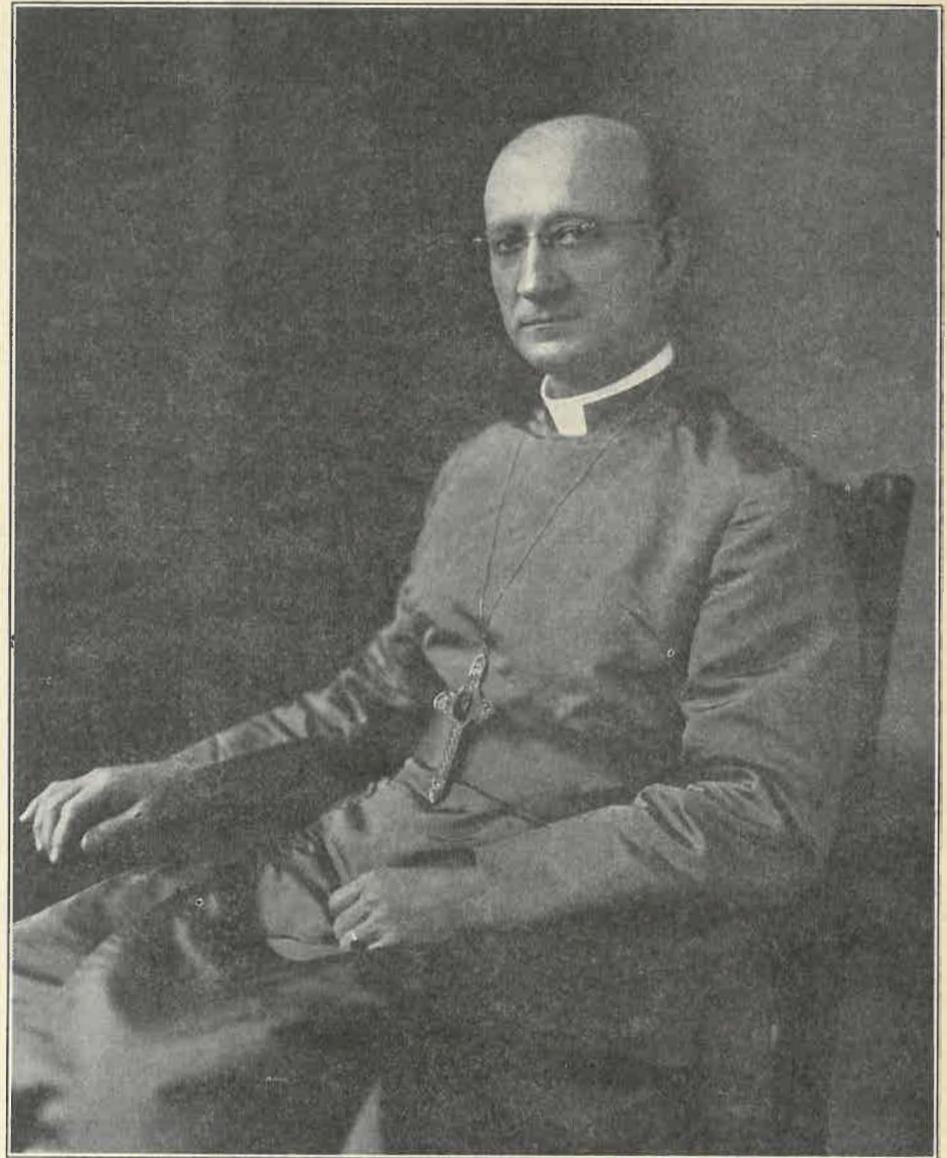
(Continued from page 403)

saints, for the work of the ministry, and for the edifying of the Body of Christ."

"God has never left Himself without witnesses and messengers," the preacher declared. "That has been true from the earliest days when He sent His Son. He sent forth His disciples and gave them the commission and pledge of His abiding presence. These facts explain and illuminate the service in which we are engaged. We shall miss the significance of the service if we think it an ecclesiastical ceremony. Back of everything said and done here, stands Christ. The words to be uttered are echoes of Christ's words. The acts to be done are His.

"It is the faith in Christ that makes us proclaim ourselves stewards of the mysteries of God. We make claim to be Christ's messengers in the midst of a time of fears. Society apart from God has gone mad.

"Europe is on the verge of war. Our own



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BISHOP ESSEX OF QUINCY

country is manufacturing armaments, and crime is increasing.

SCORES INDIFFERENCE

"New gods are being created and a consistent effort is being made to drive God out of our life. The full meaning of Christ's mission is being lost. But the most disturbing influence of all is the apathy and indifference of Christian forces.

"It is in the midst of this darkness that we have to proclaim Christ to the world, and to send forth another ambassador. This is the answer we give to the doubts and fears of the faint-hearted. God is! Jesus Christ is not dead, but lives! We are here to ordain and consecrate a bishop, but not a bishop of the diocese of Quincy, not a bishop of the Protestant Episcopal Church, but a bishop in the Church of God. . . .

"The Church needs leaders, else we would not be setting one aside today. But it must have followers as well. Too often this is not considered by the vestries of our churches."

Turning to the Bishop Elect, Bishop Francis continued:

"My brother, you are called to the highest and greatest service in which a man can be engaged. You must serve in a difficult field. We are misunderstood, misrepresented, and

largely distrusted. We are a small body, but this should not discourage us, but challenge us to our ministry.

"The Church has a contribution to make to a divided Christendom; it is a rallying point for unity and an ideal of worship. It administers and holds as a sacred trust the Sacraments of the Gospel. It stands for the truth revealed in Holy Scripture, tested by the Holy Spirit of God. Confident and humble we undertake our task—not counting the cost, but in the knowledge that He will be with us forever."

Others taking part in the service were the Rev. Kenneth A. Morford, thurifer; the Rev. Channing Folsom Savage, master of ceremonies; the Rev. George DeH. Franklin, assistant master of ceremonies; the Rev. John S. Neal, the Rev. E. W. M. Johnson, the Rev. Arthur B. Cope, and William L. Essex, Jr., crucifers. The Rev. Charles A. Abele and the Rev. Dr. George T. Lawton served the Presiding Bishop at the Altar, and the chaplain to Bishop Perry was the Rev. Frederick F. Nason, rector of Grace Church, Hartford, Conn.

Following the service of consecration a luncheon was served in the Pere Marquette Hotel, where the new Bishop and Mrs. Essex received the felicitations of their many friends. William G. Russell, junior warden of St. Paul's, acted as toastmaster.

Dr. Eddy Announces Changes at Hobart

Four-Year Citizenship Course Is Described in Inaugural Speech; Religion Stressed

GENEVA, N. Y.—A four-year course in responsible citizenship as a requirement for the bachelor's degree was announced at Hobart and William Smith Colleges October 2d by Dr. William Alfred Eddy, president of the colleges, in his inaugural address. A radical departure in higher education, and believed to be the first time such a requirement has been set up in any college, the new course will come to a climax in senior year when all students will concentrate on the operation of American government today. The requirement, effective with this year's freshman classes, is planned to prepare graduates for intelligent participation and active leadership in local affairs.

Announcement was made by President Eddy before an Inauguration Day audience of 2,000 people, including representatives of more than 150 colleges and universities, learned societies, and the judiciary of the state of New York. Forty college presidents, headed by Harold Willis Dodds, president of Princeton University, who delivered the induction address, were present.

In a declaration of purpose, Dr. Eddy said:

"We believe that the worth of the State, in the long run, is the worth of the individuals composing it: that irresponsible citizens cannot hope to set up a responsible government, that dishonest individuals cannot expect honest public finance; that jingoistic and bellicose peoples cannot operate a Pacific League of Nations; and that aloof, fastidious scholars will not turn into alumni impassioned for social justice. . . .

"The theory that a liberal education will automatically make a citizen responsible is attractive, but untrue. The truth is that a student is infected by the enthusiasms of his campus, whatever they may be. Football, science, literature, or art claim his interest his life long; but where Main Street and the Town Hall are treated as beneath the scholar's contempt, the alumnus is, not un-naturally, equally prone to carry that contempt to the grave. We arouse interest in science, not on the football field, but in the laboratory, and we may now attempt the same direct approach to social responsibility. . . . We must as teachers bring scholarship off the shelf and into the market place."

President Eddy said he believed it a criminal indictment against the college today that thousands of college seniors have no idea of what they have been preparing for, even if jobs were hanging from every tree.

"Four years of privileged education," he said, "and no clue as to whether they ought to be poets or pawnbrokers!" Hobart's president assigned the major guilt in this situation directly to the colleges who have failed to learn the individuality of the students in their charge, and who have failed to assist the student to discover his purpose in life.

"The discovery of purpose by the indi-

Forest Fire Devastates Newly Reopened Mission

BANDON, ORE.—St. John's Church, Bandon, was destroyed September 26th in the forest fire which swept the town. Bandon is a mission station which had just been reopened after four years of inactivity.

The Rev. George Turney, formerly rector of St. Andrew's, Manitou, Colo., had just arrived the week before to take charge of this mission and St. James', Coquille.

vidual," Dr. Eddy explained, "is essentially a religious adventure, and Hobart is therefore fortunate in her Christian tradition. If Hobart's assets had been limited to her secular and material equipment, she would have closed her doors long ago, starved by competition with more affluent rivals. Her religious faith renews her youth and spurs her on to greater effort. If what I say is true, then Hobart should help to scotch the superstition that the influence of religion is to make a campus stuffy, conventional, and respectably dull. On the damnable lie that religion is opium the system of Karl Marx was founded and has flourished. The truth is that Christianity, when taken seriously, has proved to be a charge of dynamite, shaking smugness, complacency, hypocrisy, and social injustice to their foundations. As a Church college Hobart will never be a drowsy Sunday school nor a dull place infected with stale piety. Hobart must be, not conservative but radical—not with the pinkish radicalism of 1936 but with the spiritual radicalism of A.D. 36—her first and lasting endowment."

Kaneko Speaks at Dinner of Boston Brotherhood

BOSTON—Tadao Kaneko, "young ace secretary" of the Japanese branch of the Brotherhood of St. Andrew, as Paul Rusch terms him, opened his Boston visit by addressing the diocesan branch of the Brotherhood at a conference supper in the crypt of the Cathedral Church of St. Paul on September 30th. Dr. Calvin Gates Page, president, presided. The Rev. Dr. James Thayer Addison, of the Episcopal Theological School, in introducing Mr. Kaneko, spoke of the desirability of a balanced ambassadorship, as evinced by Mr. Kaneko himself—namely, the sending of missionaries to the foreign field and the welcoming here of foreign Christians.

Preaching at noonday in the Cathedral Church of St. Paul, and at a Sunday morning service in Christ Church, Cambridge, completed Mr. Kaneko's schedule of local speaking engagements. Before leaving on October 6th, he had a round of appointments with leaders in the Massachusetts diocese.

Flood Proves Blessing for Church

TARENTUM, PA.—Even a flood can be a blessing. St. Barnabas' Church, Tarentum, is planning a parish house for the future as a result of the flood which so seriously damaged the small frame structure that repairs seem foolish. For many years the Church people there have felt that the old parish house was not a blessing, but the flood did the rest.

Activities of Fr. Coughlin Denounced

Leading Romanist Layman Declares Radio Priest is Fostering Next Anti-Catholic Drive

ST. LOUIS (NCJC)—Dr. Emmet Kane, one of the leading Roman Catholic laymen of St. Louis, in a radio address here September 27th criticized Fr. Coughlin, Detroit radio priest and head of the National Union for Social Justice.

"I am making this broadcast today because I am convinced my duty to my Church and to my country demands it," Dr. Kane declared.

"The undignified, uncharitable, and unpriestlike utterances of Fr. Coughlin do an injustice to me and to every other American Catholic who disagrees with him. I feel that Fr. Coughlin is furnishing material for the next wave of anti-Catholic bigotry which will sweep the country. I am unwilling to remain silent any longer and by that silence give support to the wide-spread belief that Fr. Coughlin speaks with authority for his coreligionists when he takes the stump as a party politician.

"My memory takes me back six years; each Sunday afternoon I sat at the radio spellbound as the gifted pastor of the Shrine of the Little Flower preached the gospel of charity and love and patriotism. Protestant and Catholic, Jew and gentile shared with me the thrill of spiritual uplift as Fr. Coughlin told again the story of Bethlehem and Gethsemane and Calvary. We heard him make the idealism of Lincoln and Washington live again. We shared his indignation as he defended our soldiers against charges of their traducers, and we prayed to God to keep him always as he was, when he glorified the mother of each of us on Mother's Day. . . .

"On March 12, 1935, we hear Fr. Coughlin boast he was the author of the slogan, 'Roosevelt or Ruin.' He referred to Roosevelt as 'Our Beloved President,' as 'a magnificent leader,' he proclaimed himself the advocate of 'the President's magnificent message to Congress,' and said, 'I support him today, and will support him tomorrow because we are neither going back to the individualism of the past nor are we going forward to the Communism of the future.'

"We no longer hear the voice of Fr. Coughlin in praise of our 'beloved President.' Is the answer to our question, 'What has brought about the change?' to be found in the statement of Bishop Gallagher that 'Fr. Coughlin could not control Roosevelt, but thought he could control Lemke?' This same Fr. Coughlin today says of this same 'beloved President' that he is anti-God. What more terrible calumny could priest or layman lodge against a fellow-man? . . .

"I am only one Catholic, but I know I speak for millions when I apologize for this awful charge which has fallen from the lips of one of our priests."

New Cemetery for Salina Church

HAYS, KANS.—A cemetery was blessed and dedicated at St. Andrew's Church near Hays, September 22d, at the occasion of the first burial, that of Orville Dewey McIntosh, two-day-old son of Mr. and Mrs. Robert McIntosh. The church was completed and consecrated in 1934.

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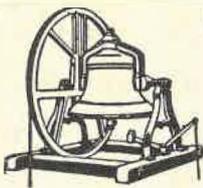
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Prepare for 50th Anniversary Fête

Paul Rusch, Japan Brotherhood Leader, Describes BSA Plans for Japanese Church's Celebration

TOKYO—The significance and objectives of the 50th anniversary celebration of the Nippon Seikokwai (Holy Catholic Church of Japan), to be commemorated throughout the nation, beginning on February 11, 1937, were presented to a retreat of Japanese Church leaders on September 3d.

Paul Rusch, executive vice-president of the Japanese Brotherhood of St. Andrew, presented to leaders from the 10 dioceses of the Nippon Sei Kokwai and directors of Brotherhood chapters the part the Brotherhood would play in the program.

THREE PROJECTS ANNOUNCED

Three definite projects were announced by Mr. Rusch, which the Brotherhood would start from its own fifth birthday celebration on St. Andrew's Day, November 30th, this year: a 10-year campaign to win 100,000 new men and young men to Christ through baptism and confirmation; carrying on the Japanese Forward Movement throughout 1937; and putting into effect more specific policies for the building up of lay leadership in the fields of general work and rural work, and in the college field.

The Brotherhood has waged an unrelenting fight to stir up groups of devoted laymen in the various parishes and missions into a forward march in the Church and starts have been made this year in tackling the rural and educational fields. Mr. Rusch pointed out that the task was tremendous, especially in the rural villages where there are 9,000 villages with a population of 30,000,000 yet untouched by the Christian message. Nine experimental centers in Christian community missions will be started in 1937 as a beginning, the Brotherhood seeking 500 yen to sponsor each of these new experiments. A start was made in the field of coordinating the work of the men and women of the Seikokwai who are working with students in the schools and colleges while Bishop Dallas of New Hampshire was a visitor here in June.

MAN POWER NEEDED

Mr. Rusch declared that the whole task facing the Brotherhood and the Church in Japan today is to do something about building its man-power. One hundred thousand new men worshipping in the pews of the 271 parishes and missions of the Church and put to work winning other men to Christ, would mean a force for Christ in Japan that nothing could stop, it was pointed out.

Mr. Rusch further outlined the campaigns now being carried on to build a national headquarters house for the Brotherhood in Tokyo as a center for the national work among men and boys; to create a national conference center and

Commission Grants Funds for Japanese Literature

CINCINNATI—Participating in preparations for the jubilee in 1937 of the Japanese Church, the Forward Movement Commission is making a grant that will provide for publication in Japanese during that year of the Forward Movement manual, *Forward—day by day*.

The Forward Movement Commission's executive committee, at its meeting recently in New York City, made the appropriation.

Requests for an appropriation were received from Bishop Reifsnider of North Tokyo and Prof. Paul Rusch of St. Paul's University. Translation, printing, and circulation of the manual is under the direction of Prof. Rusch and the Japanese Brotherhood of St. Andrew.

camp which will be made available for the whole Church; to raise a small literature endowment that would permit the publication each year of one definite study book keyed into the lives of present day men and young men; and finally to secure a small general endowment to care for the annual taxes and repairs on the national house and national conference plant.

The celebration of the fifth birthday of the Brotherhood of St. Andrew will be held, it was announced, in a great evangelistic service of thanksgiving and rededication on November 30th at Waseda University. The 1936 thank offering of the Brotherhood is to be taken at that service and will go entirely to the Bishop of Hokkaido for his work among young men in that most impoverished of the 10 dioceses of the Church in Japan. At this service the national chaplain, the Rev. Dr. P. O. Yamagata, will lead in the rededication vows of the Brotherhood to the rules of prayer and service, which all members are required to take or lose their membership in the order.

TO PUBLISH CHRISTMAS BOOKLET

Plans are now under way to publish for the first time in Japan, the Japanese version of the Children's Christmas Forward Movement booklet, *The Coming of the Light*. After a survey it is estimated that 20,000 copies will be needed for the Sunday schools of the Church. The Brotherhood of St. Andrew in Japan, which receives no subsidy from any Mission Board has been seeking special contributions to aid in the Forward Movement publications. About \$350 will be required for 1937, over and above what can be raised in Japan.

Fr. Kidd Is N. Y. Legion Chaplain

SYRACUSE, N. Y.—The Rev. Gordon L. Kidd, rector of Christ Church, Herkimer, was unanimously elected state chaplain of the American Legion in New York at its state convention here. Fr. Kidd has been chaplain of his post for a number of years.

He has also organized an annual naturalization class for prospective citizens in Herkimer county.

Missouri Churchmen Lead in Preaching Mission

KANSAS CITY, Mo.—The Kansas City section of the National Preaching Mission under the auspices of the Federal Council of Churches was held September 20th to 23d, in the municipal auditorium, with an average of 14,000 in attendance each night at the public meetings. Five two-hour seminars for ministers were held at Grace and Holy Trinity Cathedral; three conferences for young people, and six two-hour seminars on various topics were held at the auditorium.

Details by the local council of churches, of which the Very Rev. Claude W. Sprouse, Dean of Grace and Holy Trinity Cathedral, is president, included broadcasts, preliminary promotion of prayer, and planning in which the Cathedral was a factor, and the follow-up of which the local two-week mission starting November 15th will be a feature.

In the absence of Dean Sprouse, attending the fall session of the National Council, of which he is a member representing the province of the Southwest, the Rev. Willis S. McKelvie, pastor of the Presbyterian Church, chairman of the executive committee of the local council of churches, presided at the public meetings.

The retreat for the clergy of Greater Kansas City and vicinity, which preceded the Preaching Mission, was held at Grace and Holy Trinity Cathedral, Bishop Spencer giving the preparatory address.

To View Church and State Relationship

Continued from page 403

at the Princeton meeting by Bishops Hobson of Southern Ohio and Stevens of Los Angeles, the Rev. Drs. Howard C. Robbins of General Theological Seminary and A. C. Zabriskie of the Virginia Seminary, Clifford P. Morehouse, editor of THE LIVING CHURCH, and Mrs. Harper Sibley. Others present were Drs. John R. Mott, James C. Baker, A. W. Beavan, William Adams Brown, Henry Sloane Coffin, James Weldon Johnson, John Mackay, Henry P. Van Dusen, John C. Bennett, Robert A. Ashworth, Charles Vickrey, Samuel M. Cavert, William H. Day, Theodore A. Green, William M. Hanshalter, Charles S. Macfarland, Henry S. Leiper, Lewis S. Mudge, Morgan P. Noyes, Milton T. Stauffer, Edward D. Kohlstedt, Frederick H. Burnham, and John Crosby Brown.

Indian Monument Dedicated

NEW YORK—The Matinecoc monument, marking the Indian memorial plot of the city of New York, was dedicated in Zion churchyard, Douglaston, L. I., New York City, on September 27th. The Rev. William S. McKinney, priest in charge of St. Stephen's Church, Jamaica, L. I., delivered an address of welcome to the Matinecoc descendants.

The monument is the gift of the Little Neck-Douglaston division of the Long Island Tercentenary Committee, R. W. Prowse, and Reginald Pelham Bolton.

Council of United Canada Church Held

Dominion Protestant Body Urges Birth Control, Sterilization, Ordination of Women

OTTAWA, CANADA (NCJC)—The General Council of the United Church of Canada, meeting here, approved with enthusiasm the report of a commission on birth control and sterilization which urged the provision of reliable guidance in birth control clinics subject to strict supervision, and which favored the voluntary sterilization of persons whose offspring would almost certainly inherit mental defects or disease.

The council also voted to allow the ordination of women to the ministry, thus bringing to a conclusion several years of controversy and debate. This decision makes a change in the Basis of Union on which the Church was organized 11 years ago.

UNION MOVEMENT ENDANGERED

It is not expected that there will be any special eagerness on the part of women to avail themselves of their new privilege. A strong plea against this innovation was made by elements interested in furthering an inchoate movement for union with the Church of England in Canada. The feeling against the ordination of women is said to be very strong in that body.

After lengthy debate the General Council voted not to accept the proposals of a strong commission, which had studied the situation for many months, asking for a radical reduction in the number of theological colleges that serve the Church in western Canada. The argument brought forward for the reduction was a financial one, as during recent years these institutions have been carried on with a very much reduced budget.

The argument that won in the end, however, was the conviction that wherever possible a theological college should have a place on the campus of the arts college. The value of such a college, it was claimed, had been increased during recent years, when humanism and various types of secularism and indifference toward religion had been noticeably on the increase among young people.

It was felt that religion should be represented before the students by men as thoroughly trained in their field as were the professors in the regular departments of arts institutions. This conviction was registered in a very strong and overwhelming vote.

MODERATOR URGES "EPISCOPACY"

In his address to the General Council, the Rev. Dr. Richard Roberts, moderator, urged a form of "episcopacy" or superintendency to supplement the system of presbytery under which the Church functions.

Dr. Roberts also advocated "a return to systematic catechetical instruction" in religious education. "In spite of the modern contempt for catechisms, I believe in

them," he said. "For what they did for me they can do for any child."

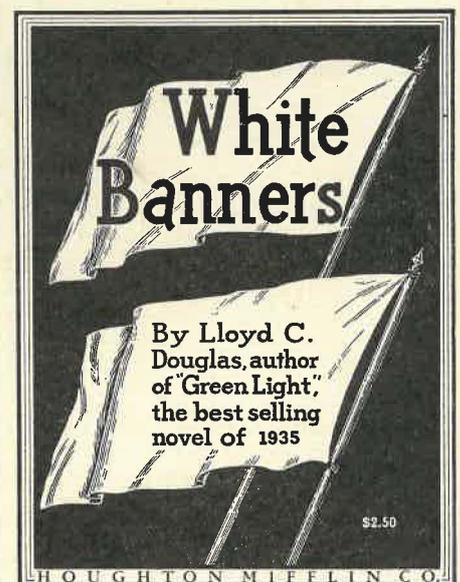
On the subject of war, Dr. Roberts said: "The time is past for the Church to pass general resolutions in disapproval of war in the abstract; it should declare that to the furtherance of future wars it will lend no countenance whatsoever. Yet no Church has so far done so. I wonder whether it might not be possible to get the Churches of Protestant Christendom to agree upon common action in this matter. . . . The Church is even yet suffering from the effects of its belligerency in the last war."

Forward Movement Teams Visit Spokane Parishes and Missions

SPOKANE, WASH.—Each parish and mission in the missionary district of Spokane is being visited by a team of one clergyman, one layman, and one lay woman, during the month of October.

The purpose of the visits is to increase interest in the Forward Movement. Displays of the entire range of literature issued by the Forward Movement are to be presented in conjunction with this visitation effort.

Arrangements are in the hands of Bishop Cross of Spokane. It is hoped that the effort can be accomplished in two weeks; half being visited in the week of October 5th to 9th, and the other half being visited in the week of October 26th to 30th.



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THE FAITH AND WITNESS OF THE CHURCH IN THIS GENERATION. By the Rt. Rev. Frank T. Woods, D.D., Bishop of Winchester.

An attempt to interpret the Agenda and the findings of the Lambeth Conference. The author's aim has been to act as a liaison officer between the bishops in the conference and the rank and file of the Church outside it.

LOOKING FORWARD (TOWARDS 1940). By the Rev. C. E. Raven, D.D., Canon of Liverpool.

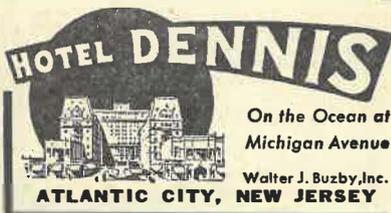
The author feels very strongly that the Report of the Lambeth Conference contains many concepts of religion which are logically irreconcilable but that, granting this, we may well survey the various findings so as to select those which most plainly represent the vital and progressive elements in our Communion and to concentrate attention upon them. This he attempts to do.

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To Present Prospectus of Missionary Service Book for Approval of Bishops

CHICAGO—The House of Bishops has had a committee working on a missionary service book for use in domestic mission fields, not as a substitute for the Book of Common Prayer but as an introduction to it. The committee members are the Bishops of West Missouri, Spokane, and Nevada, and the Bishops coadjutor of Colorado and Mississippi, the Bishop of Nevada being secretary. They are presenting to the House at its Chicago meeting October 12th to 15th, a preliminary form or prospectus of the book. Use of the book in any diocese or district would require the authorization of the bishop.

Contents of the book include the forms of Morning and Evening Prayer, twenty psalms, the Order for the Holy Communion omitting the text of a few of the priest's sections but indicating where they occur, the Order for Baptism and Confirmation with similar condensation, the Offices of Instruction, and an outline of the Burial Office. The book is also to include 115 hymns, chosen, the secretary says, for people with some religious background and for people to whom the Christian faith must be introduced.

Southern Ohio Laymen to Form Organization

CINCINNATI—Mobilization of the man-power of the Church in Southern Ohio into a permanent organization for more active service has been initiated.

About 200 laymen at the annual Old Barn Club conference at St. Edmund's Home recently enthusiastically expressed approval of this step.

John J. Rowe, Cincinnati banker, was elected temporary chairman of a committee of 10 members to further plans for organization. Other members of the committee are Messrs. Charles P. Taft, Cincinnati; Ralph Hollenbeck, Springfield; Oscar Schoedinger, Columbus; Allan Dickey, Bellaire; John R. Johnson, Athens; R. K. Landis, Dayton; Alden Graves, Worthington; Robert Lucas, Columbus; and Earl Sycks, Cincinnati.

Bishop Penick of North Carolina told the laymen of the excellent work done in his diocese by the Laymen's League.

Bishop Hobson of Southern Ohio called attention to the fact that there is a larger Negro Church membership in Southern Ohio, in proportion to population, than in many of the Southern dioceses. This fact, he said, represents a great opportunity and challenge.

The clergy conference, preceding the laymen's conference, was attended by nearly all the clergy of the diocese.

Greetings from the Church in Japan were brought to the conferences by Tadao Kaneko, national secretary of the Brotherhood of St. Andrew in Japan.

"Ohio is a familiar expression in Japan," he said. "It means 'Good morning.'" Mr. Kaneko told of the Forward Movement in Japan, and of the Brotherhood's drive to gain 100,000 new followers of Christ.

Elect Trustees for Negroes' Institute

Bishop Cook, Mrs. E. N. May, and L. M. Williams Chosen; Better Financial Condition Reported

NEW YORK—Three new trustees were elected at the September meeting of the American Church Institute for Negroes: Bishop Cook of Delaware, president of the National Council, succeeds Bishop Lloyd, whose death took from the Institute one of its oldest friends. Mrs. Ernest N. May of Wilmington, Del., is the first woman on the board. Her father is Irene du Pont. Langbourne M. Williams, formerly of Richmond, Va., now president of the Freeport-Texas Corporation, is also a new trustee.

Although the past year has been the hardest ever known, financially, among the schools of the Institute, the director, the Rev. Dr. Robert W. Patton, reports that for the first time since the depression began, contributions which have been steadily decreasing have taken an upward turn; exclusive of grants and regular appropriations, gifts from outside sources totaled approximately \$20,000 more than in the previous year.

A comprehensive plan of improvement and development for all the nine schools of the Institute was just about to be undertaken when the depression came and it was decided to concentrate on the three largest industrial schools, Fort Valley, Voorhees, and St. Paul's. As a result, three smaller schools, Okolona in Mississippi, Gailor, the former Hoffman St. Mary's in Mason, Tenn., and Gaudet in New Orleans, smallest of the nine, have had little done to them and it is now hoped that various much needed improvements may be made in them in the coming year.

Down Where the Need is Greatest is the title given to a 48-page booklet just published describing the nine schools which together make the largest privately supported unit of educational work among Negroes in the United States. The headquarters of the Institute is at 281 Fourth avenue, New York.

No Seminaries in Mexico, Report

WASHINGTON (NCJC)—None of the 33 dioceses of Mexico has a seminary for the preparation of young men for the priesthood, according to word received by the National Catholic Welfare Conference from Mexico City.

All of the priest-training institutions have been closed and the property has been confiscated, it is stated. Furthermore, the law prohibits the establishment of new seminaries. The only alternative is for small groups of students to study together. Even this type of activity leads to persecution and fines. The lack of libraries for study, of grounds for recreation and meditation, and of instruction, is proving an almost insurmountable handicap for those who wish to enter the priesthood, according to reports received.

Claim Pacifism is Based on Religion

Former Trotskyite Leader Asserts Only Hope Lies in Religion, at Pacifist Conference

BOUND BROOK, N. J. (NCJC)—That "American pacifism will be effective only so long as it keeps its roots deep in religion" was the consensus of the addresses delivered at the first National Conference on Pacifism and Religion, which closed September 27th at Northover Camp here. The conference, which was held in connection with the annual meeting of the Fellowship of Reconciliation, an international pacifist organization having its American headquarters in New York, was attended by 200 leaders in the fields of religion and education.

One of the most dramatic features of the conference was an address by A. J. Muste, formerly head of the radical Conference for Progressive Labor Action, and a leader in the Trotsky faction of the Communist movement in the United States. Just returned from a three-months' stay in Europe, during which he talked with international figures in the Communist and labor movements, Mr. Muste completely repudiated his former advocacy of violence as a method of social change, and declared for the necessity of religion.

"Europe is headed for chaos," he said. "Neither Russia nor the revolutionary elements in the proletarian movements in other countries can save it. The doctrine that the end of social reconstruction justifies the means of armed violence, unholy alliances with imperialist nations and power politics is leading straight to a general war.

TYRANNY ADVANCING

"In preparation for this war the masses everywhere, including Russia, are being delivered into the hands of an implacable tyranny. It is madness to think that this general war will end in any form of socialist society. Instead, the struggle will spread and become uncontrollable and end in both international and civil chaos.

"There will be fighting on international fronts, but also within every country, every city, every street. The social system will break down and chaos and anarchy take its place. The idea that nations can destroy Fascism by war is ridiculous. How can you destroy Fascism by delivering yourself into its hands? This you immediately do when you go to war. . . .

"From what I have seen in Europe and America," he concluded, "I am convinced that the only hope for peace or justice for the modern world lies in the social dynamic of religion, which moves men to work for universal brotherhood by methods which do not defeat the end they seek to serve. Revolutionary violence ends in tyranny and war. Revolutionary love, which will go to the cross if necessary in behalf of brotherhood, ends in peace and justice."

DR. VAN KIRK SPEAKS

Dr. Walter W. Van Kirk, director of the National Peace Conference, attacked the Churches for failing to implement

Patterson School Commences New Year with New Principal

LEGERWOOD, N. C.—With the opening of Patterson School here for another year on September 8th, George F. Wiese of the Church Army begins his duties as principal.

Patterson School is an agricultural school for boys, established in 1909 on the estate of S. S. Patterson in Happy Valley, given over by him to the Western North Carolina diocese, then a missionary district, for purposes of the school.

Under the Rev. Hugh A. Dobbin, who lately resigned as headmaster after 23 years of service, the school has had a fine record of usefulness. Under the new principal only high school subjects will be taught, boys of the lower grades attending a near-by county school. Alvin Fowler of Taylor, S. C., is the new agricultural and shop instructor. Each boy works out his own project on the farm.

their numerous resolutions for peace by budgetary appropriations for peace education and peace organization.

"This business of passing resounding resolutions and then refusing to appropriate as much as 1% of our Church budgets for peace begins to smell like hypocrisy," he said. "It is time we go into action in a much more convincing way than we have yet done."

Among the other speakers were Prof. Jerome Davis and Dr. Halford Luccock of Yale, Dr. Ray Freeman Jenny of Central Presbyterian Church, Syracuse, N. Y., Miss Winifred Wygal of the national staff of the YWCA, and the Rev. Leon Rosser Land of Community Church, New York.

The conference launched plans for a series of unofficial international "embassies of reconciliation" consisting of delegations of prominent men to visit the rulers and officials of nations most likely to initiate war within the next year. George Lansbury, former head of the British Labor Party and a member of the Fellowship of Reconciliation, is heading one of these embassies and is now at work in Europe.

The meeting initiated an Armistice season peace roll call, modeled along the lines of the annual roll call of the Red Cross.

It also fired the opening gun of a proposed campaign of opposition to any plan for war-time conscription for the United States. Harold E. Fey, secretary of the FOR, charged that the present plan of universal conscription now being tried out in the Philippine Islands, was written in the War Department in Washington and that it is a dress rehearsal for the introduction of a similar plan for this country.

The Fellowship of Reconciliation reported a strong gain in membership during the past year. The organization now numbers more than 8,000 members in all parts of the United States.

Officers elected for the coming year are John Nevin Sayre of Orangeburg, N. Y., chairman, Kirby Page of La Habra, Calif., and Arthur L. Swift of Union Theological Seminary, New York, as vice-chairmen, Harold E. Fey as executive secretary, and Wellington H. Tinker of Philadelphia as treasurer.

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Methodist Group Defends Sacrament

Continued from page 405

in the parish church only the lawful services of the Church of England," and to arrange for the ornaments that were declared illegal by the consistory court to be removed before the institution of the new vicar.

The Bishop of Truro, Dr. Hunkin, has informed a deputation that the appointment was "the best he could do."

These agitators seem determined to kindle opposition for the Rev. Mr. Roffe-Silvester, who actually has been most zealous in maintaining friendly relations with all his parishioners, including the nonconformists of St. Agnes, and he will undoubtedly need the sympathy and help of Cornish Church people in his efforts to maintain the traditions of his new parish.

Churchman Is Officer in North Carolina Council of Churches

DURHAM, N. C.—The Rev. J. A. Vache, clergyman of the Episcopal Church in the diocese of North Carolina, is secretary-treasurer of the newly formed council of Churches of the state of North Carolina, believed to be the first body of its kind organized in the South. It is said to be "autonomous" in relation to the Federal Council of Churches.

Bishop Darst of East Carolina is a member-at-large of the council, while members representing the Episcopal Church, in addition to the Rev. Mr. Vache, are the Rev. Francis H. Craighill and the Rev. Dr. G. S. Gresham. There is no member of the diocese of Western North Carolina on the council.

Bishop Maxon on Church Debt

NEW YORK—In the report of the speech made by Bishop Maxon of Tennessee before the National Council on September 22d, it was incorrectly stated that the Bishop said [L. C., October 3d, page 379] that the *interest* on the indebtedness of the Church, national and parochial, amounts to between 30 and 35 millions of dollars annually. What he said was that the *indebtedness* runs to those figures and that the interest, which must be paid before anything can be given to missions, amounts annually to the sum actually contributed by the whole Church for missions supported through the National Council.

Miss Harkness Becomes Postulant

HAYS, KANS.—Miss Marjory Harkness of St. Michael's Mission, Hays, was received as a postulant in the Sisterhood of the Transfiguration at Glendale, Ohio, on the Eve of St. Matthew's Day, September 20th. Miss Beth Harkness, a sister, simultaneously has started her study at Windham House, New York City, in preparation for work in the foreign mission field. Both are graduates of the Fort Hays Kansas State College at Hays.

Tokyo University Opens Fall Term

Several Changes in Administrative Officers Announced; 2,000 Are Enrolled in Three Units

TOKYO—St. Paul's University, junior college, and middle school opened its autumn term on September 11th with approximately 2,000 students enrolled in the three units of what is called Rikkyo Gakuin. A number of changes in administrative officers were announced following the resignations early in the summer of Dr. Shigeharu Kimura, director of the university and dean of the college of economics; the Rev. Shigeo Kojima, headmaster of the middle school and dean of the college of literature; the Rev. Prof. Enkichi Kan, dean of the junior college and Prof. Gyoichi Iida, dean of men.

At a meeting of the faculties on September 9th, Bishop Reifsnider of North Tokyo, president of Rikkyo Gakuin, announced the appointment of new deans to fill the vacancies. Prof. Kinnoy Suto, former head of the commerce department, was appointed acting director of the university and dean of the college of economics. The Rev. Dr. J. H. Kobayashi, rector of St. Margaret's Girls' School, was appointed dean of the college of literature. Dr. Takashi Sone, professor of physics, was made new dean of the junior college. Masatoshi Wada, former assistant dean of men became acting dean of men. Prof. Hidesaburo Hoashi, former head teacher of the middle school, has been made headmaster of the school. Douglas, Overton of Concord, N. H., arrived on September 11th to become one of the foreign missionary teachers taking the place of William Bradford Smith, who resigned and left Japan July 15th.

Dr. Kimura, former director, will still be associated with St. Paul's as one of the members of the board of trustees. He was elected a trustee in 1934 to fill the vacancy created by the death of the late Dr. Rudolph Bolling Teusler. Prof. Kan remains on the faculty as head of the philosophy department, and Prof. Iida as professor of Oriental ethics.

General Seminary Opens

NEW YORK—The General Theological Seminary opened on September 23d for its 119th academic year, with 54 new students. Of these 29 were juniors, representing 20 colleges or universities and 15 dioceses. The remaining 25 new students comprise one middler, two seniors, seven special students, two guest students, and 13 graduate students. These represent 19 colleges and universities, 10 other theological schools, and 17 dioceses.

The faculty is unchanged with two exceptions. The Rev. W. Norman Pittenger, a graduate of the seminary in May, has been appointed fellow and tutor; and the Rev. Harold N. Renfrew, tutor and instructor in liturgics, has resigned.

NECROLOGY

† *May they rest in peace.* †

HUGH FOSBROKE

NEW YORK—Hugh Fosbroke, the only son of the Very Rev. Dr. Hughell Fosbroke, Dean of the General Theological Seminary, died of pneumonia in St. Luke's Hospital on September 21st. Funeral services were held in St. Peter's Church on the 23d, the Rev. Frederic C. Lauderburn, chaplain of the seminary, officiating. Interment was at Winchester Centre, Conn.

Mr. Fosbroke, who was 35 years old, was born in Nashotah, Wis. He attended Trinity School and was graduated from Princeton University in 1926. Mr. Fosbroke was associated as business manager with firms belonging to the New York Stock Exchange. He is survived by his parents; his widow, the former Miss Plummer Dodge; his little daughter, Miss Anne Fosbroke; and his sister, Miss Esther Fosbroke.

MISS DAISY E. B. GRUBB

LANCASTER, PA.—The diocese of Harrisburg has lost one of its most beloved benefactors and devoted Churchwomen in the death of Miss Daisy Elizabeth Brooks Grubb of a sudden heart attack, September 11th. A communicant and active worker of St. James' Church, Lancaster, Miss Grubb spent her summers at Mount Hope, where she was the friend of many and a generous contributor to the support of Hope Church.

Miss Grubb's father was a noted iron master. An ancestor, Peter Grubb, discovered the vast beds of iron ore at Cornwall, Lebanon county, building the Cornwall furnace where during the American Revolution he cast cannon and ammunition for Washington without remuneration.

Hope Church, Mount Hope, erected in 1848 by her grandmother, was enlarged in 1900 by the addition of the sanctuary by Miss Grubb in memory of her father and mother. Her acts of private charity both in Lancaster and Mount Hope were innumerable. Devout in her religion, Miss Grubb was devoted to the Church, always to be found in her pew, and making her Communions regularly.

She is survived by four nieces, Miss Lilly Beall of Lancaster, Mrs. William Thornton of Baltimore; Mrs. I. Wister Morris and Mrs. William S. Morris, both of Philadelphia. The funeral was held in St. James' Church, Lancaster, the rector, the Rev. Canon Clifford G. Twombly, officiating, assisted by the Rev. Messrs. Heber W. Becker, Azael Coates, and Albert O. Judd.

WILLIAM SNOWDEN SIMS

BOSTON—Admiral William Snowden Sims, U. S. Navy, retired, who died at his home in Boston on September 28th, was

a well-known and esteemed figure in the diocese of Massachusetts. His logical, convincing presentation of a plan to promote peace was a leading feature of the diocesan convention of 1936. Fearless in framing constructive criticism, his was a message not to be forgotten. The clean surgery performed by his tongue rendered service to the nation, and warrants recollection of his final message: We cannot keep out of war and at the same time enforce freedom of the seas—that is, the freedom to make profits out of countries engaged in a death struggle.

In Admiral Sims' own words:

"We as a people must come to understand that peace is priceless; that it is worth any reasonable sacrifice of war profits; that a decent regard for humanity must be placed ahead of gold. Therefore, let every citizen who has the cause of honorable peace at heart take this stand: Our trade as a neutral must be at the risk of traders; our army and navy must not be used to protect this trade. It is a choice of profits or peace. Our country must remain at peace."

DR. JOEL E. SPERRY

STATE COLLEGE, PA.—Dr. Joel E. Sperry, vestryman and lay reader of St. Andrew's Church here, suffered a fatal stroke, August 22d.

Dr. Sperry, 50 years old, head of the department of bacteriology at the Pennsylvania State College, was a distinguished scientist and his death will be a serious loss to the college as well as the Church.

He was the author of numerous arti-

cles, criticisms, and abstracts of papers in French, German, and Spanish scientific publications in his field. He was also a member of Gamma Sigma Delta, Alpha Pi Mu, Beta Theta Pi, Nu Sigma Nu, and Delta Theta Sigma, and director of the local chapter of the Brotherhood of St. Andrew.

CHARLES STRATTON

LOCK HAVEN, PA.—Charles Stratton, junior warden of St. Paul's Church here for the past 10 years, and superintendent of the church school for about 10 years, died September 3d. He is survived by his wife and two daughters.

Dr. Wilkinson to Devote Full Time to Work in Evangelism

MONTGOMERY, ALA.—After a rectorship of 18 years, the Rev. Dr. Richard Wilkinson has resigned the charge of St. John's Church, Montgomery, to devote his full time to evangelism. He was elected rector emeritus by the vestry of St. John's.

Dr. Wilkinson is a preacher of great fervor and ability. During the recent crusade on evangelism he was one of "the seventy" appointed under resolution of General Convention. His services were in great demand in many parts of the country. He is beginning his new work under happy auspices, and already he is planning missions at the call of the Church in Texas. His resignation as rector went into effect October 1st.

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Church Celebrates 105th Year

MALONE, N. Y.—St. Mark's Church celebrated on September 27th the anniversary of its founding, which occurred on this date 105 years ago, 12 Churchmen having gathered on that day to effect the organization. The festival service with Holy Eucharist and an anniversary sermon by the rector, the Rev. A. R. Cowdery, was attended by many friends.

Dr. Burke to Speak in Erie

ERIE, PA.—Dr. and Mrs. Grafton Burke of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, will spend the first 10 days of November speaking in the diocese of Erie.

Legacy of Methodist Provides Extensive Repairs for Church

ONEONTA, N. Y.—A recent legacy bequeathed by a Methodist to St. James' Church, Oneonta, the Rev. Alfred J. Miller, rector, has made possible a complete renovation of the fabric of the church, parish house, and rectory. The rectory has been painted and redecorated inside and out, the parish house reroofed, and all masonry pointed.

On October 18th, St. Luke's Day, there will be dedicated a memorial window bearing the name of Dr. D. H. Mills, who died in Easter week. The window is the gift of friends and patients. On November 1st there will be dedicated a woman's window,

given by a member of the parish in appreciation of the loyal and hard work of the ladies of St. James'.

The Masons in the local Masonic district of Otsego and Schoharie counties are giving a window to be dedicated in the spring.

View Problems of Small Parish

HANSFORD, W. VA.—The problems and opportunities of the small parish in church school work, parochial organizations, and devotional life were discussed at the fall meeting of the Kanawha convocation at Hansford, September 22d and 23d. The Rev. Lynne B. Mead, St. Alban's, was elected dean.

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Church Reopened by Diligence of Guild

Emmanuel Parish, St. Louis, Is Returned to Active List Through Women's Faithfulness

By WIHLA HUTSON

ST. LOUIS, MICH.—A miracle has happened in Michigan. Ten years ago, Emmanuel Church, St. Louis, once a strong and flourishing parish, quietly folded up and closed its doors. Services were discontinued, and the diocesan officials, when they thought about old Emmanuel parish, did so with considerable regret.

But the guild of Emmanuel Church never gave up hope. It continued to meet during the entire dormant period of the parish. All its members worked faithfully, hoping to raise sufficient funds to have the edifice renovated, looking forward to the time when their parish would once more be counted among the active.

Then someone found that Michigan could produce oil, and overnight sleepy little communities began to boom, families moved into the oil fields, and life began to stir in towns and villages which have been "dead" for years. St. Louis was one of these communities. Prospects began to look brighter. It began to look as if the hopes of Emmanuel guild might be realized. This spring, great enthusiasm was aroused among the Church people there; a new vestry was elected; and the work of redecorating was begun.

Early in September, the officials of the diocese were startled to receive a letter from the new vestry, asking for a visit from someone in authority, and for a service of worship. On September 20th, the Ven. Leonard P. Hagger, Archdeacon of the diocese, and Charles O. Ford, executive secretary, visited Emmanuel Church. There was a Communion service at 9 A.M. Morning Prayer, with sermon, was held at 11, 147 being in attendance. Sixty people attended the dinner at the hotel following the service, and a few informal addresses were made, touching upon the noble past and hopeful future of the parish. At 4 P.M., a vesper service was held, with sermon by the Archdeacon, and in the course of the service 10 young children were presented for Baptism. An attendance of 100 was reported at the service; certainly it was a community affair. The news had spread far and wide, and friends and old members of Emmanuel Church were all there, glad to see the enthusiasm displayed by the people of St. Louis.

The members of the guild, of which Mrs. Fred Shaffer is president, received warm praise for their loyalty and diligence. The vestry, of which William Henry is senior warden, John Tuger, junior warden, and James Wheeler, secretary, conferred with Mr. Ford during the day, and arrangements were made to see that Emmanuel Church receives clerical oversight for the time being. It is planned to hold a church school every Sunday, and services of worship for the

adult members every two weeks for a time, until a resident rector has been called.

Archdeacon Hagger and Mr. Ford have been engaged in the work of the Church for a good many years, but this is the first time that they can remember such a spontaneous desire on the part of any congregation for the renewal of work in their parish. The interior of the lovely old church, now more than 50 years old, has been completely restored.

Bishop Moulton of Utah Gives Addresses at Erie Conferences

ERIE, PA.—Bishop Moulton of Utah addressed the annual fall clergy and lay conferences in the diocese of Erie on the topics, The Meaning of Mormonism, and Winning the West for the Church, speaking to groups in this city, Oil City, Ridgeway, and Warren.

Others on the program included the Ven. Dr. Harrison W. Foreman, Archdeacon of Erie, on The Fall Campaign; Robert O. Looseley, secretary of the Erie community chest, on The Spirit and Method of the Canvass; Mrs. Albert Broadhurst, president of the diocesan branch of the Woman's Auxiliary, on Educational Plans and Materials of the Woman's Auxiliary for 1936-37; the Rev. Dr. Sisto J. Noce, pastor for the foreign born in the diocese of Erie, on Making One Do the Work of Ten; the Rev. Kenneth R. Waldron, rector of Grace Church, North Girard, on Strengthening the Stakes in the Lake Shore Field; Cyrus F. Mackey, diocesan treasurer, on The State of the Treasury; and Bishop Ward of Erie on Looking Forward.

Founding of Daughters of the King Marked by Bronze Tablet

NEW YORK—A bronze tablet commemorating the 50th anniversary of the founding of the Order of the Daughters of the King and in memory of its first president, Margaret J. Franklin, was blessed, September 27th, at the Church of the Resurrection here by the rector, the Rev. Gordon Wadhams.

Mrs. Ada Loaring-Clark, national president of the order, officers, and members of the National Council who were in session at New York, as well as other members of the order in New York and adjacent dioceses were in attendance.

Confer on Pittsburgh Mission

PITTSBURGH—The diocesan preaching mission as authorized at the last convention of the diocese of Pittsburgh received a special impetus with a seminar arranged by the special committee and held at Trinity Cathedral recently. The Very Rev. Dr. F. B. Blodgett, Dean of St. Paul's Cathedral, Erie, led the discussions and gave the addresses.

A very large number of the clergy were present and many laymen for the night session. The Rev. J. F. Virgin of St. Peter's Church, chairman of the committee, announced that missions were to be held simultaneously during October in 32 places within the diocese. Many other places will hold missions later than October, which was the original date set.



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