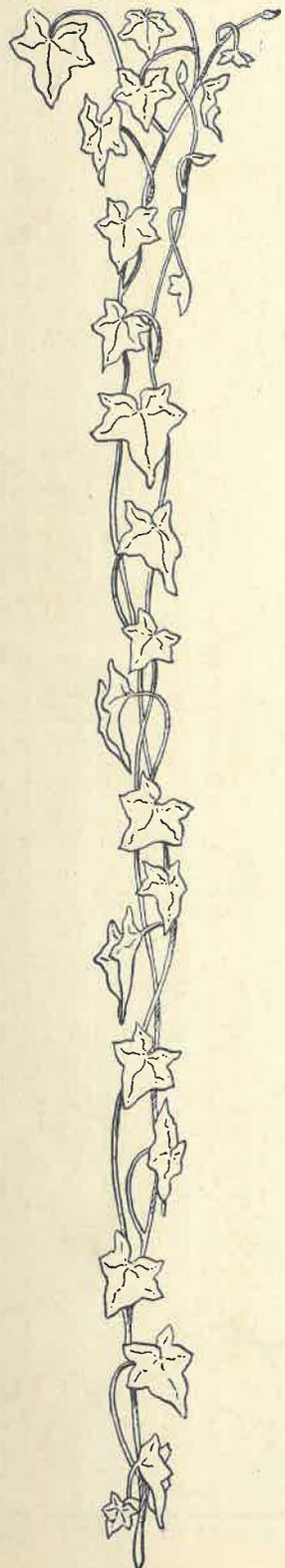
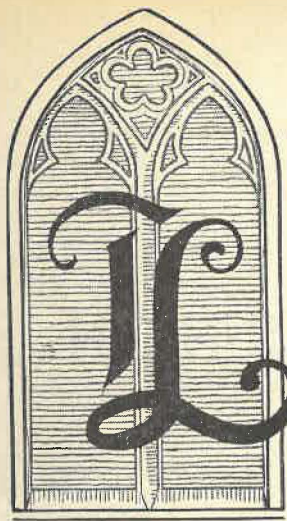


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Vol. XCV, No. 17

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The Living Church

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Church Kalendar



OCTOBER

- 25. Twentieth Sunday after Trinity.
- 28. SS. Simon and Jude. (Wednesday.)
- 31. (Saturday.)

NOVEMBER

- 1. All Saints' Day. Twenty-first Sunday after Trinity.
- 8. Twenty-second Sunday after Trinity.
- 15. Twenty-third Sunday after Trinity.
- 22. Twenty-fourth Sunday after Trinity.
- 29. First Sunday in Advent.
- 30. S. Andrew. (Monday.)

KALENDAR OF COMING EVENTS

OCTOBER

- 29. Convention of Kentucky.

AMERICAN CHURCH UNION CYCLE OF PRAYER

NOVEMBER

- 2. Holy Innocents, Hoboken, N. J.
- 3. St. Francis, Rutherfordton, N. C.
- 4. St. John the Evangelist, Boston.
- 5. St. Stephen's, Coconut Grove, Miami, Fla.
- 6. Christ Church, Dallas, Tex.
- 7. St. Mark's, Philadelphia.



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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.

An Aid to Church Attendance

TO THE EDITOR: The Committee on Religious Life in the Nation's Capital, made up of representatives of 22 leading communions, Protestant, Catholic, and Jewish, is now organized for the special purpose of helping newcomers to Washington identify themselves with some church of their own denomination. At a meeting of the committee held recently I was requested to communicate with the leading religious periodicals in this country to ask their coöperation in calling the attention of the ministers and laity of the various churches to the services which this committee is prepared to render. A letter addressed to the committee, 1229 Connecticut avenue, N. W., Washington, will receive prompt attention. Requests for information will be attended to, and the names of new arrivals will be communicated to the local head or representative of their respective communions so that families may be promptly called upon by the appropriate pastor. It will be of great help to the committee if in the case of every person known to have recently moved to Washington the following facts be given: name, members of family, government position, local address in Washington, home address, and denomination.

The committee exists primarily for the purpose of relating Washington's new arrivals to some church in their neighborhood which they may wish to make a church home. It has the active coöperation of all the leading Protestant communions, the Roman Catholic Church, and both the Orthodox and Reformed Hebrew Congregations.

(Canon) ANSON PHELPS STOKES,
 Washington.

Sailors' Day

TO THE EDITOR: Annual Sailors' Day falls on October 25th this year. On this day the Seamen's Church Institute of America has been accustomed to ask the clergy of the Church to present to their people the work of the Church among seamen. May we also at this time recall our work to the attention of your readers?

The Seamen's Church Institute of America is no one single institute building but the group of affiliated institutes as a whole working for seamen. While the emphasis may be placed on different phases of the work in the various ports according to local needs, the aim of the institute in each port is to offer a home, be a friend, and extend cheer and encouragement to seamen, whose work forces them to spend so much of their time away from homes and families in strange ports.

We also have a chaplain doing a splendid piece of work among the tubercular seamen at the Marine Hospital in New Mexico.

The Seamen's Church Institute of America maintains its national office in the Maritime Exchange Building in the city of New York, where all inquiries will be promptly answered.

RUTH W. TALMAGE,
 Office Secretary,

Seamen's Church Institute of America,
 New York.

The British Israel Theory

TO THE EDITOR: I read much nowadays of the Forward Movement, also of the great difficulties met with in the task of "raising funds." It seems to me that the whole crux of the matter lies in the fact that

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARROW, REV. EDWARD G., until October 1st in charge of St. Andrew's Church, Buffalo, N. Y. (W. N. Y.); is vicar of St. Paul's Church, Brainerd, and in charge of St. John's Mission, Aitkin, Minn. (D.). Address, St. Paul's Rectory, Brainerd, Minn.

BELL, REV. HENRY W., formerly at Grace Church, Carthage, N. Y.; is in charge of Christ Church, Clayton, St. Lawrence's Church, Alexandria Bay, and continues in charge of Trinity Church, Great Bend, N. Y. (C. N. Y.). Address, Mansion Farm, Evans Mills, N. Y.

FARNSWORTH, REV. HUGH M., formerly curate at St. Paul's Church, Rahway, N. J.; is curate at St. George's Church, Maplewood, N. J. (N.Y.). Address, Ridgewood Ave. and Woodland Road.

HAMMOND, REV. BLAKE B., formerly rector of North Sassafras Parish, Cecilton and Earlville, Maryland; is rector of the Church of the Epiphany, Kingsville, and Advent Church, Alice, Texas (W. T.). Address, Box 853, Kingsville.

HOFFENBACHER, REV. EDWARD F., formerly rector of Trinity Church, Logansport, Ind. (N. I.); to be rector of the Church of the Good Shepherd, East Chicago, and in charge of St. Alban's, Indiana Harbour, Ind. (N. I.), effective November 1st.

HOLLEY, REV. ALLAN J., is in charge of All Saints' Church, Littleton, N. H. Address, Bethlehem, N. H.

MACON, REV. DR. CLIFTON, formerly connected

with St. Bartholomew's Church, New York City; is in charge of Calvary Church, Pittsburgh, Pa., in the absence of the rector, Dr. E. J. van Etten, who has a year's leave of absence from the parish.

NEFF, REV. EDGAR R., formerly rector of Calvary Church, Fletcher, N. C. (W. N. C.); to be rector of St. John's Church, Montgomery, Ala., effective November 1st. Address, 132 Sayre St.

PINCKNEY, REV. JOHN A., formerly rector of the Church of the Holy Communion, Allendale, and Church of the Holy Apostles, Barnwell, S. C.; to be rector of the Church of the Holy Cross, Tryon, N. C. (W. N. C.), effective November 1st.

TURNER, REV. GEORGE R., formerly rector of St. Andrew's Church, Manitou Springs, Colo.; is vicar at St. James, Coquille, and St. John's, Bandon, Ore. Address, Box 724, Coquille, Ore.

WORDEN, REV. CARL M., formerly rector of All Saints' Church, Fulton, N. Y.; became missionary at St. James' Church, Theresa, St. Peter's Church, Redwood, and St. Paul's Church, LaFargeville, N. Y. (C. N. Y.), as of October 1st.

LEAVE OF ABSENCE

TANNER, REV. T. DEWITT, rector of St. Paul's Church, Bellingham, Wash. (O.), is on leave of absence for nine months. Communications for Fr. Tanner or for the parish are to be addressed to the priest in charge, the Rev. Russell R. Ingersoll, 1106 W. Holly, Apt. A, Bellingham, Wash.

NEW ADDRESS

SCHOFIELD, REV. THOMAS ALVORD, retired, formerly Live Oak, Fla.; 1636 Liberty St., Jacksonville, Fla.

the American people as a whole are not interested in the Church or her work. The small note [bottom of page 362, L. C., October 3d] about young people's idea of God, ought not to be possible in a "Christian country." The children themselves cannot be blamed for this state of things; it is the fault of the Church herself.

Now it seems to me that a great part of this attitude is due to the fact that the man in the street has no use for a God who (he argues) made promises at different times through the ages to certain people, and has not (so he says) attempted to carry them into effect. Can one blame him?

In England this attitude is being gradually broken by the efforts of those who believe and teach the doctrines of what is known as the "Anglo-Israel Theory." If these doctrines be true they certainly answer the above argument of the man in the street, if, on the other hand they are not true, they should be exposed as a hoax.

There are many people in this country who are doing their best to propagate these teachings and it is certain that many earnest and devout people believe them.

I suggest that a discussion be opened in the columns of your valuable paper along these lines. (Rev.) HAROLD LASCELLES
Winter Park, Fla.

The British Israel Theory has been pretty thoroughly refuted by the Rev. Dr. H. L. Goudge in a book by that title (Mowbray, Morehouse, 80 cts.) published in 1933.—THE EDITOR.

The Archbishop and the King

TO THE EDITOR: Archbishop Davidson of Canterbury showed himself always to be a man of moral courage and spiritual determination in the exercise of his high office. Consider his noble actions for reconciliation at the time of General Strike in Britain in 1927, for instance. The present Archbishop of Canterbury is proving himself also as a man of equal worth.

Now the point of such comments of mine is this, will the present Archbishop of Canterbury have the moral courage to face certain issues unmistakably involved in the impending coronation ceremony of King Edward

VIII? Will he have the courage to determine the facts involved the present newspaper stories about the King and a certain young matron now seeking a divorce? More particularly, will he have the Christian boldness, if such tales be true, to refuse to have any part in the coronation ceremonies of such a man as King over the English people?

I for one will closely watch what the present Archbishop of Canterbury will do or say between now and next May 17th.

(Rev.) LOUIS L. PERKINS.

Shelton, Conn.

P.S.: See Psalm 119:46 "I will speak of thy testimonies even before Kings, and will not be ashamed!"

A Drought-Stricken Mission

TO THE EDITOR: Six years ago we had in this section what the mountain people call a "dry drought." We inserted in our Church papers, "An Urgent Appeal" for aid. The response was most gratifying and much more generous than our expectations.

This year we have had another drought. Not as severe as the other but conditions are serious. These mountain people own very small acreage, and depend on nearby farmers, who in exchange for their work supply much of their needs. This year these farmers can give very little work and spare practically no feed. Consequently these people's livestock must suffer or may perish. Small children must have milk from the cows or most serious results will follow.

Prices on all food-stuffs are rapidly advancing. We wish to purchase as soon as possible what is required, and let the people have it as needed. It will be sold to them at or below wholesale cost, and will be paid for by their labor on needed repairs and work on the mission buildings and 50-acre farm.

Food will be furnished to them when necessary without any cost. But employment for the able-bodied men now unemployed will be a great help to them.

The lives of stock must be saved; the health of babies must be conserved. This is a good investment in the Lord's work. Won't you invest? Please act promptly.

(Rev.) W. B. EVERETT,

Rector, St. Andrew's Mission.

Marshall, Va.

References: Rt. Rev. H. St. George Tucker, Richmond, Va.; John T. Ramey, president, Marshall National Bank & Trust Company, Marshall, Va.

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

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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

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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

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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 Thurs-

day 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.

The Pledge at Confirmation

TO THE EDITOR: In the October 10th issue of THE LIVING CHURCH is a letter from Dr. Theodore Diller of Pittsburgh, asking if any Bishop in this country follows the practice of the Bishop of Quebec in the matter of individual pledges in the Confirmation service.

I would like to report that Bishop Wise of Kansas uses this technique with profound effect on those being confirmed. The effect is not momentary nor confined to the service, but seems to make of the candidates consecrated communicants. At least that has been my experience. (Rev.) F. W. LITCHMAN.

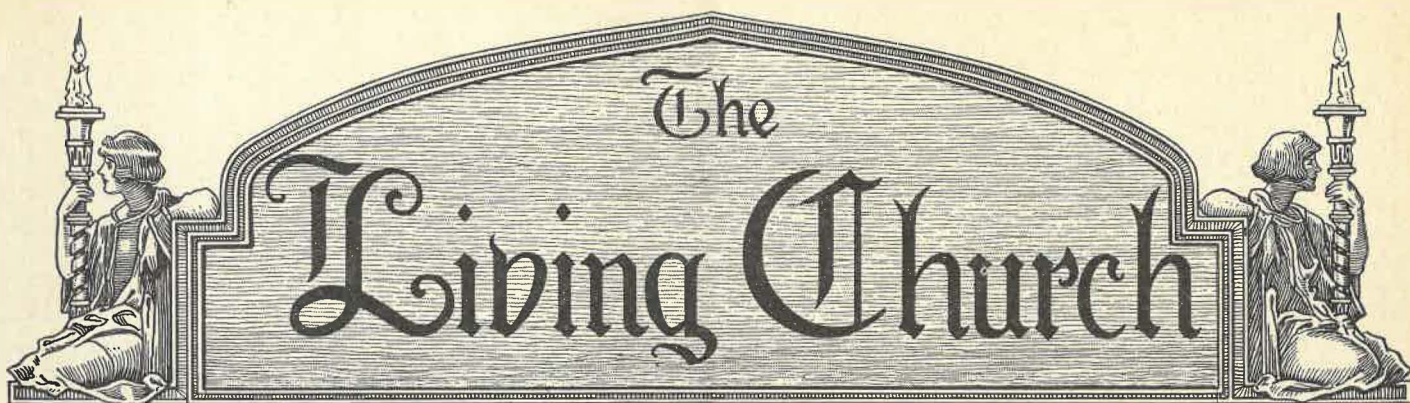
Ottawa, Kans.

Oldest Living Subscriber

TO THE EDITOR: Enclosed please find my 50th annual subscription to THE LIVING CHURCH. (Rev.) J. W. JONES.

Swansea, Mass.

Can any reader show a longer record of subscriptions than this? If not we shall confer upon the Rev. Mr. Jones the title of Oldest Living Subscriber.—THE EDITOR.



VOL. XCV

NEW YORK AND MILWAUKEE, OCTOBER 24, 1936

No. 17

EDITORIALS AND COMMENTS

The Presiding Bishopric—I

THE HOUSE OF BISHOPS last week devoted a considerable amount of time to the discussion of the Presiding Bishop. The chairmen of three committees and commissions working on various phases of this problem presented their tentative views and asked for the guidance of their fellow bishops. The president of the National Council, Bishop Cook, spoke of the peculiarities of his position arising from the division of responsibility between the Presiding Bishop and the president of the National Council. Other bishops took part in the discussion, notably Bishop Parsons who advocated metropolitans for each of the provinces with a Primate at the head of the Church, and Bishop Sherrill who expressed the opposite extreme of opinion—that the Presiding Bishop should be merely a presiding officer among the bishops.

Because of the importance of the subject and the fact that it needs much fuller discussion than it has yet received before a decision can be made at the General Convention in 1937, THE LIVING CHURCH plans to devote a series of editorials to this subject. In so doing we shall necessarily touch upon related subjects such as the nature, the function, and the organization of the National Council, the location of the missionary headquarters of the Church, and other important matters.

In presenting this series of editorials our object is not to enforce our own views upon the Church but to arouse and stimulate thought and discussion. We are confident that if the Church seriously concentrates upon the solution of the problems that center in the Presiding Bishopric, the mind of the Church will be clarified and a satisfactory solution will be found. That solution may or may not be in accordance with the various proposals that we shall make. It is of more concern to us that a solution shall be found in 1937 and that that solution shall truly represent the mind of the Church than it is that our own views shall prevail.

The House of Bishops has already gone a long way toward finding a solution by the method of full and free discussion. If this process continues during the coming year, whenever two or three bishops are gathered together, we think it likely that the bishops may find themselves in substantial agreement as to the best solution when General Convention assembles next fall. There is a danger, however, that the clerical and

lay members of the House of Deputies may approach the subject cold without having given it adequate thought, and it is the prevention of that contingency that we have particularly in mind.

During the coming weeks we shall present seven propositions that we feel to be of importance concerning the Presiding Bishopric of the Church. We may or may not require seven issues to present these propositions, but we do want to present each of them at sufficient length to form a basis for adequate discussion. At each stage we shall welcome letters for publication in our correspondence columns both on the proposition that we have set forth and on the subject in general. We shall welcome letters both of agreement and of disagreement and we hope there will be a large number of them. Because of this hope we must specify that the letters be brief and to the point. We shall enforce our rule of a 500-word limit much more rigidly than is usually our custom, and indeed we hope that most of the letters will be considerably under this length.

WITH this rather lengthy introduction we proceed to our first proposition:

1. *The Presiding Bishop should be an Archbishop.*

We realize that we have started with one of the most controversial points in this whole subject, and one that is likely to arouse the widest opposition. Very well, let readers who disagree with us write briefly and tell us why. But first let us set forth this brief for our first proposition.

We are not among those who believe or profess to believe that nomenclature is a matter of unimportance and that it makes no difference what name is given to a person or an institution. "What's in a name?" they cry, with Shakespeare's heroine, and go on with her to tell us that "a rose by any other name would smell as sweet."

But there is another old proverb that is equally true: "Give a dog an ill name and hang him."

Someone has said that if four Americans were cast away on a desert isle the first thing they would do would be to elect a president, vice-president, secretary, and treasurer. Whether it is because of the American business influence or for some other reason American Churchmen seem to have a genius for import-

ing secular terminology into the Church. Thus in our diocesan organizations we have a "standing committee" with a "president" and other officers and in many instances the bishop is president *ex officio* of an extra-constitutional body known as "The Bishop and Executive Board." In the national work of the Church we fairly bristle with "presidents," "vice-presidents," "secretaries," "executive secretaries," "treasurers," "missionary treasurers," and so on. Is not this nomenclature one reason why the National Council is so generally regarded as simply a business corporation rather than an ecclesiastical body charged with a spiritual and missionary responsibility?

In the case of the Presiding Bishop we have gone even farther. The National Council has its own president and therefore we make the Presiding Bishop "chairman of the board"! Could the Wall street influence in the Church go to more absurd lengths? Could anyone by the wildest stretch of the imagination possibly conceive of St. Peter or St. James presiding in the Council of the Apostles as chairman of their board of directors?

Nomenclature is important. When we give secular names to Church dignitaries we are taking a very definite step in the direction of secularizing their offices.

As a matter of fact, the Presiding Bishop of the American Church really is an Archbishop whether we call him that or not. One has to go no farther than the nearest desk dictionary to read that an Archbishop is "the chief bishop of an ecclesiastical province." Turning to the *Century Dictionary*, the best authority for ecclesiastical definitions, we find that the title was used in the Christian Church as early as the fourth century and that it was regularly given in that and the next four centuries to the bishops of the highest rank. Thus by very definition, as well as by ancient usage, the head of a national division in the Catholic Church is an Archbishop, whether he is so called or not.

But we do not have to go back into the early history of the Church or look beyond our own communion to find authority for the title of Archbishop.

In the Anglican communion there are no less than 18 Archbishops distributed throughout the world. The head of every province or national division of the Anglican communion is an Archbishop, with the exception of our own Church and those in China and Japan which are so closely influenced by us.

The Primate of the Church of England is the Archbishop of Canterbury, with the Archbishop of York as Primate of the Northern province.

The head of the Church of Wales is the Archbishop of Wales.

The head of the Church of Ireland is the Archbishop of Armagh, with the Archbishop of Dublin as the Primate of the Southern province.

In Scotland the head of the Church is the Primus, who is equal in rank to an Archbishop.

The Church in Canada has four Archbishops, the Archbishop of Toronto being the Primate of all Canada.

In Australia there are also four Archbishops, the Archbishop of Perth being the Primate. In addition there is an Archbishop of New Zealand.

Other great divisions in the Anglican communion are the West Indies and South Africa, both headed by an Archbishop.

Only in India does the head of the Church lack the designation Archbishop, but he bears the even more resounding title: "Metropolitan of India, Burma, and Ceylon."

Certainly there is ample Anglican precedent for the title of Archbishop. That in itself ought to be sufficient to refute

the charge sometimes made that the title of Archbishop savors of Romanism. (One wonders what the two Archbishops of the ultra-Protestant Church of Ireland would say to this charge!) But if further evidence were needed to refute it we have only to turn our eyes toward the Scandinavian peninsula where we find Lutheran Church dignitaries bearing the title Archbishop.

As a matter of fact, the cry of Romanism ought to be raised against those who oppose the title in our Church rather than those who favor it. Which is the more loyal member of the Episcopal Church—the one who says that our Presiding Bishop is the equal of any Archbishop or even Cardinal in the Holy Roman Church, or the one who says that the head of our Church is merely a Bishop, outranked by the dozen or more Archbishops of the Roman Catholic Church in this country?

But there is no need to labor the point. The title Archbishop has the justification of common definition, of Catholic tradition, of Anglican precedent, and of common sense. By all of these criteria it is the obvious and most fitting name for our Presiding Bishop. The only objections to it, so far as we can see, spring from timidity or prejudice. We commend the title to the Church.

Next week we shall have something to say about the Presiding Bishop's see.

A Great Churchwoman

THE DEATH of Miss Harriette A. Keyser on October 9th, at the age of 95, led many men and women who had the privilege of knowing her to reflect upon the difference between the world as she found it and the world today. It was unusual even for a man in the years of her youth to question labor conditions or to do anything about the living conditions of the poor except to deplore them if bad. For a young, attractive, and brilliant woman to concern herself with such matters was still more odd and startling. From the first, Miss Keyser saw that effectual legislation was the cure for certain evils. She perceived also that the Church had a peculiar interest in seeing that such cure was obtained. The Church Association for the Advancement of the Interests of Labor was the pioneer of social endeavor of this sort. The amazing thing is not that Miss Keyser, with her clear mind and her ardent spirit, recognized the call of the Church to this work, but that she was able to inspire the great leaders of the Church to sound that call. Bishop Henry C. Potter often declared that he owed to Miss Keyser his interest in and his effectual attention to labor problems. Scores of other noted Churchmen said likewise.

Another astonishing thing is that Miss Keyser, so valiant when working for the causes to which she had dedicated herself, was one of the most retiring of persons in ordinary life. Rather small of stature, always dressed in the simplest, quietest garments, she would sit almost unnoticed until the moment arrived at which to speak. Then, her eyes shining, her voice ringing, she would plead the cause of the oppressed as though it were her very own cause—as indeed it was because she had so made it. In the days when the boys of settlement house clubs delighted in memorizing and declaiming Kipling's poems, the leaders of such clubs became familiar with many of these and quoted them almost as frequently as did the boys. One of them used to quote, in reference to Miss Keyser, the following lines, from *Bobs*:

"Oh, 'e's little but 'e's wise;
'E's a terror for 'is size,

An'—'e—does—not—advertise—
Do yer, Bobs?"

This always amused Miss Keyser greatly. Perhaps recalling that, this same leader, when told of Miss Keyser's death, quoted other lines from *Bobs*:

"So 'e'll wear a coronet
Where 'is 'elmet used to set;
But we know you won't forget—
Will yer, Bobs?"

The Pan-American Conference

THE PAN-AMERICAN Conference of Bishops, held in the diocese of Chicago last week, served a useful purpose in bringing together the bishops of the Church in Canada and the West Indies with our own bishops to become better acquainted and to discuss matters of common interest. The series of meetings, especially the great missionary mass meeting on Sunday, were also inspiring to the Church people who attended them and the various discussions, which were widely reported in the newspapers, focused attention on the important subjects of missions and world peace.

We must confess, however, that the message to the Church adopted by the Pan-American conference, published in this issue of *THE LIVING CHURCH*, is very disappointing. We do not know just what we expected, but we did think that the elaborately publicized meeting of the bishops of the Western Hemisphere, assembled together in conference at such a momentous time in history, would have something a little more definite to say. Certainly they did not lack leadership in this regard, for the Bishop of Washington challenged them to a militant crusade against those economic, social, and political systems that generate evils leading to confusion and ultimately to war, while the Bishop of Kootenay, Canada, denounced the Totalitarian State as denial of the inherent birth-right of individual freedom. Yet the message of the bishops ignored the fact that the idea of the Totalitarian State is gaining increasing acceptance in this part of the world, notably in Mexico, where open persecution of religion has been the order of the day for some time past. The bishops had nothing to say about this persecution nor about the repressive measures being reported increasingly from various South American countries. They did not even point out that the same tendency is at work in our own country and in Canada and call attention to its dangers for us.

In the matter of missions, the other subject to which the Pan-American Conference was devoted, there is a similar lack of decisive leadership. The same familiar words are repeated, and the missionary "challenge" differs very little from the steady succession of such "challenges" that have come in a continuous stream from official Church bodies and have ceased to exercise any influence upon the average lay member of the Church.

We do not know that we should have expected anything different to come out of the Pan-American Conference of Bishops. It was an occasion for good fellowship and many of the addresses were exceptionally noteworthy. We have already mentioned two of them and we do not want to seem to make invidious comparisons by singling out other individual ones, though we do feel that the address by the Bishop of Nassau, which we publish in full in this issue, is an exceptionally fine missionary document, indicating as it does a zeal for souls that no amount of adversity can quench. We are, however, greatly disappointed in the official Message to the Church sent out by the conference. Almost any of the bishops present might have written a stronger statement than this, and it hardly

seems to us to have been necessary to bring bishops from distant points to collaborate in setting it forth as the united expression of the Anglican bishops of the West.

An Archiepiscopal Rebuke to Royalty

IT IS naturally a delicate and distasteful duty for an American Church paper to comment on intimate internal affairs of another nation and Church, when these involve what appears to be a growing scandal. However, in the case of the relationship between the King of England and the American Mrs. Ernest Simpson, which has been featured so extensively by the secular press in this country, though it has been completely ignored in the English press, the time has come when someone ought to say a few plain words. If it is impossible for the English Church press to speak out on this subject, then the unpleasant duty devolves upon the press of the Church that is nearest of kin to the Church of England.

Out of the welter of reports, rumors, and innuendoes, a few solid facts emerge. Mrs. Simpson is a married woman, and is at the present time suing her husband for divorce on the ground of adultery. Both before and after the filing of the suit, Mrs. Simpson has been the guest and companion of King Edward VIII to an extent that could not fail to attract unfavorable notice and there is a persistent rumor that, in defiance of Church and State, he intends to marry her after her divorce.

It is now revealed on apparently reliable authority that both the Archbishop of Canterbury and the Archbishop of York have declined to attend a royal function at which Mrs. Simpson was to be present—a rebuke almost unprecedented in modern times, since in England a royal invitation is virtually a royal command, even to an Archbishop. We feel sure that if English Churchmen generally knew the extent to which the King's actions, innocent though they may be, have caused the prestige of British royalty abroad to sink to a new low level, they would welcome this courageous action of England's spiritual heads and hope that it will serve to rectify a situation that is rapidly attaining the proportions of an international scandal.

Americans generally, and American Church people especially, have a genuine respect and affection for King Edward. They like the way in which he has cut through red tape and tradition when he thought it wise, as well as his real interest in the social well-being of his people and the preservation of international goodwill. They have hopes that he may prove to be another Edward VII as an influence for world peace. When, at the time of his succession, a great American daily referred to him, through one of those unfortunate boners that get into even the best publications at times, as "Henry VIII," they smiled in amusement at the typographical slip. They did not see then, and they do not want to see now, any parallel between the 16th century English monarch and his present royal successor.

Fulfilment and Promise

WHEN the Sisters of St. Mary went out to the Philippine Islands almost 20 years ago to help in the work of Christian education and to minister in other ways to the ignorant and needy, they had no thought of such a consummation of their labors as that which took place early in October in the Church of St. Mary the Virgin in Sagada, when two native young women were given the habit in a religious order to be affiliated with the Community of St. Mary. It was, of course,

natural that girls blessed by the life lived in the mission school under the care of the Sisters should "wish to follow in their holy footsteps," as one child long ago expressed it. Children in schools taught by nuns often feel this desire. But it is a fact that few of the children from such schools do enter the religious life. The great majority of them, after leaving school, live the ordinary life of the world, though deeply influenced and molded by what they have seen and learned at school. So it has been in the Sagada mission school. Girls frequently have admired and said that they wished to be like the Sisters; many have tried to live as close to God.

A vocation, however, is quite different from the following of an example. It is a call direct from God to the individual soul. And here, in the mission of the Sisters, two of the children they have helped have been thus called. After a long period of testing and training, these two have at last been permitted to "try their vocations" as novices. There is a further goal to reach, and it seems as certain as anything human can be that these novices will attain it.

Bishop Mosher has often spoken of the immense value to the mission work of the Church that monks and nuns are. Married men and women, he has said, are of great value, also, especially since they can set the example of a Christian family. But, as he has often declared, a married man or woman naturally has human claims which must be regarded. A monk or nun is free to give all, to have no claim except that of the mission field. It was in connection with the work of the Sisters of St. Mary that Bishop Mosher said all this. For this reason it is doubly pleasant to think of the promise for the future of the work in the Islands of this native order of the Sisterhood of St. Mary the Virgin. May God abundantly bless it!

Cosmic Orphans

CHRISTIANITY occasionally seems so mundane! We have before us literature of the New History Society, an organization which declares itself to be working for a United States of the World and a Universal Religion. The society is "based on the Universal and Constructive Principles of Baha-U-Llah and Abdul Baha," the former of whom is responsible for works with such glamorous titles as *Hidden Words*, *Seven Valleys*, and *Epistle to the Son of the Wolf*. Christianity seems to have so few hidden words! And its books are unimaginatively named by the name of the writer or the addressee, none of whom was ever called "the son of the wolf."

The New History Society strikes us as an excellent example of several unfortunate characteristics in American life. One of these characteristics is the extension of a sane desire for world peace and international coöperation into a movement along myriad conflicting lines of race betterment, religious eccentricity, and erratic individualism which unite to destroy utterly the possibility of actual and present coöperation with existing liberal groups, and to fill the mass of conservative humanity with suspicion toward all liberalism. There never has been an effective American political liberalism, and perhaps there never will be, because at bottom the "liberals" are the most wildly individualistic group of all. Two capitalists will agree on a great many things; so will two radicals, although they may argue loudly about the things wherein they differ. But two liberals never seem to agree on anything!

Another unfortunate characteristic the society calls to mind is our religious decadence, so similar to that of the Roman Empire. By all means, cries the modern voice, let us have religion. But let it be exotic. Let it be flavorful. We will not say, "Peace, good will toward men." No, quoting the New

History Society literature, let us say, "Arise to promote that which is conducive to the tranquillity of all peoples." And let us add, to show that we have been delving in (19th century) Eastern lore and found it good, the name of the author "Baha-U-Llah." And let us be tolerant. Our religion shall be the basis of a Universal Religion, incorporating all the principles of all the religions. There are, of course, several important exceptions to this last statement, one of which is perhaps the chief nigger in the woodpile. Or the nigger left out of the woodpile. We shall return to this point later, when we arrive at the cosmic orphan asylum recommended by the society.

There is much that is juicy in the "Plan of the New History Society for the Reconstruction of the Human Commonwealth." In the midst of a general shattering of war departments, economic barriers, and legal tangles, we come upon a plank for "the legalizing of birth control in all countries." World language, world weights and measures, world banking, world traffic regulations, and world educational systems, pass before our delighted eyes, when suddenly we discover that textbooks are to be prepared by "cosmic minds." We approve of the idea of cosmic minds, but since human ones don't happen to be of this nature, we'd rather have the textbooks made by human minds instead of waiting. There is to be a "Universal Bible" compiled from the writings of "the Prophets and masters." And under a "Universal System of Social, Scientific, and Spiritual Education" we rejoice to discover that "the mind and soul of man, like unto the balanced wings of a bird, [will] soar toward the zenith of perfection."

The last item in the 19-point plan of the society is the one that contains (or omits) the biggest nigger in the woodpile. Declaring for the inculcation of Human Brotherhood in word and deed, the plan enthusiastically states: "Human brotherhood is the summation of all teachings. The practice of this one Ideal will bring the dawning of the new day the world over."

But the new day will dawn on the cosmic orphan asylum. By an oversight, perhaps, the Father of all brothers has been left out.

We speak jocularly, but in reality we are in deadly earnest. The New History Society may be a small and unimportant group, but it is a manifestation of a trait of mind that overruns the modern world. Religiously minded people, good-hearted, thin-skinned people who have never known the meaning of Christian discipline flee from the jibes and jeers of the materialists, and from the harsh insensitiveness of positive materialism into a thousand varieties of mumbo jumbo of which this is one. It is, of course, materialism overlaid with a fringe of sentimental mysticism. Perhaps the laughter of the Christian world can drive them back. Still more we recommend the members of the New History Society and all good-hearted, wandering souls to the prayers of all Christian people. And we recommend to the earnest consideration of all Churchmen the fact that it is in large part a sense of the failure of Christians to establish the social justice their Church commands that has driven the wanderers from the fold.

Bishop Perry's Illness

THE SYMPATHY of the Church goes out to the Presiding Bishop in his illness. It was a grave disappointment to him not to be able to go to Chicago for the meeting of the House of Bishops and the Pan-American Conference of Bishops, and he was greatly missed at both gatherings. It is encouraging to know that Bishop Perry is now apparently well on the way to recovery, and that he will probably be able to resume his duties about the middle of November.

An Apostle of Reality*

The Life and Thought of William Porcher DuBose

Reviewed by William T. Manning

THIS IS A BOOK which serious students of theology and of the New Testament should not fail to read. Bishop Bratton has rendered an important service to the Church in writing it. Such a volume has been much needed, for the thought and teaching of William Porcher DuBose have received far too little attention here in our own country. There are no doubt thousands who have heard of the Scopes trial in Tennessee for each one who has heard of the great Christian Thinker of Sewanee, but many will agree with Bishop Bratton that Dr. DuBose "has given to the world the most significant contribution to the philosophy of Christianity which has been made in our modern age."

This book presents in outline the thought of this great thinker and theologian and especially his contribution to that which goes to the heart of our religion, the subject of Christology.

Bishop Bratton has quite rightly made this volume in part biographical, for William Porcher DuBose's thought and teaching were the vital expression of the man himself. Few men have had deeper or more varied experiences of life. His sturdy Huguenot ancestry, his home training in the patriarchal life of the old South, his service in the Southern army during the years of war in which he was several times seriously wounded, the tragic experiences of the reconstruction period, all had their part in his mental and spiritual development. Through all his active service in the war he carried with him, in a small watertight ammunition box, four books, one of which was his Greek New Testament. The New Testament and Aristotle's *Nichomachean Ethics* became to him the world's two greatest books, and he knew those books as not many in any age have known them. Of his devotion to the *Nichomachean Ethics* an English scholar, Dr. Murray, writes: "The power of that book over him, and its efficiency in his hands as an instrument of education, is a remarkable testimony to the vital potency of a genuine thinker for all time."

His method of teaching was to carry on his own work in the class-room and think aloud with his class. He included his students in the process of his own thought and invited them to share his work with him. It was his object to get his students to study and understand the New Testament for themselves, as the men who wrote it and the Church which gives it to us intend it to be studied and understood. His lectures were always given in this way without notes of any sort and in

direct discussion with his students. The Greek of the New Testament had become his own tongue and whenever he failed to find the English phrase that he wanted he would drop into the more familiar and more accurately expressive Greek. His teaching meant to those who followed it not a mere intellectual apprehension but personal, spiritual conviction and experience. It brought home to them the actual reality of the Gospel, the stupendous truth of the Incarnation, and the fact that Christianity means faith in our Lord Himself as a Person, with a power which could never be forgotten.

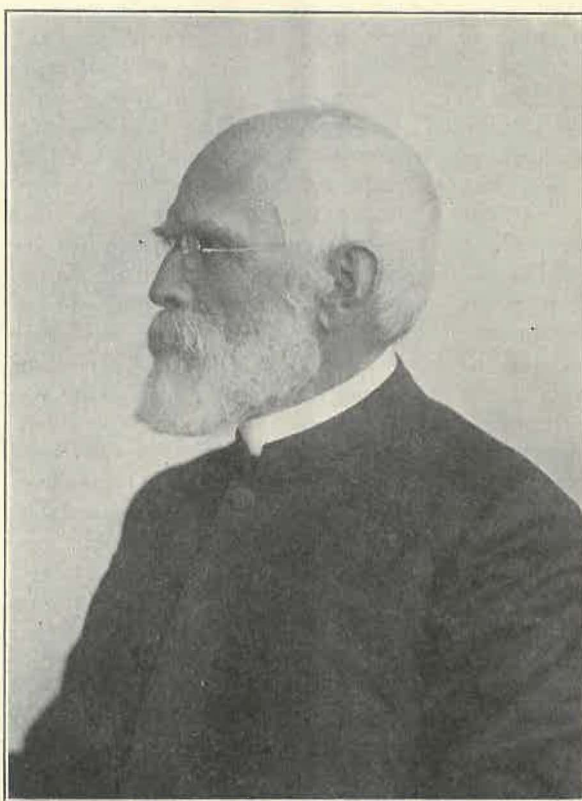
No words could express the feeling of his students for the Doctor. None of them, I believe, could say whether they were more influenced by his wholly lovable character, his complete naturalness and childlike simplicity both of spirit and manner, his absolute loyalty to truth and unwavering courage in declaring it, his never failing respect for the personalities, and the opinions, of even the least developed of his students, or by his great intellectual and spiritual power as a teacher and the new vision of the truth and power of the Gospel which his teaching opened to them. There was never an opinion expressed in the classroom, no matter how crude, in which the Doctor would not discover some element of truth by virtue of which he could point it on toward fuller truth.

To all this I can testify of my own knowledge for I sat under him as a student, served later for a time, at his wish, as a professor in the theological faculty at Sewanee, and at his invitation spent

with him at his winter cottage in Florida the vacation during which he wrote the first of his great books, *The Soteriology of the New Testament*. That epoch-making book was completed in 90 days, but it was the expression of 30 years of thought and life and constant dwelling upon its tremendous subject. I have in my possession, given to me by the beloved Doctor, the manuscript of that book. It is in his clear handwriting, in two blank books, as it appears in the printed volume with scarcely a change or a correction from beginning to end.

BISHOP BRATTON'S BOOK should lead many, especially our younger scholars, to study for themselves the writings of this truly great Christian Thinker. Our country has produced few first-rate theologians and it has produced no other whose contribution to theological thought and to Christology has made such an impression abroad as that of Dr. DuBose.

In 1912, on a tour in England in behalf of the World Conference on Faith and Order, I found deep interest there in the



DR. DUBOSE

**An Apostle of Reality*, The Life and Thought of William Porcher DuBose. By Theodore DuBose Bratton. Longmans, Green & Co. \$2.00.

work of Dr. DuBose, and among those who expressed most strongly their realization of its theological and spiritual significance were Bishop Gore, Dr. Illingworth, and Canon Scott Holland. Dr. Sanday wrote of him: "He is the wisest writer on the other side of the Atlantic; indeed it may not be too much to say, the wisest Anglican writer . . . on both sides of the Atlantic." That remarkable man, Bishop Moorhouse of Manchester, wrote: "Here in these books of DuBose we have a positive sunburst from the West." Dr. J. O. F. Murray, master of Selwyn College, Cambridge University, in his book, *DuBose as a Prophet of Unity*, says: "He was not only a thinker, who because he thought for himself naturally stimulates thought in others, he was a prophet. His interest in truth was not purely intellectual. His thinking is always in touch with spiritual reality. He speaks at first hand of God and from God. He is one of the few 'voices' in the world, not one of the many 'echoes.' To master his message requires not only concentrated attention, but an intensity of moral earnestness, a resolute determination to see each thought in its context in a life of loyal discipleship, which does not always accompany highly developed intellectual independence."

It is not very creditable to us that Dr. DuBose's writings are so much better known in England than here in our own country and in our own Church. His works would never be popular in the ordinary sense. He is distinctively a molder of thought, a teacher of teachers, but he gives us with all his great power the very note that is needed in our teaching and preaching at this time, the note of utter reality.

Bishop Bratton calls Dr. DuBose an Apostle of Reality and there could be no truer designation of him. Reality was the one aim of his life and thought. Religion to him meant Reality. His method was to explore reality regardless of what the results might be. It has often been charged that the Church "is unwilling to go the whole length with science to the end of truth wherever it may lead." No one could say this of the teaching of Dr. DuBose. One of his favorite watchwords was Bishop Butler's saying: "Things are as they are, and the consequences will be what they will be." In the opening paragraph of his *Soteriology* he says: "What salvation means, and specifically what *our* salvation means, is a matter primarily determined not by creeds, not by Scripture, not by Divine revelation, but by the facts of our own nature and condition."

MANY TODAY seem to take it for granted that honest and fearless thinking must necessarily lead away from full belief in Christ. It was not so with this honest and fearless thinker. No man could be more loyal to truth than he was. No man ever more fully held that truth must be followed wherever it leads, that truth can be trusted to vindicate itself, that it needs no other credential than itself. If the Gospel were not true in itself, he declared, no authority of Church, or Creed, or Scripture, could make it so. And his honest and fearless thought, his passion for reality, led him to a belief which nothing could shake in the full truth of the New Testament Revelation. His depth and independence of thought led him to ever deeper understanding and ever deeper belief in the whole truth revealed to us in Christ and declared in the Creed of the Catholic and Apostolic Church. He saw with all the power of his great intellect, and with all the depth of his sincere soul, that these things are the very truth of God and of our human lives, and that they will stand eternally simply because they are true. He saw, as we all need to see, that these things "are not true because the Church says so, but that the Church says so because they are true." This does not mean that

he failed to recognize the true authority of the Church and the Scriptures. To him the Christian religion is not a mere "adventure in search of truth," it is an apprehension and realization of the actual truth revealed to us in Christ. "The fact will always remain," he says, "that we receive our Christianity through the Scriptures and the Church, and that these are the tribunal of last resort for determining what Christianity is. Human reason and human experience have a great part too to play in the matter, but that is both later and different. It was not theirs to give us Christianity, but it is theirs to pass upon the question whether Christianity as given is not what it claims to be—the whole truth of ourselves, because the whole truth of God in ourselves." To understand the Scriptures, he tells us, we must know the mind of the Church. "We cannot interpret the Scriptures apart from the mind of the Church which originally produced them." Any who think that full intellectual honesty will not allow them to accept the fact of the Virgin Birth will do well to read and ponder the statement on that subject by this fearless thinker and Christian philosopher in his book *The Gospel in the Gospels*. A student of his writings might well begin with that great volume. Its discussion of The Gospel of the Infancy is alone, as Bishop Bratton says, "a feast of the soul." Dr. DuBose makes his great contribution to theological thought and to Christology in his teaching as to the full and real humanity of our Lord. With startling force he shows that this is the very truth of the Gospel without which the Incarnation would lose its meaning and that, as the whole New Testament shows, the Deity of our Lord is revealed in and through the completeness and perfection of His humanity. When the *Soteriology* appeared many were disturbed by the fearlessness of this teaching and there were some who held it to be heretical. They held that one who went so far in his teaching as to the reality of our Lord's manhood could not believe fully in His Deity, or that one so teaching must be involved in the self-contradiction of a double personality.

BUT in his position as to our Lord's real and complete manhood Dr. DuBose teaches that which the New Testament proclaims and which is the declared Faith of the Church. This vital truth of the Gospel has often been minimized or obscured but, as Dr. Foakes Jackson has just now written, "the Church has consistently maintained the sublime contradiction that in Jesus Christ these two natures coexist." "The right faith which we believe and confess is that our Lord Jesus Christ, the Son of God, is both God and Man."

The greatness of Dr. DuBose's teaching consists in the fulness with which he presents both these supreme truths. His belief in the full and complete humanity in no way lessens, but deepens and heightens, his belief in our Lord as God. In the "Jesus of history" and the "Jesus of the Gospels" he sees the Jesus of the Epistles of St. Paul, of the whole New Testament, and of the Christian Creed. To him the foundation truth of the Gospel, the truth without which the Gospel has no reality, is the truth that our Lord Jesus Christ is the Eternal Word, the Second Person of the Trinity, "God of God, Light of Light, Very God of Very God." He shows, as Bishop Bratton states, that the popular conception of "the Christ" as merely a human ideal, or as the personification of our own idea or hope of divine life; or of the historic Jesus as only the highest personal exemplar of our ideal to which He has given His name "not only falls short of the truth but directly reverses it."

As to how we are to explain the apparent contradiction,

how we are to reconcile the Logos of St. John with the Kenosis of St. Paul, his answer is that we cannot explain it, that as with "the actuality of human freedom in the face of universal cosmical necessity," and with other ultimate and apparently contradictory facts which face us in our study of the natural and spiritual universe, we accept both although our present powers are not sufficient to explain and reconcile them, and in accepting both we find our truest and fullest contact with reality.

DR. DUBOSE insists upon the full and real manhood of our Lord, and equally he insists upon the necessity of our own personal share and part in the work of our salvation. To him, as to St. Paul, the Atonement is not "a merely forensic act or transaction." All that Christ did *for* us and in our behalf He is to do *in* us. His human holiness, righteousness, and life, are to be not merely "imputed" but actually imparted to us and so our righteousness is to be not "of self" or "of the law" but of the grace and power of God. So we are to be freed from the taint of self-righteousness. So we are able to be able to say, with St. Paul, "I live, yet not I, but Christ liveth in me." And so we are to be brought into oneness with God. Always he insists that "the whole truth of Jesus Christ is just as much man realizing and fulfilling himself in God, as God realizing Himself in man." "He became man for us that we might attain to ourselves, to our perfect manhood, in Him."

His discussion of the meaning of salvation, and of the correspondence of the Christian Gospel with the actual facts and needs of our human nature has been recognized by many as the most profound, and the most illuminating, discussion of this subject in our time. We are made after the likeness of God. We hold a natural relationship with God. "But when we come to inquire just what natural sonship is," Dr. DuBose tells us, "both Christian revelation and the facts of Christian life indicate that it means that man is constituted by nature—not son of God but—to *become* son of God." With rare power he brings out the truth and meaning of Divine Grace and of human faith, and the place which each must hold in a real religion. It is his realization of the meaning of Divine Grace and its place in religion which gives him so full and vital a belief in the Church and the Sacraments. "Faith is indeed," he says, "an actual necessity for us, but it is necessary only as our appropriation and experience of a prior fact; and the fact must always be kept prior to the faith." The true principle, "begins with Christianity not as a human faith but as a Divine fact—an actual, present, life of God upon the earth and among men." He tells us, as Bishop Bratton shows, that the faith does not make the fact, that the Incarnation of our Lord is not the imagination of faith, it is the fact to which faith has responded—the fact that God has given us life in Jesus Christ.

Of all the New Testament writers, Dr. DuBose's supreme teacher is St. Paul. In his autobiographical notes he says: "I think I may say that whatever of inspiration or illumination ever came to my students through my life or teaching came through the fact that I presented Christ and Christianity at first hand, not in the letter but in the spirit, not in traditional or conventional forms of technical language, but in living terms of actual human relation and experience. Now all that I ever had to impart in that way came to me through a peculiarly exclusive study of St. Paul." There have been few men in any age who have entered into the mind and thought of St. Paul as he does, and no one has shown more clearly that

there is no difference between St. Paul's Gospel and that of the other New Testament writers and that the New Testament Revelation is all one. In his preface to *The Gospel in the Gospels* he says: "That the Epistles of St. Paul are an interpretation only, and not a transformation, nor even an essential modification of the Gospel of our Lord, is—next to the hope of casting a single new ray of light upon the nature of the Gospel itself—the point which I have most at heart to prove in the end." To this great Christian Thinker the Church and the Sacraments are Divine realities. He sees the truth and meaning of the Church as St. Paul sees it. With St. Paul, he sees that as there is but one Christ, and one life in Him, and one Holy Spirit, so there is, and can be, but one Church; that the Church, as shown to us in the New Testament, is built on the Incarnation and is the means which God has appointed for bringing to Himself all mankind in the fellowship of His dear Son. Christian Unity became one of the passions of his life but to him Unity could not mean disregard of truth. As Dr. Murray says, he does not sacrifice "the sovereign claims of truth in the interests of a spurious charity." His ideal of Unity was not compromise but comprehension, not surrender of the truth but fuller realization of the truth of Christ and His Church. He saw, and said, as many are now beginning to see, that the main principles for which Catholicism stands and the main principles for which Protestantism stands are not mutually exclusive but complementary, and that both are necessary for the fullness of Christian faith and life. Dr. DuBose saw clearly the essential place of the Apostolic Ministry in the life and work of the Visible, Divinely Constituted Church, and its necessity to the life of the Reunited Church. It is of the very nature of the Church, he says, to be One, Holy, and Catholic, and equally to be Apostolic "because that which is one must be so in sequence or time, as well as in extension or space—from beginning to end, as well as from end to end." To quote the words of Bishop Bratton, Dr. DuBose teaches that "the ideal of the Incarnation is that of the One Body; the One Church—indwelt by the One Holy Spirit, and just as one in its every characteristic and function as it is one in its Divine origin and gifts." "Unity is the pervading essence and content of the Church, whose Catholic faith and life and worship are its expression. Altogether they comprise, in a wide sense, the Catholic Order of the Church—functioning as through organs, the powers of the Body—*i.e.*, through the ministry ordained of our Lord, and in and through whom He dwells and works."

The Sacraments, Dr. DuBose tells us, are the acts of God Himself. The Church is "the Life incorporate and corporate in Jesus Christ. The Sacraments of life or of the Life, are acts not of man but of God, the acts of His incorporation of us into Christ. They are not expressions of our faith, but of the Divine acts of grace and adoption in Christ which are the objects of our faith, and in which our faith stands." To a friend he writes: "I want all the Real Presence, all the objective Real Presence, I can get in every act of my religion." "I know," he says, "that in the Sacraments I am living at the very perennial springs and fountains themselves of the Life which is Christ." He tells us, as Bishop Bratton says, that "there is such a thing as truth of Scripture and a mind of the Church to be sought and found, to be held in unity with all our might; and when we are thoroughly agreed upon this—and seek to understand and share this—we shall not fail to accomplish great things toward that necessary objective, that Divine result, of Christian Unity."

What we need, he writes, is "to be able to answer on the

right side such questions as these: Are we, so far as in us lies, in love and sympathy and unity with Christ and Christianity wherever these may be? If not in actual or outward communion with, are *we* responsible for and guilty of alienation and separation from any part of the living, loving, and working Body of Jesus Christ in this world? How deeply and sincerely are we wishing, praying, and laboring to be one with God and Christ and all Their living and saving presence and operation in our universal humanity." "The present business of every fragment of Christianity is to set itself in preparation and readiness to be at one with every other. But we shall never prevail against any *ism*, or replace it with anything better, until we learn to meet and overcome it with a true and real catholicity."

Dr. DuBose sees that the sacramental principle is the soul of the Christian religion, that the religion of the New Testament is sacramental through and through, and that this is the principle of the whole universe which finds its supreme expression and fulfillment in the Incarnation of our Lord Jesus Christ. It is this which is brought out in his book *The Reason of Life*, which he wrote at the age of 76, to which Bishop Bratton devotes two most important and suggestive chapters. Nothing could be more timely, nor more pertinent to the present tendencies of religious thought, than the presentation in that volume of the two fundamental truths of religion and of life, the truths of the Divine Transcendence and the Divine Immanence. As strongly as Karl Barth himself, Dr. DuBose insists upon the basic truth of the Divine Transcendence, but he insists equally upon the truth of the Divine Immanence for which Dr. Barth's teaching seems to leave little place. Both of these truths, Dr. DuBose shows, are essential to our having a true knowledge of God and equally essential to our comprehension of the purpose of life, and understanding of its destiny.

The Logos Incarnate whom St. John presents as ideal formative principle of the world and immanent in it "must both be distinguished from God Himself, and be identified with Him." "The failure properly to distinguish is pantheism, the failure properly to identify is deism; while the proper adjustment of distinction and identification is a true theism. The problem involved is the reconciliation of the counter truths of the immanence and transcendence of God. The difficulty may be primarily a metaphysical one but it ends also in a moral one."

We can find neither reason nor meaning in life or in the universe unless we accept the mighty truth which the New Testament declares, the truth of the Word made flesh, God Himself Incarnate in Jesus Christ, the Eternal God creating all things, manifesting Himself in all things, but also outside of, before, and above all things. Dr. DuBose is fully alive to the position of the many thinkers who are "ready to recognize reason in the order of the world as the principle and cause of its being, as well as of its order, who nevertheless hesitate to ascribe the world reason to a Person, or to call it God." As Bishop Bratton says, his aim is "to meet them on their own ground and demonstrate the reconciliation which to him is both reasonable and inevitable." The principle of religion, Dr. DuBose says, is "that God is source and cause of all"; the principle of science, which is wholly evolutionary, is "that all things make themselves, become what they are by causes and processes immanent in themselves, and that are themselves." "Science and religion," he says, "will finally meet on a common truth which will fully justify them both."

(Continued on page 463)



CHURCH MUSIC

Rev. John W. Norris, Editor



COOPERATION in Church music, as in anything else, cannot be one-sided. The choirmaster must be willing to coöperate with the rector of a parish in the same degree that the latter must coöperate with him. Most particularly must the organist-choirmaster realize that his part of the public worship is not something apart and distinct from that of the priest, but that the two parts must be welded together into a whole.

Not without justification have choirmasters been charged with being interested only in the music. They have resented suggestions and felt that their field was one in which their technical training sufficed. The choirmaster must realize that his function is subordinate to the service and not superior to or independent of it. A choirmaster who approaches his task with this viewpoint is on the road to making his art the "handmaid" of religion.

One of the most important factors in the establishing of this viewpoint is to recognize (as Davies and Grace point out in their book, *Music and Worship*) that music in the Church is of two kinds: that which is part of the act of worship, and that which is an aid to worship. Musical settings of the acts of worship include chants, canticles, and the great hymns of the Liturgy (the Communion service). Music that aids worship includes compositions for the organ, anthems, cantatas, and oratorios.

Recognition of such a division calls for a careful selection of material to be used, if the work of the choir is to be part of the offering to God and not simply a sop of entertainment devised to increase the congregation.

It becomes necessary therefore for the choirmaster to establish definite standards in the selection of the music for the Church, and not accept anything because it is easy or "pretty," or even because it is the work of a famous composer. Service music must be devotional and give full value to the words being sung. Anthems should be selected which bear out the teaching of the Church or to emphasize the teaching which the priest is giving in his sermons. The following suggestions have been made by the commission on music of the diocese of Pennsylvania to guide choirmasters in selecting music:

- (1) The compass of the various parts should not go beyond what the available voices can manage with comfort and ease.
- (2) It is desirable that the music reflect the natural accents and rhythm of the words to which it is set, and that there be no undue repetition of the text.
- (3) The melody should be natural, sustained, and inspired by the words, and the rhythm sober and dignified. All triviality of melody and rhythm should be excluded.
- (4) The harmonic structure should be sound and the harmony unforced.
- (5) The words should be permeated with a real religious and devotional spirit, and not weakly sentimental nor theatrical.

ACKNOWLEDGMENTS

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The Missionary Spirit

An address at the Pan-American Conference of Bishops, October 16th

By the Rt. Rev. John Dauglish

Lord Bishop of Nassau

IT IS A COMMONPLACE to say that a very notable advance has been made in recent years in the education of public opinion about the work of missions. Administrators and others in countries overseas have long enough been glad to use the intimate knowledge so hardly earned by missionaries and so gladly shared.

While we acknowledge all this with gratitude the day has not yet come when we can cease to try to educate public opinion within the Church. It is not so long since I heard of a church warden in a well-known church in England, who at the annual parochial meeting remarked that they would never get the finances of the church into really good shape until they could stop those leakages. You will not need to be told that what he signified by the term leakages was the money given for work overseas. This is not to say that we need to confine our attention to church wardens. The day has not yet dawned when bishops at home will try to persuade their best incumbent, or a rector his best assistant priest, to leave the diocese or parish, and to take up work in some foreign place away from home, where power and ability are desperately needed.

We still have to work out for everyone a theology and philosophy of missionary work, and this is strange because the mission first began when God sent forth His only begotten Son. We, Sunday by Sunday, feast day by feast day, express our belief in an Apostolic Church, and blandly forget that at any rate part of the meaning of Apostolic is "sent on a mission." The very building of our churches should suggest a mission. We do not build churches because God cannot be found or worshiped outside them. God is the God of all space and all space is present to him, while a church symbolizes this omnipresent omnipotence. What we do is not to enclose God but to enclose within four walls a tiny fragment of space in a building as costly as our purse can buy, bring all we can of art and beauty into it, and resolve that in a world so largely in rebellion this enclosed place shall at least be devoted to the worship and glory of God, be used for His sovereignty. Then because a symbol can never remain only a symbol, but must from its very self partake of the nature of an instrument, the church building, symbolizing with its soaring tower, with the magnificence of its architecture, with the glory of its art, the infinite glories of the Most High, becomes, when rightly used, an effective instrument for the extension of His glory among men. Here in the building meet men and women proclaiming the Apostolic Creed, who themselves are representatives of all redeemed creation, in their capacity of the priesthood of the whole body, and bring to God an offering for His use and beauty of sunrise and sunset, the blossom of the flowers, the

song of the birds, yes, and the lives of the beasts who die that they may live, and reach the climax of their worship when in union with Christ they offer themselves, their souls and bodies as a living, rational sacrifice for God's will expressed in love.

Most certainly when this sense of universal mission fails in a church or congregation, is not externalized in alms and self-sacrifice and expressed in prayer, the divine flame flickers and dies. There is many a spiritual death because of a refusal to recognize that the order of all spiritual advance lies in the giving up of a known security and good to hazard it at the call of God in new work and new fields. I would go further and say that it is for this that what we know as the gambling instinct is so deeply implanted in men and women. It is a prostitution to use it in the hope of making easy money, when it is meant for heroes and the glorious risks and adventures of faith.

So much for that, but if you will allow me, I have something more to say and I am frankly nervous because it is not easy to express, and if I fail I shall fail badly.

I must be speaking in the hearing of those, especially those responsible for a diocese overseas, who in these last years have been terribly burdened by financial anxiety.

If I sketch in the situation as it appeared to me it is because I cannot know how it appeared to others.

When I came out of the diocese of Nassau I already knew that the schooner used by my predecessor had been, through no fault of his, lost at sea, and that it was not insured; that I was faced by the problem of obtaining the necessary \$10,000 for equipping another craft in order to visit my long island diocese and the very, very poor Church people, who live in small settlements in our out islands. I knew too that the Sisters, who had long been working in the diocese, had been withdrawn just before my arrival by their Mother House. This meant the closing of our last remaining important school and inflicted what has so far proved an irreparable loss. On top of this came the conversion of the British 5% loan, in which we had too much of our investments, into one of 3½%, so that for every £100 of income we now drew £70. There was yet another blow to fall. In the same year the islands were swept by hurricanes. And before the end of my first year we had 11 out island churches destroyed. Hurricanes have almost every year since taken their toll.

I hope I may be forgiven if I felt that the whole structure of our organization was falling about my ears. You must picture then a small band of a bishop and a few overworked priests, made terribly aware of their own inefficiency and powerlessness. And still today they know their weaknesses.



THE BISHOP OF NASSAU

His Lordship is shown as he arrived on an Eastern Airlines plane from his Bahama Islands diocese to attend the Pan-American Conference.

Yet it has been these very five years that God has chosen for giving us a very great increase, not only in communicants, but in vigor of Church life and in self help. If I say to you that last year our ragged and poor Colored folk in the out islands put up \$2,625, that is £525, for the support of their clergy, I suppose it does not sound much. To me who knows a little of the depths of their poverty it means something more than generosity, when in addition they give free labor for building and repair purposes.

IF YOU ASK me how this has been effected, I can only say that I do not know, unless it be by prayer. Once every year all the clergy without exception are called in for a three day retreat and I am sure that much arises from that. It comes to this, we have planted and watered very inadequately and God has given increase. We are still struggling with an impossible work and are amazed at what God has done for us. We are but we ought not to be. God is not tied by our organizations and is unhindered by slumps. After all the work is His and He takes care of it.

Right Reverend Fathers, I have said this, I do not doubt, clumsily. It is not easy to reveal in public what is in the depths of one's heart, and if in any word or by any inflection of voice I have given the impression that I am trying to lecture my betters, I have failed and ask your pardon.

But after all the tale is not a new one. To the greatest of all missionary bishops came the revelation that he preached with power in a city called Corinth when he spoke of and identified himself with a crucified Saviour. And the tale is not an old one. Still today the weakness of God is stronger than men, His folly wiser far than all our cleverness. Still today there "are not three Almighties but one Almighty."

How to Go to Church

THERE ARE, I am afraid, a great many people who do not enjoy Church-going, and I am inclined to think one reason is that they have never learned how to go to Church. Our devotional manuals tell us that we should go with penitence and faith, and that is profoundly true. But four other things seem to be very desirable.

The first is to have the habit. The person who goes rarely or spasmodically seldom likes it as much as one who goes regularly. Therefore, when Sunday morning comes, it is better not to regard it as an open question, but to think, "Of course I'm going to Church." The habit of regular Church-going is an enormous factor of strength and happiness in one's life."

The second thing is to devote a little time to getting oneself in the proper frame of mind. A man usually takes some pains about putting on his Sunday suit. Why should he not give some attention to the preparation of his spirit as well as his body? This can be done by thinking of his purpose in going to Church. He is going to give something and to get something. So he makes sure he has his weekly envelope or other offering in his pocket, and more important still, that he has himself ready to offer. He goes in a receptive mood, for, after all, it is the seekers who are generally the finders. . . .

Thirdly, he goes buoyantly, because he is going to lift up his heart above the dead level of the week, and walk with God on His holy, sun-lit hill.

Fourthly, he goes joyously, because he is going to bear witness to God, and to give some expression of his belief and love and gratitude. . . . He goes with a sense of goodness, because he is going to his Father's House.

Truly, I believe it makes all the difference *how* one goes to Church.

—The late Bishop Davies, of Western Massachusetts.

THE SANCTUARY

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

Our Lord as Preacher: His Aim (Continued)

IV

IT HAS BEEN SAID, in a rather striking paradox, that our Lord came, not to preach the Gospel, but that there might be a Gospel to be preached. That is, in effect, what we are maintaining here. He, Himself, is the Gospel: not anything He said, but *He Himself*. All His preaching may be put into three words: "Come unto Me."

Now as to the evidence. First there is the fact that He refused to use, certainly He did not use, the written word. On one occasion we are told that "He stooped down and wrote with His finger on the ground." Apparently that was the only time He wrote, and that was all He wrote—and that was nothing. It seems a sort of "parable in action," as though, by this outward gesture, He would show how foreign to His ministry were the prescriptions or definitions of a written code. His critics had been busy with the Mosaic law. They had quoted it against Him. "Moses in the law commanded that such (as this woman) should be stoned. What sayest Thou?" He made no answer. They utterly mistook His mission. He was not there to enforce old laws or to enact new ones. What He said and did rested wholly with Himself. "Woman, hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee: go and sin no more."

Now there can be no question of our Lord's profound reverence for the Scriptures of His day, known to us as the books of the Old Testament. He preached from them as from God's word. He quoted them as confirming His teaching and His mission. Neither is there any question of His claim to supersede them. "It was said to them of old time but (now) I say to you." What is of great significance is that, in superseding them, He added nothing to them. The old authoritative writings were not to be replaced by new ones of which He and His disciples should be authors. His Gospel was not a verbal *message*. His Gospel was in action, not in words. Words must be used to proclaim it. Else it could not be known. But words could not contain it. His coming, His presence, all that He, and He alone, could do, and longed to do, for men: that was the "good news," the "glad tidings," the fulfillment of divine promises and human hopes.

The fact then that our Lord wrote nothing helps our argument. But it is "the argument from silence" which is always unconvincing by itself. There is one consideration, however, as positive as it is striking, which seems to justify our use of the argument from silence: namely, the preaching of His apostles. They went out to give the world what they had learned from Him. Every one of them, each in his own way, preached Jesus Christ; Jesus, as Lord; not His wise words, not the great truths He uttered, but Him Himself. He was their Gospel, and the whole of it. Their preaching began with Him, led to Him, ended in Him. All apostolic preaching can confidently be put into three words: "Come unto Him." That is real evidence. And there is more.

THE CHURCH, like all other institutions, most benefits those who make the most of it. —St. Paul's Messenger.

World Peace and Missions

Report of the Findings Committee of the Pan-American Conference of Bishops, Adopted October 17th

THE PEACE of the world and the Mission of the Church are one and inseparable.

The search for peace by schemes and plans of man's devising alone is doomed to failure.

There must be a spiritual foundation as the basis of all effective plans for peace.

The spiritual foundation required is to be found in the Fatherhood of God and the Brotherhood of Man.

We would emphasize that the inadequacy of the present peace machinery is not due to any inherent weakness of a noble conception, but to the sin of man; for the Christmas promise of peace is only to men of good will.

As Christians therefore we must confess our failure and renew our consecration to the Spirit of our divine Master.

That God intends a peaceful world—a commonwealth of Justice and of Love—we cannot doubt.

The failure is ours; but under God the future is in our hands.

The reality of the Presence and Power of God's Holy Spirit in our modern life, as in all the past of man's life, is our hope for the future.

Our need therefore is to learn the mind of God, to make our surrender, and become fellow-workers with Him.

All this depends both on the conversion of the individual soul and Christianizing the social order. Our Lord and Saviour Jesus Christ came to serve and He demands service from His followers.

The service He demands must reach all men everywhere.

This is the Christian Evangel: "Go ye into all the world and preach the Gospel to every nation."

An Apostle of Reality

(Continued from page 460)

And today philosophy, psychology, and physical science seem to be moving toward this meeting place. They are all pointing toward the truth of a spiritual and sacramental universe. Sir James Jeans says that modern science seems to him to lead to "a not altogether dissimilar conclusion" from that arrived at by Bishop Berkeley; that all things subsist in the mind of an eternal Spirit from whom their objectivity arises. "We may think," he says, "of the laws to which phenomena conform in our waking hours, the laws of nature, as the laws of thought of a universal mind;" and "If the universe," he writes, "is a universe of thought, then the creation must have been an act of thought. Indeed the finiteness of time and space almost compel us, of themselves, to picture the creation as an act of thought." The change which has come about in scientific thought seems no less than miraculous.

And in this day of world confusion when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth" the Church must declare with new power that vision of truth which will justify both religion and science, which alone gives reason and meaning to human life, and which is shown to us in the Gospel of the Incarnation.

Some will feel that in his volume on *The Reason of Life* Dr. DuBose makes his greatest contribution to the thought of our time. It will not be out of place to quote here the words of this great Christian and great Teacher, so fully characteristic of him, spoken just before his death. To the members of his family, gathered about him, he said: "You need not think

that I have not been thinking of death. I have been looking at it from all sides. I have looked death in the face, and felt it in my body, and I am ready to meet it. I am prepared and ready to go to my real home. If God should take me tonight I would be glad. The Eternal Father, the Risen Christ, the Blessed Holy Ghost, have been my companions." Bishop Bratton's book should be widely read. It is an admirable introduction to the thought of William Porcher DuBose and it should lead many to study for themselves the writings of this true Apostle of Reality who, in the judgment of many, is the greatest religious thinker our country has produced, and one of the greatest of our age.

God Separates Men

By the Rev. Paul J. Tillich, Ph.D.

Professor, Union Seminary, and Christian Refugee from Germany

CHRISTIAN PROPHECY in all centuries has warned the stabilized Churches not to forget their period of emigration, of persecution and underground life. The fighters for the rights of man and social justice have always challenged the settled classes, which made them refugees and prisoners, that they have forgotten their own unsettled and fighting period.

This, I think, is the ultimate point of view, from which an emigration such as the present one from Germany has to be considered. There are also other possible and very serious considerations.

First of all, the actual situation of a tremendous emergency which challenges Christian love; then the special causes of this situation, the merely natural fact of racial differences in the one group of emigrés, the struggle for peace, social justice, and the rights of man in the other group, both challenging the Christian conscience, the former by their innocent suffering, the latter by their defense of indispensable elements of Christianity.

As an emigré with emigrés I confess frankly that I feel much more the tragic complexity of a real destiny in the present emigration than a simple and one-sided immorality. And just this feeling that moral categories are insufficient for understanding the world situation generally and our own situation especially drives me and should drive all of us toward the ultimate, the religious, meaning in understanding the fate of emigration.

Emigration today, especially emigration produced by the demoniac power of nationalism, can become a prophetic word to the Christian Churches. The fact of separation from their homeland, experienced by thousands and thousands of people, can become a manifestation of the limited meaning of nation and homeland compared with the unlimited meaning of the Kingdom of God.

Emigration by itself is a protest against the nationalistic distortion of Christianity and defamation of humanity. The support of emigrés is a support of this prophetic protest against the demonry of religious nationalism.

Emigration can become a symbol for humanity beyond national and racial divisions. It can become a sign for the Christian Churches to resist the rather irresistible temptation of nationalism in our period.

There should live the consciousness that emigration is a religious category concerning every Christian, indicating the majesty of God and the exclusiveness of His command, separating us at times from home and family and soil and nation and every other thing on earth.

A Message from Your Bishops

Adopted by the House of Bishops, October 16, 1936

THE HOUSE OF BISHOPS meeting in the diocese of Chicago has during its deliberations had conspicuously before it four matters: the Church's Mission; the Church's spiritual life; the unity of Christ's Church; the peace of the world.

Our first responsibility is the Church's mission to the world.

We record our whole-hearted approval of the recent statement of the National Council upon this subject. Despite drastic cuts the missionary work of the Church is being carried on with courage and with sacrifice.

Nevertheless we remind the Church that holding the line is not enough. We must go forward. To do so requires communicants who are not indifferent but interested, not ignorant but informed, and whose giving to the support of the Church is based not upon impulse but upon income.

The Forward Movement has already inspired many of us with a new consecration to the purpose of God. The spiritual life of our people is being deepened. We thank God for the leadership the Forward Movement Commission is giving us, and pray His continued blessing upon that work.

The Peace of the World is a vital concern to the Church. Peace is more than the elimination of war. In God's will is our peace. Only as men submit themselves to the reign of God can they find abiding peace.

Against every force making for the debasement of life and the destruction of order the Church of Christ must assemble its utmost resources of intelligence, sacrifice, and love. The Church is the messenger of peace. No pressure of a sinful and selfish world must turn it from that goal.

As Christian citizens of the American republic we dare to hope that our country will undertake a forthright leadership in the cause of world peace.

The unity of the Church is fundamental both to the extension of the Kingdom of God and the Peace of the World.

We have met where 50 years ago our Church took a definite practical step toward unity in setting forth the statement of principles known as the Chicago-Lambeth Quadrilateral,—the Holy Scriptures, the Apostles' and Nicene Creeds, the two Sacraments as ordained by Christ, and the historic episcopate.

This approach toward unity has been fostered by the able and devoted work of our own Commission on Faith and Order. As we record our gratitude for steady progress toward unity among Christian people, we commend to the prayers of the Church two approaching world conferences—one on Faith and Order, and the other on Life and Work.

Inscribed upon the Altar Cross in the very Cathedral in which we have met are these words:

"The world turns over: the Cross stands."

Our faith is unshaken.

We know our Leader.

We go forward with Him who is the same yesterday, today, and forever.

Looking at the World

THE WORLD is a looking glass, and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you; laugh at it, and with it, and it is a jolly, kind companion.

—William Makepeace Thackeray.

CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Woman's Auxiliary Executive Board Meetings

THE EXECUTIVE BOARD of the Woman's Auxiliary held most interesting meetings last month. Much of interest to the women of the Church was discussed, the chief topic being the receipt of the official report of the educational secretary, Miss Margaret Marston, who visited our missions in the Orient from October, 1935, to June, 1936.

In speaking of her itinerary we found that Miss Marston went to Syria and Palestine, where she saw Canon Bridgeman and his work. In Cairo Miss Marston visited the new church which is a memorial to Canon Gairdner. She saw something of the Church in India, where she was the guest of Bishop and Mrs. Azariah of Dornakal. In Singarene, India, she visited the Rev. and Mrs. George Van B. Shriver, who with Brinkley Snowden are our only missionaries in India.

Miss Marston went to the Philippines about Christmas-time and helped with preparations for that festival for some of the Igorot children. In China and Japan she saw many interesting aspects of life among these Orientals and not only visited many of our American missions but also those of the Church of England when opportunity offered. Miss Marston had a unique experience in seeing the missionary outpost at Shansi where but few foreigners have ever been and no representatives from the Church Missions House. Miss Marston's message to all the differing Oriental peoples was, of course, given through an interpreter. We shall hope to deal with several of her recommendations in another issue.

Officers

MRS. EDWIN ALLEN STEBBINS of Rochester, N. Y., will be the person nominated as presiding officer for the triennial meeting in Cincinnati; and the new officers for the coming year of the executive board are: chairman, Miss Mary E. Johnston of Glendale, Ohio; vice-chairman, Miss Mary Louise Pardee of New Haven, Conn.; secretary, Mrs. Benjamin S. Brown of Kansas City, Mo.

Resignation

THE RESIGNATION of Miss Leila Anderson as field secretary was accepted with regret. She goes to California to become a student secretary of the YWCA at the University of California.

United Thank Offering

MANY DIOCESES present the United Thank Offering in the fall. It is interesting to note that comparison of the offering over the same length of time in the last triennium to September 1, 1933, showed \$343,553 in the treasury and on September 1, 1936, \$349,814.

Cuba

THE WOMAN'S AUXILIARY of Cuba has recently been organized nationally in that country and is to hold its first national convention in December. The women in Cuba are anxious to obtain Spanish translations of Auxiliary publications, especially on the United Thank Offering. In order to help in starting the new organization, the executive board made a small appropriation to provide two United Thank Offering leaflets and the prayer card in Spanish.

BOOKS OF THE DAY Edited By Elizabeth McCracken

The Archbishop of York's W. B. Noble Lectures

THE CHURCH AND ITS TEACHING TODAY: William Belden Noble Lectures. Harvard University. By William Temple, Archbishop of York. New York. Macmillan. 1936. Pp. ix-49. \$1.00.

THE TWO LECTURES making this book were delivered in the Memorial Church, Harvard University, on December 17 and 18, 1935, during Archbishop Temple's recent visit to this country. The Nature and Task of the Christian Church, and Christian Theology and Modern Thought are the titles. "It is evident that any treatment of those themes, which can be undertaken within the space of a single lecture each, can be only an outline." These are among the Archbishop's introductory words. He stands by them, for he knows that the topics are tremendous and that in brief space they may be suggestively rather than thoroughly dealt with. One almost feels that the treatment is a little bit too superficial and that the argument is rather too facile. Together the lectures are hardly more substantial than sermons a thoughtful preacher might deliver to a thoughtful congregation. They would appeal to those who already agree; they would hardly convince the searcher for the truth. And yet the lectures are good reading. Their style is, of course, charming. In the first, the community rather than the individual is emphasized as the unit of religion, and in the second, the initiative of God as personal Will. It is an admirable double truth—the Church and an active God. One hopes that, one of these days, the Archbishop will turn each lecture into a book, so that his readers may follow more closely his reasoning along both of these significant lines.

HENRY BRADFORD WASHBURN.

A Book of Book Reviews

CONTEMPORARY CHRISTIAN THOUGHT. By Charles S. Macfarland. Revell. 1936. Pp. 204. \$1.50.

REACTIONS to this collection of literary appraisals will depend largely upon whether the reader can stand an entire volume of reviews from one pen, however skilled. For it is a group of 41 reviews by the literarily energetic general secretary emeritus of the Federal Council of Churches. Most of them appeared in the review columns of the *Reformed Church Messenger* and other religious magazines during 1935.

Fortunately the author is one who believes in reviews "which present the thought of the author, rather than the dialectical skill of the reviewer." He has a real knack for telling his readers what the books say. His broad international contacts enable him to throw interesting sidelights on these authors. He has wisely arranged his discriminating appraisals under nine specific headings, such as Contemporary Theology, Religion and Modern Psychology, and Humanism: the Common Foe. He is at his best in discussing publications dealing with his favorite theme of Christian unity.

Yet the book is marred by an absence of modesty, almost disingenuous, by which the author includes three of his own volumes although no other writer appears more than once. And the longest review of all is devoted to *Chaos in Mexico: The Conflict of Church and State* by Charles S. Macfarland! Naturally no writer is competent to review his own brain children. Hence this author merely presents digests of his own three volumes.

Churchmen will be interested to note that four volumes by Anglicans are included. These are *Frontiers of Christian Thinking*, by Frederick C. Grant, *What Did Jesus Think?* by Stanley Brown-Serman and Harold A. Prichard, *What is This Christianity?* by Edward S. Woods, Bishop of Croydon, and *Convictions*, edited by Leonard Hodgson, Canon of Winchester. Dean Grant may be surprised to find himself labeled "a liberal and ecumenical Anglican," while all Churchmen will be interested to learn that one of the three movements professing to meet the need of the present hour is "Anglican sacramental ritualism." The reader is left quite uncertain as to whether by the "so-called Oxford

Movement" the author means to indicate the Catholic Revival or Buchmanism.

In a concluding chapter, *Contemporary Trends and Tendencies*, Dr. Macfarland gives a skillful summarization. "There is no little coherence and continuity in this diverse group of volumes, indicating that the Spirit of God is moving, as it always has, over the waters of contemporary thought." Although Karl Barth's theology of crisis is not adopted, his influence is apparent. "Present day studies on both social and personal salvation are characterized by the relative absence of any antithetical treatment."

A volume of this type particularly demands more thorough indexing than this received. C. RANKIN BARNES.

A Life of the Maréchal de Rochambeau

ROCHAMBEAU: FATHER AND SON. *A Life of the Maréchal de Rochambeau*. By Jean Edmond Weelen. With the Journal of the Vicomte de Rochambeau (hitherto unpublished). Translated by Lawrence Lee. Henry Holt. \$3.00.

THIS EXCELLENT life of a great French soldier of the 18th century does justice to one who did a great but not sufficiently recognized service to the Colonies in the American Revolution. Marshal Rochambeau, a trained and widely experienced soldier contributed effectively to the final defeat of the British at Yorktown. That he was a great man as well as a great soldier was abundantly demonstrated by his willingness to accept the leadership of Washington, with whom, however, he had great influence especially in the plans for the final, successful campaign. In their preparation he had to convince the American General of their soundness and this was no easy undertaking for Washington showed a tendency to lean more on the advice of the more popular, but less experienced Lafayette. Rochambeau in his wisdom and prudence truly rendered great services to the American Revolution. This volume is in two parts: a life of the Marshal by M. Weelen, the official biographer whom the Rochambeau family have allowed to have access to letters and private documents; and the diary, never before published, in which Marshal de Rochambeau's son, who accompanied him on the expedition to America, recorded impressions of the Americans, their country, and the campaign in which both Rochambeaus participated. The parts together provide an interesting commentary on the history of the late 18th century in America. Indeed the son's comments are piquant at times and highly illuminating. To illustrate—after describing the wealth and prominence of Pennsylvania, he says of Philadelphia: "Many Quakers, the founders of Pennsylvania, live in this city and state. This sect is little loved by the other sects because it furnishes nothing toward the expenses of the war, and because the others feel that the Quakers' cleverness in business matters is somewhat too fine."

Rochambeau stands out in these pages as a man of high character. Some of his letters, and especially one to Lafayette (page 89) breathe an exalted spirit that shows clearly how fine were his motives. As his biographer justly remarks "the more circumstances demanded revenge, the larger Rochambeau showed himself to be." We are fortunate to have this additional contribution to an understanding of the critical years of the nation's birth. CLINTON ROGERS WOODRUFF.

Sir Thomas More in Fiction

THE KING'S GOOD SERVANT. By Olive B. White. Macmillan. \$2.50.

THIS VOLUME is a belated contribution to the 400th anniversary of the death of Sir Thomas More, who was executed in 1535. It deals, in the form of a novel, with the events of the last six years of his life, when as Chancellor of England he was forced into unwilling collision with King Henry VIII; and it concludes with his trial and execution. The author has studied the period with great care and aims at historic precision in her treatment; but she has overloaded the story with so much detail

that the action is slowed down and the actors lose animation. And she has made no attempt to disguise Roman Catholic sympathies.

E. E.

A Social Philosophy of Education

A PHILOSOPHY OF FRIENDSHIP. By Herbert Martin. The Dial Press, New York. \$1.00.

A PHILOSOPHY OF FRIENDSHIP is not only a philosophy ably presented but also a program urged with fervent insistence. Dr. Martin, who is professor of philosophy in the University of Iowa, is convinced that the world of traditional things has passed and that we now face the opportunity of a new age. He describes his essay as "a brief introduction to a social philosophy of education." The book is a moving call to envisage the life of today in its new vision of internationalism. The author points out certain changes which can be achieved by definite means, which are at hand for our disposal.

Dr. Martin's treatise, which is lucid and readable, opens with a discussion of the problem of education. He says that "new schools for old, productive of participation and leadership for world life, are an urgent need." An effective curriculum and trained teachers are necessary desiderata of a proper educational program. Considering citizenship, he makes it clear that to train the coming generation as good citizens, we must bring about an expansion of interest and activity in the life of both present and future citizens. Linked with these thoughts are the discussions on good will, attitudes, culture, and friendship.

In the concluding chapter on humanity we have a suggested Odyssey of a self into its becoming. "From potentiality to actuality, from sensitivity to meaning and imagination, from custom to conscience, from self-centeredness to social consciousness, from the family to humanity": this is the route taken by the soul in its spiritual adventure. The last chapter is splendid. Each chapter concludes with a suitable bibliography.

ALBERT E. GREANOFF.

New York Political Clubs

POLITICAL CLUBS OF NEW YORK. By Roy V. Peel. Putnams. \$3.00.

ONE OF THE interesting and encouraging developments of the past decade has been the application of research methods to the study of political questions. This involves personal, first hand study instead of dependence on hearsay and rhetoric. One of the pioneers in establishing this method of treatment was Dr. John T. Salter, now professor of political science at the University of Wisconsin. His book on *The Boss*, noticed in these columns on its appearance, was based on careful personal study of politicians and political leaders. This present volume of Prof. Peel's is based on similar studies and is a factual presentation of the subject, which is far more effective in forming permanent public opinion than denunciation and oburgation, no matter how brilliantly presented. His investigations included 750 nationalist clubs and 32 racial clubs. With the notable exception of Great Britain, every country in Europe, no matter how small, is on his list of representative clubs, which includes 130 Italian clubs, 31 Jewish, 25 Polish, 22 Negro, and finally ends with two Chinese clubs. The folklore, the native dances, the costumes, the national fête days—all the particular institutions of national and racial groups are used by club leaders to keep voters in line. Ostensibly, most of the clubs are social but the word "social" is made to include nearly everything that can happen to the members. In other words they are social in a broad sense of the word, as Jane Addams pointed out years ago, performing services that are now undertaken by unselfish private organizations. Marriage, funerals, financial needs, trouble with the police, unemployment, sickness, and a score of other activities all come within the scope of these clubs, and their unremitting efforts, for they recognize no holidays, except to celebrate them and no vacations, except to provide them for deserving constituents.

Believing that the problem of the political clubs and their rôle in social and governmental affairs is one which is fundamentally important, Dr. Peel has gathered in these pages a truly immense amount of information that will prove of interest to the student of municipal affairs, to those interested in their improvement, and by no means the least, to politicians, for in a way the book affords a guide as to how such clubs should be run.

Those who are concerned in interesting people, young and old, in their causes, and this includes Church workers, will find in these pages highly suggestive discussions of group psychology and how it has been applied, oftentimes unconsciously, effectively.

CLINTON ROGERS WOODRUFF.

Deservedly a Best-Seller

GONE WITH THE WIND. By Margaret Mitchell. Macmillan. \$3.00.

THIS NOVEL has justly been the "best seller" of the past season, as the author has accomplished the feat of holding the reader's interest for a thousand pages without a let-down. At times, in fact, this interest is breath-taking. Best of all is the account of Sherman's Atlanta campaign as experienced in Atlanta; we are made to feel his army drawing on relentlessly until his guns are heard by a hushed and waiting city, and see then the rising panic of the siege and the final evacuation. To be able to carry on the story from that point into the reconstruction period without a hopeless anticlimax is no small achievement.

Less effective is the character drawing. Scarlett O'Hara is pictured competently enough as attractive, efficient, and ruthless; her foil Melanie Wilkes as ultra-feminine in her gentleness although fierce in a crisis; Rhett Butler as smooth, cynical, and conscienceless. But they play their rôles too consistently to be real human beings; the book never penetrates under the surface as does *So Red the Rose*, which deals with the same period. Miss Mitchell is always the journalist. But she is a journalist of high order, and her tale really does go like the wind.

E. E.

Dr. Oliver's Latest Story

GREATER LOVE. By John Rathbone Oliver. Macmillan. \$2.50.

THIS LATEST novel of Dr. Oliver might very well be called a story of service or pastoral theology, exemplifying as it does the ministrations of a devoted Roman Catholic priest and his mother (by adoption), who was born and raised a Methodist and who married a Swedenborgian, as she was constantly reminding her hearers. To expiate the sins of another son (also an adopted one) the mother and brother start out on the night of his supposed execution to give a month of their lives to making atonement for the evil which this young man had done. Not to concern themselves with any of the affairs of their ordinary lives, they set off in their car, hoping that in the 30 days before them they might meet people who needed their help. In a small New England inn, which they come upon by chance, they find a group of perplexed and unhappy individuals: a retired admiral, whose life is a blank of dullness now that there is no accustomed work for him to do; a young Irish boy cheated by hatred out of his inheritance; a prominent but physically frightened lawyer and his fussy but loving wife; the old squire who lives in the past and carries in his heart the memory of a tragic wrong; a woman who craves love and has looked for it in strange places; a worried business man and his young mistress; the cook with varicose veins and her red-haired daughter.

What a field for exploitation this is and how Filius the priest and his equally good and capable mother utilize it constitute a good, wholesome story of help to all who love their fellowmen. Mater and Filius are characters not soon to be forgotten.

CLINTON ROGERS WOODRUFF.

The Latest Phillpotts Mystery

A CLOSE CALL. By Eden Phillpotts. Macmillan. \$2.00.

MR. PHILLPOTTS' mystery stories are apt to suffer from an over-transparency that makes the reader wonder how his detectives could miss such palpable clues. The present volume is no exception to the rule; his criminal up to the last minute deceives not only the police but also a barrister who is supposed to have a high rank in criminal practice. Mr. Phillpotts, indeed, goes so far as to make him an emulator of Clarence Darrow; but if Mr. Darrow had been in the case the actual criminal would have been discovered long before the trial of an innocent sufferer. Indeed, one wonders whether any even moderately competent lawyer could have delivered such a miraculously inept plea as Mr. Phillpotts puts into the mouth of his advocate.

E.

NEWS OF THE CHURCH

Bishops Advocate League Principles

Christian Social Order Described as Essential by Pan-American Conference

EVANSTON, ILL.—Adoption of resolutions endorsing the "principles" of the League of Nations and a message to the Church which calls for the Christianizing of the social order featured the closing session of the Pan-American Conference of Anglican Bishops at St. Luke's ProCathedral, Evanston.

The resolution with regard to the League of Nations was offered by Bishop Oldham of Albany after the report of the findings committee failed to make any mention of it. It declares:

"RESOLVED that this conference of Bishops of the Episcopal Church of the United States, the Church of England in Canada, and the Province of the West Indies, desires to record its conviction that the principles on which the League of Nations is founded are essential to a peacefully ordered world. We commend the efforts of those associations in each country which are endeavoring to further the interests of the League among respective peoples."

The findings of the Conference stressed the importance of Church unity, world peace, and missions, calling the attention of Church people to the need for united effort on all three subjects.

[The text of the findings appears on page 463 of this week's issue.]

SEEK LAW-GOVERNED WORLD

In summarizing the work of the Conference, Bishop Parsons of California suggested the possibility of a "League of Nations of the Western Hemisphere." He asserted that what all the Churches are seeking is a "law-governed world."

"Nations must recognize that the judgment of the world should be set above the judgment of the individual nations," said Bishop Parsons. Asked about the use of force in making such associations as the League of Nations effective, Bishop Parsons said: "Every time force is used in international affairs, it results in serious trouble and usually war."

"We must seek," he continued, "to build up international goodwill not on sanctions and force but on conference and thereby mutual understanding."

REPORT CALLED "CUP OF TEA"

When the findings report was submitted by the Most Rev. Edward Hutson, Archbishop of the West Indies, Bishop Mitchell of Arizona expressed disappointment in the report and called it a "cup of tea." Bishop Johnson of Colorado asked if the Bishop of Arizona wanted a "bomb."

Bishop Gray of Northern Indiana
(Continued on page 478)

Bishop Perry on Way to Recovery from Illness

PROVIDENCE, R. I.—Bishop Perry of Rhode Island, Presiding Bishop of the American Church, is sufficiently recovered from his illness to be sitting up for an hour each day.

For the past two weeks he has been confined to his bed with flebitis.

It is expected that he will be able to be at his office for a short time daily next week, but all his engagements up to November 15th have been canceled.

Need of Laboring Laity Stressed by Fr. Burton

NEW YORK—The Rev. Spence Burton, SSJE, was the preacher at the annual service for the Church Army, held in St. James' Church October 11th. Capt. B. Frank Mountford, national director of the Church Army, made a short address, welcoming officially the new students just entering the Church Army Training Center. Fr. Burton stressed the necessity of the work of laymen in the Church. He said in part:

"The laity have got to bring souls to Christ. We do not need the pew-sitters, the talkers, or even the money-givers as we need the laborers. We have not learned how to use our laymen, and they feel this. It does not satisfy them to come to church, sit in the pews, and donate money. They are dissatisfied with the clergy because they are not put to work along spiritual lines. We clergy often do the spiritual work which a layman could do far better. Men stop trying when they get discontented. Things are reaching such a pass that the women of the Church now do most of the spiritual work and the clergy simply do the talking. The women keep on working, no matter how discouraged with the clergy they become. The Church Army is using all the lay power of the Church."

Captain Mountford reminded the congregation that there are 10,000 villages in the United States without a church building or a resident pastor. More than 12,000,000 children under the age of 12 are receiving no religious instruction whatever. The Church Army tries to reach these scattered sheep and bring them near the fold.

Dr. Hobbs Injured by Fall

EVANSTON, ILL.—The Rev. Dr. G. Warfield Hobbs, editor of the *Spirit of Missions* and head of the publicity department of the National Council, suffered a painful leg injury when he fell shortly after his arrival here to report the meeting of the House of Bishops. Dr. Hobbs was confined to his hotel room, with his leg in a plaster cast, for several days.

Change in Lexington Paper

LEXINGTON, KY.—The *Diocesan News* of the diocese of Lexington began its 27th year with a smaller page size, but more frequent issue, becoming a semi-monthly publication.

Three Missionary Bishops Elected

Archdeacon Ziegler, Dean Beal, Dr. Atwill Chosen by House for Missionary Districts

Chicago—The Ven. Winfred H. Ziegler, Bishop-elect of Wyoming, announced on October 16th his intention of accepting the election subject to approval of the standing committees of the Church.

Los Angeles—Dean Beal of St. Paul's Cathedral, elected Bishop of the Panama Canal Zone by the House of Bishops, stated that he needed time for careful and prayerful consideration before making a decision.

EVANSTON, ILL.—Bishops were elected for three missionary jurisdictions of the Episcopal Church by the House of Bishops in session here October 13th to 16th.

The Ven. Winfred H. Ziegler, Archdeacon of Chicago, was elected Bishop of Wyoming; the Rev. Dr. Douglas Henry Atwill, rector of St. Clement's Church, St. Paul, Minn., Bishop of North Dakota; and the Very Rev. Dr. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles, Bishop of the Panama Canal Zone.

SUBJECT TO CONFIRMATION

These choices are subject to the acceptance of the bishops-elect and the confirmation of standing committees of the Church. They were made in an executive session on October 15th, following a service of Holy Communion in St. Luke's ProCathedral here, with Bishop Francis, who presided over the sessions in the absence of Bishop Perry on account of illness, as celebrant, Bishop Cook of Delaware as Epistoler, and Bishop Rowe of Alaska as Gospeler.

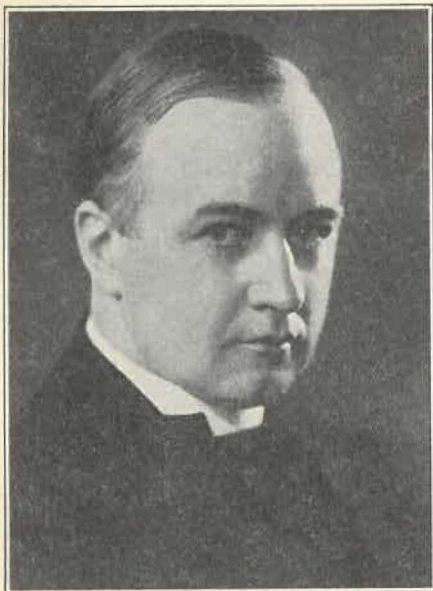
COMPLIMENT BISHOP FRANCIS

The House then passed a resolution of appreciation of the splendid manner in which Bishop Francis presided over the sessions, and other resolutions of appreciation to the Bishop of Chicago and those cooperating with him for their gracious hospitality, to the secretary of the House, the Rev. Dr. Charles L. Pardee, for his efficient service, and to the pages of the House.

Another resolution expressed appreciation of the services of the chairman of the committee on dispatch of business, Bishop Sherrill of Massachusetts.

DEAN BEAL

The Very Rev. Dr. Harry Beal, who was elected Bishop of the missionary district of the Panama Canal Zone, has been Dean of St. Paul's Cathedral, Los Angeles, for the past 10 years. Dean Beal was born in Oneida, N. Y., May 26, 1885. He has



Archdeacon Ziegler



Dean Beal



Dr. Atwill

THREE BISHOPS-ELECT CHOSEN BY THE HOUSE OF BISHOPS LAST WEEK

had wide missionary experience, serving as Dean of Holy Trinity Cathedral in Havana, Cuba, for three years. He was graduated from Yale University in 1906 and from the Episcopal Theological School in 1911. He was ordained deacon in 1911 and priest in 1912 by Bishop Olmstead, beginning his service to the Church as master of St. Paul's School, Concord, N. H. Dean Beal has served in churches in Constableville, N. H., Port Leyden and Greig, N. Y., West Newton and Auburndale, Mass., and New Bedford, Mass. While in New Bedford he was president of the social agencies. He left Grace Church, New Bedford, to become Dean of the Cathedral in Cuba in 1923. He served as secretary of the convocation of the district of Cuba while he was dean of the Cathedral. Dean Beal was a delegate to three General Conventions, 1928, 1931, and 1934.

ARCHDEACON ZIEGLER

The Ven. Winfred Hamlin Ziegler, who was elected Bishop of the missionary district of Wyoming, has been an Archdeacon in the diocese of Chicago for the past five years, assisting Bishop Stewart in the administration of diocesan missionary work.

The son of a clergyman, the Rev. Paul Ziegler, formerly of Detroit, Archdeacon Ziegler has had a wide missionary experience. Born November 23, 1885, he was graduated from Columbia University in 1911 and from the Western Theological Seminary in 1929, ordained deacon in 1912 and priest in 1913, beginning his service to the Church as missionary in charge of stations on Prince William Sound in Alaska.

He was ordained by Bishop Rowe, veteran Bishop of Alaska, who was last week in Chicago for the sessions of the House of Bishops. After three years of work in Alaska, the Rev. Mr. Ziegler served in Sequim, Wash., then in Leighton, Pa., and from 1919 to 1921 was Dean of St. John's Cathedral, Albuquerque, N. M. He was rector of the Church of the Redeemer, Elgin, from 1923 to 1931. During the

World War he served as an Army YMCA secretary stationed at Fort Bliss, El Paso, Tex., and later was chaplain of the 14th Division U. S. Army, at headquarters.

REV. DR. ATWILL

The Rev. Dr. Douglass Henry Atwill has been rector of St. Clement's Church, St. Paul, Minn., since 1923. He is a New Englander, born in Burlington, Vt., June 4, 1881. His father was the late Bishop Atwill, who was first Bishop of Western Missouri.

The Rev. Mr. Atwill is a graduate of Yale, class of 1903, and of the Episcopal Theological School, class of 1907. He was ordained by his father in 1907.

His work has included services as rector of Calvary Church, Sedalia, Mo., minister in charge of St. Paul's Mission, Santa Paula, and St. Mark's Mission, Fillmore, Calif., rector of St. Augustine's Mission, St. Louis, Mo.

He has been editor of the diocesan paper, the *Church News* of Minnesota, for a number of years.

New C. N. Y. Church Dedicated; Clergy Join in Celebration

GUILFORD, N. Y.—Bishop Coley of Central New York dedicated the new stone building of Christ Church, Guilford, on Tuesday, October 6th.

Erected to replace the former frame structure which was destroyed by fire last December, the new church has been completed in the surprisingly short period of ten months, due to the leadership of the rector, the Rev. George E. Scull, aided by the support of the members of the parish and the assistance of friends who have contributed money and memorials.

In recognition of the occasion, the fall meeting of the 3d district convocation was held at Christ Church, all the clergy being present as guests of the parish.

With the clergy in procession around the church, Bishop Coley blessed about 20 memorials.

Plan Forward Movement School for Negro Clergy

EVANSTON, ILL.—Following a meeting of the Forward Movement Commission's committee on Negro work held here October 14th, announcement was made that a school for Negro clergy will be held at St. Augustine's College, Raleigh, N. C., November 30th to December 4th. Bishop Wing of South Florida will be dean of the faculty of the school, which will be held under joint auspices of the Forward Movement and the Washington Cathedral College of Preachers.

The purpose of the school for Negro clergy will be to give its members graduate training in preaching and pastoral work, and also to prepare them for leadership in the Forward Movement. Fifteen priests from as many dioceses are to be invited to the school, and if it is successful it is hoped to make it an annual feature of the College of Preachers. In subsequent years it can be held in the college buildings in Washington, but this year it has to be held elsewhere as it was planned after the college's program had been filled.

At the meeting of the committee, of which Bishop Quin of Texas is chairman, plans were also laid for a survey of Negro colleges and universities with a view to having them adequately served by Church chaplains. This survey is to be conducted by Bishop Demby, Suffragan of Arkansas.

Church Students in North Carolina

RALEIGH, N. C.—With the opening of the many colleges in the diocese of North Carolina with increased enrolment, there are now at least 1,500 students of the Episcopal Church enrolled, according to the Rev. A. S. Lawrence, diocesan secretary. The college committee is trying to keep in touch with as many students as possible. The diocesan school for girls, St. Mary's, Raleigh, is full to capacity. Several new members have been added to the faculty.

Claims Paid Social Workers are Needed

C. R. Woodruff Tells Washington Synod Dioceses Should Not Depend on Volunteers

WILMINGTON, DEL.—A plea for the employment of salaried social service workers in diocesan departments of social service was made by the Hon. Clinton Rogers Woodruff, associate editor of *THE LIVING CHURCH*, at the 14th synod of the province of Washington, which met here October 6th to 9th.

"There are 13 dioceses in the province of Washington," said Mr. Woodruff. "Each one has a social service department or commission functioning more or less actively, functioning more or less effectively as must all organizations that depend on volunteer effort, for only one has a compensated secretary or executive on whole or part time. . . . Volunteers," he said, "cannot be depended upon for the general planning and follow-up so essential to the conduct of such work."

At a session in St. Andrew's Church, O. E. Baker, senior agricultural economist of the U. S. Bureau of Agricultural Economics, stressed sacrifice in the rural family as needed to replace the spirit of selfishness "so prevalent in the capitalistic system." The meeting was also addressed by the Rev. Lee Rose, who spoke on work in the Philippines, and by Dr. John W. Wood, executive secretary of the Foreign and Domestic Missions Department of the National Council.

VISIT HISTORIC SPOTS

On the 7th an expedition was made to Old Swedes Church, Immanuel Church, Newcastle, St. Anne's Church, Middletown, and other historic spots in the diocese, terminating at St. Andrew's School where tea was served and an address given by the Rev. Dr. D. A. McGregor on Theological Education and the Pastorate. At the evening mass meeting, the Rev. Gardner M. Day of St. Stephen's Church, Wilkes-Barre, Pa., talked on The Synod's Commissions Looking Forward, and Mr. Woodruff upon some aspects of social service.

On the 9th Miss Sarah D. Alfriend of the diocese of Pennsylvania spoke on One Phase of the Church's Work for Children; and Spencer Miller, Jr., consultant on industrial relations to the National Council, on the Church's Attitude Toward Social Security.

BISHOP STERRETT ELECTED

Bishop Sterrett of Bethlehem was elected president of the synod at the business meeting on the 6th, and the reports of the various committees were unanimously adopted. The 15th synod will be held at St. James' Church, Lancaster, Pa.

The Woman's Auxiliary met in the adjoining parish house. Mrs. R. S. Kingsley of Fairmont, W. Va., was elected provincial president. The gathering was addressed by Bishop Carson of Haiti and by Miss Sallie Deane of the national executive board.

Revive Organization of Domestic Mission Heads

EVANSTON, ILL.—Revival of the old organization of continental domestic missionary bishops was determined upon at a meeting of Bishops Jenkins of Nevada, Bartlett of Idaho, Howden of New Mexico, Mitchell of Arizona, Remington of Eastern Oregon, Cross of Spokane, Beecher of Western Nebraska, Seaman of North Texas, and Keeler, in charge of North Dakota, on October 12th.

Common problems in their jurisdictions were discussed by the bishops, and it was decided that a revival of the organization, defunct for the past five years, would be of genuine value. Bishop Cross is chairman, and Bishop Jenkins secretary.

The missionary bishops hope to develop an acceptable plan for regularizing special appeals, made necessary by drastically reduced appropriations, for presentation to the coming General Convention.

General Seminary Offers Courses for Lay People

NEW YORK—The General Theological Seminary is offering two lecture courses for qualified laity of New York this season. The first of these extension courses began on October 5th. It is being conducted by the Rev. Dr. M. Bowyer Stewart and the Rev. Theodore P. Ferris, and its subject is The Christian Doctrine of God and the Modern World. This course is open only to women.

The second course, sponsored by the Church Club of New York, is open only to men. It will consist of six lectures, each two hours in length, by the Rev. Dr. Burton Scott Easton, on The Fundamentals of Christianity: A Study of the Teaching of Our Lord in the Synoptic Gospels. This course, which began on October 14th, will include in its work a moderate amount of reading by way of preparation and the presentation and discussion of papers by certain members.

The seminary inaugurated its extension courses last year, with two courses by the Rev. Dr. Frank Gavin on The Theology of St. Thomas Aquinas, one course for laymen, the other for women.

The success of the venture has resulted in its continuance.

Build Nurses' Home for Portland, Ore., Hospital

PORTLAND, ORE.—Work was begun last week on the construction of a new graduate nurses' home at the Good Samaritan Hospital at Portland. This is the beginning of a plan of general improvement for this institution.

As soon as this building is completed work will be started on the remodeling of the present home for student nurses.

These two projects call for the investment of approximately \$120,000, most of which sum is already in hand.

Discuss Status of Presiding Bishop

House of Bishops Debates Problem of Increasing Centralization of Church Authority

EVANSTON, ILL.—The question of the Presiding Bishopric was discussed from many points of view by the House of Bishops on the second day of its meeting here, October 13th to 16th. No action was taken on the matter, bishops expressing opinions which varied from advocating a system with a strong primate see and a metropolitan for each province to recommending that the Presiding Bishop be merely a presiding officer.

The discussion was opened by Bishop Johnson of Colorado, who as chairman of the Committee on Evaluation asked the counsel of the House in the matter of the status of the Presiding Bishop. He expressed himself as believing it impossible to operate the work of the Church successfully with three titular heads: "a Presiding Bishop who does not administer, a president of the National Council who does not preside, and a head of the Forward Movement who is working along somewhat parallel lines." He said he did not ask for action by the House, but sought aid in the development of plans to be considered by the next General Convention. Bishop Johnson stated that in his opinion a Presiding Bishop should have the same kind of authority in the general Church as a rector has in a parish and a bishop in a diocese; that an executive should be a person and not a committee; that the Presiding Bishop should hold office during life or up to a fixed retiring age, and that there should be a metropolitan see, either fixed or rotating. Also he expressed the belief that the Presiding Bishop should have an adequate term of office, definitely defined duties, and be responsible for the initiative in all the general work of the Church.

CENTRAL AUTHORITY URGED

Bishop Johnson asked Bishop McElwain of Minnesota to speak on the subject, as chairman of the General Convention's Commission on the Status of the Presiding Bishop. Bishop McElwain said that his commission stands for the same principle of a centralized authority in the administration of the missionary work of the Church. The commission wishes, he said, to amend the Canons so that a Presiding Bishop shall serve for a term extending until the General Convention following his attaining the age of 70 years, or other suitable term.

Bishop McElwain believed that the problem of a Presiding Bishop's see could be arranged by the securing of a titular see, and that when a Bishop is elected to the office of Presiding Bishop he shall ask for a coadjutor in his own diocese, and upon the consecration of such coadjutor, he shall resign as Bishop of his diocese. He declared that the matter of the title of the Presiding Bishop is unimportant, as he is, by virtue of his office, Metropolitan and

Primate, no matter by what name he is called.

BISHOP STEWART SPEAKS

Bishop Stewart, also asked to speak on the subject by the Bishop of Colorado, explained that he is chairman of the committee of the National Council on reconstruction, and this committee in its work, inevitably must consider the questions rising out of the status of the Presiding Bishop. The committee of the National Council has no thought of influencing the acts of the General Convention, Bishop Stewart said, but it is bound to believe that the Presiding Bishop should be the administrative head of the Church, responsible for its general missionary, religious education, and social service work. He said that no Presiding Bishop can possibly carry the burden of a spiritual leadership such as is expected of that office and at the same time be a high-powered executive of the work of the National Council.

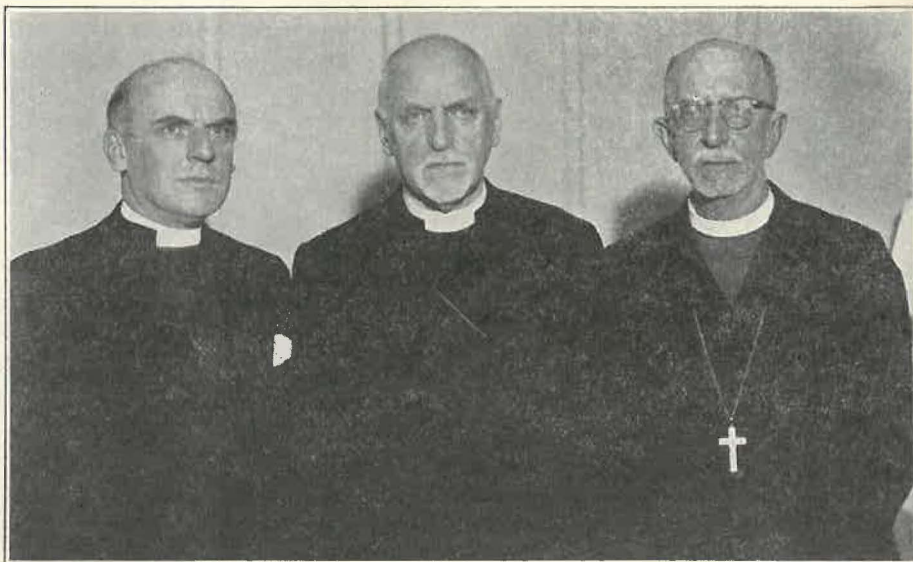
Bishop Stewart, speaking for his committee, was of the opinion that there should be an executive vice-president, who should be in charge at headquarters, and who is a full-time worker, elected by the National Council on nomination of the Presiding Bishop.

Bishop Stewart expressed his personal opinion that the Presiding Bishop should not be a diocesan bishop, that he should have a longer term than at present, with a fixed retirement age, and that the titular primal see should not be the diocese from which the Presiding Bishop is elected. He stated that the red herring of archiepiscopacy had been dragged across the trail at the latest General Convention, but that everyone knows that the title is unimportant. He is satisfied, he said, to retain the present title, seeking merely that there shall be developed a more sensible and practical organization to forward the work of the Church.

At the afternoon session the problem came up for further discussion.

ADVOCATES DIVISION OF FUNCTIONS

Bishop Parsons of California asserted that the main task of the Presiding Bishop is not the executive function at the Church Missions House. Rather, the Presiding Bishop has four kinds of work assigned to him. First: the Metropolitan—the consecration of bishops and other official appearances and functions as Presiding Bishop. Bishop Parsons feels that there is no necessity for such functions to be limited to the Presiding Bishop, but that Catholic tradition would permit provinces to take care of such matters. Second, pastoral work, both as to relations with other bishops, and to his own diocese. This, he said, is too great a task for any one man, and the pastoral relation as regards other bishops could be delegated largely to the presidents of the provinces. It would be a mistake to cut a bishop loose from his own diocese. Third: ecclesiastical relations with other communions. This, Bishop Parsons believes, is one of the most important functions of the Presiding Bishop. The fourth kind of work to be done by the Presiding Bishop is in connection with missionary and educational promotion and administration. He does not believe it is necessary for the



LEADERS AT MEETING OF BISHOPS

Left to right: Bishop Stewart of Chicago, host; Bishop Francis of Indianapolis, who presided; the Most Rev. Dr. Edward Hutson, Archbishop of the West Indies, distinguished guest.

Presiding Bishop to supervise details of such work, but that the detail may well be delegated to competent officers. Bishop Parsons is of the opinion that the six-year term is a mistake, and that the office of Presiding Bishop should be a life tenure until the age of 68.

BISHOP COOK ADVOCATES "AUTHORITY"

Bishop Cook announced to the House in the course of discussion of the status of the Presiding Bishop that he would not consider reelection as head of the Council.

"The National Council needs someone with authority," said Bishop Cook. "The office of Presiding Bishop should be a continu-

ing office. We definitely complicate the whole situation with regard to the Church's administration when we put two bishops at Church Missions House. I have felt this keenly from the start. As for jurisdiction, I think this matter should be left for determination after the proper office has been created. I get tired of all this talk about 'small dioceses' being the only ones whose bishops are eligible for the office of Presiding Bishop. The jurisdiction of the Presiding Bishop is the whole Church."

At another point Bishop Cook said, "Don't be a slave to tradition. Let's develop a policy and plan of our own to meet the situation in our American life without regard for the past."

Bishop Freeman of Washington expressed his belief that status and *locus* are inseparable, and submitted that the logical and suitable place for the location of the Presiding Bishop's see would be at the national capital.

FEARS "SINGLE VOICE"

Bishop Sherrill of Massachusetts said he feared a single voice, asserting that the voice of the Church is the voice of the House of Bishops and of the General Convention. He saw a danger of making the office of Presiding Bishop so "momentous" "that it may become a danger to the democracy of the Church." "Do we want a man," he asked, "who is responsible for everything everywhere?"

Several other bishops also participated in the discussion.

STRESS WORLD CONFERENCES

At the morning session, October 14th, a resolution introduced by Bishop Stevens of Los Angeles was passed urging the support by Church people of the meetings next year of the World Conferences on Life and Work and Faith and Order. This recommendation was made in connection with the need for "careful study of the Church's relation to those issues which are arising from the claims of secularism and the totalitarian State." The resolution also

(Continued on page 473)

Proselytizing Not Policy of Church, Bishops State

EVANSTON, ILL.—A statement, presented by Bishop Wilson of Eau Claire, from the Joint Commission for Conference with the Methodist, Presbyterian, and Lutheran Churches, was adopted by the House of Bishops at its meeting here, clarifying the Church's attitude toward proselytizing, at the request of the Lutherans. The text of the statement follows:

"The policy of the Episcopal Church is fraternal consideration for people of other Christian bodies. Deploring as we do the divisions which separate the followers of Christ into various denominations, we nevertheless discountenance schemes of proselytizing in order to break down any other religious group. We look for the day when Christian disciples may be joined together in a common faith, a common worship, a common ministry, and a common service. Meantime we respect the convictions of those whose allegiance is lodged elsewhere than in the membership of the Episcopal Church. We recognize the right and the responsibility to seek out the unchurched or those who may have drifted from their former connection but we disapprove of attempts to invade the congregation of an already established Christian work."

Miss Keyser Dies at St. Luke's Home

Noted Worker for Rights of Labor
and Woman's Suffrage Was 95
Years Old; Known as Author

BY ELIZABETH MCCrackEN

NEW YORK—Miss Harriette Amelia Keyser, prominent worker for woman suffrage and for the rights of labor, died at St. Luke's Home for Aged Gentlewomen on October 9th, at the age of 95 years. Funeral services were held in the chapel of the home on October 12th, the Rev. Albert W. Hind, chaplain, and her own rector, the Rev. Dr. Thomas McCandless, officiating. There was a large attendance of friends and associates.

Miss Keyser was born in New York City in 1841, the daughter of John Keyser and Harriette Ward Dixon Keyser. Her long life was full of effective labor for the betterment of industrial and social conditions. During her earlier years, she was engaged in teaching, lecturing, and literary work. She wrote two novels in this period of her life, *On the Borderland*, expounding the then little considered theory of the use of music in the treatment of insanity; and *Thorns in Your Sides*, which had a political and industrial theme. In her work for woman suffrage she was closely associated with Miss Susan B. Anthony, Mrs. Elizabeth Cady Stanton, and Miss Lillie Devereux Blake. She was active also in the Working-Woman's Society and in the formation of the Consumers' League.

But she will be remembered chiefly in connection with the Church Association for the Advancement of the Interests of Labor (CAIL), the organization formed by the late Fr. Huntington, Fr. Allen, Dr. Floyd W. Tomkins, Dr. W. D. P. Bliss, and other well-known clergy. In this society she acted for many years as organizer and executive secretary. She represented CAIL on many notable occasions, including General Convention, labor meetings, and state and federal assemblies. Bishop Henry C. Potter, for many years president of CAIL, paid tribute to her great influence in arousing his interest in labor problems and his desire to cooperate in efforts to solve such problems through the influence of the Church. After Bishop Potter's death, Miss Keyser wrote *Bishop Potter, the People's Friend*, an admirable book, showing his interest in and his work for social reform.

With the chairman of the tenement house committee, Dr. Annie S. Daniel, Miss Keyser did effective work for better housing conditions and the abolition of manufacturing in tenement houses, the last refuge of the sweating system. She investigated many fields of labor, and her researches into child labor conditions help in the preparation by the legislative and child labor committees of the CAIL of a bill which, through the efforts of the society, was finally passed by the legislature of New York state, thus securing for that state the honor of having the best child labor law of any state at that time. Many of these memorable reforms were broached by Miss

Native Novices Received by St. Mary's Sisterhood

MANILA, P. I.—On October 2d, the Feast of the Holy Guardian Angels, Bishop Mosher of the Philippine Islands gave the habit of the Sisterhood of St. Mary the Virgin to two native young women, Miss Virginia Daraon and Miss Lillian Frances Bagis, who will be known in religion as Sister Virginia and Sister Estrella respectively. The service took place in the Church of St. Mary the Virgin, Sagada, P. I. The Sisters in charge of St. Mary's Mission, Sagada, and many friends of the two novices were present.

It is the hope of the Community of St. Mary that these native novices will be the nucleus of a native community which will be affiliated with the Sisters of St. Mary but will have a rule of its own. They have chosen the name of the Sisterhood of St. Mary the Virgin because St. Mary's Mission is dedicated under that title. The Sisters of St. Mary have been at work in Sagada for almost 20 years.

Keyser at the CAIL dinners inaugurated by her, occasions still remembered by those who attended them by reason of Miss Keyser's glowing personality and persuasive power.

Miss Keyser is survived by a brother, Jasper H. Keyser, and several nieces and nephews.

Diocesan Girls' Friendly Formed in West Texas

SAN ANTONIO, TEX.—Under the leadership of Mrs. Harold Woodward of St. Louis, regional vice-president of the Girls' Friendly Society, at a conference of the West Texas branches in San Antonio, October 9th to 11th, a complete diocesan organization was formed with Mrs. John H. Moore as president; Miss Gladys Hall secretary; Miss Emma Bell, treasurer; Mrs. W. C. Price and Mrs. Walter Jones, vice-presidents for the San Antonio and western areas respectively. Mrs. William T. Capers, wife of the Bishop, was elected honorary president.

A luncheon was held on October 10th, attended by Bishop Capers of West Texas, the clergy of San Antonio, and the officers and associates of the society, at which Mrs. Woodward spoke on *The Place of the GFS in the Forward Movement*.

The corporate Communion for officers, associates, and members in St. Mark's Church, October 11th, was very largely attended. The rector, the Rev. Arthur R. McKinstry, was the celebrant.

Rev. Frank Pulley Accepts Call

LOUISBURG, N. C.—The Rev. Frank E. Pulley, rector of St. Paul's Church here and editor of the *North Carolina Churchman*, has accepted a call to become rector of Calvary Church, Wadesboro. The address of the journal will henceforth be Wadesboro, N. C.

Dr. Torok Denied Episcopal Status

Reception of Bishop in or of This
Church Declared Beyond Power of
Individual Bishops

EVANSTON, ILL.—Denial to Dr. John W. Torok of status as a bishop "in or of the Protestant Episcopal Church in the United States of America" was decided upon by the House of Bishops in an executive session here, October 6th. The House declared that its action was not to be interpreted as casting aspersions on Dr. Torok's character, nor as passing upon the validity of his orders.

Dr. Torok was received by Bishop Wilson of Eau Claire as a Bishop in this Church last November. The House reversed Bishop Wilson's action, enunciating the principle that "no individual bishop has power to give status as a bishop in or of this Church to anyone claiming to be a Bishop." The House declared its complete confidence in the integrity and sincerity of Bishop Wilson, who, a resolution stated, "has had the impression that the House of Bishops meeting in Houston had left to him the designation of [Dr. Torok's] official status."

The text of the resolution follows:

WHEREAS the Bishop of Eau Claire has had the impression that the House of Bishops meeting in Houston had left to him the designation of the official status of Dr. John William Torok;

THEREFORE BE IT RESOLVED that the House of Bishops declares its judgment as follows:

First that no individual bishop has power to give status as a Bishop in or of this Church to any one claiming to be a Bishop;

Second that therefore, the aforesaid John William Torok has no status whatever as a Bishop in or of the Protestant Episcopal Church in the United States of America, and may not perform any of the functions or duties of the Episcopal office, nor can he be listed or recorded as a Bishop in or of the Protestant Episcopal Church.

RESOLVED: That this action of the House of Bishops is in no way to be interpreted as casting any aspersions upon the character of Dr. John William Torok, nor has it passed upon the validity of his Orders, neither of which questions have been passed upon by this House.

RESOLVED: That the House of Bishops records its complete confidence in the integrity and sincerity of the Bishop of Eau Claire together with its admiration for his thorough study and patient continuance in dealing with a difficult problem of ecclesiastical relations committed to him.

Lutherans Debate Use of "Bishop" Title

SAN ANTONIO, TEX. (NCJC)—A proposal to give the Synod presidents of the United Lutheran Church of America the title of bishop was discussed at the Texas Synod which concluded its deliberations here October 9th.

This is the custom in certain European countries. The convention of pastors, however, referred the question to the national convention.

Ask Bishop Graves Not to Resign Yet

Senior Bishop Requested to Stay
at Post Till General Convention;
Bishops Aid National Council

EVANSTON, ILL.—The resignation of Bishop Graves of Shanghai, senior Bishop of the Church, presented to the House of Bishops on the first day of its sessions here, October 13th to 16th, was not accepted after consideration in committee and discussion on the floor.

A resolution was adopted expressing appreciation of Bishop Graves' long and heroic service to the Church and requesting that he withhold his resignation until the General Convention in Cincinnati next year.

Hearty support of the National Council and the Church's mission was accorded by the House after Bishop Cook of Delaware, president, asked the advice and counsel of the Bishops on the immediate problems facing the Council. He urged that Bishops refuse to accept for this year the present emergency schedule as a maximum of effort, but instead, that they make every possible effort to assure a return this year to the full budget as adopted by General Convention, \$2,700,000.

CITES SHANGHAI IMPASSE

He cited as a single example of the Council's inability to meet pressing and urgent needs, the situation at St. Luke's and St. Elizabeth's Hospitals in Shanghai, money for rebuilding having been raised in China and then lost through the failure of a chain of banking institutions in the Orient. He reported that there will be recoveries, in time, but that to rebuild the hospitals will require \$200,000, a sum amply covered by property and other tangible assets. Bishop Graves had asked the Council to take these assets and borrow upon them enough money to permit the building project to proceed. The Council was unable to take this action, and the vitally necessary hospital project in Shanghai cannot for the present be advanced. Bishop Cook said that many other similar needs could be shown, and that intensive action this fall is an imperative if the missionary enterprise of the Church is to go forward, or even to be maintained.

Bishop Freeman of Washington offered the following resolution in response to Bishop Cook's appeal:

RESOLVED, that the House of Bishops assembled in Chicago cordially responds to the call of the president of the National Council, felicitating the Council on the fidelity with which it has discharged its obligations during the first two years of this triennium, and it freshly pledges itself to press with all insistence the urgent claims of the Church's missionary work. The House of Bishops assures the Council that it will do all in its power to keep the missionary work at a maximum of efficiency, and through the National Council it sends a heartening message to the missionaries in the field, who during recent years have been the chief sufferers of a restricted budget, with the further

Ask Emphasis on Wisconsin Student Work November 1st

MADISON, WIS.—Clergymen of all faiths maintaining student work at the University of Wisconsin have been asked to designate November 1st as Religion on the Campus Sunday, using that day to stress religious work among students.

Thirty-five thousand four-page folders have been sent out by all student pastors to religious leaders throughout the state, explaining the work done by their denomination on the campus. There are 11 student churches, of which the Episcopal Church's is St. Francis' House, the Rev. Alden D. Kelley, chaplain, and two inter-denominational groups.

assurance that their bishops will not fail them in this hour of their sore need.

TO STUDY CHINA ISLAND MISSION

The Bishop of Arizona called the attention of the House to the remarkable missionary success of the China Island Mission, asserting that all through the years of depression, its work had moved forward, and gifts for its support increased. He urged that the House appoint a special committee to study the methods of this organization, which, by resolution, the House decided to do. Appointment will be made by the vice-chairman.

The House adopted an amendment to its rule of order number XXXI. The amendment provides that when a missionary bishop is transferred to another jurisdiction, the change shall be brought about by a ballot to be taken following a celebration of the Holy Communion, just as in the case of the election of a missionary bishop.

Through absence of the Presiding Bishop because of illness, the opening business session was presided over by the vice-chairman of the House, Bishop Francis of Indianapolis, who had just previously been celebrant at the Holy Communion in St. Luke's Church, Evanston.

NEW BISHOPS WELCOMED

The Bishops who had been consecrated since the last meeting of the House were presented and welcomed by Bishop Francis.

These were: Bishop Ludlow, suffragan of Newark; Bishop Dagwell of Oregon; Bishop Van Dyck of Vermont; Bishop Reinheimer, coadjutor of Rochester; Bishop Clingman of Kentucky; Bishop Whittemore, coadjutor of Western Michigan; Bishop Gardner, coadjutor of New Jersey; and Bishop Essex of Quincy. The other Bishop who had been consecrated since the Houston meeting of the House, the Rt. Rev. Leopold Kroll of Liberia, was in his overseas field, and not present at this meeting of the House.

The names of Bishops who had died since the last meeting were read while the House stood, and prayers by Bishop Francis followed.

Names read were: Reginald H. Weller, Bishop of Fond du Lac; Lemuel H. Wells, retired Bishop of Spokane; John McKim, missionary Bishop of North Tokyo, Japan; Elmer N. Schmuck, missionary Bishop of Wyoming; Albion W. Knight, one-time missionary Bishop of Cuba and later retired Bishop coadjutor of New Jersey; Arthur Selden Lloyd, suffragan Bishop of New York;

Fear Foreclosure on Student Center

\$80,000 Mission Property in Iowa
Endangered by Lack of Funds to
Pay Off Mortgage

DAVENPORT, IOWA—Loss of the church and student center at Ames, an \$80,000 property described by Bishop Longley as one of the most important pieces of missionary work in Iowa, is immediately threatened unless an \$18,000 mortgage is refinanced by October 26th.

Uncollected and uncollectable pledges totaling \$14,000, for the building fund of the student center, are said by the *Iowa Churchman*, official organ of the diocese, to be largely responsible for the present state of affairs.

A special session of the Bishop and council called to consider the crisis decided that two plans were possible: one, to borrow \$18,000; the other, to launch a bond issue of the same amount. The *Iowa Churchman* declares that these bonds, paying 5% interest, would be a good investment.

It is pointed out that the only way in which either method of raising money may be financed is by a 20% increase in pledges to the Church's Program in the diocese of Iowa. Bishop Longley said, "The communicants of Iowa give for others an average of between \$1.36 and \$1.37 a year for work outside one's parish. . . . Think of it, a little more than two and one-half cents a week for the extension of God's Kingdom!"

Referring to the plan of raising funds by a bond issue, Bishop Longley said:

"These bonds will be protected by a mortgage on the Ames property. We hope to increase the program giving about 20%, and a sinking fund will be created and every year enough money will be placed in this fund to pay interest and principal. We are not going to sell these bonds and then ultimately ask the people to give them to us. It must be a cold-blooded business proposition."

Thomas F. Davies, Bishop of Western Massachusetts; and Henry D. Aves, retired missionary Bishop of Mexico.

COMMUNICATE WITH BISHOP PERRY

A telegram was read, from Bishop Perry, expressing his disappointment at his inability to attend the meeting of the House, and sending his affectionate greetings, in response to which it was voted to send a telegram to the Presiding Bishop expressing the regret of the House at his illness, their greetings and assurance of their prayers for his speedy recovery.

Bishop Stewart presented three visiting dignitaries of Anglican Churches outside of the United States, and the House voted to invite them to seats on the floor of the House at all open sessions, Bishops so recognized being the Bishop of Kootenay, the Rt. Rev. Walter Adams, the Bishop of Yukon, the Rt. Rev. W. A. Geddes, and the Bishop of Nassau, the Rt. Rev. John Daughlish.

Discuss Status of Presiding Bishop

Continued from page 470

asked financial support of the two conferences in answer to a joint appeal "for necessary help in carrying out what may prove to be two of the most momentous councils in Christian history."

The committee on rules of order brought to the floor a resolution calling for elimination of the rule requiring an annual meeting of the House. Some of the older bishops believed that the annual meetings are costly and require too great expenditure of time. The younger bishops seemed of the opinion that the meeting for counsel and exchange of ideas and experience is invaluable, and after debate the resolution was lost, so that annual meetings are not required as heretofore.

ADOPT MISSION SERVICE BOOK

The mission service book, discussed at length in executive session on the previous day, was presented by Bishop Green, coadjutor of Mississippi, and after minor amendments the resolution to proceed with the book was adopted. The House by this resolution "commends the book to the bishops of the Church for such use as they may deem desirable."

VIEW FORWARD MOVEMENT

Bishop Hobson reported on the progress of the Forward Movement, telling of wide distribution of literature, many conferences and reports of progress in all directions. Bishop Dallas told of the development of the Forward Movement in Japan under the leadership of Prof. Paul Rusch. Bishop Demby reported gratifying success in interesting Negro young people in schools and colleges in the objectives of the Forward Movement, and other bishops testified to the results in their dioceses of the continued use of the *Forward—day by day* leaflets and other material issued by the Commission. In closing, Bishop Hobson asked that the bishops endeavor to see that special emphasis is placed now, on the last three of the Forward Movement "steps"—serve, worship, and share.

At a meeting on Friday afternoon, October 16th, a message from the bishops to the Church was adopted, stressing the Forward Movement, world peace, and missions. The text of this message appears on page 464 of this issue of THE LIVING CHURCH.

Eighty-two bishops attended the sessions of the House.

Start Missionary Endowment Fund

SUMMERVILLE, S. C.—Inauguration of a missionary endowment fund for the colored work in the diocese of South Carolina was voted by the council of Colored Churchmen of the diocese, meeting in Epiphany Church here, the Rev. S. B. Mackey, rector, September 25th to 27th. Bishop Thomas of South Carolina, who presided at most of the sessions, expressed himself as enthusiastically in favor of the project, and made a liberal contribution to the fund. Archdeacon Baskerville is the author of the plan.

Taxation of Church Property Resisted

Colorado Coadjutor is Signer of
Open Letter Urging Amendment
to State Constitution

DENVER (NCJC)—In an open letter to the voters of Colorado, prominent Catholic, Protestant, and Jewish religious and social service leaders urge the adoption of an amendment to the state constitution which would exempt the personal property of charitable, religious, and educational institutions from taxation.

Previously, the constitution had been interpreted by assessors to mean that both the real property and the personal property of such institutions were subject to exemption. A recent decision, however, that only real property can be free of assessment.

The decision was handed down in the case of the Jewish Consumptives' Relief Society, which pleaded exemption from taxation for its dairy herd.

Unless the amendment is adopted, every item of personal property of charitable institutions, churches, and private schools will be assessed, and a burden of hundreds of thousands of dollars will be loaded upon these institutions, the committee declared.

"Hospitals and sanatoria which are saving the taxpayers many thousands of dollars in the free-care service they are giving to hundreds of patients and invalids," the committee stated, "would probably be forced to curtail charity to the indigent and helpless if they were compelled to pay a tax on the beds, laboratory facilities, operating equipment, and furnishings, without which they cannot serve the public."

The committee further asserted that "our Churches are the recognized agencies for the propagation of religious idealism. They are the bulwark of good citizenship and the defenders of constituted authority. It is American to encourage charity, religion, and education for good citizenship."

The voters of Colorado will decide the issue on November 3d. The letter was signed by Bishop Ingley, coadjutor of Colorado; Bishop Ralph S. Cushman of the Methodist Church; Rabbi W. S. Friedman of Temple Emanuel; Bishop Vehr of the Roman Catholic Church; and Guy T. Justis, executive secretary of the Denver Community Chest.

South Florida Laymen's Conference

ORLANDO, FLA.—Bishop Wing has called a conference of the laymen of South Florida, to be held in the cathedral parish. Orlando, October 30th to November 1st. Wardens, treasurers, and chairmen of the Every Member Canvass are asked to attend. Bishop Barnwell, coadjutor of Georgia, will give the opening address, and among other leaders will be the Rev. J. Mitchel Taylor of Fort Pierce, chairman of the diocesan field department, and George B. Ellicott of Wilmington, N. C., president of the Atlantic Coast Line Railroad.

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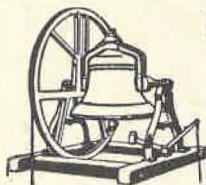
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Separate Services Begun by Associated Parishes

PHILADELPHIA—A full schedule of services was resumed at St. James' Church, 22d and Walnut streets, on October 11th dissolving thereby part of the relationship between that parish and the Church of St. Luke and the Epiphany entered into July 1, 1935. With this change announcement is also made of the retirement of the Rev. Dr. Joseph Fort Newton as special preacher for the combined congregations.

"... Certain questions, legal and financial, to which we have not been able to find mutually satisfactory answers," is the reason given by the rector of St. James' in a statement to the congregation of that parish for the dissolution of the associated services of the two parishes. The association was entered into a little over a year ago as an effort to work out some solution to the problem of the central city churches. At that time its tentative and experimental nature was fully recognized.

The school of religion begun by the rector of St. James' some years ago but conducted by the associated parishes last year will continue to be carried on jointly. It has also been agreed by both parishes to promote the evening service of the other, the one being held in the afternoon and the other at night. The clergy of the two parishes expect to continue to meet regularly in a combined staff meeting.

Bishop of Bradford to Visit Canada in Fall of Next Year

TORONTO—Arrangements have just been completed by the Canadian Church Union to bring the Bishop of Bradford to Canada in the autumn of 1937. He will speak in the principal cities of the Dominion.

Dr. Blunt is well known for his many writings and is considered one of the Catholic leaders of the present day.

The Bishop's visit will, it is understood, inaugurate a number of similar engagements in Canada by prominent English and American Catholics under Canadian Church Union direction.

Wisconsin Parish Clears Debt

MARINETTE, WIS.—At the close of a Mass of thanksgiving in the presence of Bishop Sturtevant of Fond du Lac, the mortgage of St. Paul's parish was burned by the Rev. Edward Potter Sabin, rector, assisted by Frank E. Noyes and H. V. Higley, wardens, before a large congregation of parishioners and friends. The final balance on \$20,000 worth of repairs and improvements was paid off by special contributions gathered during the summer.

400 Connecticut Young People Meet

NEW BRITAIN, CONN.—Four hundred young people of the diocese of Connecticut assembled for the annual fellowship diocesan meeting held at St. Mark's Church here, October 4th, to lay plans for Young People's Fellowship activities through the fall and winter season. Miss Louise Murphy, Waterbury, was reelected president.

Bishop Bartlett in Northern Indiana

Idaho Missionary Leader Speaks at Field Department Conference, Tours Diocese

MISHAWAKA, IND.—Bishop Bartlett of Idaho was the speaker at a field department conference of the diocese of Northern Indiana held in St. James' Church, South Bend, on October 8th. A feature of the meeting was 100% attendance of the active clergy. The morning session was addressed by Wirt Wright, treasurer of the diocese of Chicago, who spoke of the task of the Church in the light of present-day problems. He pleaded for the deepening of the spiritual life of the laymen of the Church. A report on the provincial field department conference held in Chicago was given by the Rev. Peter Langendorff of Hammond.

The Bishop's address was a vivid presentation of the work being done by the Church at the present time, and set forth the countless opportunities for advance. Work in strategic centers was emphasized. All work, he declared, is missionary work. The old distinction between missionary districts and aided dioceses was fast breaking down. He felt that the latter should be supported more generously in proportion by the national Church. The Rev. James McNeal Wheatley, chairman of the field department, presided.

After the South Bend meeting Bishop Bartlett, accompanied by Bishop Gray and Fr. Wheatley, left for Fort Wayne to address an evening meeting held in Trinity Church.

The 9th was devoted to a visit of the Fort Wayne deanery, and a service and address that evening in St. Paul's, Hammond, the Rev. Peter Langendorff, rector. The next morning a tour was made of the Calumet district, where the Church has such a great opportunity in the industrial field. On October 11th the Bishop preached at the late Mass in Trinity Hungarian Mission, South Bend, the Rev. Edwin Smith in charge. A visit to the oldest mission church in the diocese was made in the afternoon when the Bishop preached to a large congregation in St. John's, Bristol. This work is under the direction of the Rev. L. C. Ferguson, rector of South Bend.

Chinese Priest to Study for a Year at Seabury-Western

CHICAGO—Never before has there been a greater opportunity for the Church in the Orient than at present, declared the Rev. Nelson Liu, priest of the Church from Hankow, China, who arrived in Chicago last week to spend a year in study at Seabury-Western Theological Seminary.

Traveling across Siberia, Russia, and Germany, the Rev. Mr. Liu spent some time in England. He noted improved economic conditions particularly in Russia, and remarked on the feeling of uncertainty throughout Europe with relation to the Spanish situation.

Architecture of Churches Viewed

Clergy and Laity of Many Faiths
Discuss Problems of Beautifying
American Churches

BY ELIZABETH MCCrackEN

NEW YORK—The 1936 meeting of the North American Conference on Architecture and the Allied Arts, held in Synod House in the close of the Cathedral of St. John the Divine on Friday, October 9th, brought together a group of clergy and laity representing many communions. Both the morning and the afternoon sessions were marked by fine papers followed by animated discussion.

The subjects taken up were: Architecture in the Program of the Church, by the Rev. Dr. Luther D. Reed, president of the conference; The Problem of Modern American Church Design, by Dr. Leopold Arnault of Columbia University; Good Architecture and the Community, With Special Reference to the Work of Sir Giles Gilbert Scott, by the Very Rev. Dr. Milo H. Gates, Dean of the Cathedral of St. John the Divine; Ferro-Concrete Style in Church Construction, by Dr. Francis S. Onderdonk; Cathedrals and Cathedral Glass, by Joseph G. Reynolds, Jr.; Promoting Better Church Architecture, by Prof. Matlock Price; Architecture for Smaller Churches, by the Rev. E. M. Conover.

Bishop Manning of New York opened the afternoon session with an address of welcome. Dr. John Angell, who has done much of the sculpture for the Cathedral of St. John the Divine, scheduled to speak on Sculpture in Its Relation to Architecture, was prevented by illness from being present. Dr. Ralph Adams Cram, architect of the Cathedral, also was ill and unable to come; but Dr. Cram sent his address and it was read by Dean Gates.

SEMINARY INDIFFERENCE SCORED

The longest and most interesting discussion was that started by Dr. Reed and continued by Dean Gates on the deplorable neglect by the theological seminaries of Church architecture and art. Dean Gates said in part:

"Only one of our seminaries has a course on this important subject. In the other seminaries, after I have badgered the dean of one or another of them, he may let Dr. Cram or me come to talk for a few minutes about architecture. But that is all. Millions of dollars are spent every year on church building; and, because of the ignorance of the clergy on this matter, a good deal of it is wasted. Building committees are a menace. The only good building committee should consist of one person, namely, the architect. When Sir Giles Gilbert Scott was chosen as architect of the Liverpool Cathedral, the first thing he did was to persuade the earls, dukes, and other persons represented in Burk's *Peerage* who were on the building committee that they must let him be the only active member, since he was the only architect on it. Everyone knows the glorious result. Most building committees bully the architect, if he

Forward Movement to Be Emphasized in Diocese of Florida's Church Schools

JACKSONVILLE, FLA.—All instructors and students in the church schools of the diocese of Florida will be enlisted in the Forward Movement if five suggestions made to the parishes and missions are adopted. The suggestions are:

(1) That every clergyman or superintendent speak on some phase of the Forward Movement at every teacher's meeting during the year, allowing opportunity for questions and discussions. Special emphasis might be placed on the duties and responsibilities of teachers as true disciples of the Master.

(2) That each school adopt as part of its opening session, the pledge of allegiance to the Cross, to be said by all in unison while standing.

(3) That a five-minute talk be made to the assembled school each Sunday by the rector, or someone appointed by him, on the meaning of the various parts of the baptismal vows which are repeated in this pledge, connecting each talk with the purposes of the Forward Movement.

(4) That the Prayer for the Forward Movement be used by the entire school each Sunday.

(5) That the older pupils be urged to use the current leaflet, *Forward—day by day*, in their private devotions; and that all pupils be encouraged to use their efforts to have these leaflets used as a basis for family prayers in their homes.

will let them. The consequences are the hideous church buildings we too often see. If the rector knows what he should know about Church architecture, he will know that he must have an architect, and that the architect must be let absolutely alone."

The North American Conference on Architecture and the Allied Arts, it will be recalled, was formed four years ago. Each year since, meetings have been held in large cities. Last year, and again this year, the meeting was held in New York, with Bishop Manning and Dean Gates as hosts. More than 20 years ago, Dean Gates began a crusade for better church architecture, calling attention to the ugly buildings then being erected. At the following General Convention a canon was passed establishing a Joint Commission on Church Architecture and the Allied Arts. At the present time, Bishop Manning is president of this commission and Dean Gates is secretary. Almost every diocese now has such a commission. Another interesting development has been the adoption of the idea by 27 different other communions in this country, all of which now have their commissions. All these are members of the North American Conference. In addition to the fine work it has done in improving church architecture, this conference has brought about warm friendship between the communions represented and the Episcopal Church.

Memorial in St. James' Church

NEW YORK—A beautiful memorial to his wife, Helena Pelham Phelps, has been placed by Henry G. Bartol, Jr., in the baptistry and children's chapel of St. James' Church. The memorial is a fine copy of a Della Robbia plaque.

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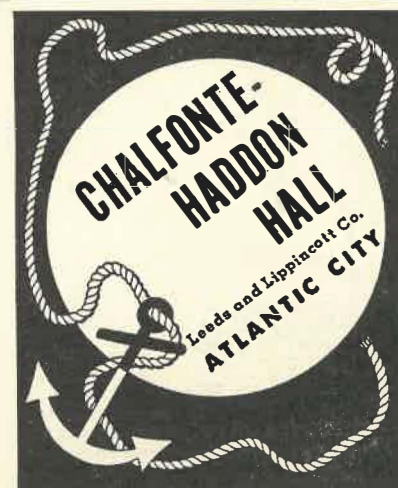
By the Rev. WILLIAM A. LILLYCROP

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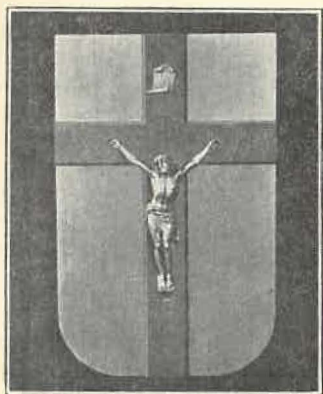


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Liverpool Diocesan Defines Obedience

Dr. David Says Bishop Must Allow What Synod Permits; Application of Principle Viewed

By GEORGE PARSONS

LONDON—Dr. David, Bishop of Liverpool, in the course of the institution of a new vicar, October 5th, explained his views on canonical obedience. The Church, he said, was governed by canon law. Some canons were obsolete, but most of them claimed obedience. If there were doubts as to their meaning, the Church provided a lawful authority, the Bishop, to decide. But he was not to decide according to his own preferences. He also was under the valid and Catholic authority of the sacred synod of the province. What the synod allowed, the Bishop must permit; what it forbade, he must prohibit. The Bishop must obey the synod, whether he agreed with it or not, and the priest must obey the Bishop. This was true Catholic order. And, Dr. David assured his hearers, "you need be in no fear that your vicar and I will not be faithful to it."

But it may be pointed out that any clergyman convinced that his bishop's orders are contrary to the law has the right to appeal to the holy synod. The Bishop of Birmingham, for example, still declines to institute any priest to a living in his diocese unless the Reservation of the Blessed Sacrament, permitted by his predecessors, is abandoned. It might be worth while to discover whether or not this is the will of the holy synod of the province of Canterbury, now that Dr. David has declared that what the synod permits the Bishop must allow.

ST. HILARY'S

The Protestant malcontents in the parish of St. Hilary, Cornwall, have been vociferous in their appeal to the Dean and chapter of Truro for the appointment of one of their school of thought to the benefice.

But a far more impressive appeal has been made to the chapter by the regular communicants of the parish church. The petition stated that for 24 years the congregation had found their chief act of worship in the Holy Sacrifice, and, as many of the congregation had attended that church since their childhood, they knew of no other than a Catholic form of service. A break in the traditions of the parish would therefore be disastrous to its peace and spiritual life. This petition was signed by just over 200 regular worshippers at St. Hilary's parish church. It must be remembered that St. Hilary's is a very scattered parish, but the parish church is the nearest church to the homes of all those who signed this petition.

A similar appeal has been made by persons living outside the parish who are occasional worshippers at St. Hilary's, which was signed by more than 250 persons.

NECROLOGY



May they rest
in peace.



WILLIAM H. DUBOSE, PRIEST

SEWANEE, TENN.—The Rev. Dr. William Haskell DuBose died October 15th at his home in Sewanee.

He has been constantly associated with the University of the South since he was brought there in 1871 by his father, the Rev. Dr. William Porcher DuBose, who came from South Carolina to be the first chaplain of the institution at the opening of the academic department. Save for a year and a half in Oxford in 1896-98, the younger DuBose has been a part of Sewanee as a student in the grammar school, college, and seminary, as assistant to his father, and since 1898, professor of Old Testament language and interpretation in the theological school. He received the degree of Doctor of Divinity from the Virginia Theological Seminary in 1923. As a member of the American Oriental Society and the Society of Biblical Literature and Exegesis he has been a worthy teacher in his field. In recent years he was invaluable in assisting his relative, Bishop Bratton of Mississippi, who last spring published a biography of his father, *William Porcher DuBose, An Apostle of Reality*, and when asked if he would write something himself, he replied to one of his close friends, "I want the name of DuBose to mean only one thing."

He has at times been acting dean of the theological school and acting chaplain of the university which his father guided through many years, and has always been a unifying and continuing influence in the school as well as a devoted teacher.

Furthermore, he succeeded his father in the efforts to establish missions in the mountains, and one of his latest projects was the opening of a mission and community center at Midway with night school and lyceum courses and plans for social and religious endeavor that would reach hundreds of people. As Bishop Bratton said, "His unique relationship with the people of the mountain and surrounding country established him as a beloved friend and pastor of every inhabitant of the section."

He was born in Abbeville, S. C., May 17, 1870, the son of William Porcher and Anne Peronneau DuBose; was ordained deacon in 1896 and priest in 1898. While professor at Sewanee he also served as rector of Christ Church, Tracy City, 1898 to 1916, and Chapel of the Holy Comforter, Monteagle, 1915 to 1930. He married Deane Spencer of St. Louis, Mo., September 21, 1896, and is survived by her and by their son, William Haskell, Jr., with whom he had just spent the summer in Los Angeles; also by his sisters, Miss Susie Peronneau DuBose and Miss Mary Peronneau DuBose.

The services were held at All Saints' Chapel, University of the South, October 16th, the chancellor of the university

Bishop Bratton, officiating with the assistance of Bishop Maxon of Tennessee and the chaplain of the university, the Rev. Moultrie Guerry; the faculty and students attending in a body, with many clergy including Bishop Morris of Louisiana attending.

EDWIN E. KNIGHT, PRIEST

BAY SHORE, L. I., N. Y.—The Rev. Edwin Ells Knight, chaplain for the Sisters of the Holy Nativity here, died September 19th at the age of 73. Funeral services were held on the 22d in St. Peter's Church, by the Rev. John V. Butler, Jr., rector, assisted by the Rev. Spence Burton, SSJE. Many of the diocesan clergy attended.

Born in Springfield, Mass., May 14, 1866, the son of Edwin L. Knight and Harriet Ells Knight, he attended public school there, later entering Nashotah House, from which he was graduated in 1912. In the previous year he had been ordained deacon by Bishop Grafton, and in 1912 he was advanced to the priesthood by Bishop Weller. His first charge was St. Peter's, West Allis, Wis., in 1911. In 1912 he went to St. Mark's Church, Jersey City, N. J., and in 1914 was connected with the Society of St. John the Evangelist in Boston. He was assistant at St. Luke's, Baltimore, from 1915 to 1918, when he became rector of the Church of the Holy Cross in the same city. In 1921 he left to become rector of St. Francis' Church, Rutherfordton, N. C., a post he retained until 1925.

In that year he became chaplain at the Metropolitan Life Insurance Company sanatorium at Mount McGregor, N. Y., remaining there until his retirement in May, 1934. He moved to Bay Shore, where he served as chaplain for the Sisters, in the same year.

A brother, John Knight of Chicopee Falls, Mass., survives him.

WALTER R. TOURTELLOT, PRIEST

MARLBOROUGH, MASS.—On September 2d the Rev. Walter Roy Tourtellot died in the hospital at Marlborough, where an emergency operation for appendicitis had been performed. The Rev. Mr. Tourtellot was stricken while conducting the service on the previous Sunday. He had recently observed the 31st anniversary of his ordination.

He was born in Johnston, R. I., January 4, 1875, the son of Edwin Albertton Tourtellot and Mary Alice Charlesworth Tourtellot. He was graduated from Brown University in 1898 with the degree of Bachelor of Arts, and received the degree of Bachelor of Divinity from the Episcopal Theological School in 1904. He was ordained deacon in 1904 and advanced to the priesthood in 1905 by Bishop McVickar. In June, 1909, he married Ethel Maude Harris.

Following his ordination he served as rector of St. Thomas' Church, Providence, R. I., until 1914, when he became rector of St. John's Church, Taunton, and minister in charge of St. Paul's Church, North Dighton. In 1930 he was elected rector of Holy Trinity Church, Marlborough, where in addition to his parochial duties



REV. DR. W. H. DUBOSE

he served as president of the Marlborough ministers' union and the Marlborough clerical association. He was also first vice-president of the Roger Williams Family Association of Providence. He is survived by his widow, Mrs. Ethel Harris Tourtellot, and four children, Esther, Audrey, Arthur, and Vinton Tourtellot.

Bishop Sherrill of Massachusetts officiated at the funeral, assisted by the clergy of the diocese. Interment was in Marlborough.

Deaconess Olney in New Post

MAUCH CHUNK, PA.—Deaconess Mary Alice Olney of Cedar Falls, Iowa, has been added to the staff of St. Mark's Church here, of which the Rev. Frank Persons, II, is rector. She will be in charge of young people's work.

All Saints' Chapel to Be Bishop Urban Memorial

TRENTON, N. J.—All Saints' Chapel of Trinity Cathedral, built in 1927 as a parish church, is to be dedicated as a memorial to the late Bishop Ralph Ernest Urban, suffragan of New Jersey until 1935.

The chapel was erected before the merger of All Saints' and Trinity parishes and the establishment of the present cathedral parish. It was built in accordance with plans suggested by Bishop Urban, who was then still rector of All Saints'. It was the culmination of his work as the first and only rector of the church.

The proposal that the chapel be made a memorial to him was submitted at a recent meeting of the cathedral chapter by the Canon vicar of the cathedral, the Rev. Frederick B. Halsey. The memorial will be dedicated as soon as the indebtedness of \$50,000 on the building is paid off.

Charles E. Stokes, Sr., for many years a member of the vestry of All Saints', is chairman of the committee to raise funds to liquidate the debt on the chapel.

Church Given \$15,000 in Will

MOUNT HOPE, PA.—By the will of Miss Daisy E. B. Grubb, who died September 11th, Hope Church here has been left \$15,000 in trust for as long as church services are held and a rector employed.

Half of the net income from the trust fund is to be used for the maintenance and repair of the church, and the other half is to be applied to the salary of the rector. Should a rector not be employed or church services not be held for a period of three years, \$5,000 of the fund is to form a new trust fund, the proceeds of which are to be used for the maintenance and care of the churchyard and tombstones, the remainder of the original \$15,000 going to certain specified heirs.



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Bishops Advocate League Principles

Continued from page 467

voiced the only vote against the resolution on the League of Nations in the final vote.

URGES SOCIAL CRUSADE

At the afternoon session on October 15th, a militant crusade against those "economic, social, and political systems" which he said are generating evils leading to confusion and ultimately to war was urged upon the Christian Church by Bishop Freeman of Washington.

The Bishop attacked specifically "exaggerated nationalism, a conscienceless quest for economic advantage, war mongers, and traffickers in armament."

"The separation of Church and State is not an implied divorce," said Bishop Free-

man. "Their interests are identical when the question of the maintenance of the world's peace is considered. An excess of nationalism coupled with the demand for more economic advantage has brought the world to a condition bordering on chaos. The claims of a proud and insular nationalism do not transcend the demands of the Church; too long has the Church been subservient to the State.

"Economic advantage is the ruling passion of our modern world. It has unbalanced the mind of rulers and dictators alike. It has dispossessed reason, abolished moral and ethical obligations, made a travesty of what was once called statesmanship and for treaties and agreements between sovereign states and nations substituted the ruthlessness of a slaughter that knows no restricted areas and invades with impunity the sanctity of Church and home alike."

The Christian Church will suffer more than any other single agency if another modern war is prosecuted, said Bishop Freeman.

As a platform of procedure for the Churches, he proposed the following points:

(1) Every Christian to stand resolutely for the Kellogg-Briand Pact.

(2) A concerted action to "suppress all measures that contributed to the causes that produce war or stimulate the war spirit," such as exaggerated nationalism and a conscienceless quest for economic advantage.

(3) "We urge an attack upon those two systems, economic, social and political, that in practice today are generating evils that inevitably lead to confusion and ultimately to war, including injustice, greed and race prejudice."

(4) Consistent recognition of racial and temperamental differences.

(5) Action against an "over-accentuated class consciousness."

TOTALITARIAN STATE ATTACKED

Declaring that the inherent birthright of individual freedom is being challenged at the present time, the Rt. Rev. Dr.

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Walter R. Adams, Bishop of Kootenay, opened a bitter attack upon the totalitarian State idea speaking before the Friday afternoon session, October 16th.

"Even on this side of the Atlantic we dare not ignore the amazing growth of the totalitarian State idea," said the Canadian Bishop. "This cuts at the root of not merely national but human freedom. That freedom, that inherent birthright is being insidiously undermined today. We cannot but applaud and sympathize with the efforts of the Christians in Germany to withstand oppression and to say to the State, 'Hands off the Church'; to claim that loyalty to God and His revealed Truth is man's chief business.

"The danger of totalitarianism is that it makes a special appeal not to the weakling and the self-centered, but to those who feel obligations of service of their fellows; in a word, the better type of citizen; those whom the Church needs as leaders."

As to remedies for the present tendencies, he suggested the "essential value of private prayer" and the "return to a more simple, ordered life through the home."

The Bishop said of Church unity, "we cannot expect much close organic union of fundamentally differing Christian bodies."

SCORES AMERICAN ISOLATIONISM

At the same session in a stirring address in which he asserted that the world must choose between war and civilization, Bishop Oldham of Albany called upon the United States to take the lead in the formation of a new conference of nations to assure peace.

Bishop Oldham pointed to the present situation in Spain as an example of the results of civil war, adding that "all war, in the final analysis, is civil war."

"I am convinced," Bishop Oldham declared, "that had the United States been in the League of Nations from the beginning, the history of these past two decades would have been utterly different. The simple fact is that the only substitute for war is law and the conference table and we have not done what we might to strengthen these agencies. Doubtless the present League is a dead issue so far as the United States is concerned but can we not show some interest in modifying and rebuilding it or putting something in its place? Can we not say what kind of League we will join? We should definitely take our place among those peoples who want disputes settled by judicial process rather than force. . . .

"No agency but the Church can finally solve this problem," said Bishop Oldham in conclusion. "Secular agencies have failed."

ADVOCATES ECONOMIC LEAGUE

A proposal for an Economic and Industrial League of Nations, built along lines similar to what he termed the "political" League of Nations now functioning, was submitted to the Pan-American Conference at a session on October 16th.

Speaking on the subject of world peace, Bishop Stewart of Chicago declared that the profit-motive is after all at the base of most affairs within and between nations.

"What it seems to me we need at the present time," continued the Bishop, "is a non-political league which will bring together great business leaders of all nations; that such leaders should be shown that war should be outlawed because of its hazards to industry, if for no other reason."

Bishop Stires of Long Island sought to revive a resolution pigeonholed by the House of Bishops in its earlier deliberations, asking the United States to call a conference of signatories of the Kellogg-Briand Pact. He declared the pact to be the hope of the civilized world and said the action of the House of Bishops is typical of "the way great instruments for peace are defeated."

Bishop Wise of Kansas suggested the value of the idea of coöperatives as a possible method of undermining the causes of war.

"IS IT WORTH SAVING?"

Bishop Hulse of Cuba referred to the present "pagan civilization," and asked the question: "Is it worth saving?"

Objection to the Church's "instructing Congress or advising the President of the United States" was raised by Bishop Johnson of Colorado.

"I believe strictly in the separation of Church and State," he said. "One of the troubles with the Church is her constant dabbling in secular matters. Our clergy lose much of their influence by getting mixed up in such affairs. . . . We need as a Church to maintain an impartial witness toward the economic and political world."

Bishop Stewart of Chicago immediately took the floor against the position of the Bishop of Colorado, declaring:

"We can't say to the secular world: 'You go your way and we will go ours.' the question of honor and justice is involved in this whole problem of the Kellogg-Briand peace pact. When honor and justice are disregarded, among nations, the Church should have something to say about it."

Bishop Stewart pointed out the complex relationship between Church affairs and secular affairs of the present and then proposed the setting up of an economic and industrial league of nations.

OTHER BISHOPS SPEAK

The Most Rev. Edward Hutson, Archbishop of the West Indies, suggested that the Churches confine their efforts to spiritualizing the world and hoped the conference would send a message to all Church people on the subject of world peace.

Higher education of the present time does not produce character and higher standards of character, said Bishop Page of Michigan. He said the American people have lost all sense of obligation to the State.

That the Christian Church and Christians individually refuse to participate in any activities which cause war, was suggested by Bishop Hobson of Southern Ohio.

WOULD GO TO WAR

Bishop Beecher of Western Nebraska immediately took issue, saying, "You can't separate the flag from the Cross," adding that he would go to war with his sons if he deemed the issue of sufficient importance.

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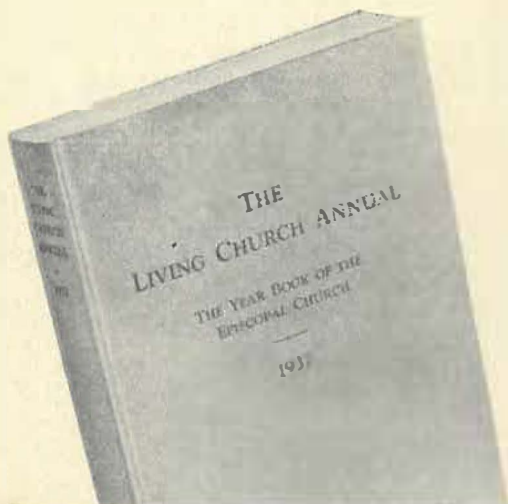
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