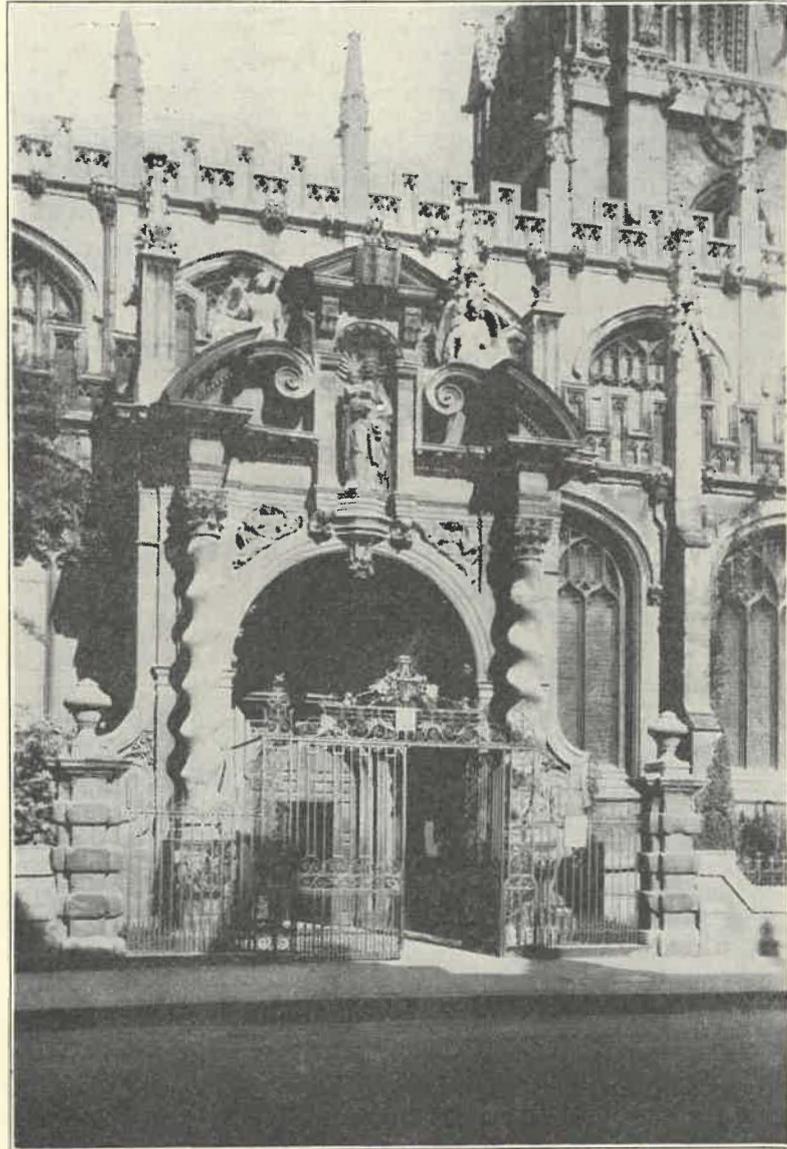
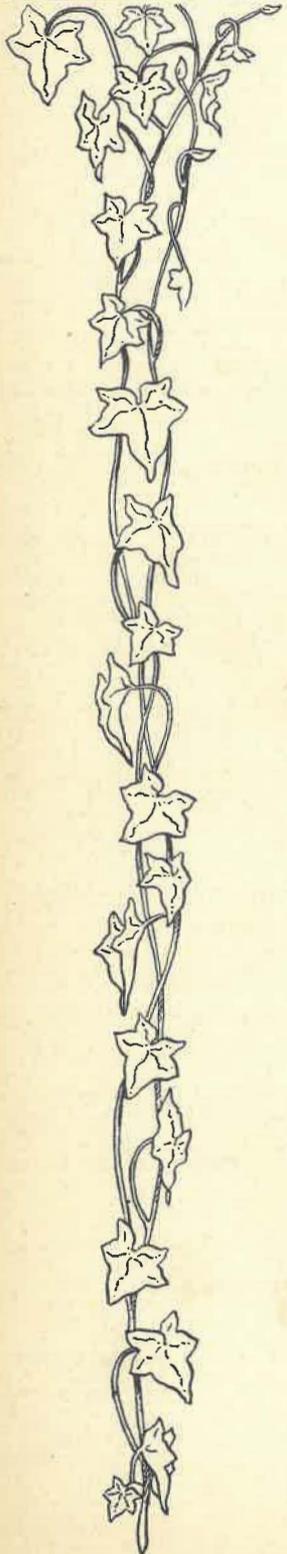


Aug 5 '37 R

August 7, 1937



The Living Church



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ST. MARY'S, OXFORD, ENGLAND

Where the daily devotions of the Conference on Church, Community, and State were held.

(See pages 149, 157, and 165.)

CORRESPONDENCE

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

Marriage and Divorce

TO THE EDITOR: I suppose that one of the members of the Commission on Marriage and Divorce voted for the proposed amendment to the canon (if he did vote for it) because he believes that he can be trusted to handle each case of remarriage on its absolute merits, as I believe he would. At the same time I am sure that many bishops would be inclined to be too liberal. Then the question arises, whether any bishop has the authority to dispense from our Lord's clear command as recorded in the New Testament. We may grant that possibly our Lord allowed remarriage to the innocent party in a divorce for adultery, though the literal reading only permits divorce, and says nothing about remarriage. Even if this disputed passage is authentic, there are no other exceptions.

Some of the brethren are of the opinion that we are too strict in our marriage laws. That is exactly what the disciples thought. They said, "If the case of a man be so with his wife, it is not good to marry (St. Matt. 19:10)." We note that the Lord in reply made no further allowances, "All men cannot receive this saying, save they to whom it is given." Evidently it is given to the Christian Church, and we are expected to abide by it. (Rev.) NEIL E. ANNABLE.
Bellevue, Ky.

TO THE EDITOR: I am opposed to lowering the standards of the Church to the practices that actually obtain in human society. As I conceive it, our job is to try and make the world conform to the ideals of Christ, not to make His Church conform to the latest fashion of the smart set.

There are plenty of cases where I would feel it would be a kind act to allow the persons to be remarried, but over against that we must set the plain teaching of our Lord that marriage is indissoluble and who are we to set aside our Lord's direct commands?

The so-called innocent party clause is often very unjust, because very often the person most interested in breaking up the marriage is the one who gets the divorce and therefore becomes the "innocent (?) party."

I am opposed to giving the bishops more power in regard to this question such as is contemplated by the forthcoming reports of the Commission. I am in favor, however, of setting up an ecclesiastical court in each diocese for the study of marital questions and for the deciding of the rights of unhappy couples under the existing canon; such court to consist of the Bishop, at least two priests, and two laymen, one of whom should be a lawyer. The rector of the parish involved should also be present at any hearings that might be held.

Owing to the fact that those we refuse to remarry go elsewhere, we may not be getting anywhere with our strictness, but we are at least standing for an ideal and that ideal is based on the words of our Lord Himself as contained in Holy Scripture.

Those who are anxious to be more liberal base their pleas on the fact that much unhappiness is caused by compelling a couple to remain united when they have ceased to love each other or when their lives are other-

wise incompatible, but there is no evidence to show that easy divorce has ever brought about greater happiness than the old-fashioned view that a man and wife are united for life. (Rev.) CLAUDE A. BEESLEY.
Wichita Falls, Tex.

TO THE EDITOR: It is tragic to observe the old men in authority attempting to substitute for the mind of the Master the self-styled "modern mind." In a recent national public opinion poll, youth voted enormously against divorce. Divorce is a superstition of the middle aged. It is puritanical and pharisaical to assume that a legal procedure can make immorality moral. Our faith in words is pathetic. Can the words of any court, or any bishop, make a son no longer his father's son? Or a wife no longer her husband's?

CHARLES GRANVILLE HAMILTON.
Aberdeen, Miss.

TO THE EDITOR: I suppose that everybody who is vitally interested in a certain subject, sooner or later "writes the editor" about it. Let me add my voice to yours, and to the voices of many others of the laity, praise be, in condemnation of the report of the Commission on Marriage and Divorce. I might add that, while I can speak only for myself, I think I speak, unconsciously, for many men of my age (early 30's) who are trying to be good Churchmen, and would be better ones, if the clergy would take time out from preaching about book reviews, foreign affairs, the beauties of Spring, etc., *ad nauseum*, to instruct us in the doctrine and discipline of Holy Mother Church.

Why all this fuss about changing the marriage canon? It is a well-known fact that any Churchman, who wishes to obtain the Church's blessing (?) on his second (or third) marriage, while his previous partner is still living, can very easily do so, by finding a "liberal" priest who will gladly do so. This occurs all the time, and it is worthy of note, in passing, to remark that during all the publicity given to the recent marriage of a former King of England, well-informed people gave His Grace of Canterbury the most biting criticism, because they were *not* informed that Anglican Church law forbids the marriage of its sons and daughters to divorced people.

The obedience of our people to the Church's precepts depends to a very large extent upon the instruction they have received from their parochial clergy, in the formative years. For instance, it was my good fortune to receive my instruction from a priest whose conception of his holy office included the teaching of the full faith of the Church, and it has stayed with me to this day, so that traveling with all kinds of people and in all parts of the world, I have never been in any doubt as to what my religious responsibilities were, and have at least made an effort to fulfil them—sometimes under adverse circumstances.

On the other hand, I know intimately and number among my good friends a great many men and women who are Episcopalians in name only. At various times, they have been very frank with me in their discussion of the Church, and it would give many of our "liberal" clergy a great shock

to get their reactions. It isn't liberalism they want, in their religion; it's a Church that teaches with the voice of authority. They may, as many of them have, speak in affectionate terms of "dear old Dr.—, our rector—he is such a good preacher and a very liberal-minded old boy," but please note that they do God a great favor and attend church services *only* at Christmas and Easter, and then in a very patronizing way. Do you think for a minute that people like this, good moral citizens though they may be, can by any stretch of the imagination, be called good Churchmen, or that their desires for marriage "reform" in the Church's law should be seriously considered? From actual observation, in four separate cases of friends of mine, the day they were married in their parish churches was the *last* time they have been inside the doors—not even to have their babies baptized. If I had a salesman working for me who was so ineffective in presenting our company's message to his trade as this, why, I would fire him on the spot. . . .

Personally, I do not see how the Church in America can set up a law regarding marriage and divorce that is any different from that applying to other branches of the Anglican Church in other parts of the world—that is, unless we are "the miserable little national sect founded by Henry VIII" to which Fr. Hopkins referred in his recent letter to you. If that be the case, then there are an awful lot of people who are under one grand delusion, and I have been a fool, all these years, to put myself to a lot of trouble and inconvenience, by attending Mass on Sundays and holy days, observing Friday abstinence, and confessing my sins before daring to receive the Blessed Sacrament. I don't think I have been, but every time I hear that our "liberal" (?) clergy are trying to make the practice of *my* religion easier for me, I just wish they wouldn't bother, because as much as it irks me, sometimes—in the end I will be a lot happier for having followed the divine teachings of Our Lord, and the *universal* law of the Catholic Church, since its inception.
LINDSAY C. MOORE.

Detroit.

TO THE EDITOR: Doesn't it seem reasonable to think that after the recent disgusting "affair" of royalty with polyandry the Church would have learned a lesson? Instead we see some of her prominent clergy and members now wanting still more laxity in the marriage canon. It is distressing to the sons of the Church to find their Mother so weak. Doesn't She know her own mind or know the mind of Christ? Let her say uncompromisingly to the marrying: "Come to me if you desire the sacrament of Holy Matrimony which is a lifetime contract, or, if that is not what you want, perhaps the civil authorities will accommodate you."

The Church has plenty of other work to do besides marrying and giving in marriage. Let her on her part make it a Christian discipline rather than a mere merrymaking with fee attached. When our Lord said, "My yoke is easy," He was not speaking of matrimony. Let the Church rather make it easier for would-be faithful laymen to respect her. . . .

Sheffield, Mass.

ALBAN MILES.

Merging the Seminaries

TO THE EDITOR: In all the pre-Convention discussion, there has been little mention of a major problem of the Church today. We have, officially, 14 seminaries, 12 of which are east of the Mississippi. Several of these are small numerically and struggling financially, and are in areas adequately served by stronger schools. Their resources in men and endowments are feeble in themselves, but they would add great strength to the larger and more strategically located seminaries. Such a combination of our forces would enable a smaller number of seminaries to prepare our clergy more thoroughly.

The chief obstacle to such a change is the affection which men naturally feel for their own school. But would not some of our seminaries find a larger life by losing themselves? Does not this question, which affects the training of our future leaders, merit vigorous editorial support to bring it clearly before the Church? General Convention, of course, cannot order such action, but it can pass such resolutions as will clarify the mind of the Church and accelerate action.

JOHN D. F. PETTUS.

Santa Barbara, Calif.

De Utraque Specie

TO THE EDITOR: As long ago as 1911 in a February number of the *Church Times* an article of nearly three columns was published under the above caption, *De Utraque Specie*, signed "M. B. Cantab."

After discussing various expedients of administration of the Holy Communion among which is that of intinction, the writer states "All these expedients are more or less clumsy and some are grotesque, and once the traditional method of giving Communion with the chalice is abandoned the change can only end in a reversion to Communion in one kind." And after further discussion he writes, "There, is however, one point still to be faced. It may be asked, 'How can you insist on the force of the command 'Drink ye all,' and at the same time maintain that in special circumstances, such as sickness, Communion in one kind is a right and proper procedure? If right in those circumstances, why not in all circumstances? It would in a great concourse save a great deal of time, which the communicant of average spirituality finds difficulty in profitably occupying." Space does not allow of going into this matter in detail, but the answer would be somewhat on the following lines:

In sacraments the outward sign not only conveys, it also illustrates, the inward grace. Bread illustrates the spiritual nourishment for the maintenance of life, for this 'the cup' is not necessary. The cup illustrates refreshment: our souls are refreshed in the Sacrament as (*teste* the Church catechism) our bodies are by wine. The purely physical refreshment of alcohol is very transitory, and its benefit from that point of view and as a medicine would seem to be at best nil. But it is an essential factor of social refreshment, of feasting and of fellowship. Again food is food, whether taken in emergency from store or eaten round a table at a social meal. So the Bread of Heaven alone gives sufficient grace or spiritual food, and may be taken alone from God's sacramental store cupboard, the tabernacle. But at Mass we are not merely fed with doles of grace, we are honored guests at God's table. We do not deserve to be so placed, but so placed we are, and the law of hospitality is that we must drink. Such drinking is emphatically non-medicinal, but is part of the timeless tradition of hu-

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man fellowship in festivity and sacrifice. So that from festivity and sacrifice as sanctified by the Incarnation it can by no means be omitted. Away from God's table He gives us the Bread of our need, especially in the great need of our last journey. At His table He gives us the same Bread for the same need, and also the loving cup of sanctified festivity. To communicate the people at Mass in one kind alone is to rob them of their guestship, and make them lookers-on whose bare hunger is relieved by doles of bread. Only for real infirmity can one be excused, and not for "temperance" or the pedantry of sanitation.

To drink as a guest, moreover, one must drink from the cup, not from spoons or tubes. (Rev.) ARTHUR L. WALTERS.

Reedley, Calif.

The Apostolic Succession

TO THE EDITOR: I would like to direct the attention of all specially interested in Church unity to a memorable discourse on Apostolic Succession delivered in this city 53 years ago, "the quadrennial sermon, delivered by Bishop John M. Brown, D.D., D.C.L., Monday, May 5th, 1884," before the General Conference of the African Methodist Episcopal Church. The late Bishop Darlington wrote me that it was the greatest defense of the Anglican communion he had ever read, and was strongly tempted to have the discourse reprinted and presented to all our theological schools. The discourse is printed in full in the Journal of the General Conference of the A. M. E. Church, 1884.

Said the preacher: "We claim descent from the historic Anglican churches in America and Great Britain, directly through Rev. Absalom Jones, and indirectly through Rev. John Wesley, who both lived and died priests of these churches. Is the Episcopal Church historic? Has she the Apostolic Succession? She has both, as it seems to us."

Then, he proceeds, century by century, with numerous quotations, to prove his contention with special emphasis with respect to the falsity of Roman claims.

I might add, at that time, there was a serious effort upon the part of the leading African Methodist bishops, while still maintaining the independence of that self-governing body, to form some kind of helpful

alliance with the Protestant Episcopal Church. The sermon referred to, and the introduction of a "liturgy" in the A. M. E. Church, seemed heading in that direction.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

Tax Evasion

TO THE EDITOR: Dishonesty as to income tax returns has interested the government of late, according to the newspapers. In checking tax returns, I wonder if it occurs to the proper officials to investigate whether churches actually receive the amounts stated on tax declarations. The coincidence of poorly supported churches and comfortable incomes in small towns causes me to ponder whether there may not be some who say they have given so much to church support in order to lessen their taxes who really have not done so. I wonder if it has ever happened that the treasurer of some insignificant parish has been asked if some John Doe has given to that organization the amount indicated and certified by a notary public. The government may yet discover evasions in quiet corners. (Rev.) GEORGE C. HOISHOLT.
 Coalinga, Calif.

The Visiting Pastor

TO THE EDITOR: A very interesting question is asked in THE LIVING CHURCH of June 26th. What has become of the "visiting pastor"? Many are asking the same question.

They may find him in one of many places. Perhaps he has gone on a hike with the boys: he may be on the golf links, at a ball game, or in the movies. He has become a sport fan. You may find him at an afternoon tea, or bridge party with his feet under a card table. Again, he may be taking a course in mental hygiene, busy with so many things he has but little time to give to the sheep of his pasture.

Sit on the side lines and watch the world go by, and you may find him among that vast number of Church members who are lovers of pleasure more than lovers of God.

How can we make visiting pastors out of kid rectors is a question that might well be considered by the House of Bishops, and by you, Mr. Editor.

(Rev.) EDWIN J. STEVENS.

Buffalo, N. Y.

"Missions and Communism"

TO THE EDITOR: In your issue of July 17th the Rev. Edmund L. Souder, writing on Missions and Communism, complains that the "support of the Church's work overseas languishes," and blames this condition on "those curious Christians who 'don't believe in missions'."

And why don't they "believe in missions"? There are many answers to that question, ranging from a reaction to the self-satisfied smugness of those who consider themselves fit to teach other men, to the China resident's on-the-spot experience of "mish" performance (such as the Christian missions' support of that notorious war-lord and sometimes bandit, General Feng Yu Hsiang). But it seems to me that Fr. Souder has unwittingly provided a very good answer in his own article. Who wants to support a person who shows himself so unable to differentiate between the theories and the performances of Communism? Fr. Souder praises the Communist for his slogan: "Workers of the world, unite"; but he seems to be totally ignorant that the "workers of the world" are to unite to "establish the dictatorship of the proletariat" by murdering "the bosses" and "the bourgeois." As he

quotes Bishop Wescott, "All differences of class are done away with in Christ"—but, not by "liquidation" as has been done in Soviet Russia. Fr. Souder says the Communists have twice proposed universal disarmament and asks why, "if a bluff," the other nations do not "call it?" The answer is in the Communist *Daily Worker* of August 6th, 1928: "Our Leninist position on militarism and war is very clear and certain. We are *not* against war and against militarism as such. We are against *imperialist* war; we are against *bourgeois* militarism. But we are in favor of *revolutionary* wars; we are in favor of the military training of the proletarian youth to learn to use arms in the interests of their class and against the *bourgeois*." Fr. Souder praises the Communist for denouncing "the exploitation of weak and backward peoples"; yet he fails to mention the Communist's exploitation of weak and backward peoples into cannon-fodder for the "World Revolution"; or the Communist's use of the largest army in the world to coerce the Russian people. He seems to think it is very fine that the Soviet government permits the clergy in Russia to vote; but he fails to mention that if this is true the clergy can vote only for candidates approved by the Communist party leaders.

But aside from these reasons it seems to me that the main reason why Christians are unwilling to give more to foreign missions is that they do not care to support persons of a Christianity so curious that they can find grace in Christ's enemy: Communism. Pamphlet No. 15 in the series of international pamphlets published for Communist party use says: "The Soviet Union, under a workers' and peasants' government, is the only country in the world where religion and the churches are being combatted with the active coöperation of the government. As militant materialists, the Soviet leaders are uncompromising in their scientific and atheist position." In the Communist Chicago newspaper *Workers Voice* of March 1, 1933, Stalin wrote: "The party cannot be neutral toward religion and does conduct anti-religious propaganda against all and every religious prejudice. Have we suppressed the reactionary clergy? Yes, we have. The unfortunate thing is that it has not been completely liquidated." Christians can find better uses for their money than supporting, either at home (such as the Church's support of such Communist subsidiaries as the Church League for Industrial Democracy and the American League Against War and Facism, of which latter Earl Browder, secretary of the Communist party, U. S. A., is a vice-chairman) or abroad, persons who intentionally or unintentionally are willing to give aid and comfort to the forces of the anti-Christ.

SSU TA ERLE.

Montrose, Pa.

The 1940 Convention

TO THE EDITOR: As the time for the General Convention draws near may I, through your columns, suggest that the deputies consider carefully the time for the next Convention? I was privileged to be present as a visitor at Atlantic City, and when the news came that the Cincinnati Convention was to be earlier in the season I heard several expressions of pleasure from other visiting clergy. Then the date was set back again. The only reason I heard given was because Cincinnati is so hot. There may have been other reasons that were good reasons. I hope so, but this is the only one I heard. Has the Church, or rather, have Churchmen, become so soft and

delicate that we cannot stand the heat as do the conventions of the American Legion, the Lion's Club, etc.? It has been whispered to me that the real reason is that the "big fellows" have not returned from their vacations. I wonder!

Perhaps I am an exception, but it seems that more of the "lesser clergy," like myself, could attend the General Convention as visitors if the Convention did not come just at the time when the winter season is beginning. It is only the chosen few who can go to the Convention and have a vacation too. If the Convention were earlier I feel many of us could attend as our vacation, as I did three years ago. At that time I was in charge of a small but very well organized mission; however, it seemed I never caught up with the winter's work because I took my vacation so late.

The General Convention may be a hard grind and unwelcome routine to some, but to most of us "lesser clergy" it's a great and glorious inspiration if we can attend.

(Rev.) ELDRED C. SIMKINS.

New Smyrna Beach, Fla.

Clerical Unemployment

TO THE EDITOR: Before the last General Convention much appeared about this unemployment situation, and that "August" body merely put forth pleas and excuses that were not worth the breath or ink expended upon them. Nearly four years more have gone and one still reads and hears of conditions that make a layman wonder *why* the Church permits such a glaring lack of Christianity to continue.

The seminary dean who talks about a "shortage" of clergy creates a completely false impression upon the ignorant. There is no shortage, except that young, "cheap" men may be lacking for mission work because they are being snatched up by parishes, thus making a surplus of older, experienced men who are forced into the unemployed ranks. As has been said more than once, employment of the unemployed would solve every shortage problem.

Bishop Mitchell's idea logically carried out would mean something either miraculous or mechanical. God generally works through human agencies. Applications, inquiries, and even advertisements, are natural human agencies to use. Does the Bishop carry out his own ideas? I heard definitely of an unemployed man in some other diocese who, after unsuccessful inquiry, asked to be put on his "waiting list" for *anything* that might open up, and, if I am rightly informed, that man is still "waiting" after several years. But perhaps he is another of those bishops who act as though God did not call the unemployed, or those past 40, to serve Him any more.

Along similar lines I remember seeing a letter from one man to a friend, telling how definitely he felt God's call to a certain vacancy, and that it was an answer to many prayers, yet admitted the vacancy as such was not at all desirable. But the Bishop had another man for that vacancy, who hardly proved a success, and ignored the honestly-believed call of the first man. . . .

A bishop who would suggest that a priest go on relief [according to Fr. Broburg, L. C., May 29th] is unworthy of his office, as also another bishop who told a man he "hoped" he would not have to go on relief, but *did nothing* to prevent it. No doubt both bishops had incomes large enough to enable them to practise real Christianity.

The situation is completely the fault of the bishops, and could have been cleared up long ago if they had so wished. Most of them—as also some well-paid deans, arch-

deacons, and rectors—could stand a 20% or 30% contribution from their salaries toward a solution. One bishop practically forced a man into unemployment on financial grounds; so after over 30 years of service to the Church I am told this man now ekes out a pittance from some other source by mending shoes, etc. Another very efficient man, I am told, was forced to quit temporarily through a breakdown in health, and is now wearing his life out for a pittance in secular work that he is totally unfitted for, rather than go on relief.

There is some talk about "unemployables." That would seem more in order about a man I hear kept good Church people away because he was liable to be drunk, and the Bishop would do nothing about it. Or a man who is said to have been warned by some dinner club to cease bringing in Communist speakers. Or a man who refused the use of his Church to an unemployed man for some special Prayer Book office when his services were desired. I have heard of clergy living within easy reach of unemployed men, yet never darkening their doors or even communicating with them unless wanting some help for a pitiable fee. . . .

Detroit.

HUGH COLEMAN.

The Racial Episcopate

TO THE EDITOR: Fr. Rahming's letter concerning the racial episcopate [L. C., July 31st], was of great interest. Anything that Fr. Rahming writes deserves respect. He may be right, but it seems to me that peculiar ways of meeting pressing problems of race later turn out to become general policies with invidious consequences.

The stand of the Rev. George F. Miller of Brooklyn, N. Y., commends itself to the attention of the General Convention in the matter of the Negro work.

We must be grateful for the progress that has been made. There is good news from the dioceses of Virginia and Southern Virginia. Here in the diocese of Michigan, the Rev. E. W. Daniel, rector of St. Matthew's Church (Colored), former member of the executive council, was nominated for the episcopate.

Our southern brethren do have trying times. It is of little concern how we, as individuals, fare. We are determined that there comes to pass, perhaps slowly, our faith and active belief in God's ultimate purpose for a brotherhood of man under a fatherhood of God. In this truth through considerate treatment and sympathetic understanding the Church can hope to win the Negro convert.

(Rev.) MALCOM G. DADE.

Detroit.

Church Wedding Music

TO THE EDITOR: Before the papers in the Church wedding music case are pigeonholed, I think it should be noted that the arguments are based on the wrong premises, as music, *per se*, can be neither sacred or secular, but can be appropriate or inappropriate.

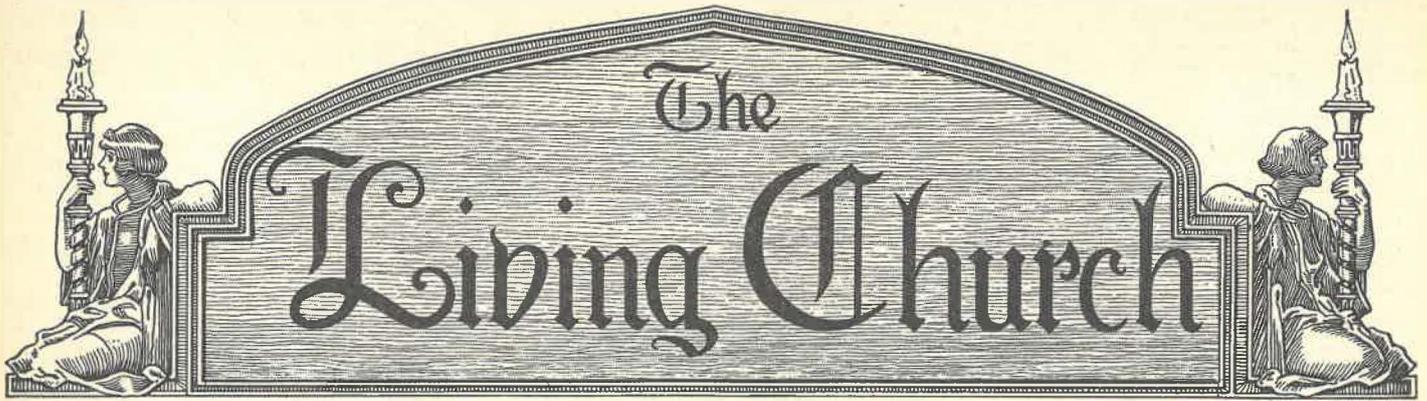
The wedding march, when it precedes the ceremony, is not a part of the marriage Sacrament, neither is the march that speeds the departure of the bridal party, which merely serves as a musical doormat.

There is, however, a thoughtless desecration when the organist continues playing soft music through the Lord's Prayer and the closing prayers.

A similar desecration is organ music during the delivery of the bread and wine in the Communion service.

JOHN N. BROWN.

Winsted, Conn.



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No. 6

EDITORIALS AND COMMENTS

Oxford and Edinburgh

WHILE THE CHURCH LIFE of America is at its usual midsummer ebb, religious history is being made in the British Isles. Far-reaching results may come from the two great world conferences there—the one on Life and Work, which has just concluded its sessions at Oxford, and the one on Faith and Order, which assembles this week at Edinburgh.

It is too soon to give any adequate summary of the results of the Oxford Conference. Detailed appraisal must await the publication of the full text of reports and resolutions, and the measures taken by the Continuation Committee and the delegates of the several religious bodies to put them into effect. Yet some results, both favorable and unfavorable, can be foreseen and some achievements of the conference itself noted. Our editorial associate, Dr. Frank Gavin, in his article in this issue, notes some of the grave weaknesses of the conference; let us here look at some of its more favorable aspects. Among the accomplishments of the Oxford Conference on Life and Work the following are worthy of special mention:

(1) *Non-Roman Christendom has demonstrated the will to present a united Christian front to the world.*

This is perhaps the greatest achievement of Oxford. The desire of Christian leaders of different denominations and traditions to work together in facing their common problems is (be it said in all sadness) something new in Christendom. At least it is something new in the post-Reformation history of the Church. All too often post-Reformation history represents Christians as conceiving their enemies to be not the world, the flesh, and the devil, but the Catholic, the Protestant, the Modernist, and/or the Fundamentalist, as the case may be. In short, as Mr. T. S. Eliot indicated in his paper which we publish in this issue, Christians are once again beginning to catch a glimpse of the Church as a universal and ecumenical society. As yet this is little more than a glimpse; there is much more still to be done if the glimpse is to grow into a vision and the vision into a reality.

(2) *Non-Roman Christendom has repudiated the claim to supremacy of the State over the Church.*

The issue of totalitarianism is one that has arisen in acute

form in the short time between the first World Conference on Life and Work at Stockholm in 1925 and the second one at Oxford in 1937. During that short time, however, the problem has become so grave that the dictator of one of the new omniscient states forbade representatives to attend the conference from his country simply because he was unwilling to have them participate in a free discussion of this subject. In the eyes of Messrs. Hitler, Mussolini, Stalin, and their lesser imitators there can be but one answer to any conflict between Church and State—the answer of State supremacy. It was obvious from the very call to the Oxford Conference that no such answer would be given by its members. Accordingly Hitler, like a spoiled child finding that he could not prescribe the rules of the game, refused to play. The answer of Oxford is that while the State derives its authority from God, nevertheless it stands under His judgment and Christians can acknowledge no ultimate authority but God, nor can the Church of God yield to the dictates of the State in matters of religion, ethics, or morality.

(3) *Non-Roman Christendom has declared its opposition to racial barriers in Church and society.*

HERE the Oxford pronouncement goes far beyond the practice of most of the religious bodies participating in the conference. The report on this subject came from the section on the universal Church and the world of nations, which listed as the first of the practical steps that the Church should take immediately, "to banish from the Churches racial barriers." If this recommendation should be literally followed it would mean a revolution in current practice in our own Church as well as in other religious bodies. It would mean so simple and yet so far-reaching a fact as that White men and Black men would kneel together side by side at the same Altar rail to receive the same Blessed Sacrament in token of their brotherhood and the common Fatherhood of God—and that not only in New York or Chicago but in Virginia, Alabama, and Mississippi. Is the Church prepared for such a radical application of practical Christianity?

(4) *Non-Roman Christendom has condemned war as an instrument of world policy.*

It must be admitted that the report on the subject of war is one of the least satisfactory of the Oxford reports. Nothing like a unanimous point of view was found. The conference had to contend itself with recognizing that there are at least three basic schools of thought held by thinking Christians—first, that all war is sinful, second, that war is justified either to punish infractions of international law or to support Christian principles, and third, that Christians are in duty bound to bear arms for their country. The report stated: "We do not affirm that any of these positions can be held to represent the only possible Christian attitude. The Church cannot rest in permanent acquiescence in a continuance of these differences but should do all that is possible to promote a study of the problem by people of different views." Unfortunately, the world may not wait for the result of such a study before being plunged anew into a disastrous general war. Nevertheless, some advance in the attitude on this important subject must be recognized in the statement: "The Church must recognize that this perplexity arises from sin in which its members are implicated but must not acquiesce in the continuance of differences. Christian fellowship, meanwhile, must fully embrace those who take different views. Christians are called on to confess their own share in the guilt of war, to pray for their enemies, and to labor in every way against war and for peace."

(5) *Non-Roman Christendom has declared its responsibility to test social institutions in the light of God's will.*

THE MESSAGE adopted at the conclusion of the Oxford conference stated: "Christians have a double duty, both to bear witness to their faith within the existing economic order and to test economic institutions in the light of their understanding of God's will. The Church's responsibility is to insist on a true order of spiritual economic good. Human wealth does not consist in a multitude of possessions. It consists in fellowship with God. To this fellowship and the richness of its variety all economic wealth should be subservient." Here is a statement that may mean much, or little, or nothing, depending upon the interpretation that is placed upon it and the way in which it is followed out. However, whatever else it may be, it is definitely a repudiation of the *laissez faire* principle as applied to the Christian attitude toward society.

(6) *Non-Roman Christendom has demanded freedom of education and equality of educational opportunity.*

The message recognizes that in the education of youth the Church has a twofold task—"to secure for every citizen the fullest possible opportunity for the development of gifts God has bestowed on him" and to "condemn inequality in educational opportunity as the main obstacle to the fullness of fellowship in community life."

Mr. Eliot has made a profound statement in saying: "I think that the present interest of different Christian communions in finding out more about each other is one of the most hopeful signs we have because in learning more about each other each will learn more about itself." The major problems of life and work with which all Christian communions are faced are common problems and can best be solved by a common approach to them. Whether or not that approach can best be through a world council of Churches remains to be seen; certainly the proposal, as Dr. Gavin points out, has serious drawbacks as at present formulated. We cannot visualize such a council as one which, to quote the correspondent of the *New York Times*, Mr. Charles W. Hurd, "some day will

be able to speak with the same authority of united Protestant backing as the Vatican speaks for the Church of Rome"—indeed, if it is to be anything like the voice of pan-Protestantism the Anglican and Orthodox Churches can have no part in it. But if it is to be truly representative, and to confine itself to the problems of life and work, we can and should participate in it.

WITH the Oxford Conference now a matter of history the eyes of Christendom turn toward Edinburgh, where an even more important world conference is beginning its deliberations. The Conference on Faith and Order has a tremendous task before it, and if anyone expects spectacular results to come from it he is doomed to disappointment. Christian unity cannot come overnight. One can smash such a delicate instrument as a watch with a single hammer blow, but its repair and reconstruction require long and painstaking work by skilful hands. So it is with the restoration of unity to the shattered fragments of Christendom.

Yet if the task is a long and arduous one, some progress has already been made and more may be expected to come from the deliberations at Edinburgh. The first World Conference on Faith and Order at Lausanne in 1927 cleared the way by indicating the major points of agreement and difference between various Christian communions. The answers of the several religious bodies to the Lausanne report have further clarified these agreements and differences. Such notable studies as that on *The Doctrine of Grace*, edited by Dr. W. T. Whitley, and the one on *The Ministry and the Sacraments*, edited by Dr. Roderic Dunkerley and the Bishop of Gloucester; are further steps along the way. The series of reports by the Commission on the Church's Unity in Life and Worship, particularly Report No. 4, *A Decade of Objective Unity: 1927 to 1936*, drafted for the commission by Dr. H. Paul Douglass, offer tangible evidence that we really have progressed and are progressing along the path toward Christian unity.

To take an example from our own Church, the Anglican communion has entered into full intercommunion with the Old Catholic Church since the Lausanne Conference and partly as a result of that conference. Moreover, negotiations between the Church of England and the Church of Finland have made progress and negotiations have opened with the Churches of Latvia and Esthonia. Our relations with the Eastern Orthodox are increasingly close, and the recognition of the validity of Anglican Orders by the Church of Rumania is believed to open the way to complete mutual recognition and intercommunion. Both in this country and abroad representatives of the Episcopal Church have held conversations with representatives of Protestant bodies, among the most notable in this country being those with the Presbyterian and Congregational Churches and with the Augustana Lutheran Synod. Some of these conferences and negotiations have made more progress than others, as is perfectly natural, but all of them have resulted in a better mutual understanding which is a necessary prerequisite to further progress.

It cannot be stated too often that the only Christian unity worthy of the name is one of maximums, not of minimums. An enduring unity cannot be achieved by throwing over essential elements in the Catholic Faith, nor would such a unity be worth striving for if it were possible of achievement. The goal that we must constantly keep in mind and toward which we must strive is that of the One, Holy, Catholic, and Apostolic Church, diverse in its local adaptation but unified in its adherence to the basic principles of Catholic faith and

order. That is the unity for which our Lord prayed and toward which He promised the guidance of the Holy Spirit. It is the only unity worth working for—but it is so supremely worth while and so vitally important as to claim the whole-hearted coöperation of every Christian man and woman.

Extending the Merit System

STEADILY, but not rapidly, the movement for the merit system proceeds. For the first time in its existence of 54 years, the National Civil Service Reform League is able to report that four states have adopted civil service laws in one year. Arkansas (to which reference has already been made), Tennessee, Maine, and Connecticut have during 1937 been added to the list of "civil service" states, bringing the total to 14. There is a possibility that Michigan may be added to the list, as the legislature has backed and filled on an adequate measure and the governor has threatened an extra session to secure its passage. In seven other states—Alabama, Arizona, Georgia, Kansas, Florida, Minnesota, and Oklahoma—civil service bills were passed by one house, but were defeated or failed of consideration in the other.

Bills which have strong sponsorship are awaiting action in New Hampshire and Pennsylvania, but the bill in the latter state was not even reported from committee, and the relief bill provisions were woefully inadequate. A constitutional amendment to supplement the new Arkansas law was adopted by the lower house by a vote of 62 to 11, and was defeated in the senate by a majority of only two votes. In Indiana, Montana, Nebraska, Rhode Island, Texas, and West Virginia, bills were defeated; but the support given them by the press and civic leaders indicated an awakening to the value of the merit system which in time must be reflected in the legislatures. The Illinois Civil Service Commission and the governor threw their weight behind nine bills which, if adopted, would have doubled the number of positions subject to the present state civil service law.

Montgomery county, Maryland, placed its employes under the provisions of the state civil service law, becoming the first county in that state to avail itself of the services of the State Employment Commission. Iowa voted to adopt the merit system for all employes in cities over 15,000 and for police and fire departments in smaller cities. South Dakota authorized the adoption of civil service ordinances in all cities, and Kansas and North Dakota in larger municipalities. Several individual cities in other states enacted such ordinances. This represents more substantial progress than has been accomplished in many a year. A most encouraging feature of the situation is the widespread interest in the whole question and the inauguration of strong movements to create public opinion and advance public interest. It is to be hoped that the indifference and inertia of the electorate will be overcome and the people's government established on a basis of efficiency and merit. It is too much to expect the rank and file of politicians to help, as they are wedded to the idea that their power depends upon patronage. Certainly their individual supremacy would be overthrown if the employes were selected on the basis of merit rather than political pull.

The national situation is by no means as reassuring. The Federal government is the largest employer of labor in the country, and in the next few years will very materially increase the number. While the President is now urging the merit principle in government and in a very recent message to the Senate expressed regret that Congress had failed to place the higher employes of the Social Security Board under civil

service regulation, the warning was overdue. Of all the bills enacted during the past four years putting civil service out of the picture, not one was followed by a veto and a vigorous message of protest. To praise the plan of appointing for merit only is good, but one veto is better than a dozen sermons.

Adoption of the recommendations of the President's Committee on Administrative Management, made earlier in the year, for a strong centralized agency authorized to deal with the many phases of the personnel problem, would permit of modernization of the merit system of personnel management. We agree fully with the committee's statement that "personnel administration lies at the very core of administrative management" and that the effective conduct of the government's work depends upon the capacity of the men and women who are attracted to and retained in the public service. There is nothing more indispensable to a democracy than a competent, impartial civil service. Presidential persuasion alone is not sufficient, no matter how urgent and forceful, to accomplish such a great extension of the merit system as is now proposed. In the past, many Presidents have made similar recommendations, but they have failed to receive more than passing attention at the hands of Congress. Ultimate responsibility for adoption of the President's program rests with the Congress, which must enact the necessary legislation to curb the spoils system, and Congress will not act until impressed with the deep-seated conviction that the American government must be run for the benefit of all the people, high and low, rich and poor, and not for a selected few who have the knack of exerting political influence.

The Wellesley Conference

WE REGRET that in the haste of editing on a particularly hot day with a part of our office staff on vacation, several unfortunate errors crept into the news item about the Wellesley Conference in our issue of July 24th. Most serious was the reference to Bishop Washburn as one of those giving courses in religion and history, whereas the reference should have been to Dean Washburn of the Episcopal Theological School. Indeed, the second paragraph in the item in which this error occurred should have read as follows:

"The two courses by the Rev. Dr. Burton Scott Easton, one on The Religion of the New Testament and the other on The Principles of Christian Worship and their Realization in Modern Times, had record attendances. So did the course by the Very Rev. Dr. Henry B. Washburn, on Church History: Mediæval and Modern. The course limited strictly to the clergy on The Modern Preaching of the Old Testament, given jointly by the Rev. Dr. Cuthbert A. Simpson and the Rev. Theodore P. Ferris, was largely attended. The course by Bishop Keeler, Coadjutor of Minnesota, director of the conference, on Personal Religion: The Forward-Looking Christian, had a very full registration. So did that by the Rev. Otis R. Rice, on The Findings of Modern Psychology as they Assist the Parish Worker and the Clergy in Dealing with Individuals. All the other courses were well-attended by enthusiastic members."

The Wellesley Conference, which has come to be regarded by many in the Church as the foremost of the summer conferences, and which is certainly one of the "big three" had a particularly successful session this year. Such conferences are a mental and spiritual stimulation to all who attend them.

It's a Boy

READERS of THE LIVING CHURCH may be interested in the birth to the editor and Mrs. Morehouse on July 30th of a son, who will be baptized Frederic Cook Morehouse, 2d. Mother, father, and child are all "doing well," thank you.

A Local Diaconate

By the Rev. James R. Sharp

Secretary of the Diocese of Tennessee

A PROPOSAL to "license lay readers to pass the chalice in the administration of Holy Communion" was referred by the last General Convention to the provincial synods for consideration. The majority of them side-stepped the question. That of this province (Sewanee) disapproved, as did New England. Only one (the Pacific) approved.

The writer, personally, thinks that *the laity* generally do not believe that the words "pass the chalice" adequately express the function of "the minister who delivereth the cup," and that they do desire that only an ordained man shall "administer the Sacrament of the Blood of Christ" to them.

Those who oppose the suggestion of lay administration should be prepared to offer a proper alternative solution to the problem; for there is a problem, in large parishes with only one priest. This article is to suggest as such solution the extension, or revival, of the "perpetual diaconate." Instead of merely "licensing" a lay reader to perform a function which in the minds of Churchmen generally, is distinctly one for the ordained ministry, make that same lay reader a deacon—not an embryo priest, but a real deacon, serving for life in the third order of the ministry but not depending on it for livelihood.

A generation ago there were in this diocese (Tennessee) four "perpetual deacons," an accountant who assisted on Sundays in a city parish, a small town doctor, a country planter who maintained a neighborhood chapel, and a Negro ex-slave who read service in a chapel for his own race under direction of the parish priest of the town. The four rendered, each in his own way, good and faithful service, and abundantly justified the confidence Bishop Quintard had shown by ordaining them.

The canonical distinction between "candidates for deacon's orders only, and candidates for the priesthood" was abolished in 1904. Since then the diaconate, except as a stepping-stone to the priesthood, has become practically extinct. Its revival and extension (every city parish of any considerable size might well have at least one deacon—and could certainly find some suitable parishioner for that office) would solve the problem of "expediting Communion" without causing questioning or distress to anyone.

There is already sufficient provision in the canons for ordination of such deacons. One such has lately been ordained in this diocese, and another has been in service for some years. Doubtless there are others elsewhere. Still, if the practice is to become general, some specific canonical recognition would seem to be advisable. To that end, a rough first draft of a proposed canon is appended, for consideration and discussion. The phrase "local deacon" is suggested as preferable to "perpetual deacon." Some reader may suggest a still better term.

Let's have a *real* "ministry in three orders: bishops, priests, and deacons."

Canon

OF LOCAL DEACONS

I. A person desirous to serve as parish assistant in the order of deacons, not devoting his entire time to the work of the

ministry, nor intending to seek admission to the priesthood, may be received as a postulant and admitted as a candidate under the following conditions:

(a) He shall be not less than 25 years of age.

(b) He shall be received as a postulant as provided in Canon 1.

(c) He shall comply with all requirements for admission as a candidate set forth in Canon 2, except that he shall be required to pass examinations only in the subjects set forth in section V, clause IV, of said Canon 2, or to present satisfactory evidence of proficiency therein.

II. A candidate so admitted may be ordered deacon at any time after six months from his admission as a candidate, under the following conditions:

(a) He shall have passed examinations in the subjects set forth in section II of Canon 4; but the Bishop at his discretion may dispense him from examination in subjects (c) and (d) of ministration.

(b) He shall be recommended for ordination to the diaconate by the standing committee or council of advice in accordance with the requirements of Canon 7, except as to term of candidateship.

III. A deacon so ordained shall be called a local deacon, and shall exercise his ministry as assistant in any parish or parishes to which, upon the request or with the consent of the rector and vestry, he may be assigned by the ecclesiastical authority. As such assistant he may exercise all functions appertaining to the office of a deacon; but he may not in any respect act as minister in charge of a congregation. He may not be transferred to another jurisdiction except upon the express request of the ecclesiastical authority thereof.

IV. The provisions of Canon 58, of the Church Pension Fund, shall not apply to deacons ordained under this Canon.

V. Any person ordained under this Canon who may afterward desire to be advanced to the priesthood shall be required to pass all examinations required of other candidates for the priesthood and to comply with all other canonical requirements precedent to such ordination. In such case the provisions of Canon 58 shall apply to him from the date of his ordination to the priesthood.

VACATION

HE STARTED OFF at dawn for summer camp—how long he had been waiting for this day!

Our little lad, whose face still bears the stamp of babyhood; who has never been away

From home at night—who hove a heavy pack to boyish shoulders, sudden squared with pride;

Departed, laughing, not once looking back; I'm glad he didn't know his mother cried.

Dear Father-God, take special care of him—he's very trusting and he is so young.

Return him sun-bronzed, sturdy, sound of limb; with songs of wind and water on his tongue;

With friends, adventures, camp-fire dreams to prize; with memories of mountains in his eyes.

AUTHOR UNKNOWN.

The Church as an Ecumenical Society

A Paper Delivered at the Oxford Conference

By T. S. Eliot

I HAVE BEEN ASKED to speak on The Church as an Ecumenical Society, with special reference to the admirable *mise au point* by Mr. Visser 't Hooft in pp. 40-45 of his paper on the Nature of the Church. In speaking to this question, one might equally well be speaking with concern for "Faith and Order" and for "Life and Work." What I have to say bears upon the relation of those two fields of exploration. What is the relation of "Faith and Order" to "Life and Work?" What is the relation of reunion to social action?

I prepare these words without knowing what subjects will have been threshed out during the first four days of the conference: and I must therefore risk saying what may have already been said. My question is: what is the relation of common belief to common social action?

It is perhaps worth mentioning at the beginning something that is when mentioned quite obvious, that the question of common action among various communions is preceded by the question of common action within one communion. For I do not believe that there is a single Christian communion today—not excepting the Roman Catholic—which has, within the realm of social action, solved the question: to what are we all as common believers committed? and in what are differences of private judgment permissible? The question of war and peace, of absolute and of relative pacifism, is the most conspicuous. Not one communion, I venture to say—and my own is not one of the least divided—has any unanimous opinion about the relation of the temporal and the spiritual power. I only mention this, to remind you of the obvious fact that before the various communions can agree completely, each must agree with itself. Each must decide for itself what is obligatory for its members, and what may be left to private judgment. But meanwhile, we may still ask, what coöperation is possible between the various branches of the Christian Church?

There are two kinds of coöperation which I think should be clearly distinguished. First, when Christianity is persecuted as such. I have no need to give instances, and indeed it is better not. In resistance to oppression which bears upon all because of what all have in common—however difficult it may be to formulate in theological terms what that common belief is—different communions may be drawn together. I would not say, that under such continued oppression, these different communions might not tend to divest themselves of unessential differences between themselves: I would not say that under such continued pressure, if continued long enough, they might not tend toward a common mentality and temperament. Nevertheless, I would say that the coöperation and sympathy of churches under positive oppression is a phenomenon limited by these circumstances and dependent upon them: and that it is a very different thing from the search for common grounds of action when all are enjoying liberty. Combinations formed against a common enemy, may only last as long as the enemy remains strong—and common.

Let us therefore ignore the possibilities of common action under oppression, and ask: what common social action is possible for the Churches in a condition of freedom when none has any great advantage over another in relation to the secular world? What I wish to insist upon is the absolute difference

between common action in a crisis, that is at a moment when all Christianity seems threatened, and common action of a steady and positive kind. It is the difference between what I may call political action—that is, action dictated by circumstances which we meet as something outside and immediate—and a positive program of Christianity.

IT IS OBVIOUS that even before the disruption of Christianity, local, racial and linguistic differences were apparent. The spirit of the Greek fathers is not quite the same as that of the Latin fathers. In later times, the differences of temperament were of course more manifest among the mystics—the feeling of English mysticism, and Scottish, and German and Spanish is quite different—but also, I believe, different tendencies can be found in the contributions of different races to scholastic philosophy. Ideally, when the Church is united, the contributions of various peoples to Christian thought and worship and behavior may be considered as complementing and correcting each other: an active life is stimulated by balanced forces: and (especially with the use of a common language like Latin) the effort is to arrive at a universal truth the possibility of which is assumed—while the contributions and conflicts of the several elements proceed unconsciously. But today, the national or racial element in our differences is something which is very clearly in consciousness. Our forms of worship, our theology, have been fractured by two great forces: that which may roughly be called nation or race or language—for it is impossible to dissociate these three elements: and that which may roughly be called class or social group. The former is shown by comparing one country with another, the latter may be illustrated within any one country: and both may be found together in the United States of America, where the Churches represent both racial and social divisions.

Now I think that a sensible philosophy, whether Christian or secular, will neither exalt race or nation or class to an unnatural primacy, nor attempt on the other hand to eradicate these differences. Differences of race, like those of class, should represent differences of function in a universal society, rather than a struggle, a truce, or a reason for isolation. But if we hold before ourselves the ideal of the ecumenical society, we must first take the facts as we find them, and become more conscious, and arrive at some agreement, about how they came to be what they are. In other words, I think that we need to take account, not only of the actual differences of faith and order, but of the sociological differences. In a world which for many generations has done its thinking, and especially its theological thinking, very largely in compartments of nation and class, certain measures of criticism are lost, and the communions, in not knowing each other, cease to know themselves. I think that the present interest of different Christian communions in finding out more about each other is one of the most hopeful signs we have, because in learning more about each other, each will learn more about itself.

A church which is not universal will tend unconsciously in the course of its development to acquire accretions, local customs and ways of thinking and feeling and behaving, which may be right enough in themselves when we recognize

them for what they are, but which may be harmful in coming to be accepted as an integral part of the faith itself. Relative differences are accepted as absolute, and operate with the force of dogma. The association operates both ways. A local and particular church may begin largely as the self-assertion of a people or of a group within a people: and once in existence it may take on more of the characteristics of that group. To take a simple instance, one may, at particular periods of history, find different political parties within the one commonwealth, or different religious bodies representing different social interests. When we find such a situation, what is to be done about it? We must assume that the truth is one, and that on clear differences of dogma, if one view is right, then the other must be wrong. I think that by abstracting, on the other hand, from the racial and social differences between communions, we give our discussions on the subject of reunion an appearance of unreality. Too often, they seem to me to be conducted as if they were political negotiations, in which the goal of effort was to find a formula, and let a common name cloak the old differences. The problem for us is not one of legislating ourselves together, but that of the slow process of growing together.

I would not, however, be thought to be elevating the sociological and psychological aspect of religious differences into a problem more important than those of faith and order. To do that would be far worse than to ignore this aspect altogether. I only want it to receive due attention, so that it shall not confuse discussions of faith and order by surreptitious and unconscious participation. And what I call the sociological problem is related to another which I am not sure receives enough attention: the historical problem. The historical problem has a particular pertinence to any conference on life and work. Reformed Churches have begun with assumptions about the relation of Church and State which are perhaps more transitory than they appeared to be in the 16th or 17th centuries—assumptions about the Christian commonwealth or the Christian prince: and which are perhaps not applicable to the situation in which the churches find themselves at the present day.

I SUGGEST that reunion and also common action, is not simply a matter of theology, but is through theology a matter of what, in psychological jargon, may be called a reintegration of group personalities—though not a reformation into monotonous identity. And I suggest that without this reintegration, agreement and common action in social matters can only be partial and occasional: though on the other hand the common consent and coöperation, when and where occasion makes them possible, may tend to create a disposition toward unity which will go far toward cancelling those differences which are not of fundamental dogma. Common action, in matters of social justice, need not wait upon reunion: but at the same time we must keep clearly in mind that the problem is truly a theological problem. Christian sociology is not an affair simply for people who happen to be practising theology. I make this assertion partly in order to admit my own lack of qualification.

I am concerned with the question of reunion because it has a direct bearing upon the problems denoted by our phrase "Life and Work." We must confess that in a separated Christianity common judgment and common action can be no more than occasional, *ad hoc*: we have to wait on the event. A local Church is weak in its own country, and can speak with but feeble authority about the affairs of other countries. Because I am a layman, and because I am not a theologian, I

feel that the best I can do in an assembly like this is to plead for more theology. There must be many like myself, who feel the daly strain of refusing to yield ourselves to the insistent claims of one extreme secular philosophy or another: while we see sadly that others succeed in freeing themselves from this strain by surrendering and identifying their Christian faith with the collective belief of some secular group. Where we hear fundamental principles clearly enunciated, we often fail to bear the explicit pronouncement upon the particular act: and where we hear the explicit pronouncement upon the particular act, we are not always sure of the theological foundations. It seems to me that we are a long way from common agreement about the relation of the Church to the World. At this point I should like to quote from an editorial in the current number of *Christendom*, which seems to me to cover admirably the main possibilities of difference:

"Within the non-Catholic compass of the sphere of discussion at least three main trends may be discerned. In the first, the complete autonomy of the social order is insisted upon. This is held both by those who regard it as completely 'under sin,' and also by those who, at the opposite pole, believe it to be under the 'natural goodness of human nature.' A second view holds that the moral precepts of the Bible can be applied directly in the here and now. In some cases this leads its adherents into one side of the class struggle or into pacifism. In other cases to planning and evolutionary lines. The third attitude assumes that all social patterns are temporary: there is no specific Christian system, and certainly no Kingdom of God on earth. Christians must attack evils where they see them in contradiction to the Divine Imperative. This view may lead its believers, too, into one side or other of the secular battles of our time. . . . In contrast to these three attitudes which together make up the Protestant perspectives stands the Catholic doctrine of a natural law, to which societies can approximate or from which they can depart so as to make the moral claim upon men either direct or confused."

The problem of the law of nature seems to me to be one of the most important of those with which we can be concerned, and of those most easily overlooked. I do not feel sure that all who have expressed their views in the recent discussions of marriage law have been aware that there was such a problem. Christian thinkers may deny that there is a law of nature, but they do not always seem aware that there is such a theory, to be denied. Thus a serious Christian meditating upon the condition of the Christian in the world has been able to say:

"A company, through its board of directors, may do things 'in the interests of its shareholders' (for it has power to select only particular interests, i.e., their financial interests) which the individuals or many of them would not do individually. They may be things which do not square with the interests of the community taken as a whole—such large generalizations are not its business."

Such a view seems to me—who am no theologian, and I therefore put forward merely the query—to ignore the existence, or even the theory, of a law of nature, and to open the way to the view of the State as something above morality. I do not know. I merely point to a question which I should like to see discussed, and the discussion of which will occupy, I think, more than the life of the present conference.

WHAT'S IN A NAME? Well, more than one notion sometimes. A Churchwoman who invited a neighbor to go with her to an Auxiliary meeting got this reply: "Thank you, but I don't dance." And then we go on inventing the most cumbersome names for any new enterprises we undertake.

—The Desert Churchman.

The Future of Missions

By the Rev. Karl M. Block, D.D.

Rector, Church of St. Michael and St. George, St. Louis; Secretary, Forward Movement Commission

THE FUTURE of missions is inextricably bound up with the hope of a renewed and developing vitality of the Christian Church that gave them birth. Self-propagation is essential to the very genius of the Christian religion. An attempt to reserve for one's selfish use the durable satisfactions of the Christian inheritance is an unconscious indictment of the validity of one's spiritual experience. Missionary effort is the ultimate test of an acceptance of Jesus' philosophy of life, which simply means that we are to cooperate with God in a never-ending effort to win all men everywhere to loyalty to the Eternal Father and His Christ. If the Gospel loses its catholicity, its universality, its availability for all mankind, it is no longer the Good News that Jesus proclaimed.

This truth becomes obscured when we find ourselves out of sympathy with the motive which led devoted followers of Christ to go to the remote and difficult places of the earth as evangelists and teachers. Recognizing their utter loyalty to Christ and their willingness to sacrifice their lives, if need be, we recoil from their ideology, although it still remains enshrined in our hymn book. Instinctively we resent the words "heathen" and "lost" in their more disparaging implications. Through the study of comparative religion, and because of a more intimate acquaintance with the peoples of the East notably, we have come to recognize hitherto undiscovered and unappreciated values in the native religions. Our Western civilization, so often at complete variance with the faith that we possess, has begun to make us Christians more humble. The pragmatic Occident can learn from the meditative serenity of the East many valuable and much-needed lessons.

Even so, no harmony of the ethnic religions and the Christian faith is possible. Any effort to achieve a syncretism is doomed to failure, for it ignores the centrality of the Person of Christ whom Christians esteem to be not *a* Way, but *the* Way, *the* Truth, *the* Life. Lest this attitude seem ungenerous and even arrogant, we need only remind ourselves that faith is a divine revelation, not something that the mind of man alone has been able to evolve or achieve. It is God-given and thus offers no incitement to human pride. In this consciousness, missionary interest has been truly described as the life blood of the Church. It is the barometer of the sincerity of our acceptance of the very heart of the Gospel of Jesus Christ and our acknowledgment of Him as the faithful Portrait of the Invisible God.

Furthermore, it is characteristic of all ages of change and transition that what has been accepted without serious question heretofore is subject to keen scrutiny and thorough-going reevaluation. This is a wholesome evidence of the presence of the scientific spirit. But many of the criticisms of the missionary enterprise today are defenses against acceptance of the central truth for which Jesus lived and died. Obviously a time of catastrophic change requires necessary adjustment, perhaps drastic orientation in method and technique, but it also demands steadiness of purpose and unequivocal devotion to commitments that are fundamental. This is not the first time that the Christian Church has passed through confusion and chaos, nor will it be the last. In the past it has been in such times of tension and stress that the Church has been refined as by fire and has come through the ordeal with clearer insight, finer integrity and deeper devotion.

MISSIONS in the future can have a deeper significance than ever before in human history if the Church will avail itself of the opportunities created by the inventive genius of the modern age. Our world has become very small and our problems utterly ecumenical. The imagery of Jesus in which He suggested that the world is a family is vindicated at last by our propinquity with the ends of the earth which the air-plane, the radio, and various other methods of communication have made possible. But this potential blessing if unused as spiritual opportunity creates greater peril than ever to the Christian cause. The younger Churches of the East are under the added pressure of the breakdown of their own culture and the infusion of attitudes and habits from the West. They can hardly maintain themselves and develop, without the assistance of Christian groups more experienced and more privileged both in security and available financial resources.

We can hope in the coming years to find an increasing exchange of missionaries West to East and East to West. It will be for the mutual enrichment of both peoples and cultures. England will not soon forget the tremendous impact upon her spiritual life made by the visit of Sadhu Sundar Singh some time ago, and America will ever be grateful for the witness of that Christian soldier and statesman, Toyohiko Kagawa. We have sent to the East our modern weapons of destruction. We have inoculated the soul of the Orient with the seed of some of the noxious weeds of which we are now trying to rid the garden of our national life. To meet these new challenges the Orient will need the restraints, the dedications, and the spiritual resources of those most truly Christian. Especially is this true when by their own testimony the national virtues are being lost in the breakdown of the old cultures.

The continuance of missionary effort and activity is implied in the principle of Christian nurture. It is a questionable kindness to introduce a people to the lure of the Christ and just as they are being established in self-reliance leave them without the pastoral care and shepherding necessary for those who have so recently come into the fellowship. The reward of continued effort will appear in Christ-centered personalities. He was of the East as they are of the East, and it seems inescapable that there will come from the land that gave Him birth a truer interpretation and a profounder understanding of Him whom we revere as Master and Lord than the West has yet been able to produce. Bishop Brent, perhaps too optimistically, once wrote, "Christianity is an Eastern religion with a successful Western experience."

IN A REAL SENSE the "fullness of time" has come for missionary advance. A new world culture is emerging. It can be shaped most easily when the metal is molten, or at least soft and pliable. No Christian who is a realist has any brief for our Western civilization. Of two things he is confident. First, that human nature has not greatly changed; and secondly, that the ideals of Jesus have not been successfully challenged. The only hope for the world is in such a fellowship or brotherhood as He envisaged. Contemporary literature has clearly revealed the struggle taking place in Eastern lands between movements competing for the loyalty of millions, Secularism, Nationalism, Communism, Fascism, National So-

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A Visit to the Church of Sweden

By the Very Rev. Hiram R. Bennett

Dean of the Cathedral Church of St. John, Wilmington, Del.

London, July 12, 1937.

THE NORTH SEA is well known as being no sort of a friend to the stoutest sailor; and yet a two-way trip across its wind-swept shallows from England to Sweden is worth any mere discomfort. For to visit the country and its people at any time is a joy. And it is an added joy when one bears such a commission as was my good fortune to carry to the Archbishop of Uppsala from the Bishop of Delaware and the Convention of its diocese—an invitation to visit Delaware in 1938 as the guest of the diocese.

It is but a late acknowledgment of the debt the American Church owes to the Church of Sweden, which furnished priests to minister to the Swedes who settled in Delaware and South-eastern Pennsylvania in 1638. Next year, as is well known, the federal government with Delaware and Pennsylvania will join with the Swedish authorities in commemorating the coming of these early settlers from Gothenburg to Christiana (now Wilmington) and other places in the nearby provinces. And, although Sweden lost her colony ere long to England, for nearly 150 years she kept her priests in America ministering to a number of parishes, among them being Holy Trinity ("Old Swedes"), Wilmington. These good men and their cures were under the Archbishop of Uppsala until the work was transferred to Bishop White after the Revolution.

The present Archbishop of Uppsala, the Most Rev. Dr. Erling Eidem, welcomed the American visitor most cordially, and with true Swedish hospitality, in his home opposite the ancient cathedral, founded in 1258. It is the oldest church in Sweden and contains the shrine with the bones of St. Erik, King and patron saint of Sweden. Guidebooks give one the details—architectural and historical—of the cathedral, but what impresses a visitor the most is, perhaps, the large numbers of ancient copes and mitres and chasubles and altar vestments from the middle ages. These vestments are not mere museum pieces, but are still worn on occasion. Imagine a parish church where the priest still wears a chasuble dating from the time of the discovery of America. And yet this is actually the case at Mariefred.

For this is the status of the Swedish Church of today: a rare reverence for the past is combined with the utmost healthful modernity. Its 12 bishops date their uninterrupted succession from the very founding of the Swedish Church, and they are among the foremost theological scholars of Europe.

Nearly every Swedish citizen is a member of the Church of Sweden. Nowhere is the population more homogeneous. Out of six million inhabitants only 6,500 are Jews, 3,500 Roman Catholics and 15,000 Methodists. There are some Baptists, but all the others (even Salvation Army people) are counted by the Swedish Church.

This does not thrill the clergy, however. They recognize what additional responsibility it gives them, as for instance to the rector of Engelbrek Church in Stockholm, to have a membership of more than 30,000 for whose spiritual—and civil—welfare he is charged. Engelbrek Church is a type of the modern Sweden. It is built of stone and concrete, towering high over a thickly populated residential neighborhood; built in the modern manner, yet of a style influenced by the ancient Scandinavian Church architecture.

I attended High Mass there one Sunday. There was a quartet choir in the gallery at the rear, and there was but one priest officiating. He wore a beautiful green chasuble, with alb and amice peculiar to the Swedish "use." He sang the introit and incidental music of the Mass (which was the ante-Communion service) with responses by the choir. The congregation joined in the hymns after the manner of Swedish singing, not loudly, but with evident feeling. Then the priest, having doffed his vestments, entered the pulpit with black cassock and bands, and preached an excellent missionary sermon. It was so excellent that even I, with my inadequate knowledge of Swedish, was impressed.

There are some 2,000 clergy in the Swedish Church, with 12 bishops, and one archpriest in charge of the work in Stockholm. It is anticipated that presently legislation will be passed, however, creating a new diocese of Stockholm. These clergy are well paid for their work, and there seems to be little clerical unemployment. They are eligible for pension at the age of 70, with a retirement allowance of 70% of their average salary.

It was Gustavus Adolphus who said, "The Majesty of the Swedish Kingdom is the Church of God which rests thereon." Practically the Church in Sweden of today is the pride of most Swedes, even if they exercise the Anglican right of absent interest. It is governed by the Church Assembly, made up of two groups—the bishops, with 30 priests and 30 laymen, each elected for a term of five years. They do not enact canons but rather function as the National Council with us or as the Church Assembly in England.

There are 2,564 parishes. These are formed into 1379 "rectorial districts" and 187 rural deaneries. The parish life seems to be much the same as in the American or English churches. Each parish is governed by a vestry, or by a parish council, elected by the people. There are also church wardens who are responsible for the parish property. In the cities, as well as in the country, the church figures largely in the community. The rector is the parson of the place, and he has, in addition to his strictly spiritual work, many civil duties to perform. The cathedrals are governed by a chapter, with a dean and corresponding officers.

THERE IS also a strong young peoples' movement in the Swedish Church, with parish units joined into a diocesan federation. There are many deaconesses who labor untiringly in their calling, as with us.

The Church is democratic in its government—with reservations. Thus, in the manner of election of bishops, the clergy and laity in each diocese select three names from which the King elects one to be the consecrand. The procedure is then as with us.

There are 14 missionary societies, with nearly 800 mission workers, at home and abroad, and the income from the aggregate is something over \$1,000,000 per annum.

In short, there are a multitude of things which the Anglican and Swedish Churches have in common. It has only been of late years, however, that we in America have taken the pains to learn more about our brothers in Scandinavia. The labors of the late Bishop G. Mott Williams of Marquette

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Oxford and Church Unity

By the Rev. Frank Gavin, Th.D., Ph.D.

Counsellor, Advisory Commission on Ecclesiastical Relations

Oxford, England, July 24, 1937.

THE OXFORD CONFERENCE on Church Community and State has had a representation of sundry types of Christianity, with the Roman Catholic Church notably absent. Approximately 250 delegates were officially appointed by the Churches, plus nearly 100 coöpted delegates in addition to whom were 8 ex-officio members and 12 representatives of other ecumenical movements and a large group of associate delegates, visitors, and youth visitors.

The agenda for the sessions fell into five sections: (1) The Church and the Community; (2) Church and State; (3) Church, Community, and State in Relation to the Social Order; (4) Church, Community and State in Relation to Education; and (5) The Universal Church and the World of Nations. Two of these sections (Nos. 4 and 5) had American chairmen. In addition to the above sections Dr. W. A. Visser 't Hooft was chairman to a sub-section on Christianity and War. Two daily services at 9:30 A.M. and 6:45 P.M. were held at St. Mary's Church on the High, which were schemed in accordance with a plan set forth for the members of the conference, of meditation material, aligned to the general spiritual needs of the members and the subjects of the day. These services, with the exception of that on Friday evening, the 16th, at which Orthodox vespers was sung, were all non-liturgical. The Anglican delegates were provided with a daily celebration of the Holy Communion at St. Mary's at 7:45, and special sermons were advertised for the leading churches of the town.

Inasmuch as the majority of the people who attended understood English, that language was most in evidence. Still it was necessary both in the section meetings and the "plenary sessions" to have two interpreters for announcements and the translation of speeches. The set papers were supplied in translation in all three languages.

So much for the machinery of the conference. Inasmuch as the Anglican Church was acting as host the dominant note of the conference was that of American Protestantism. Continental and other Protestant leaders conducted the daily services of the conference, and save for the above mentioned Orthodox vespers on one evening, a choir concert by the same group which sang vespers, and a liturgy celebrated early Sunday morning, the 18th, the corporate worship of the conference was distinctly that of the Protestant tradition.

The Life and Work Commission differs from the World Conference on Faith and Order in several respects. To begin with, its personnel is not composed solely of "official delegates from the Churches." Some of the American groups—for example, all Lutheran synods save the Augustana, which officially appointed two delegates, were unrepresented at Oxford. The use of the device of coöpted delegates and associate members was made necessary in order to obtain a large distribution of representation, however unofficial, on the part of those attending the conference. A further difference between the two conferences might well be kept in mind: doctrinally speaking, the Oxford Conference does not confine itself to Christians who are Trinitarians and believe in the Incarnation. In other words, attempts at homogeneity of outlook and conviction are far more difficult to attain at Oxford than is the case in the World Conference on Faith

and Order. Moreover, since the Oxford Conference is far more concerned with life and work than with the investigation of likeness and differences in belief and practice, fundamental definitions were not discussed at the beginning. It might have been hoped at least that they should have been arrived at as a result if they had not been taken as the premise for all debate. So far as concerns the debates, no one seems to have endeavored to define what is to be assumed as the meaning or meanings of either "Church," or "State." That this method—that is, reluctance to define the terms with which the conference deals—was not altogether successful appears clearly from the discussions in the various section meetings. The original agenda were points of departure rather than preconceived solutions. In some sections it was found extremely difficult to come to common terms in the various matters discussed. It would seem highly advisable at a future date more carefully to go into the matter of definition at the outset. Quite late in the course of the meetings appeared the divergences as to the basic assumptions that the members of the conference held with regard to the meaning of the words Church, State, and Community.

PERHAPS the most signal function of the Oxford Conference has been its educative value. Scores of clergy and laity will return home with broadened horizons and a keener awareness as to the wide ramifications of Christian convictions and differences of opinion. It may be at this point worthy of mention that the scheme proposed on Friday, July 16th, for an association between the Life and Work Commission and the World Conference on Faith and Order under the management of a new council has overlooked this highly important factor. For many of the Protestant delegates, for example, Orthodox Vespers was an entire novelty, unprecedented in their experience, and bewildering in the arousal of new religious emotions transmitted in a foreign language by means of the universal language of sacred music.

The official German Church was not represented at the Conference. There were, however, two delegates from the Federation of Protestant Free Churches and one, Dr. Keussen, from the Old Catholics in Germany. Instead of attending in person—for it would appear that many reasons would justify the government's reluctance to approve their going, and in consequence forbidding it—they presented a substantial volume of papers, under the main topics of the Oxford Conference, with an introduction by Bishop Heckel (over 300 pages) which was sent to the delegates. The volume is of genuine significance and was contributed to by 15 theologians of the German *Reichskirche*. At the instance of the chairman, the Bishop of Chichester, a message was sent in the name of "The Brethren in the Christian Churches assembled at Oxford to their Brethren in the Evangelical Church in Germany." The message fell into five sections and upon the approval of the conference was to be conveyed to Germany by a delegation from Oxford. The careful reading of the text of this document and its destination suggest a certain infelicity. There is little doubt but that the general sentiment at Oxford was hostile to the *Reichskirche* as such and to the Nazi régime in particular.

The hero of the conference is undoubtedly Dr. J. H.

Oldham, whose book in collaboration with Dr. W. A. Visser 't Hooft, *The Church and Its Function in Society*, together with his prepared agenda, address, and general leadership, give the Oxford Conference outstanding significance. On the 17th, the university itself recognized him, together with four others of the conference, in the gracious dignity of conferring the honorary doctorate. Of the other four one was not only the American dean of the Life and Work Commission but also the prime mover toward the coöperation of these so-called "ecumenical movements"—Dr. William Adams Brown.

As all the members of the conference were distributed in various places among the colleges, private lodgings, and hotels in the town, save for immediate and local contacts there were few means whereby like-minded groups, whether of national or of ecclesiastical relationship, could assemble. For the Orthodox there was the serious problem of a common language. For Americans and British it seemed as though nationalistic rather than ecclesiastical bonds obtained chief recognition. No attempt was made by any given group ecclesiastically speaking either to express or far less to impose its views on the whole conference.

Until official release of the relevant findings shall have been made it is difficult to assess thoroughly the results of the conference. Within a few days of its closing, however, there are certain things which are apparent and entitled to comment.

First of all, in a two weeks' conference it is extraordinarily difficult to generate a common mind on anything. This is particularly clear when it comes to the matter of investigating fundamental presuppositions and convictions. In other words, the very difficult task of definition was not dealt with at the beginning. The Rev. Dr. Gerhard May of Cialli in Yugoslavia in the aforementioned volume of essays contributed by the Germans (pp. 79 ff.) has done far more to clarify what those of the German tradition mean by *Volk* than has appeared in the course of the conference's discussions. As an obvious fact in all of the so-called ecumenical movements the matter of terms has been only slightly dealt with. Exact equivalents for the main topics of the Oxford Conference (which are indubitably of Anglo-Saxon origin) cannot be found in the languages of the Teutonic world, the Slavic, the Greek, and others as well.

A SECOND comment springs immediately to mind. What so many people actually have as the fundamental motives for their theological preconceptions is not always apparent to them. Yet, without bringing these to light no intelligible knowledge of the convictions which are the main-springs to action can be obtained. Certainly this whole problem is definitely related to the matter of terminology, but cannot be explained solely by it. Again, the German essays—were they available in all the languages of the conference—would have done good service toward clarifying these issues.

Thirdly, there is the inevitable conflict so apparent at the Oxford Conference between what the Germans in times past called "American activism," and action and coöperation consciously based upon principle and conviction. Many American delegates thought the Archdeacon of Monmouth's protests a matter of "superficiality" and "technicalities"—when, for example the matter at issue was whether the Church had sinned. If by Church one means the Mystical Body of Christ indwelt by the Holy Spirit, all faith would fall to the ground were Our Lord's Mystical Body not indefectible and infallible and like Himself incapable of sin. That the individual members of that Body however, are capable of sinning is a fact of

experience. The vast difference between the two poles, roughly of (a) articulate modern Protestantism and of (b) the major Christian tradition of Catholicism could hardly be more daringly illustrated than in the reactions of many members of the conference to the all too infrequent attempts to present the verdict of the "Larger Tradition." This is not to suggest that the Protestant point of view presented "one sole voice." The Protestant camp was very obviously split as between conservative and liberal. It was abundantly clear that there were many whose faith in Christian fundamental doctrine as represented by the Creeds could find no common ground with other types of Protestants whose views led them to a kind of humanitarianism and undogmatic (if militant) social idealism as a substitute for traditional Protestant dogmatic conviction.

Fourthly, many of the Orthodox and some of the Anglicans have felt ill at ease at the conference. One of the former, feeling himself definitely "out of it," in a colloquial aside said, "We Orthodox are simply flowers on the table at the American Protestant banquet." It is rather curious, to say the least, that the representatives of something over 150,000,000 Christians should have got this impression so indelibly fixed in their minds as to preclude a forthright participation in the conference. Furthermore, save for the brilliant leadership of His Grace of York and His Lordship of Chichester there has not been a very significant place for the Anglican tradition in the counsels of the conference. For example, the set-up of the committee of thirty-five though it had in its membership two Orthodox, had not a single Anglo-Catholic.

FINALLY, two practical matters are of such consequence as to deserve underscoring. (1) Under the deft advocacy of the Archbishop of York was introduced the recommendation proposed by the committee of thirty-five before the Oxford Conference came into session. These resolutions were in the form of a suggestion and recommendation to the conference to unite the Life and Work Conference—or, to give it its official title, the "Universal Council for Life and Work"—and the World Conference on Faith and Order under common committees managing both. In brief the projected scheme contains the following two chief provisions. If the proposed coöperation of the two world conferences be approved by the constituent Churches who send delegates, the recommendation is (a) that there be a united conference every five years constituted of 200 representatives of all the non-Roman Churches in the world; (b) that there be a permanent commission of 60 to meet annually. Of this latter group 12 are to come from North America—and to be selected by the Federal Council of Churches.

This proposal deserves very careful consideration. A number of very large communions in America, including our own, are not members of the Federal Council. One wonders whether the Episcopal Church will be enthusiastic to yield its own rights of election and representation to the Federal Council. The same query would apply to the millions of Orthodox in America, the millions of Lutherans, and many other Christian bodies as well. Since His Grace of York was largely responsible for the statement or proposal, and is chairman of the world conference, it would seem highly unlikely that the recommendation could have any better advocate at Edinburgh.

(2) The last formal session of the Oxford Conference was to be a corporate Communion held synchronously at St. Mary's Church and St. Aldates', the former for the delegates and the latter for the associates and visitors. An official invitation has been offered to all baptized Christians who are

Church members to receive the Blessed Sacrament on Sunday morning July 25th, according to the Anglican rite.

How do these two suggestions meet with the views of the Church in America from which emanated the impulse which created the first World Conference on Faith and Order at Lausanne? The slate for the official staff of the conjoined conferences was prepared in advance of the meeting at Oxford, without any indication having been given by way of agenda to the members, associates, and visitors of the said conference. How far, furthermore, would a general Communion made available to Unitarians (if baptized) and to others, of whom there are some who do not believe in the Incarnation, conduce to the unity of Christendom? Of our embarrassment before the Orthodox there is no need to speak. Some of the Orthodox delegates are both shocked and scandalized by it. How to deal with the problems that will remain in America in accordance with the discipline of our own American Church it is difficult to say. When a means is taken for an end, or an end for a means, disastrous consequences may well ensue. Generous action and Christian gestures of brotherliness confuse the issue when matters of principle are at stake. The aim and motive are both clear. Those who have made the proposals and planned this program are men of consecration and sincerity. This only makes the task more difficult for those whose convictions compel dissent, even though we are all united in spirit in the prayer "that all may be one."

The Future of Missions

(Continued from page 155)

cialism. Some, if not all of these, are in a sense competing religions.

Not unmindful of the idealism and devotion and sacrifice expressed in many of these movements, the white and the yellow races join hands in the common cause to achieve the ascendancy of Christ over the hearts of mankind. We have become increasingly confident that the only adequate guide to a world filled with distress, suspicion, greed, and hatred, a world in which supra-nationalism is growing apace, is the Lord Christ. Obviously a new strategy is necessary, new methods, new techniques. Many have been suggested by those best qualified, the Christian nationals and devoted missionaries from other lands. They deal with such questions as the delegation of management and control to native Church leaders, increasingly sympathetic approach to the ethnic faiths, the permanence of educational and medical foundations when local governments have caught up in equipment and skill, and others too numerous to mention.

The situation, so complex and so provocative, involving as it does the serious questions of war, of race, and of industry, demands that instead of abating our efforts or permitting our interest to wane in supporting our ambassadors of good-will, the missionaries, we must vigorously hold up their hands and enable them in the mutual understanding of a Christian fellowship to aid our brethren across the seas in creating the atmosphere and values which we call Christian. Thus alone may we enable a distraught world to find its peace at the foot of the Cross.

EDITOR'S NOTE: This is the ninth and last article in the series on the Church's Mission.

WORDS are like sunbeams—the more they are condensed the deeper they burn.
—Martin Vanbee.

EVERYDAY RELIGION

Epictetus

ONE OF THE majestic ethical teachers of the human race was Epictetus, born about 50 A.D., presumably of Asiatic birth, a slave in the household of one of the great freedmen of the Emperor Nero's court. Little is known of him save that he was a slave and that he describes himself as just "a lame old man." It is said his leg was broken by a brutal master. His name, which means "Acquired," was a common slave's name.

In time Epictetus became free, lectured in Rome, and was expelled from Italy when the Emperor Domitian banished the philosophers from Rome about 94 A.D. This humble slave-philosopher transferred his classes to Nicopolis on the island of Epirus in the Ægean Sea. There he died in old age, having won respect for himself as a man, and wide and permanent renown as a teacher.

Epictetus, like so many great teachers, wrote no books; but his teaching has survived in four books of discourses and a brief manual compiled by one of his pupils, a young Roman who later had a distinguished political career.

One day the lonely, aged exile in Nicopolis, after pointing out to his pupils the manifold bountiful works of Providence, seems to have forgotten them for a moment and bursts forth into "a chant of benediction to the great and good Father, greatest and best because He has given to man the faculty to comprehend his beneficence." Surely, urges the venerable sage, all men ought to remember the divine goodness with thanksgiving and joy at all times.

"More than that," we hear him say, "since most of you are walking in darkness, should there not be some one to discharge this duty and to sing praises to God for all? And what else can a lame old man like me do but chant the praise of God? If indeed I were a nightingale, I should sing as a nightingale; if a swan, as a swan; but as I am a rational creature, I must praise God. This is my task; I do it, and I will not abandon this duty so long as it is given me: and I invite you all to join in this same song."

"As I am a rational creature, I must praise God." This is the reason this ancient Stoic philosopher advanced for fulfilling what was his happy duty: the adoration and worship of God. He knew, as Christian people have always known, that man's chief duty and man's great glory is to know God and worship Him.

This note of devotion and adoration and praise found in Epictetus is a new thing in the pagan philosophers, but it was an old and familiar emphasis among the Hebrew race. Listen to Isaiah, in chapter 6, crying, "Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of His glory."

Centuries after Epictetus' time his adoring devotion to the great God on high finds one of its sweetest echoes in a poem by the Anglican poet-priest George Herbert:

"Of all the creatures both in sea and land
Onely to Man thou hast made known thy wayes,
And put the penne alone into his hand,
And made him Secretarie of thy praise."

CHARITY is injurious unless it helps the recipient to become independent of it.
—John D. Rockefeller, Jr.

Brief Rapture

By Edith M. Almedingen

IN ST. MARK'S GOSPEL we have a beautiful passage about the Transfiguration on Mount Tabor. "Jesus taketh with Him Peter, and James, and John, and leadeth them up unto an high mountain apart by themselves: and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for Thee, one for Elias, and one for Moses. For he wist not what to say, for they were sore afraid. . . . And suddenly, when they had looked about, they saw no man any more, save Jesus only with themselves. . . ."

"It is good for us to be here," said Peter the ever practical. He said it for want of something better. "He wist not what to say." Evidently, the experience had been too much for the apostles, even though it did not last long. The cloud had disappeared. The vision paled away. "They saw no man any more."

The Mount Tabor experience, in a certain sense, may come into anyone's life, when they are 'apart by themselves,' not allowing any material concern to screen them off from the vision of God. Then their knowledge of God is truly transfigured, "shining, exceeding white as snow; so as no fuller on earth can white them," in St. Mark's poignant words.

But this does not last long. The vision fades away. The summit of the mountain is clouded over. They descend to the ordinary levels of life, and sometimes they, too, cry in echo to Peter's words: "Lord, it is good for us to be here. Let us stay here and build us a dwelling with Thee. We don't want to leave. It is so good here." Yet the brevity of the rapture is always the same. Down from the mountain they must come, pick up the commonplace threads of life and continue on their pilgrimage, apparently, just as if nothing had happened to them.

Only apparently so, since those who had had such moments can never really be the same afterwards.

Yet after that rare, pure rapture it is sometimes extremely difficult to get back to the humdrumness of ordinary life. Sometimes it looks well-nigh impossible. There are people who would like to spend all the moments of their spiritual life on the summit of the mountain.

This is not Christianity. For true Catholic Christianity means sharing. You cannot share when you are perched aloft on a mountain, basking in the light of a purely individual vision. You must descend. You must communicate your gift to others. You must act as a transmitter of the beauty you had seen, the special grace you had been given.

It was good for the apostles to remain on the summit of Tabor—for a brief while only. It is good for all of us, "apart by ourselves" to scale the mountain height and to adore God in His perfect beauty. To us, like once to the disciples, may come the message—"This is My beloved Son, hear ye Him." But the rapture happens because it is meant not for us as individuals but for the whole world. In its very brevity it is so precious that none may dare to hoard it. Peter had wished to build three tabernacles, to make the rapture of the experience into something almost materially and visibly permanent. St. Mark's Gospel does not give us our Lord's answer to that

eagerly expressed desire, but one can easily imagine what it would have been. "We must not stay on the mountain top. We must come down into the plain and make the beauty of the Father known and adored by the multitude." So they descended, and, wishing to impress upon them the grandeur and the worth of what they had just experienced, "He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." The last half of the sentence bewildered them, and they began asking Him questions about the Resurrection.

AND He lays the same grave charge on all those who are privileged to experience the rapture on a mountain summit. "Tell no man," until the purely emotional side of the experience has died out and risen again in strengthened faith. Then only "spread it abroad, shout it from the house-tops that Christ liveth." He died unto sin once, but He liveth for evermore.

"Tell no man." This does not mean that we are expected to treat all our rare moments of increased spiritual wealth like so many jewels meant for ourselves alone. Rather, it urges us to treat those moments in such a way that they may grow in meaning and in importance for everybody, that, having descended from the mountain top, we could indeed face the plains again, the awareness of God's Presence writ large upon all we do and think and say.

And, sometimes, people, having come down, are apt to regret the very brevity of the rapture. "If only it could have lasted a little longer. It came so suddenly. It went away so quickly."

"My grace is sufficient for thee," and any particular grace is always measured to our particular needs of the moment. Had it exceeded our need, who knows but that neither our heart nor our understanding could cope with it, and the wealth that it brought would then have run into a groove of sorry, shallow barrenness. Our spiritual gifts are always dispensed in proportion to our spiritual stature. They grow as we grow in spirit.

And then the humdrumness of the afterwards. That terrible temptation of treating the ordinary things of life as trivial and of no moment after we had spent a precious brief while on our mountain summit! We are so apt to think that it has raised us beyond the common rut. But this thought is from the Evil One. The experience may indeed have raised us a little above the common level, but, if it has done so, the meaning of this uprising is not what we are tempted to suppose. We are raised above the common rut, not to remain there in proud aloofness, but to bend down to the level just below and to stretch our hands and help those on that level to get up to ours.

Having come down from the mountain, then, let us dismiss once and for all the temptation of "looking down" on the plains as though we had no further concern with them. They remain just as important. Perhaps more so to us, because we are now charged with the duty of telling them what we had seen at the top.

And then this constant regret about the brevity of our particular vision. Let us turn aside from it. Let us not think of the joy we have had in mere terms of time. Let us rather follow our Lord, come down and spread the light of what vision we may have had among the bitterly dark corners of the world's plains.

The Pointing of the Psalms for Chanting

By the Rev. Canon Louis E. Daniels, D.S.Mus.

Rector of Christ Church, Oberlin, Ohio

EVERYONE WHO USES a Prayer Book must have noticed that each verse of the Psalms carries, somewhere near its middle, a strange looking punctuation mark—a little star, not commonly seen on the printed page. The older Prayer Books used a colon in the corresponding position, but it is quite obvious that this colon was not used in the ordinary way. Such a verse as

“The Lord ordereth a good man’s going,* and maketh his way acceptable to himself.”

does not demand a colon, or a substitute for it. What is the meaning of these peculiar marks in the midst of the Psalm verses, when no such mark appears in the Psalms as they are printed in the Bible? The answer is simple; the colon, or star, is inserted as a help in singing the Psalms. It is the first step toward the pointing of the Psalter for chanting. We propose in this paper to look into this matter of “pointing,” examining its aims, and the various methods that have been put forward.

First of all let us try to see why the Psalter has to be pointed. In a hymn with its tune we have a literary composition in uniformly measured lines, and a musical composition made to fit it. There is little or no difficulty in making the two go together. But in the verses of the Psalms we have, instead of uniform stanzas, literary units of greatly varying length. Compare the ninth and tenth verses of Psalm 33:

9 For he spake, and it was done; he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

It is obvious that in fitting these two verses to the same tune problems present themselves that are unknown in the putting together of hymn and hymn-tune. The main one is, how are we going to arrange to sing the 40 syllables of verse 10 to the same tune that fits nicely with the 15 syllables of verse 9? Clearly enough, some of the notes of our little tune must carry varying numbers of syllables.

As a help toward clearness let us turn aside for a moment to examine the kind of tune to which the Psalm verses are ordinarily sung, and to look into the reasons for its peculiar form.

This chant grew out from the structure of the Psalm verse which was sung to it. The Hebrew poetry of the Psalms had as its main characteristic the making of a statement, and then the restating of the same thing in somewhat fuller form; sometimes the restatement was replaced by an extension, or an explanation, or an antithesis of the first statement. In the nature of the case the second part tended to be longer than the first. The little tune which grew up with this literary form naturally

fell into two parts; and, quite as naturally, the second part was a little longer than the first. So, in our chant tune we have a two-part composition, consisting of strophe and antistrophe, the latter always being a little longer. In its simplest form this chant consisted of 10 notes, of which four went to the first part of the Psalm verse and six to the second part.

NOW if the Psalm verse to be set should consist of 10 syllables and no more, we could adjust matters easily by putting a single syllable to each note; but no Psalm verse is to be found so short and simple as this. The method devised, apparently from the beginning, was to place redundant syllables upon the first note of each of the two parts of the chant. These two notes are accordingly called “reciting” notes, and by custom they may receive any number of syllables that it is found necessary to place upon them, after the remaining notes of the chant are supplied. Theoretically we might count off five syllables from the end of every Psalm verse and place them upon the five concluding notes of the chant, putting all the earlier syllables of that half-verse upon its reciting note. But we would find this procedure resulting in intolerable grotesqueness of accent. For instance, the last verse of the *Jubilate* would end this way:

—generation | to gen | er-a | tion;

and verse 2 of the *Benedictus* would end:

—house of | his ser | vant Da | vid

No one could consent to sing

to' gen-er' a-tion'

and

his' ser-vant' Da-vid'

This experiment makes it clear at once (and the point cannot be too much emphasized) that the Anglican chant-melody has certain fixed accents that cannot be disregarded in assigning the Psalm verse to the melody. It will not do to place a weak syllable against a musical accent. For good effect musical accents must always coincide with verbal accents. In English speech every third, fourth, or fifth syllable is an accented one. We are accustomed in speaking it to bring out the more important syllables both by stressing them and by giving a little more time to them. No device for singing English that overlooks or disregards these fundamental facts will result in a smooth and intelligible recitation of the words.

Care in placing speech accents upon musical accents will make it necessary, here and there, to assign more than one syllable to a note in the mediation and cadence; if natural speech rhythm is to be preserved, we need to place two, three, or even four syllables upon some of the notes of the melody. But in so doing we must keep it clearly in mind that these syllables are not to be rushed—they must have time for their proper utterance. The carrying out of this principle will result in a good deal of irregularity in the rhythm of the chant melody—any note of it may take more time or less time, according to the number of syllables placed upon it. And so emerges a fundamental law of speech rhythm chanting: *the chant melody, though a distinctly rhythmical composition, must be regarded as essentially elastic and free in its rhythm. The words must rule it.*

Pointing the Psalms, then, consists in assigning the syllables of the verses to the notes of the music. Pointing will be good if it is conducive to a smooth, natural, and intelligible rendition of the text; correspondingly, it will be bad if it obstructs and hinders such a rendition. The kind of signs used in marking the text has no bearing on the problem; simple markings are generally better than complex systems.

WE IN AMERICA have had put before us by the Church two different modes of chanting, each with its own style of pointing. The first was the so-called Cathedral system, which was given to us by a Commission of the Convention of 1892. This Commission pointed the Canticles for Morning and Evening Prayer and appended them, together with five rules for chanting, to the Hymnal which was issued in that year. This method was based on the conception of the chant as a little hymn-tune, requiring exact uniformity in rhythm for everything after the recitation. Their pointing paid fairly good attention to bringing verbal and musical accents together, but by an accent mark they cut off a bit from the end of each recitation, calling it "the imaginary bar," and they ruled: "On reaching the accented syllable . . . the music of the chant commences in strict time (*a tempo*) . . . the recitation must therefore be considered as *outside* the chant." The result of this procedure was a cast-iron uniformity in the singing of the little hymn-tune, together with an effort to rush through, as unobtrusively as possible, the words of the recitation. This has been called, quite accurately, the "gabble and drawl" method. In practice the recitation was gabbled and the mediation and cadence were drawled out in strict rhythm. The pattern was somewhat as follows:

"Glorybeethefather | A-N-D | TO THE | SON: | A-N-D |
TO THE | HO-LY | GHOST |

"Astwasinbeginningisnow | A-N-D | EV-ER | SHALLbe: |
WORLDwithout | E-ND |

" | A— | MEN. | "

The beauty of the text of the Psalms was largely destroyed by this method, and the iteration of the little four-square tune became wearisome and exasperating. Chanting was not liked, and no wonder. The singing of the daily Psalter was almost unknown in the American Church.

With the issue of the New Hymnal of 1916 an heroic attempt at reform was made. In the pointed Canticles appended to that book, the imaginary bar at the end of the recitation was abolished, and the new rules for chanting directed that all should be sung smoothly and at reading speed. The weak point in the new method was the assumption that the little chant tune has no natural accents at all, or at least that the final note of each half has no accent. The result was that unaccented syllables were constantly placed upon these natural musical accents. The first verse of the *Benedictus* is made to sound like this:

Blessed be the Lord God of IsraEL':
for he hath visited and redeemed his peoPLe';

In the *Magnificat* we are made to say SavIOUR', regardED', blessED'. Further than this, an apparent determination to place as much of each verse as possible on the recitation note resulted in the constant thrusting into prominence in the melody of such unimportant syllables as "with," "from," "of," etc. In due time the whole Psalter was pointed after these principles, and it was put forward by our authorized Commission. It has not resulted in popularizing chanting in our churches. Most choirmasters disliked it to begin with, and comparatively few have heartily accepted it. In a good many churches where the New Hymnal is in use, the Canticles are

still chanted according to the old Cathedral pointing, and the Psalms are read.

In England a great reform in chanting has been in progress during the past 25 years. The ball was set rolling by Robert Bridges, in a series of essays; the reform was actively taken up by Dr. Bairstow, of York, and then by a large number of other prominent Church musicians. The movement has resulted in the issue of five great pointed Psalters, each one the work of a group of competent musicians. They have differed in numerous small details, but the aim of all has been the same, namely, the bringing of freedom and flexibility into the old Anglican chanting. The style of chanting evolved has been called "speech-rhythm" chanting; it has sought to bring about the chanting of the Psalms and Canticles at reading speed and with natural accent and emphasis. Says Bridges, in one of his essays, "Read singingly; sing readingly." The movement has spread amazingly. At the Crystal Palace festival of English Church Music, in 1936, some 5,000 singers, gathered from almost 300 choirs, chanted the Psalter according to this method, with amazing fluency and unanimity.

It might be thought that speech-rhythm chanting is hard to learn, but such is not the case. The method is (1) read the verse in unison, (2) monotone it exactly as it was read, (3) sing it to the chant exactly as it was monotoned. The words must rule, the chant must take its rhythm from the words. The old four-square, hymn-tune effect must be left behind, and the notes of the melody must take just the length of time required by the syllables sung to them—no more, no less. The result will be that no two repetitions of the chant will have exactly the same note-lengths, and a charming variety and freshness come into the singing over and over again of the same little melody. Choirs that have learned to sing the Psalms in this new way become enthusiastic for chanting, and are constantly asking for more of it. The congregations learn it easily, once they have taken in the idea of letting the words prevail, and a new element of beauty and interest comes into the service.

The Psalms were made to be sung. They ought to be sung. If they are chanted properly, the text gains greatly in expressiveness by its union with music. It would be a happy development if things were arranged so that the American Church could join in this great forward step.

A Visit to the Church of Sweden

(Continued from page 156)

did much to break down the barriers of ignorance, and the Hale Lectures, *The Church of Sweden*, by the late Bishop of Salisbury, Dr. John Wordsworth, form the standard work on the history of the Swedish Church.

The Reformation came to Scandinavia in a different mood from that in which it came to England. In Sweden the Papacy had closely allied itself with the Danish influence and sovereign who were unpopular. When Gustave Vasa and later Gustavus Adolphus made Sweden an autonomous country with a native rule, everything under Danish influence was repudiated. And with this was the ejection of Rome. Consequently, while Lutheran theology took its place in Swedish life and thought, Puritanism did not come. Thus the character of the Swedish Church today retains much of the old usages. Good usages and pious—which made the Swedes of old among the most substantial people of the later middle ages, and which today make the land with its Churches a delightful place to visit and its clergy among the most inspiring co-workers for any Anglican to include among his list of friends.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

Dr. Branscomb's Commentary on St. Mark's Gospel

THE GOSPEL OF MARK. By B. Harvie Branscomb. Harpers. \$3.50.

A GENERATION AGO the Second Gospel was still regarded as an outline-summary of Christ's ministry; today it is known to be a collection of His sayings and acts arranged for a very definite purpose. And these sayings and acts were not written—so to speak—freehand by the Evangelist; they were told by him substantially as they had been told for a generation in the mission and educational work of the Church. In particular, they were told or written by Christians, by men who worshipped their Lord and who spoke or wrote with this worship always primary; by men who had just about no interest at all in matters of chronology or topography. Consequently, if we are to understand the Gospels, we must first of all read them as proceeding from a worshipping Church, and not as "biographies."

Failure to recognize this has been the chief fault of commentaries on St. Mark in English. There are only three significant exceptions; B. W. Bacon's *Beginnings of the Gospel Story* (1909), Bishop Rawlinson's *St. Mark* (1925), and this latest volume of the Moffatt series by Dr. Branscomb, which is naturally the commentary most abreast of present technical knowledge. Its method is all that can be desired. Each section of the Gospel is explained in its "community" sense, with the special editing of the Evangelist carefully considered; the reader thus is helped to understand the section in the sense St. Mark meant it to bear. Then—but not until then—does Dr. Branscomb take the final step of studying the relation of the "community" sense to the final facts of history.

This last step, of course, is the most delicate of all, as it demands a clear understanding on the part of the commentator of historical consistency; above all in the problem of Christ's own self-consciousness. Here Dr. Branscomb makes the task of the student easier by summarizing his own conclusions on pages 145-152. It is from the results reached here that he derives his "touchstone" for evaluating such a passage as (say) 12: 35-37. And it is in these results that he seems most open to criticism. He regards the Messianic self-consciousness as inescapable, and the only problem is to define "Messiah" as Christ defined it. But the definition that Dr. Branscomb reaches is unsatisfactory, for it is not a definition of "Messiah" but of "Prophet." A "Messiah" who merely prepares the people for the advent of the Kingdom is not a Messiah; in Dr. Branscomb's sense the Baptist was quite as truly the Messiah as Jesus. If the Messianic self-consciousness is inescapable, a celestial Messianic self-consciousness is inescapable as well, for no other Messianic conception could be held in the face of certain and imminent death. When Dr. Branscomb speaks of the "months of meditation" needed to reach such a conception, he forgets that these months actually existed.

If these criticisms are well taken, the relation of the "community" forms to ultimate history becomes often closer than Dr. Branscomb argues. But if the reader makes allowance for this there is little else in the book that will cause him trouble. In any case this will doubtless remain for many years the standard commentary on St. Mark in the English language.

BURTON SCOTT EASTON.

A Useful Book for Priests and Penitents

THE SACRAMENT OF ABSOLUTION. By the Rev. C. J. S. Stuart. Faith Press. Morehouse. Pp. xii-98. \$1.00.

THERE ARE many little books in print concerning the sacrament of penance for persons about to make their first confession or for such as need to be led to do so, but a series of devotional instructions for those who make habitual use of the sacrament is a welcome innovation. The priest who is the author of the book has wide experience in hearing confessions made by devout members of a parish and also by members of a religious community. He knows their difficulties and is intent upon giving them a richer apprehension of the blessings of absolution and the attendant inflow of grace. He treats of the sacrament as a

token of the love of God for sinful souls. He shows that it must be regarded fundamentally through the eyes of God and next through the eyes of the Church, the mystical body of Christ, which its members injure when they sin. For sins wound not alone the soul that sins, but also the heart of God and the corporate body of the faithful.

The beneficent action of the sacrament is considered under the twofold analogy of an operation and a transfusion. By the first, sin is forgiven and its malignant roots renewed; by the second, grace flows afresh and strongly in the soul enabling it to fulfil the will and purpose of God for His greater glory. Not very much is said about how or what to confess, but souls are reminded that the degree of penitence must not be judged by the criterion of feeling and they are warned against too rigid a searching into the distinction between mortal and venial sins. The author is eloquent on the joys of coming home to God through the sacrament, and is not unmindful that these are realized with difficulty by many of the faithful who, accustomed habitually to "make their confessions," yet tend to be unconscious of having strayed so very far. The book should be useful to priests and to penitents.

MOTHER MARY MAUDE, CSM.

Dr. Hartshorne's "Theistic Naturalism"

BEYOND HUMANISM. By Charles Hartshorne. Pp. xiv-324. Willett, Clark. \$2.50.

THE UNIVERSITY of Chicago has for most of us meant (in the philosophical and theological world) a diluted theism or a definite humanism, with slight connection with the great Christian philosophical and theological tradition. Such names as Ames and Wieman come to mind when the word "Chicago" is mentioned.

Dr. Hartshorne, who is a member of the department of philosophy at the university there, goes beyond this position. He is not content with humanism or "mild" theism of any sort, whether it be John Dewey (who came from Chicago to New York) and his "common faith," George Santayana with his cloud-cuckoo-land "essences" coupled with a complete materialism in fundamental outlook, or Alexander's strictly futuristic deity who is always on the edge of emerging but like Mr. Micawber's good fortune never "turns up." Hartshorne stands for what he calls a "theistic naturalism or naturalistic theism." By these somewhat ambiguous terms he means a theistic outlook which is rooted in the nature of things as they really are, in which the word "nature" is extended to include all events and experiences and hence to be big enough to support man's ideals and values.

What it really amounts to is a sort of Wiemanesque philosophy carried much nearer traditional theism. The author tells us that he hopes to write a second volume in which he will discuss the relation of such a position to scholastic philosophy. It will be interesting, for at many points (especially in his insistence on the organic nature of reality) he is close to the Thomist outlook.

Dr. Hartshorne believes that today thoughtful scientists, philosophers, and theologians are closer together than they have been for years, but that they are not aware of their common interests and beliefs. His book is an attempt to bring about such a *rapprochement*.

W. NORMAN PITTENGER.

Father Damien's Story, Vividly Retold

DAMIEN THE LEPER. By John Farrow. Sheed and Ward. Pp. xx-230. \$2.50.

A FIRST reaction to the announcement of a new biography of Father Damien is one of doubt whether anything worth while could be added to what has already been written about him. The perusal of this volume will be a sufficient answer. Even if no fresh material had been utilized the charm of the literary style and the interest of the picturesque narrative would justify its publication. The author has made good use of knowledge gained through visits to the scenes of Father Damien's childhood in Belgium and of his intimate acquaintance with the South Sea

Islands, the chief background of the Father's striking career.

Joseph de Veuster was a peasant's son. The key to much of his future history may be found in the description of his early days. He followed an elder brother into an order known familiarly as the Picpus Fathers. The brother was destined for the mission field, but an attack of illness hindered his departure. Joseph, better known under his religious name of Damien, greatly desiring to be sent in his place, dared to write his request to the superior general of the order, without consulting his immediate superior. His petition was most unexpectedly granted. This courageous daring was again manifested when after several years in the South Seas he volunteered to go as an isolated priest to minister to the leper colony on the island of Molokai, notorious for the frightful conditions which had developed there. The rest of the well-known story is so vividly told that the reader may well say with Hugh Walpole in his foreword: "I feel that I have Damien as a companion for the rest of my days. This is in addition to one's spiritual experience, and I thank Mr. Farrow for it."

MOTHER MARY MAUDE, CSM.

Canaanite Civilization and Old Testament Religion

OLD TESTAMENT RELIGION IN THE LIGHT OF ITS CANAANITE BACKGROUND. By Elmer A. Leslie. Abingdon Press. Pp. 289. \$2.00.

THE PURPOSE of this book is to trace the influence of Canaanite civilization upon the development of Old Testament religion. In the first chapter the author treats of the Canaanite background, summarizing what is known of the pre-Israelite history of Palestine, enumerating the deities, both foreign and local, of the Canaanite pantheon, and describing the cultus. In this section Dr. Leslie has made good use of the findings of archæology, and particularly of the recent discoveries at Ras Shamra, showing himself to be thoroughly familiar with this field. He is apparently less at home in the field of pentateuchal criticism. As a result, his treatment of the early traditions of Israel in chapter II, *The Religion of the Hebrew Fathers*, is confused, and he has done less than justice to his own thesis. The book of Genesis contains much more originally non-Israelite material than he seems to allow.

In the third chapter, *The Religion of Moses*, this same lack of discrimination as to the successive strata of the tradition of the exodus has led him to subscribe to the theory of the Kenite origin of Jahvism, and to antedate a considerable part of the religious development. This, however, in view of the purpose of the book, is of minor importance compared with the value of his insistence upon (a) the demonic, destructive element in the character of Jahveh as it was conceived by the primitive Israelite, and (b) the recognition by Moses of the fact that the God of Israel was a righteous being who demanded righteousness from his worshippers.

Chapters IV, V, and VI trace the development of the religion of Israel from the conquest to the exile, with, of course, special emphasis upon Canaanite influence. The treatment is interesting. The material in chapters V and VI especially is of value in calling attention to the Canaanite background to the Psalms, and in making possible a clearer understanding of the allusions in the oracles of the prophets, though the thesis may occasionally have been pressed too far. The reader must be warned, however, that in these chapters the author has again failed to discriminate clearly between the successive strata of both the historical and prophetic books. As a result, to give a few instances, the factual background of the Song of Deborah is confused; the late tradition associating Samuel with the ecstasies is accepted as authentic; the narrative of Hosea's marriage is treated as a reliable piece of biography rather than as the outcome of successive stages of elaboration, which Loring W. Batten has shown it to be; and the grandeur of Isaiah is lessened by ascribing to him the belief in the inviolability of Jerusalem, which, as Kemper Fullerton has established, was really the product of the seventh century. Dr. Leslie has thus failed to bring out the finality of doom in the message of the eighth century prophets and so has to some extent antedated the final synthesis which he discusses in the last chapter. Here he shows that the apprehension by (the editors of) Ezekiel—he again fails to distinguish between the prophet and his redactor—and Deutero-Isaiah of the creative, redeeming power of God was, humanly speaking, made possible by the influence of ideas Canaanite rather than Israelite in origin. "In the concep-

tion of God held by Deutero-Isaiah we have a remarkable synthesis between the Yahweh of the nomadic period and the Yahweh of the Canaanite era. The Yahweh whom the Israelites brought with them from the wilderness into Canaan was a majestic, awe-inspiring deity with certain elements in his being that moved the hearts of his worshippers with terror. . . . In Canaanite religion the central concept of deity was that of life-giver and life-protector." Dr. Leslie, despite the errors in detail to which attention has been called in this review, has described in a clearly written and interesting book the gradual reconciliation of these two ideas of God: "At its best Israelite religion was the synthesis of two forces. They are the religion of Sinai and the religion of Canaan."

CUTHBERT A. SIMPSON.

A Tale of Old Philadelphians

THE TURBULENT PENDRAYLES. By Tobias Wagner. Little, Brown. \$2.50.

THE PENDRAYLES were old Philadelphians, dominated by the city of their birth; born on Pine street and bred on the code of family loyalty; eligible to the assembly and to the Benedicks. All this, however, to be sure, did not interfere with a full-blooded enjoyment of life; but to them the five counties around Philadelphia were the frontiers of civilization, and the only real crime a Philadelphian could commit was to allow something to happen to him. Yet a great deal happened to the three dashing Pendrayle brothers besides the loss of the family fortune; and it was the youngest of them all who had the fighting power to win through. He took a laborer's job in the family locomotive works, and—throwing off his former domination—set out to conquer the place of his adoption and restore the family to its old footing.

Mr. Wagner likes to write. He is at his best in descriptions of out-door hunting scenes and in vignettes of old homes in and about the city; but he has not yet gotten his stride in character drawing and his story lacks unity.

M. P. E.

A New Book on the "Groups"

THE EIGHT POINTS OF THE OXFORD GROUP. By C. Irving Benson. Oxford University Press. \$1.75.

WHETHER the reader agrees or disagrees with the author's general outline of the Oxford Group methods and aims, this book has a reality in its religious enthusiasm that makes it worth reading. The writer is an Australian parish priest who exemplifies the best in the Oxford Group Movement. He states: "The declared purpose of the Oxford Group is 'a maximum experience of Jesus Christ,'" and in another place he adds: "The Groups cannot live without the discipline and the true sacramental life of the Church."

The eight points of the Oxford Group are given a chapter each including such titles as *God Has a Plan for Every Life*; *The Four Absolutes*; *Be Still and Know*; *Lo, Here is Fellowship*. The author frankly points out the possible dangers and misunderstandings of the Group technique while the appendix contains a section of brief answers to common questionings concerning the movement.

EVERSLEY S. FERRIS.

Over-Imaginative Biographies

LIVES OF THE PROPHETS: The Later History of Israel Told in a Series of Biographies of the Writing Prophets. By Stephen L. Caiger. Macmillan. Pp. vii-307. \$1.75.

SINCE little is known of the lives of the prophets, the author has adopted the method of taking the oracles in the prophetic books and providing them with a detailed biographical setting. The result is not happy, owing to his failure to distinguish between the authentic utterances of the great prophets and the later material which editors have bound up with them. In his dating of the authentic oracles he seems frequently to have been governed by the dramatic requirements of his imaginative reconstructions of the lives of his heroes. The most serious flaw in the book is the virtual ignoring of the markedly ecstatic character of Hebrew prophecy. Because of this the prophets are reduced to little more than preachers of repentance. Not recommended.

CUTHBERT A. SIMPSON.

NEWS OF THE CHURCH

Rural Evangelism is Emphasized in Japan

"Forward—day by day" Published in Special Edition for Farmers by Japanese Brotherhood

TOKYO—Forward Movement efforts to reach the millions of rural inhabitants in Japan are meeting with success.

The first experimental rural publication of *Forward—day by day*, the Forward Movement manual of daily Bible readings and meditations, was eagerly taken, and many more orders were received than could be filled, according to Paul Rusch of St. Paul's University, Tokyo.

The Japanese Brotherhood of St. Andrew is sponsoring the translation of Forward Movement literature into Japanese.

More than 55,000 booklets have been distributed since the translation and publication began last spring.

The second rural number of *Forward—day by day* was published the latter part of June. The subject was Growing. A final trial booklet for the rural population will be issued in the fall on Harvest.

These publications are to be criticized at the Rural Workers' Training Institute, August 16th to 21st, and then plans will be made to publish a regular rural edition during 1938.

The sudden rise in the cost of printing, paper, and postage, to meet the new national budget, is causing some concern. The price of the manuals was increased from two sen to three sen without causing any decrease in orders.

"I feel more sure than ever that in the Forward Movement we have found a way to truly arouse this Church," said Professor Rusch.

"People who never before did anything

Prepare Chinese Edition of Forward Movement Manual

SHANGHAI—Plans for publication of *Forward—day by day* in Chinese are under way.

Two students at Central China College are helping in the task of translating the manuals from English to Chinese.

The Chinese are finding Japanese translations of Forward Movement literature helpful in the work, as many of the Japanese characters are pure Chinese characters. The Rev. Charles F. Wiston of Central China College is in communication with Prof. Paul Rusch of St. Paul's University, Tokyo, who is aiding with the Japanese publications.



AMERICANS AT OXFORD

The Presiding Bishop and Mrs. Perry meet Bishop and Mrs. Baker of the Methodist Church at the Conference, and graciously consent to have their pictures taken.

about their religion are following it. But I think I am happiest about the way Japanese college students are using it.

"Every Monday afternoon in St. Paul's Chapel Dr. Takamatsu drives away on the meaning of the week as expressed in the *Forward—day by day* booklets.

"Zenshin," our Japanese word for 'Forward Movement,' is known now to about everybody in the Japanese Church. Whenever I get mixed up in the order of the Seven Steps of the Disciple's Way, I simply shout out and any student round about can put me straight."

Bishop Stewart Calls Upon President to Use Influence to Prevent War in Orient

CHICAGO—Before leaving Chicago to attend the Conference on Faith and Order in Edinburgh, Bishop Stewart sent a message to President Roosevelt, calling upon the President to use his influence to avert war in the Far East.

"The gravity of the Peiping situation moves me to express the earnest hope that through appropriate channels you may be able and willing to offer the services of the United States as mediator," said the Bishop. "I cannot but believe that if England and the United States evinced a strong attitude, calling for arbitration of the points at issue, war might be averted."

Bishop Stewart also expressed the hope that forward steps toward full Christian unity will be taken at the Edinburgh Conference. Such unity, he said, cannot be attained by "merely forgetting our differences," but it must come about through deliberate study and consultation such as the Conference on Faith and Order provides.

In connection with the conference, it is recalled that Bishop Stewart was elected secretary of the original commission on Faith and Order provided for by the General Convention of 1910, meeting in Cincinnati. He declined the election, since it would have required his giving up the rectorship of St. Luke's Church, Evanston.

Oxford Conference Truly Ecumenical

Bishop Stevens Praises Spirit of Coöperation Between Diverging Races and Creeds

BY W. BERTRAND STEVENS
Bishop of Los Angeles

OXFORD, ENGLAND—Ecumenical is a big word. It suggests a coördination of Christian forces and a unity of faith that in our present divided Christendom seems impossible of attainment. And yet the Oxford Conference is ecumenical in a very real sense. With the exception of the Roman Catholics and the German Evangelical Christians every major group is represented. White, brown, yellow, and black races mingle in happy and sympathetic proximity. Protestants, Orthodox, Catholics of many nationalities, Old Catholics, Anglicans, and others not easily classified, work together with a ready will to understand one another's point of view. Barthians and champions of the "social gospel" serve on the same drafting committees.

It is all a strange mixture of varying sounds, colors, costumes, and peoples. The council of Nicea could not have provided more variety or more of real earnestness in the task at hand.

The arrangements for completing the section reports have worked out quite satisfactorily. For a week each section considered the preliminary reports and suggestions made while it was in session. A representative drafting committee began its work in time to complete the report of the section for the second week of the conference. Other groups representing racial or Church interests met independently to consider aspects of the matters under discussion that were of special in-

(Continued on page 168)

Next "Church of the Air" Broadcast on August 29th

NEW YORK—August 29th is the date of the next broadcast in the Episcopal Church of the Air series, with Bishop Hobson, host of General Convention, speaking from Cincinnati on The Opportunity of General Convention. The hour is 10 A.M. eastern daylight saving time; the station WKRC Cincinnati. This completes the sixth year in which these broadcasts have been directed by the National Council's Publicity Department.

The next series starts October 10th, the first Sunday of General Convention, when the broadcast will again be from Cincinnati, with a speaker to be announced later.

Church Leaders Denounce Marriage Canon Change

Proposal Attacked From All Quarters

Small Minority Supports Plan to Permit Remarriage After Di- vorce; Chance of Passage Slight

BISHOPS, deputies, and leading clergymen and laymen of every shade of Churchmanship and from every section of the country have united in denouncing the recent proposal of the Commission on Marriage and Divorce to add to the marriage canon a section giving diocesan bishops the power to permit remarriage of persons divorced for any cause.

Objections to the proposal have ranged from considering it "unwise" or "ill-timed" to charging that it is utterly contrary to the mind of Christ and the law of the Catholic Church. A small minority has supported the Commission's stand.

Competent observers have declared that it is impossible for the proposal to be passed by the 1937 General Convention. This is admitted even by some of the staunchest supporters of the proposed addition, who have expressed the hope that it will receive more consideration from the 1940 Convention.

Representative opinions from a number of dioceses follow.

ARKANSAS

The Ven. C. C. Burke, Archdeacon, diocese of Arkansas: "I am against the report of the Commission on the Marriage Canon. It is contrary to Holy Scripture, our guide authorized by our Holy Mother Church. All the divorce laws enacted by the State have not improved family life, but made it worse."

The Rev. Hanson A. Stowell, rector, Trinity parish, Pine Bluff, Ark.: "The Anglican Communion is a portion of Christ's Church. It is not *our* Church, therefore, on any subject where Christ has spoken definitely. He is the exclusive and supreme authority. To strive to introduce into the law of the Church anything contrary to what He has ruled on that specific subject is an evidence of treachery."

The Rev. Carleton D. Lathrop, rector of St. John's Church, Fort Smith, Ark.: "I am not at this time in accord with any change in the marriage and divorce canon leading toward the remarriage of divorced persons. We had better slow down courtships, delay marriages, and teach the sanctity of the marriage vows more thoroughly."

Crawford Noble, St. Mark's Church, Jonesboro, Ark., deputy to General Convention: "I do not favor any change in the Church's marriage canon."

DALLAS

The Rev. Bertram L. Smith, rector of Christ Church, Dallas: "My reaction to the report of the Commission on Marriage and Divorce is that it is entirely too lax and manifests a total disregard for the explicit teaching of our blessed Lord."

The Rev. L. W. Thaxton, rector of All Saints' Church, Dallas: "I am not in favor of liberalizing the marriage canon. Bringing

the faith down to the level of a pagan society will solve no problems and will not fill our churches with liberated humanity."

J. H. Allison, vice president *Wichita Daily Times*: "The laws of the Church on marriage are very clear. In accepting His teachings there can be no deviation and when we become members of the Church we agree to abide by our Lord's precepts. Therefore, how can we ignore them and countenance divorce? On the other hand, there are certain agreed causes acknowledged for divorce which call for careful inquiry into the charges of persons involved by the bishops and priests before allowing separations and remarriages. In other words, let the law stand as it is but give full consideration to each worthy individual case."

GEORGIA

The Rev. John E. Hines, rector of St. Paul's Church, Augusta: "If the function of the Church is the reconstruction of human society, I believe the proposal to relax the marriage canon is an honest effort to allow the Church to fulfil her true function. Her present rigid stand on the divorce question has done little more than divorce from her influence many who need it most!"

The Ven. J. H. Brown, Archdeacon for Colored work in the diocese of Georgia: "The ideal of the permanence of marriage and the stability of family life should not be jeopardized by any seeming surrender of the Church to the changing social patterns of the day."

William K. Miller, chancellor of the diocese: "I have no copy of THE LIVING CHURCH of July 10th, but am opposed to Canon 41 as now written and all further relaxing in marriage relations. As long as Canon 41 as now

Notable "Con"

Bishop Abbott of Lexington: "I am unequivocally opposed to the proposed change in the marriage canon. It is not an enlargement of the present canonical law of the Church; it is a direct contradiction of the same, both in spirit and in fact. The present canon is far from being all that it ought to be, but the present canon plus the proposed change would lead to confusion worst confounded. Members of the Episcopal Church are subject to the law of the Church, not to the moral or unmoral insight of individual bishops as interpreting questions of Christian conduct. Some bishops would be conscientiously lax; other bishops would be conscientiously severe. There would be no uniformity of practice and some dioceses might well be ecclesiastical Renos. God forbid that the suggestion coming from the Commission should be acted upon favorably at the General Convention."

written is the law, people are entitled to its benefits."

The Ven. James B. Lawrence, Archdeacon of Georgia, and deputy to General Convention: "I am opposed entirely to the proposed new canon on marriage. The solemnization of holy matrimony as we have it in the Prayer Book could not honestly be used in many cases for which the proposed new canon is an attempt (poor attempt, I think) to provide."

The Rev. Robb White, Jr., rector of St. Thomas' Church, Thomasville, Ga.: "I am opposed on the ground that by implication this grants bishops the privilege of over-

ruling the permissions specified in the Gospel. I am much more opposed, however, to the present set-up of grounds for annulment. It would not take a very elastic interpretation of some of those to furnish grounds to annul about 75% of all the present marriages in the Episcopal Church."

HARRISBURG

Bishop Brown of Harrisburg: "Opposed to any change whatever in the canon on marriage and divorce."

The Very Rev. J. Thomas Heistand, Dean of St. Stephen's Cathedral, Harris-

Notable "Pro"

Bishop Ablewhite of Northern Michigan: "In my judgment, the proposal of Bishop Page, if passed, would change our present divorce canon from a most unchristian one, to one which would, in my belief, be in conformity with the spirit of Jesus, which the present canon certainly is not."

burg, Pa., and chairman of deputation to General Convention: "I am heartily in accord with the report of the Commission on Marriage and Divorce. (Read the editorial by Bishop Irving Johnson in the *Witness* of July 22d.)"

The Rev. Arthur G. W. Pfaffko of Blue Ridge Summit, Pa., deputy: "I sent out a questionnaire sometime ago to all the clergy asking their opinion on various subjects so I could go to the Convention knowing what the consensus of opinion in this diocese was regarding certain questions. One of them dealt with the marriage canon, and I can say from their response that overwhelmingly the clergy of this diocese are against any relaxation of the present canon and most all seem to feel it is best to leave it as it is."

John I. Hartman of Lancaster, Pa., deputy, and member of the Forward Movement Commission: "I am strongly opposed to the relaxing of the Church's marriage canon, and I consider the recommendation of the Commission on Marriage and Divorce peculiarly unfortunate just at this time, in view of the recent and well-known stand taken by the Church of England. I feel that my indignation may fairly be called 'righteous.'"

Col. W. Fred Reynolds of Bellefonte, Pa., deputy: "While not yet definitely decided on the matter, I am inclined to think a change in the present canon on marriage and divorce would be a mistake. I am not, however, in sympathy with the proposal of the Commission on Marriage and Divorce."

IDAHO

Bishop Bartlett of Idaho does not wish to make a statement at this time, preferring to hear the debate.

The Very Rev. Frank A. Rhea, Dean of St. Michael's Cathedral, Boise, Idaho: "The entire question, so it seems to me, is how can General Convention revise the expressed words of our blessed Lord? It would be sad enough for the Church to reverse her age-old standards of indissolubility of marriage, and to place her in the position of denying her Lord's own words is unthinkable."

KANSAS

Bishop Wise of Kansas: "I do not care to commit myself on the matter preceding the

Text of Proposed Change in Church's Divorce Law

NEW YORK—The following is the text of the controversial added section to the marriage canon (Canon 41) proposed by the Commission on Marriage and Divorce at its meeting here and made public on July 8th.

"VIII. Any person whose former marriage has been dissolved for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to the Bishop of his or her diocese for permission to marry another person; and nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit such remarriage if, in equity and good conscience, he shall choose so to do. However, before such permission is granted by the Bishop, he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the previous and proposed marriage, and must determine whether the spiritual welfare of the parties thereto, and of society, will be served by the proposed marriage."

Convention itself until after all the matter is in and an opportunity given for debate. I am not satisfied with the present set-up, nor am I altogether happy over the solution presented."

The Rev. Samuel E. West, rector of St. James' Church, Wichita, Kans.: "Although I am a firm believer in the indissolubility of marriage, yet I feel we must be realists and face the fact that many marriages entered into with the highest motives become total failures, and I cannot see why the Church should penalize the innocent parties and refuse its blessing to those who need it so badly. Consequently, I am about decided to favor the proposal made by the Commission, feeling that the individual bishops and priests can be trusted to exercise their discretion and permit such marriages as will minister to the spiritual welfare of all concerned."

The Rev. William Paul Barnds, rector of the Church of the Epiphany, Independence, Kans.: "I think the canon should be relaxed to the extent that Church discipline should not be retroactive and made applicable to non-Christians. For instance, according to the present canon a person who has been divorced and remarried, etc., must receive permission from the Bishop before he can be baptized. It seems to me that any sin involved in his marital relations is done away in the Sacrament of Holy Baptism, assuming, of course, that the candidate is genuinely sincere in his attitude. Apart from this relaxation, I rather favor the present canon. It places the responsibility with the Bishop, allowing for individual dealing with each case. While sometimes we all might wish that the canon allowed the Bishop more latitude, such latitude might tend to weaken the Church's whole position on Holy Matrimony as a sacrament."

Guy T. Berry, lay deputy, Independence, Kans.: "In regard to the proposal made by the Commission on Marriage and Divorce, to relax the Church's marriage canon, I shall vote against it as the proposal now stands. Whatever is done should be governed by the canons, and the bishops should not be given the authority to use their discretion in this matter. I am opposed to the delegation of authority to individuals and commissions to administer the laws of the land with discretionary powers."

LEXINGTON

Rev. Dr. John William Mulder, rector of the Church of the Good Shepherd, Lexington, finds it impossible to reconcile the proposal with Apostolic teaching. He ironically suggests that the Church "go Hollywood" one better and abolish marriage and the marriage service *in toto*.

Samuel B. Walton, executive secretary of the field department, Lexington: "Personally it would seem to me that changing Canon 41 as proposed would be a tremendous let-down, and I sincerely hope that nothing like that will happen."

The Ven. Franklin Davis, Archdeacon of the Blue Grass, Danville: "The whole question involved in the marriage canon is a large and vexing one. There is no easy (and at the same time) wise way out. The proposed canon is at least better than the old canon. We can, I think, trust the bishops—if not, God save the Church."

G. B. Duncan, major general, retired, Lexington: "I favor the change in the marriage canon, as it will be reported by the special committee. We live in a changing civilization. The proposed change in the canon is in keeping with our obligations to the Church and to its communicants."

A. C. Hunter, treasurer of the Church's program, Versailles: "I am unalterably opposed to any change in this canon. Our blessed Lord speaks in positive terms on this subject and I think that ought to be enough for any of us."

H. T. Soaper, member of the standing committee, Harrodsburg: "I do not favor changing the marriage canon. I would like to have the rules more binding. But, if I can be convinced by discussion at General Convention that a change is wise, I will vote for that change."

NORTHERN MICHIGAN

Albert E. Miller, Chancellor of Northern Michigan, and Convention deputy: "I am heartily in favor of the resolution to be presented by Bishop Page's Commission to the General Convention, amending the canon which deals with the marriage of divorced persons. The Church, in my opinion, should cut loose from its former attitude on this important subject and change its present canon into something more in harmony with modern legislation and informed public sentiment."

ROCHESTER

Bishop Reinheimer: "With the disgraceful situation resulting from the fact that the 48 states legislate separately in framing marriage and divorce laws, I can't imagine myself voting for a canon that would provide for ecclesiastical local option in the matter of marriage and divorce laws."

The Rev. Harry S. Longley, rector of Christ Church, Corning, N. Y.: "To divide unity and authority into 89 Episcopal units is progress backward!"

The Rev. Henry R. Talbot, rector of Epiphany Church, Rochester, N. Y.: "I am against the proposed change in the marriage canon because I believe it to be in contravention to the teaching of our Lord in the matter of marriage and divorce."

The Rev. John S. Williamson, rector of St. John's Church, Sodus, N. Y., and alternate deputy to the 1937 Convention: "One is uneasy enough now under the present canon. Is the 'innocent party' really innocent? In the eyes of the state law, yes; in the eyes of God it is a question sometimes yes, sometimes no."

William Alfred Eddy, president of Hobart College and deputy to the Convention: "I favor the change personally, but as a

Change in Canon Opposed by Diocese of Virginia

RICHMOND, VA.—The opinion of the diocesan deputies to General Convention and of almost all the other clergy of the diocese is one of strong disapproval of the proposal made by the Commission on Marriage and Divorce. One lay deputy writes:

"In regard to the reported proposal of the Commission, I will say that I was shocked and grieved at it. I cannot understand how any Commission of six bishops, six priests, and four laymen of the Church could formulate any such proposal."

The proposal "that our deputies to the General Convention of 1937 be requested to oppose any effort to relax or weaken the canons of the Church dealing with marriage or divorce," was adopted by almost unanimous vote at the meeting of the annual diocesan council last May.

Bishop Tucker has expressed his opposition to the proposal in a signed article in the *Southern Churchman*.

deputy I shall vote 'as instructed by the diocese."

Eugene C. Denton, chancellor of the diocese: "I am against the proposed change in the marriage canon."

S. N. Sawyer, member of the Marital Court, former Judge: "I favor the proposed change."

The Rev. W. C. Compton, rector of Ascension Church, Rochester, N. Y., alternate deputy to the Convention: "The proposed change would bring a worse confusion than now exists among the states as it would even subdivide the states themselves by Episcopal interpretation."

The Rev. G. E. Norton, rector of St. Paul's Church, Rochester, N. Y., deputy to the Convention: "For various reasons I do not wish to go on record at this time."

Paul E. Emerson, member of the council of the diocese, deputy to the Convention: "As a deputy to the General Convention, I presume I am in duty bound to support the view as adopted by our diocesan convention last May, regardless of whether this coincides with my own personal view."

R. E. Frederickson, member of the council: "I am against the proposed change."

The Rev. F. C. Lee, rector of St. Andrew's Church, secretary and registrar of the diocese, deputy to the Convention: "I am against the proposed change in the canon as being unscriptural and likely to lead to chaos."

G. D. Whedon, alternate deputy to the Convention: "The proposed change is most undesirable."

The Hon. R. E. Westbury, former Judge, deputy to the Convention: "Will not vote for a change which will lead to chaos."

SOUTH FLORIDA

Bishop John D. Wing, of South Florida: "You can quote me to THE LIVING CHURCH in strongest terms in opposition to any relaxation of the canon on marriage and divorce, and especially to the suggested change reported as coming from the Commission. This proposal in my opinion is not only a departure from the teaching of our Lord, and the position always held by the Church, but is absurd and would tend toward utter confusion. The adoption of the proposal would drag down the standard of the Church to the level of the immoral age in which we are living."

Oxford Conference Truly Ecumenical

Continued from page 165

terest and importance to them. For example, the American and Canadian delegates in section one met for an evening in University College to think together about the relation of Church and community on the North American continent.

DEVOTIONS HELPFUL

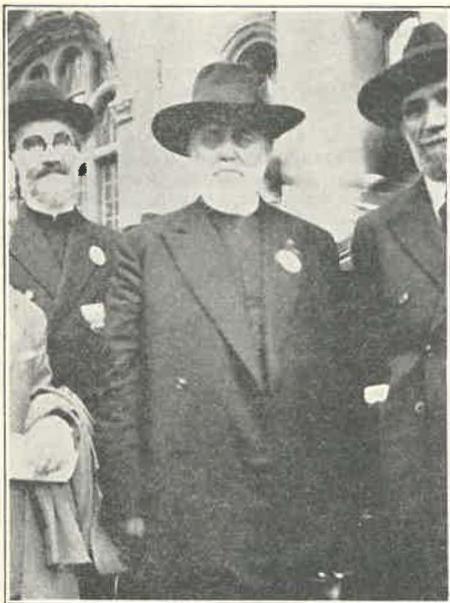
The devotional life of the conference has been helpful. Its form has been largely intercessory prayer and brief devotions held twice daily in the Church of St. Mary the Virgin, that stately old edifice rich in traditions and especially interesting to

Brains and Dynamite

The Oxford Conference met in juxtaposition with a considerable gathering of Groupers. At a tea given by the Groupers on Saturday a plea was made that there be some alliance. "You have the brains but we have the dynamite," said a persuasive lady Grouper.

Anglicans because of its association with the beginnings of the Oxford Movement. The leaders of these services have conducted them in English, French, or German according to the nationality or choice. The matter of common sacramental worship has not been raised but the emphasis on the sacramental life made by several speakers is indicative of the fact that many of the groups represented are not unmindful of the importance of the Holy Communion to the full realization of the ecumenical idea.

As has been predicted, the fundamental division of opinion is between those who desire a program of Christian action and those who feel that the task of the Church is to preach the gospel. The world in all



ORTHODOX LEADERS AT CONFERENCE

One of the presidents of the Oxford Conference, the Most Rev. Dr. S. Germanos, Archbishop of Thyateira (center), is shown with two of the Orthodox delegates.

its aspects is secular, say the latter, and the Church is of God. To attempt to give a Christian quality to the secular is vain. Our concern is with the Kingdom. Dr. Brunner's paper on Thursday, July 15th, created sharp discussion among the delegates. Dr. Brunner stated his position thus: There is nothing so easy and nothing so fruitless as to construct a Christian social program, but such a program is neither Christian nor useful. The Church, he said, has no right to try even to lay down a social program because it is not her business to establish any kind of system. All attempts to establish an ethical social program fail to perceive that every social and political system, owing to the fact that man is a sinner might become an instrument of the most terrible demonic forces, whether those of Capitalism, of Socialism, of Liberalism, or of the collective system of authority. A genuinely Christian ethic is far more concerned with persons than with institutions, programs, or systems.

AMERICANS URGE SOCIAL PLANNING

Sharply diverging from the views of Dr. Brunner are those of many, especially among the American delegates, who feel that unemployment, hunger, exploitation, war, industrial disputes, and the many maladjustments of modern society should be met by definite statements and plans for their correction.

It would not be correct to infer from all this that there is any feeling of ani-

CONTINENTAL LEADER

The Rev. M. Boegner, of France, one of the presidents of the Oxford Conference.



mosity or antagonism in these or any other matters. As near as one can tell, the discussions have all been conducted in a thoroughly kindly and Christian spirit. The conferring (Oxford calls it "conferment") of degrees on representatives of five nations by Oxford University was a happy symbol of the confidence that exists. The recipients of the degrees were the Archbishop of Upsala (Dr. Eidem) Dr. Zankov of Sofia, Dr. Emil Brunner of Zurich (who has just been quoted), Dr. W. A. Brown of the Union Seminary, New York, and Dr. J. H. Oldham of the International Missionary Council of London.

Oxford University does things with a rare combination of pomp and informality. The setting for the convocation was impressive, the Latin was (I think) impeccable, and the vice-chancellor (the master of Balliol) a most personable figure. But it was a ceremony of astonishing brevity. The Bishop of California said he had never seen so much distinction passed around in 20 minutes.

RACE QUESTIONS DISCUSSED

Questions of race have loomed large in the conference. Dr. Koo of China in a clear and frank statement made before the section on the Church and the community pointed out that if we continue to relegate



DR. FRANCIS WEI

The noted Chinese Anglican (second from left) is shown leaving a session of the Oxford Conference.

to inferiority millions of people who know they are not inferior we shall have to pay a terrible price in the future. With good feeling and humor he made his hearers sense the folly and stupidity of our pretensions of White superiority. Negro speakers have objected to certain of the preliminary reports that have dealt with intermarriage and theories of "natural repulsion." Their objections, I think, have been well taken. To associate (as did one of the drafts) so-called "natural repulsion" between races with the will of God is highly questionable. Delegates of various races have called our attention to the fact that the Christian Churches must first abolish racial discrimination in the areas which they control and then demand its abolition in the secular areas in which they operate.

Constant tribute was paid at the conference to the contribution of the Orthodox Church in the research work in preparation. In particular, the conference owes much to the Russian Seminary in Paris. The Church of Scandinavia has also been

Orthodox Seen as Unity Leaders

Prof. A. J. Slosser, of a Presbyterian seminary in Pittsburg, told the associates' meeting of the Oxford Conference that the Eastern Orthodox Church should be the recognized leader of the ecumenical movement. It is easier for Protestants to move along with the Catholicism of the Orthodox than of the Anglicans because there are historical grudges in reference to Anglicans, while the slate is clean in reference to the Orthodox, he said.

in evidence with a strong quality of ecumenical evangelism.

The first week has been as Dr. J. H. Oldham has said, a disturbing, tiring, baffling, and sometimes irritating one. The outcome will depend on our spirit of "creatureliness" our penitence, our willingness to learn and to forgive, and our confidence in the power of God.

Militant Note Struck at Oxford Sessions

Archbishop of Canterbury Opens Conference on Church, Community, and State with Strong Speech

BY FRANCIS J. BLOODGOOD

OXFORD, ENGLAND—"There may, in truth, be something more akin to what the impact of Christianity upon the world was meant to be, in a revolutionary, rather than a merely acquiescent, temperament," declared the Archbishop of Canterbury in the opening address of the World Conference on Church, Community, and State, July 12th.

He made pointed reference to bad social conditions in England during the early 19th century when there was a general, formal acceptance of Christianity.

"As a chief overseer and watchman in the Church of Christ, called to discern the signs of the times, I am convinced of the need of the task committed to this conference in the world situation which confronts us.

"There are many tendencies and activities in the world today which cause grave disquiet. But in many of them there is good as well as evil. It is for us not merely to criticize and counteract that which is evil but to discern and strengthen what is good, to liberate the good from the evil which entangles it."

The Archbishop called upon the Church of Rome to join in the world fight for Christian principles. He commended the great encyclicals on labor and economics of Leo XIII and the present Pope. In reference to the absence of the delegates from the German Evangelical Church, the Archbishop spoke of "our sympathy with our brethren in their trials and in their valiant efforts to maintain the freedom of the Church of Christ and the unhindered proclamations of its Gospel."

NOTED LEADERS PRESENT

The character of the conference here in Oxford may be well seen in the names of its presidents, who are the Archbishops of Canterbury, Thyateria (the Orthodox Church), and Sweden; the Bishop of Dornakal, (first native Indian bishop of the Anglican Church) the Rev. Prof. William Adams Brown, Protestant scholar in the United States, and the Rev. M. Boegner, president of the Protestant Federation of France.

The conference held its opening session on the sixth anniversary of the death of Nathan Soderblom, late Archbishop of Uppsala. It was Archbishop Soderblom who issued the call for the World Conference held at Stockholm, in 1925, and the Archbishop's leadership was a determining factor in the ecumenical movement in Christendom today which has been called, "a new fact in Church history."

TELEGRAM FROM GERMAN LEADER

The Bishop of Chichester read a telegram sent by Bishop Marahens of Han-

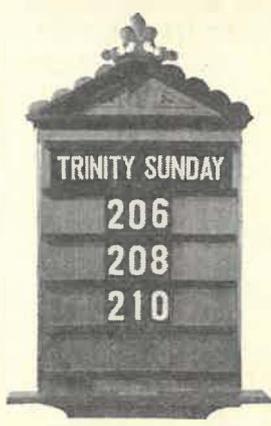
over, as senior Bishop of the German Evangelical Church, conveying, "Blessings on the proceedings which so many Churches in the world are following with their most lively sympathies."

The vitality of the conference and its catholic atmosphere have been impressive. The youth delegation has a prominent part in the conference. The clergy are not running the conference. The Archbishops themselves are the first to remind us that the inspirer and leader here is J. H. Oldham, a layman. The readers of THE LIVING CHURCH would do well to own, ponder, and loan the book that states the issues of the Oxford Conference, *The Church and Its Function in Society*, by J. H. Oldham and W. A. Visser 't Hooft, also a layman.

DEVOTIONAL LIFE STRESSED

On the intellectual side, the conference may well be the most notable in the recent history of Christendom. The devotional life has been central and the great majority of the delegates have been at St. Mary's morning and evening for prayer, meditation, and intercession.

On July 13th, Prof. A. Runestan of Sweden, spoke on the theme, From Stockholm to Oxford. He said the 12 years could claim to no great results other than



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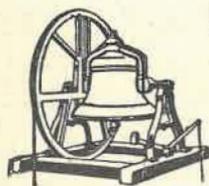
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Points of Agreement on Church's Nature Stated

OXFORD, ENGLAND—A statement on the Church as an ecumenical society was given by Dr. W. A. Visser 't Hooft, one of the leaders at the World Conference for Life and Work, as follows:

"(a) All consider that the Church is not merely a human organization, but a community of which Jesus Christ is the Lord and in which He is at work. In other words, all conceive of the Church as an object of faith.

"(b) All agree that there is essentially only one Church, since there is only one Lord. As a reality of faith the word 'Church' has no plural.

"(c) All agree that the Church in which they believe is not exhaustively expressed in any given Church body."

the increase in understanding among Christian people of all denominations and all nations. That is the essence of the ecumenical movement. Stockholm discovered that there must be clarity in ethical doctrine as well as willingness in Christian coöperation. Yet doctrine, important as it is, is just the skeleton for the new Christian life needed to overcome the new pagan life. Our task, he urged, is not so much to answer the new movements in our world today as to be a new movement ourselves. At the public meeting on July 14th, Dr. Merrill, chairman, told the delegates that the Chinese word for "crisis" means both danger and opportunity. Prof. Reinhold Neibuhr declared that the dynamic forces of the last two centuries had been outside the Church and that economic power is more basic than political power.

SEES FAILURE OF CHURCH

On July 15th, Prof. Emil Brunner put the question, "Is it not the failure of the Church to create a real fellowship that has called forth the totalitarian state?" Edwin Barker, former secretary for Industrial Relations of the Student Christian Federation, spoke of the close connection at the beginning between the trade unions of Great Britain and the Non-Conformist Churches. This relationship has faded out. He asked if our economic life was not built upon inequalities in themselves a denial of the Christian fellowship?

The conference was then divided into sections dealing with the Church in relation to Community, State, Economic Order, Education and the World of Nations. Two Christian statesmen have been praised in the conference, President Masaryck of Czechoslovakia and George Lansbury, British Labour party leader, now on a mission to Italy.

Central New York Endowments

UTICA, N. Y.—In addition to the \$100,000 bequest of Mrs. Laura Fitch Griffin to the diocese of Central New York, the income from which is to be used for assistance to aged or infirm clergy or the widows and orphans of clergymen, endowment funds to the various parishes and missions of the diocese during the past conventional year totaled \$38,400.

Revival of Religion Is Need of America

Bishop Ingley Discusses "Our Church and Our Nation" at 1937 Evergreen Conference

EVERGREEN, COLO.—"The development of a democracy in which each individual has an opportunity to develop his God-given talents—that is the task to which God has called the United States," asserted Bishop Ingley, Coadjutor of Colorado, in his keynote address to the 1937 Evergreen conference here. Speaking on "Our Church and Our Nation," Bishop Ingley declared the American nation needs today as never before a revival of true religion which he said must be an important part of the ideal democracy.

"In the past six or seven years the world has gone back, not forward," said Bishop Ingley. "Two important particulars in which this is true are personal liberty and political democracy. Our economic order which has been 500 years in building has been undermined and there are those who say it cannot be rebuilt on the old foundations. All of this presents a definite opportunity and challenge to the Church. Our nation needs a revival of true religion.

"For 100 years prior to 1929, we experienced a great material prosperity. We thought we had mastered the material world, but instead the material world all the while was enslaving us. In the accumulation of material things, we lost those spiritual values which alone make life worth while. We must realize that this civilization of ours cannot and will not last unless it accepts Christian teachings; it must accept the Christian way of life if it is to persist.

"Not in 100 years has the Christian Church had such an opportunity as at the present time. We need today men of faith; faith in God; faith in man's potential worth; faith in the ultimate triumph of God's goodness.

"God has a purpose for every nation. And His purpose for the United States is much more difficult because of the diversified peoples who live within our borders. God asks us to build an ideal democracy, a state of society in which each person shall have an equal chance for the development of his God-given talents, without respect to race or religion, class or color. And to do this, we need real patriots, men who will sacrifice for the common good and not hope for reward.

"And our Episcopal Church has a tremendous responsibility in the fulfillment of this purpose, by virtue of her heritage and her position with relation to other Christian bodies. We must accept that responsibility and do all within our talents to be true Christians and true patriots."

From widely diversified sections of the country came organists, choirmasters, and clergy to attend the first annual school of Church music at the Evergreen conference center, according to the Rev. Winfred Douglas, dean of the school, which opened August 2d and will continue through August 20th. The school will cover principles of liturgical music, Anglican and Gregorian Chanting, hymn singing, and the selection of service music as well as harmony, organ and accompaniment.

Memphis and Baltimore Push Campaigns to Be Host to General Convention in 1940

Governor and Mayor Write Letters to Bishops Extending Invitation of Tennessee

MEMPHIS, TENN.—Tennessee Churchmen are bending every effort to bring General Convention to Memphis in 1940, following the decision by the diocesan convention this spring to extend the invitation. The governor of the state and the mayor of Memphis are lending their aid.

The clerical and lay deputation and Bishop Maxon, the diocesan, will present the invitation to General Convention when it assembles in Cincinnati this fall.

The governor and the mayor have written to each Bishop of the Church, extending the invitation respectively from the state and the city. They will write similar letters to each clerical and lay deputy.

Bishop Maxon, summering at Richards Landing, Ont., wrote:

"Tennessee is anxious to have the Convention in our see city, Memphis. We feel that it will mean much to us in forwarding the work of the Church not only in Tennessee, but throughout the middle South, of which Memphis is the center. Every hotel facility will be available and adequate. Our wonderful auditorium will allow of housing all Convention bodies under one roof. All will be within five minutes' walk of the center of the city. Seven large parish churches, with a large cathedral, will afford all needed religious worship facilities."

The Bishop declared that October in Memphis was a wonderful month—"the finest of the year."

Racine Conference Has a Daily Attendance of 130

RACINE, WIS.—A daily attendance ranging from a minimum of 130 to a maximum of 225 characterized the interest taken in the Racine conference this year. Under the leadership of Dean Gerald Moore of St. Luke's Pro-Cathedral, the conference returned to old Racine College where it had been started in 1917. The Sisters of St. Mary have taken over the buildings and grounds and are doing a splendid job remodeling. This new center now is known as the DeKoven foundation for Church work.

The conference was made successful by the presence and activities of great leaders, preachers, and teachers, among them Bishop Stewart of Chicago, Bishop Johnson of Colorado, and the Rev. Walter Bihler. The Rev. Charles Herbert Young was the chaplain of the conference, as well as instructor of one of the largest classes, noteworthy for its many young people, that on Prayer. Delegates came from Iowa, Indiana, Southern Illinois, Milwaukee, Fond du Lac, and Chicago.

The underlying note of the conference was Worship: Eucharist, Intercessions, Evensong, and Compline.

Committee Appointed by Bishop Helfenstein Feel Acceptance Will Prove Stimulating to Diocese

BALTIMORE, MD.—The diocese of Maryland is determined to make every effort possible to secure the acceptance of its invitation to General Convention to meet in Baltimore in 1940. Acting upon the unanimous vote of the diocesan convention, Bishop Helfenstein has appointed a committee under the joint chairmanship of the Rev. Theodore N. Barth and Richard N. Randall, with the deputies and alternates to the 1937 Convention and other leading clergymen and laymen as members. Among the reasons for holding the convention here in 1940 the committee has set forth the following for consideration of bishops and deputies:

"Aside from the obvious advantage of holding the next General Convention in a strategically located eastern city, within an overnight's ride of 63 million of our population, we believe an appraisal of the local factors pertinent to the General Convention's aims and objectives and the excellent physical requisites available in our hotels, will lead you to the same conclusion reached by our state convention, that Baltimore would be an ideal and an especially opportune city in which to hold our next Triennial gathering.

"The diocese of Maryland and the city of Baltimore form one of the strongest centers of the Church life. In fact it was for the diocese of Maryland that the first Bishop of our Church was consecrated on American soil, almost 150 years ago. For this reason alone it would be a fitting observance of this great even for the General Convention to meet in the city and diocese which has so faithfully maintained the work of the Church and her faith through the years of the Church's existence in this country.

"Baltimore is adequately equipped to entertain the Convention comfortably. It would be possible to arrange for the meeting of both the House of Bishops and that of the clerical and lay deputies under one roof, with the additional advantage of having many adequate committee rooms in the same building. If that should not seem to be desirable, some three or four blocks away from this building there is another large public building which could be used.

"Church facilities are more than usually abundant, there being 42 Episcopal Church buildings within the city limits and 16 others in the suburban areas immediately contiguous to the city. . . .

"In addition, you would be coming to Maryland at one of the most delightful seasons of the year, when our scenic beauties and our abundant recreational facilities in the city, and particularly on our Chesapeake Bay, are at their best. Moreover, Baltimore is regarded as the hub of most of the historic shrines of the nation, being surrounded by the National Cathedral, the nation's capitol, quaint Annapolis and the United States Naval Academy, countless Colonial churches here and in neighboring dioceses, and many other interesting features.

"We believe that the presence in Baltimore of our General Convention would prove very stimulating and helpful to our diocese and would give us a broader vision of the Church. . . ."

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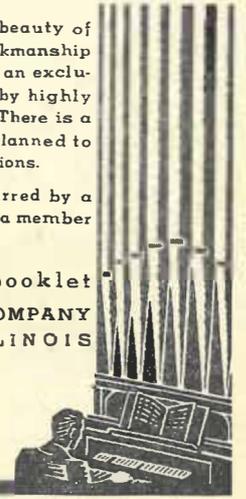
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VOLUME XIX JULY, 1937 NUMBER 3

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Mrs. Niebuhr Speaks from English Pulpit

Sermon Given at Birmingham Parish Church; Order of Services at St. Paul's Changed

LONDON, ENGLAND—Women are often heard singing in the choirs of English churches, but it is on very rare occasions that they lift up their voices in its pulpits. An exception was Mrs. Reinhold Niebuhr, who occupied the pulpit of Birmingham parish Church on July 18th.

"We are apt sometimes," she said, "to identify the British Empire with the Kingdom of God. In America sermons frequently identify the Kingdom of God with American democracy." Bishop Barnes of Birmingham, in a letter to the rector of Birmingham, expressed regret that absence from England would prevent his hearing Mrs. Niebuhr's sermon.

SUNDAY MORNING SERVICES

At present the Sunday morning service at St. Paul's Cathedral lasts about two hours, which is considered to be longer than most people of today can keep their minds attentive, so an experimental change is to be made in October. Matins will be at 10:30 as at present, and will be followed by a sermon at 11:10. At 11:30 the choral Eucharist will begin. The experimental period will be six months. It is hoped by this arrangement to provide for those who desire Matins and sermon as well as for those who wish to attend both Matins and choral Eucharist, and, at the same time, to avoid the great exodus in the middle of the choral Eucharist.

PILGRIMAGE HONORS NICHOLAS FERRAR

This year is the tercentenary of the death of Nicholas Ferrar, the 17th century courtier, scholar, and saint, whose revival of the religious life among the members of his own family at his manor house of Little Gidding, in Huntingdonshire, was one of the glories of the English Church in the Caroline period. Ferrar died in the season of Advent, but wisely following a common medieval precedent, when the Church Union made arrangements for a pilgrimage to Little Gidding to commemorate the tercentenary, it decided that it should be on a summer's day. Accordingly, on July 17th, pilgrims from London, Leicester, and Cambridge, as well as from villages in the neighborhood, journeyed to Great Gidding where they sang Mass in the parish church. A large number of monks and nuns represented various Orders. The Bishop of Ely presided, and afterward led the pilgrims across the fields to the Ferrars' tiny church at Little Gidding, where he laid a wreath of flowers gathered in the garden of his palace on the grave of Nicholas Ferrar.

MR. JARDINE'S LECTURE TOUR

The popular press in this country has given considerable publicity to the utterances in America of the Rev. Anderson Jardine, who performed the religious cere-

Dr. Mary L. James Retires After 23 Years of Service

NEW YORK—Dr. Mary Latimer James, formerly head of the Church General Hospital, Wuchang, now retiring from the China mission, arrived in New York on July 17th and left almost immediately to join her brother in New Hampshire. She expects to be present for at least part of the time during General Convention. She left China last November and has been studying for six months in Zurich. Her own health has meanwhile been under review and the doctors decline to allow her to return to China.

Dr. James has been on the staff of the mission since 1914. Before that date, while the mission board declined to risk her health in China, she went first to the Indian field in the United States and then to China on a Chinese government assignment. She became a student volunteer during college days at Bryn Mawr, and this early conviction finally bore fruit in 23 years of missionary service. Bishop Roots, in announcing her retirement to the staff, wrote:

"Dr. James' resignation marks the close of a memorable chapter in the history of the mission. Her devotion and skill and resourcefulness have contributed essential elements to the transfer of the hospital from Boone Compound to the other side of Serpent Hill, and the securing of land and buildings, as well as to the development of the able staff of Chinese doctors and nurses and the maintenance of advancing standards in the professional work, and the Christian spirit of the institution. We know it is true that, as she herself writes, her interest in and work for the hospital and for China will continue."

mony at the Duke of Windsor's wedding. To judge from the reports, Mr. Jardine's widely advertised public lectures in the United States are not being nearly so well patronized as might have been expected. "Forces from England hostile to me have persuaded certain American charities to drop sponsorship of my lectures," Mr. Jardine is said to have asserted. On this comment of the Bishop of Fulham was: "As far as I know, the Church of England takes no interest in Mr. Jardine's tour of America."

Mr. Jardine's successor as vicar of St. Paul's, Darlington, is to be the Rev. J. E. Lee, a Durham curate, who took orders three years ago, after holding an important business position.

Laymen's Club Sponsors Tracts

NEW YORK—The Catholic laymen's club of New York will sponsor, in the fall, as the first of their season's activities, a list of tracts designed to set forth in simple manner the whys and wherefores of the Catholic faith. These little booklets, "by laymen for laymen," will be written by Catholic leaders among the Eastern laity. The first two, now in preparation, are titled *Simplicity*, by Theodore E. Smith, and *By These Signs . . .* by Adolphe Barreaux. The imprimatur of clerical authority will be in the hands of the club's advisers, the Rev. Messrs. Gregory Mabry, William P. McCune, and Granville M. Williams, SSJE.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BRANCH, Rev. THEODORE C., formerly in charge of St. Paul's Church, Dixon, Wyo.; is in charge of St. Thomas' Church, DuBois, Wyo.

GOODRICH, Rev. HERBERT J., formerly rector of Christ Church, Walton, N. Y. (A.); to be chaplain at Salisbury School, Salisbury, Conn., effective September 1st.

HATHAWAY, Rev. H. ST. CLAIR, formerly rector of St. Paul's Church, Wellsboro, Pa.; to be rector of All Saints' Church, Williamsport, Pa. (Har.), effective October 1st. Address, 1644 Scott street, Williamsport, Pa.

KIEB, Rev. JAMES F., formerly canon of St. Andrew's Cathedral, Honolulu, to be rector of the Church of the Good Shepherd, Venice, Calif. (L.A.) August 1st. Address, 2017 La Salle Ave., Los Angeles.

MAXWELL, Rev. RAYMOND E., formerly assistant at St. Mary's Church, Ardmore, Pa.; has accepted a call to Trinity Church, Hannibal, Mo., effective September 12th.

REX, Rev. PERCY F., formerly rector of Trinity Church, Wethersfield, Conn.; to be rector of St. Paul's Church, Holyoke, Mass. (W.Ma.), effective October 1st. Address, 475 Appleton St.

ROBERTSHAW, Rev. GEORGE A., formerly assistant at the Church of the Incarnation, New York City; to be rector of St. Gabriel's Church, Hollis, L. I., N. Y., effective September 12th. Mr. Robertshaw is in charge of the Summer Chapel, Saranac Inn, N. Y., until September 5th.

SNYDER, Rev. FRANK F., formerly rector of Christ Church, Coudersport, and vicar of the Church of the Good Shepherd, Galeton, and All Saints', Brookland, Potter County, Pa.; to be vicar of St. Paul's, Manheim, Hope Church, Mount Hope and Bangor Church, Churchtown, Pa. (Har.), effective September 1st. Address, Manheim, Pa.

SUMMER ACTIVITY

ZISCH, Rev. WILLIAM A., will be at St. Andrew's Church, Buffalo, N. Y., during the month of August.

NEW ADDRESS

MAXON, Rt. Rev. JAMES M., D.D., Bishop of Tennessee; office, 692 Poplar Ave.; residence, 2791 Central Ave., Memphis, Tenn.

RESIGNATIONS

ELLIS, Rev. A. DONALDSON, as rector of St. Ann's Church, Nashville, Tenn., on account of ill health; effective August 31st.

LEWIS, Rev. Dr. THOMAS D., rector of Lexington Parish in Southwestern Virginia since 1919; to resign as of October 31st.

MEZICK, Rev. FRANK, as rector of Trinity Church, Arrington, Va.; to be rector emeritus. Address, 588 Eastern Ave., Eastport, Maryland, effective October 1st.

WHITTLE, Rev. ARTHUR E., as rector of Trinity Church, Clarksville, Tenn., effective August 31st; to spend several months in England.

ORDINATIONS

PRIESTS

DULUTH—The Rev. HENNING OSCAR DANIELSON and the Rev. ALEXANDER McDOWELL WOOD were advanced to the priesthood, July 18th, in St. Paul's Church, Duluth, by Bishop Kemerer of Duluth. The sermon was preached by the Rev. Lloyd R. Gillmett, rector of St. Paul's, who also presented the candidates. The Rev. Mr. Danielson is in charge of the Indian missions at Red Lake and Redby, and the Rev. Mr. Wood is in charge of Holy Apostles' parish, Duluth, and St. Andrew's mission, Moose Lake.

DEGREE CONFERRED

WILLIAMS COLLEGE—The Honorary degree of Doctor of Divinity was conferred upon the Rev. Alan G. Whittemore, OHC, at the annual commencement exercises.

Mission Group Elects Churchman

CHICAGO—F. J. C. Borwell of Grace Church, Oak Park, has been elected vice-chairman of the Laymen's Missionary Movement, a national interdenominational group. The missionary movement is designed to interest laymen of all churches in missionary efforts.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector
Sunday Masses: 8:00, 9:15, 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.
Weekday Masses: 7 A.M. Thursdays and Holy
Days 7:00 and 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

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Sundays: 8, Holy Communion. 10, Morning
Prayer. 11, Holy Communion and Sermon. 4,
Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints'
days, 7:30 and 10). 9:30, Morning Prayer. 5,
Evening Prayer.

Saturdays: Organ Recital at 4:30.

Summer Sunday Evenings in New York

8:00 o'clock

Rev. DONALD B. ALDRICH, D.D.

Rector, will preach on
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Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon
Holy Communion, Thursdays and Holy Days,
12 Noon.

Mary E. Turner Will Provides Bequest for Home for the Aged

KANSAS CITY, Mo.—Under the will of the late Mary E. Turner, of Maryville, there was left to the diocese of West Missouri the sum of \$500 for a Church home for the aged, in memory of her father, William G. Turner, the home to be designated by the Bishop of the diocese.

There being no such established Church institution in the diocese of West Missouri, or in the province of the Southwest, Bishop Spencer designated as beneficiary of this bequest the Episcopal Church Home of Minnesota located in St. Paul.

NEW YORK—Continued

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.

Trinity Church

Broadway and Wall Street

In the City of New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector
8 A.M. Holy Communion.
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 and 11 A.M.
Holy Days: Holy Communion at 10 A.M.

Church of St. Mary the Virgin, New York

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Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9 and 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30, and 5:00
Confessions: Saturday, 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 and 11:00 (Sung Mass
and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

Editor-Rector Gives Advance**Information on Ordinations**

NEW YORK—Persons on the mailing list for the little parish paper of St. James' parish, Alexandria, La., may pick up advance information about General Convention, for the editor-rector is the Convention's official recorder of ordinations. Hence:

"Incomplete returns of ordinations to the diaconate during the past triennium, 1934, 1935 and 1936, give 560 as against 541 of the previous triennium. There are several foreign missionary districts to be heard from, so there may be around 575 reported to the General Convention at its meeting in Cincinnati in October."

To Restore Historic Church

WASHINGTON—Plans have been made for the restoration of St. Andrew's Church, one of Maryland's historic parishes, in the diocese of Washington.

**CALENDAR OF COMING EVENTS
AUGUST**

10-24. Sewanee Provincial Student Conference.
29-September 3. Williamstown Institute of Human Relations.

CHURCH CALENDAR**AUGUST**

8. Eleventh Sunday after Trinity.
15. Twelfth Sunday after Trinity.
22. Thirteenth Sunday after Trinity.

24. St. Bartholomew. (Tuesday).
29. Fourteenth Sunday after Trinity.
31. (Tuesday).

**AMERICAN CHURCH UNION
CYCLE OF PRAYER****JULY**

9. Corpus Christi, New York.
10. St. Mark's, Mendham, N. J.
11. St. Paul's Chapel, New York.
12. Trinity, Brooklyn, N. Y.

AUGUST

13. St. Matthew's, Hallowell, Me.
14. St. Agnes, Washington.
16. St. John's, Norristown, Pa.
17. St. Clement's, Philadelphia.
18. Holy Cross, West Park, N. Y.
19. St. Michael's, Bridgeport, Conn.
20. St. Luke's, Catskill, N. Y.
21. St. Barnabas Brotherhood, Gibsonia, Pa.

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SINCLAIR, E. F. O.—Clergy are warned to be on the look-out for one E. F. O. SINCLAIR, who may represent himself as a newspaperman, and formerly in deacon's orders, and as temporarily embarrassed for funds. He is an extremely plausible chap and should not be allowed any use of the clergy's names.

(Rev.) STEPHEN F. BAYNE, JR.
St. Louis, Mo.

Memorial

"The Righteous Shall Be Held In Everlasting Remembrance."

In blessed memory of PATRICK WILLIAM EARLE, who slept in Christ at Dublin, Ireland, on the fourth day of August, 1885. Dr. Earle was a noted Irish Scientist and an accomplished German and Gaelic scholar, who translated St. John's Gospel into the Irish language.

Also in blessed memory of JANE MACINTYRE LA TOUCHE EARLE wife of Patrick William Earle, who slept in Christ at Dublin, Ireland, on the fourteenth day of May, 1886. Mrs. Earle was a lineal descendant of Count Henri de la Touche, a French Protestant nobleman exiled from France for his faith by Louis the Fourteenth. Mrs. Earle was a devoted wife and mother, and a sincere Christian, who entered into rest beloved by all who knew her.

Also in blessed memory of EMILY JANE LA TOUCHE EARLE, daughter of Patrick William and Jane La Touche Earle, who slept in Christ on the thirty-first day of July, 1936. "When the eye saw her it was glad; when the ear heard her it rejoiced, because she delivered the poor and needy and him that had no helper."

A tribute of never-dying affection from CHAPLAIN EDWARD HENRY LA TOUCHE EARLE, U. S. Army Retired, and his daughter, MAY COLQUHOUN EARLE, Windsor, Ontario, Canada July, 1937.

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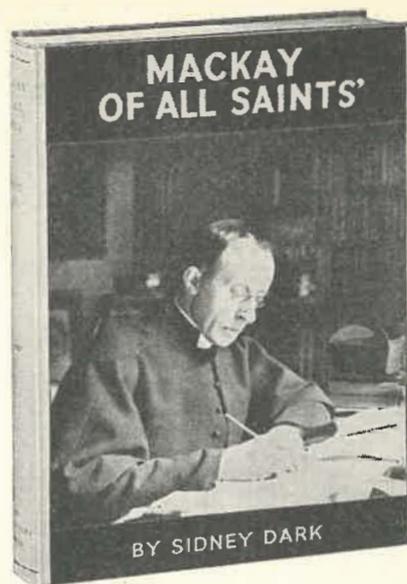
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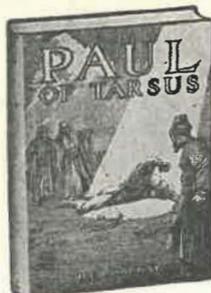
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