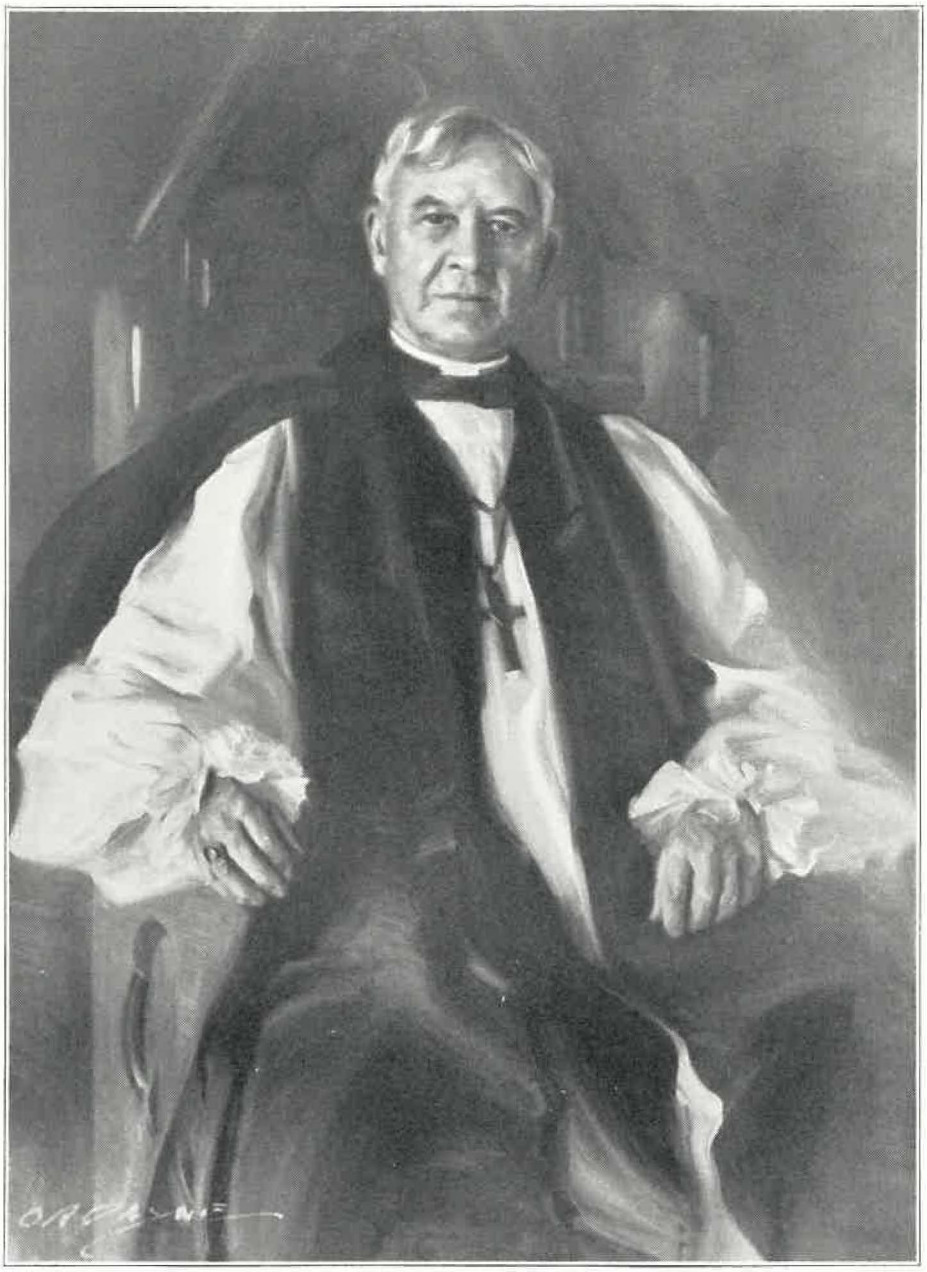
November 23, 1938

The Living Church



THE RT. REV. PETER TRIMBLE ROWE, D.D.

Alaska's famous missionary Bishop, shown above in a portrait by O. R. Bayne, celebrates two anniversaries this month.

(See pages 536 and 539)

Vol. XCIX, No. 21

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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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Reunion with Presbyterians

TO THE EDITOR: An unworthy priest, but a priest—all my sympathies are with the Presbyterians, and I only hope they are not victims of an amiable constructive fraud.

I hope they are aware of the intractable fact that they cannot have visible unity with the kindly representatives of the American hierarchy without visible unity with St. Andrew's, Denver, and St. Mary's, Graham street, and the Holy House of Walsingham, and the Church of Corea, and with religious of both sexes (monks and nuns to them), and with a hierarchy of sacrificing priests, and with tens of thousands of faithful who do not admit for a moment that such a thing as the Presbyterian *Church* so much as exists, and whose difficulty about the Presbyterians' polity is not their theory of rule by presbyters but with the fact that they have no presbyters to rule, and with thousands of priests who hear confessions (I serve a minute parish, but in my 22 years I have heard nearly 20,000), and with tens of thousands of people who resort to the Sacrament of Penance (auricular confession to them), and with multitudes of clerks and laylolk who will not stick at "interchange of pulpits" at any price, and for whom (since the priestless have no Holy Communion) the question of intercommunion simply does not enter.

I hope they know what a rosary feels like, and what the Litany of Loretto sounds like, and what Benediction looks like.

I hope that difficulties have been explained without being explained away. And I hope that explanation has extended to priesthood, and the Eucharistic sacrifice, and the seven sacraments, and Liturgical Prayer, and the cultus of the Friends of Jesus, and interior life, and the mystery of the Church.

Presbyterians are most admirable people, and it is safely probable that most of them are baptized. For them, since the joint resolution cannot be but most exquisite unreality, it can only mean that they seek to abjure their Calvinistic heresy and to be reconciled to Catholic faith. If this be true, there are, I am sure, many of us priests who are gladly ready, day or night, to make reception—without bothering about commissions or legislation—but reserving the right to substitute another and less highfalutin' concordat, one that begins, "I believe . . ."

(Rev.) NEIL STANLEY.

Denver, Colo.

TO THE EDITOR: In reading the reports of the Presbyterian and Episcopal commissions on unity, one cannot resist the impression that they will soon, and deservedly, pass into the same desuetude into which the similar English report has already passed. I cannot imagine why any Churchman should have put his name to it. There are so many remarkable things about it.

It is no part of the teaching of the Church that the Scriptures are the supreme rule of faith. We do not say, I believe in the Holy Scriptures, but I believe in the Holy Catholic Church. But if the Scriptures were the supreme rule, *if* anybody could interpret them as he wished ("there is room for diversity of interpretation"), such a rule would *evaporate to nothing*. The true sense of Scripture is that which is in accordance with the unanimous consent of the Fathers.

When I came to the statement that "both believe in episcopal ordination," I had to rub my eyes, and rub them again. Shades of all the history I ever read, "a presbytery acting in its episcopal capacity." There is no such thing. Right here it seems to be forgotten by our right reverend fathers on the Commission that a Presbyterian minister is no more a presbyter than a Methodist bishop a bishop. They have retained the name, but not the office. . . .

. . . The form suggested for commissioning Presbyterian ministers is a valid form for ordination to the priesthood in the Catholic Church. Our bishops have no right to confer Catholic orders where they will not be exercised under Catholic discipline.

In the proposed plan for allowing the members of either Church to receive Communion from the ministers of the other, our right reverend fathers have again gravely forgotten the law of the Church; which is backed by all Catholic consent. The law of the Church plainly says "no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, *or suffered to execute any of the said functions* [italics mine], except he . . . hath had Episcopal consecration or ordination." . . .

I wonder if our Presbyterian brethren realize all that is implied in saying that the sacraments are "effectual signs . . . of grace," Articles of Religion, XXV. If I mistake not, it is contrary to all Presbyterian history; it certainly brings in the whole Catholic doctrine of the sacraments, and the whole Catholic teaching concerning sacramental grace. I wonder if our Presbyterian brethren are ready to accept the seven sacraments. . . .

It seems to me that our Commission has gone at the matter in just the wrong way. We are more than anxious to promote unity with our Presbyterian brethren, and with all others whose organizations are outside the visible unity of the Catholic Church, but to make them think that we are in agreement on matters in which we are not in agreement is just the wrong way to go about it, and likely to provoke very unfortunate reactions.

(Rev.) EDWIN D. WEED.

Duluth, Minn.

TO THE EDITOR: I hesitate to raise dissenting voice to the proposed concordat between the Presbyterian Church in the USA and the Protestant Episcopal Church in the USA. However, I do not believe that such action will result in any permanent gains for Christian unity.

It seems to me that there are many other possibilities of union that would provide a more logical starting point. In the first place the Episcopal Church is Catholic in tradition and generally in practice, whereas the Presbyterian Church is Calvinistic. Why not effect a union of Catholic bodies first, and leave it up to the Protestants to achieve a union of their own? The time would then be ripe for a concordat between the two major divisions of Christianity.

If a Protestant union is desired, the Methodist Episcopal Church offers a substantial and traditionally acceptable theological basis to work on. I fear that the proposed union may arise from superficial reasons. The members of both Churches belong, in the main, to the same social stratum and probably find a mutual congeniality.

It is not my desire to criticize this commendable attempt toward Christian unity. I do not doubt the sincerity of the motives of those who propose this union, but I believe that it would result in a superficial acceptance of a hybrid theology that would mean a decided loss to both Churches.

JOHN WALTON.

Manchester, Ohio.

TO THE EDITOR: Inasmuch as the Commission on Approaches to Unity has seen fit to include in its proposal for a concordat with the Presbyterians the two items that "proved a stumbling block" to the Church of England in similar negotiations, it is proper to demand that the arguments which led to their inclusion therein be laid before us at once in the fullest and frankest manner, especially because publicizing the findings of its joint session with the Presbyterian Commission in advance of the reports of the authorizing bodies was of doubtful propriety and smacks of an attempt to force endorsement of the proposals by propaganda.

(Rev.) HAROLD S. OLAFSON.

Brooklyn, N. Y.

TO THE EDITOR: In your editorial printed in the same issue [L. C., November 9th] as the suggested concordat with the Presbyterians, you lay your finger on the article which makes it impossible for any convinced Episcopalian. This is of course the provision that any bishop may commission a Presbyterian minister to minister the sacraments by the laying on of hands with the words: "Take thou authority to execute the office of a presbyter in this Church now committed to thee by the imposition of our hands. In the name of the Father and of the Son and of the Holy Ghost."

What does this mean? We recognize of course that it is an abbreviated paraphrase

(Continued on page 557)

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The Living Church

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EDITORIALS AND COMMENTS

Praying with the Church

WE ARE about to enter upon a new Church year. November 27th is the First Sunday in Advent—the New Year's Day of the Church. With it we begin anew the round of collects, epistles, and gospels that the Church has provided for the Sundays and principal holy days of the Christian year. In preparation for the new liturgical year we have prayed on the Sunday next before Advent: "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord." Properly used, the collects of the day and the liturgical passages appointed for the epistles and gospels will prove a powerful help in the stirring up of our wills so that the bringing forth of the fruit of good work may be evidenced in our lives.

Very many Churchpeople would confess that they find it hard, as a general rule, to make much practical use of the collects, epistles and gospels in the Prayer Book. If there were no Scripture lessons read at the Holy Eucharist they would feel that there was something missing; but they do not know how to appropriate them for their own use. Very many among us find the chief nourishment of our devotion in the fixed prayers of the service; some in the rather individualistic prayers given in the devotional manuals. Yet the collects, epistles, and gospels are there to be used. The great majority of those in our Prayer Book come down from the early centuries of the Church, the great creative period of the Liturgy, when the Bible was certainly well known and loved; one sign of this is the fact that the Fathers are continually quoting from it.

The Church's practice of reading to us at every Eucharist a passage from the gospels must mean at least this: that Christianity is a historical religion; not an unhistorical myth, but a message of salvation which depends on the historical coming of the Son of God in the flesh. That alone would be a sufficient reason for having some of the recorded acts and sayings of Christ read at every Mass.

But there is much more in it than this. The Christ whose words and acts we hear related to us in the liturgical gospel is the same Christ who comes to us in His Sacrament. When therefore we hear in the gospel a story of the healing of a deaf and dumb man, we are to put ourselves in the place of that man, and see Christ coming to us to open our ears to hear His word, and our mouth to utter His praise; when we hear the story of the Feeding of the Five Thousand, how on that hillside near the Sea of Galilee He took bread, and blessed, and brake, and gave it to them, we are to think of the Eucharist in the Church, and of Christ as the true Celebrant, consecrating the Bread and giving it to us. In other words, the gospels are intended to give us a mental picture of the presence and activity of Christ in our midst here and now.

Nor is this liturgical use of the gospels so far removed from the original intention of the Evangelists as we might think. The form-critics in these days have been emphasizing that the gospels were written in the Church and for the Church, and that they are not mere chronicles, and are certainly not biographies in the modern sense, but consist of stories told about the Jesus whom the Christians worshiped as their Saviour. We may well refuse to go all the way with the form-critics, but this at least is demonstrably sound. Why did St. Matthew or St. Mark tell the story of this or that healing? Was it to them a story of a wonderful act performed for the benefit of one fortunate individual, while thousands of others were left unhealed? If so, the gospel would scarcely be what its name implies—Good News. The point is that this act of healing is related precisely because Christ is the universal Saviour; it is a type of His universal activity.

SO FAR, then, from the Church's use of the gospels in the liturgy giving to them a forced and unnatural meaning, it really gives us the key to the right understanding of what the gospels are. It is not the professor in his study, but the sacred minister at the altar, who best shows us what the true meaning of the gospels is. In the Eucharist we are using them as they were meant to be used, when we see in them types of the Saviour's coming to us, and of our approach to the altar.

Similarly the epistles of St. Paul, St. Peter, and St. John were written in most cases to churches, and in some cases we find explicit orders that they are to be read in church

(Colossians 4: 16). When therefore they are read to us from the altar, they are being read as they were meant to be read. We are to take the epistle as the word of an Apostle to us for that day, a word to which we are meant to listen seriously.

We have the privilege of beginning in this issue the publication of a series of notes on the collects, epistles, and gospels, under the general title, Pray with the Church. These notes were originally prepared by two priests of the Society of the Sacred Mission, Kelham, England, the Rev. H. E. Hebert and the Rev. D. N. Allenby. They first appeared during 1937 in England in the Chichester *Diocesan Magazine* and were published by the SPCK early in 1938; in both cases, of course, following the order of the English Prayer Book, which is different at several points from the American. They have been revised, and fresh matter added, for use in the American Church. The aim and purpose of them is to say, in simple language, what the collect, epistle, and gospel for each day are about and to provide material for meditation on them.

Those who use these notes should find some quiet time on Friday or Saturday to read over what is here written about the service for the Sunday, *together with* the Prayer Book service itself; for these notes form a commentary on the Prayer Book text, and will not be intelligible without it. This will give you some thoughts, some mental picture, some text, which will help you in your preparation for Communion and at the service itself, and which you can have in your mind as you go up to the altar. You will find yourself going over these same thoughts as you make your thanksgiving afterward; and you will have something that you can carry in your mind throughout the day. "I will harken what the Lord God will say *concerning me:* for He shall speak peace to His people, and to His saints, that they turn not again."

With this introduction we take great pleasure in inaugurating this new weekly feature of THE LIVING CHURCH and we hope that our readers will find it helpful.

Bishop Rowe

RECENTLY this editor had occasion to go over some correspondence that took place more than 30 years ago between the then editor of THE LIVING CHURCH and certain prominent Churchmen. It seems that a diocesan episcopal election was pending, and someone had suggested the name of Peter Trimble Rowe. One of these leaders wrote: "While there is no question that Bishop Rowe would be a splendid man for this position, it is well known that the strain of his 10 years as Bishop of Alaska has taken much of his strength and health and I doubt if he is well enough for election to this important position." As a result of this report, another man was elected Bishop of the diocese in question; but though that Bishop after a long and honored episcopate has entered into his reward and his successor is considered one of the older bishops of the Church, Bishop Rowe is still carrying on vigorously his strenuous work as Bishop of Alaska.

On St. Andrew's Day Bishop Rowe will celebrate the 43d anniversary of his consecration to the episcopate. On November 20th he was 82 years old. He is the oldest Bishop in active service in the Church, both in point of consecration and in actual years. And the term "active service" as applied to Bishop Rowe means an activity of which few men half his age would be capable year in and year out without breaking under the strain.

THE LIVING CHURCH salutes Bishop Rowe on the 43d anniversary of his consecration. His portrait, which we are happy to publish on our cover this week, is that of a true man of God, a Bishop in the holy Catholic Church, whose loyalty to the Faith and love of souls are an example and an inspiration to the entire Church. Bishop Rowe, we salute you, not only as first in point of service but as foremost in the hearts of your fellow-Churchmen. May God grant you His richest blessing—the consciousness of a life well spent in His service.

Forward in the New Year

AS WE approach the Church's new year we also want to call attention anew to *Forward—day by day,* the official daily Bible readings and meditations sponsored by the Forward Movement Commission. A new Forward booklet begins with the First Sunday in Advent and continues to the eve of the Epiphany. Rectors who have not already done so should order this booklet immediately, and in order to save complications at the time of the Christmas rush we suggest that at the same time they order a like number of the Epiphanytide issue to be sent when ready.

The keynote of the Advent-Christmas issue of *Forward* is the kingship of Jesus Christ. The subject of the first week in Advent is The Scepter of the King; the second week, The Sword of the King; the third, The Character of the King's Servants; the fourth, The Gifts of the King; Christmas week, the Worship of the King; and the week before Epiphany, The Work of the King. In addition to the usual meditations, the words and simple music for several familiar Christmas carols are given for home use.

We suggest as an Advent-New Year resolution for every Churchman who is not now doing so, the regular daily use of *Forward—day by day.*

Thanksgiving Day

THE PURITANS of colonial New England were a long-faced sober folk who had little use for the more joyous aspects of the Christian religion. Great festivals such as Christmas, Easter, and Whitsunday did not appeal to them, and they threw overboard the Christian year with other aspects of the Catholic Faith. But by way of partial compensation they established Thanksgiving Day; a festival that has been adopted by Mother Church as well as by the nation and has become a peculiarly American holy day.

It is typical of the wisdom of the Church that she can thus assimilate the best of observances that had their origin outside of her life. Thus she has done throughout her history, from the time when the old Roman Saturnalia was converted into the feast of the Incarnation until the present day. That she has done so and continues so to do is an evidence not of her weakness but of her strength.

This year Thanksgiving Day may seem to some of us to come with a certain irony. It is 20 years after the conclusion of the first World War, but even the most optimistic would hesitate to prophesy that it will be 20 years more before the second World War. The entire world is suffering from a severe case of jitters and our nation, though removed by the width of the Atlantic from the disturbances in Europe and by the Pacific from those in Asia, is no exception. How then can we consistently observe a festival of national thanksgiving?

We suggest as an experiment the taking of a spiritual inventory. Take a blank book and head a left-hand page "Things that I view with alarm." Put down there those

factors in Church and national life, in the community, and in personal life that you feel are to be deplored.

On the opposite page write "Things to be thankful for," and list the things in Church, nation, community, and personal life for which you are truly thankful. Make these balance the others as well as possible. For instance, on the left side of the ledger, if you (being a rugged individualist) have listed the New Deal, write on the thanksgiving side of the ledger the Republican reaction in the recent election; or if you are an ardent New Dealer and have listed the Republican reaction on the debit side of the ledger, put down on the credit side the fact that Roosevelt is still President and still has a majority in both houses of Congress. Similarly in personal matters, if you have put on the debit side the sorrows and illnesses of the past year, put on the credit side the health and happiness of others near and dear to you.

If you are frank in your inventory we venture to predict that it will inevitably come out with a substantial balance on the credit side. The gift of life itself and the gift of the Catholic faith, with its knowledge that God so loved us that He gave His only Son to die for us and with its promise of eternal life, are such powerful factors on the credit side of the ledger that no amount of sorrow, suffering, or discontent can offset them. And the fact that we live in a free country where a man can still think, speak, and vote as he pleases is a great cause for thanksgiving.

Having completed your inventory, throw it away or file it for future reference and betake yourself next Thursday morning to God's altar, there to draw near with faith and take His Holy Sacrament to your comfort, and express thanksgiving to Him in that great sacrament of Holy Thanksgiving which is the great gift that our Lord has given for the strengthening of His followers in all ages.

Terror Over Germany

THE NEWS REPORTS from Germany day after day read more like the record of some hideous nightmare than like sober accounts of life in a civilized country in the 20th century. Have the German people completely lost their minds, that they should engage in such a nationwide campaign of terror against the Jews? Have they lost all religion, that they should break up peaceful religious ceremonies conducted by the Roman Catholic Church and attack the palace of the courageous Cardinal-Archbishop of Munich? Have they lost all desire for peace, that they should punish Protestant pastors who prayed for a peaceful settlement of the Czechoslovak crisis?

It is simply inconceivable that any such nationwide pogrom as has been taking place in Germany could result from spontaneous resentment over the irresponsible act of a 17-year-old Jewish boy who shot a Nazi official in Paris. The measures of persecution adopted against the Jews show evidence of long preparation and scheming. They must have been planned by the diabolically ingenious mind of a warped personality. On the one hand the Jews are deprived of virtually every means of livelihood, and on the other they are assessed staggering fines both individually and collectively for damage done, forsooth, to their own property by Nazi mobs. The whole thing simply does not make sense. It would be more merciful for the Nazis to murder the Jews outright as the Huguenots were murdered in the St. Bartholomew's Day massacre than to starve and bully them to death.

But we cannot believe that this great cruelty and moral delinquency is really characteristic of the German people. We have known too many of them and their record for tolerance in the past is too well documented to attribute these excesses to the free action of the German people. We would agree rather with the thoughtful words of former President Hoover when he said:

"It is still my belief that the German people if they could express themselves would not approve these acts against the Jews. But as they cannot so express themselves, it is the duty of men everywhere to express our indignation, not alone at the suffering these men are imposing on an innocent people but at the blow they are striking at civilization itself."

We recall in this connection the words of a character in that splendid novel of Nazi Germany, *The Mortal Storm,* by Phyllis Bottome: ". . . That a Jew is despised or persecuted is bad for him, of course, but far worse for the Christian who does it—for although persecuted he can remain a good Jew, whereas no Christian who persecutes can possibly remain—if he ever was one—a good Christian."

There are three things that we in the country can do to make effective our moral indignation at the intolerance and wanton persecution of both Jews and Christians by the Nazis. We can express our protest so forcefully and overwhelmingly that it must be clear to the Nazi leaders that they have offended the moral sense of the civilized world—even though Germans who are dependent upon a Nazi-controlled press and radio for their news will probably never know of that protest. In line with this is President Roosevelt's commendable action in recalling our Ambassador to Germany, thus dramatizing the indignation of the American nation. Another thing that we can do—and this is very important—is to see to it that no such spirit of intolerance and race hatred spreads in our own country.

Finally, and not least important, let us remember in our

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Lord's Coming to His Church

FIRST SUNDAY IN ADVENT NOVEMBER 27TH

IN the *Gospel* we see the Lord coming to Jerusalem. The message of Advent is that the same Lord comes now to His Church, as Saviour and as Judge. He comes to us today in the Sacrament; and as then He entered the city, greeted with songs of welcome, so we too greet Him with cries of Hosanna, as our Saviour.

But He is also Judge; and when He came to Jerusalem, He had to cleanse the temple, and cast out those who forgot God and used the temple as a place of profit to themselves. Just so He comes to the Church, as Master in His own house, pronouncing judgment on everything in the Church that is to God's dishonor; and He comes to each of us as the Judge of our hearts and our lives.

In the *Epistle,* therefore, we are told what we must do. "Now it is high time to awake out of sleep." The call of Advent does not admit of delay or postponement. We are to cast off the works of darkness, put on the armour of light, make no provision for the flesh to fulfil the lusts thereof; and love one another, for love is the fulfilling of the law.

We ask for this in the *Collect.*

prayers and particularly in the Holy Communion those who are persecuted in Nazi Germany or elsewhere because of their race or faith; and let us remember also to pray in the spirit of our Lord for those whose moral fiber has so disintegrated that they can and do engage in such brutal persecutions.

The Presbyterian Concordat

AS IS to be expected, our correspondence columns contain a number of letters in regard to the proposed concordat and agreement with the Presbyterians. These letters and other comments on the Presbyterian matter range from guarded approval through doubt to outright denunciation. This is to be expected, and we welcome all constructive criticism as do the chairman and the other members of the Commission on Approaches to Unity.

In our next issue we plan to present a symposium on this subject containing comments by leading Churchmen—some who are members of the commission and some who are not. In a later issue we hope to give a similar symposium of Presbyterian opinion. We shall also endeavor to evaluate the proposal editorially and finally to sum up the discussion.

We wish at this time, however, to make a few definite statements that may clear up some misunderstandings apparent in some of the comments made in the correspondence columns in this issue and elsewhere. These fundamental points must be kept in mind in any discussion of the matter:

(1) The proposals are sent out solely for the purpose of discussion and do not have any official approval by any authority, either Anglican or Presbyterian.

(2) The proposals represent a method of approach rather than fully considered conclusions.

(3) Individual members of the commission of the Episcopal Church and presumably also of the Presbyterian commission dissent from many of the details, and some of them do not even agree that the general method undertaken is the best approach to the subject. They do agree, however, that it is worth while for the proposals to be submitted to the Church for discussion and criticism.

The secretary of our Commission on Approaches to Unity, the Rev. Francis J. Bloodgood, writes: "I consider that the two documents sent out by our conference are meant to direct discussion and are essentially tentative in character. . . . At present, I know they are not completely satisfactory to me, and I expect each member of both commissions could say the same." That expresses, briefly but fully, the status of the proposals.

So far as THE LIVING CHURCH is concerned, we may state emphatically that we cannot endorse any plan for reunion with the Presbyterians or anyone else that is not firmly founded on Catholic Faith and Order. Specifically, the minor sacraments, including Confirmation and Holy Order, must be as carefully guarded as the two major sacraments that our formularies describe as "generally necessary to salvation." In their existing tentative form the present proposals do not contain adequate safeguards. For that reason we call attention to an alternative proposal made by Bishop Wilson of Eau Claire which we publish in this issue; but we are not prepared to state that we approve in detail Bishop Wilson's proposal any more than the proposal already published.

We do feel, as we have said before, that this is a courageous approach to an important subject. We are glad to see some specific proposals put down in black and white instead of a series of vague generalities which have too often characterized our approach to the question of Christian unity.

The Catholic faith has not yet been thrown overboard by the Church or any official body thereof. It is not yet time to "cry havoc, and let slip the dogs of war." No one is attempting to force endorsement of the proposals by propaganda, and the publicity given at this stage, and with the request for constructive criticism, is the best evidence of good faith on the part of the commission.

We believe that Christian unity is the will of God, and we are anxious to do everything in our power to respond to His will. Therefore we again urge critics of the present proposal to refrain from partisan attacks or general denunciation and to make their criticisms constructive and helpful. Only in that way can a really worth-while step toward Christian unity be taken.

Relieving the Threat of Insecurity

THE General Motors corporation has announced a noteworthy scheme to relieve its employes of the economic insecurity due to seasonal unemployment in the automobile industry. An hourly wage worker with five years or more of service will be advanced during periods of curtailed employment an amount sufficient to give him 60% of his normal weekly earnings; a worker with a service record of two to five years will be similarly advanced an amount to give him 40% of his normal weekly earnings. A similar plan is to be worked out with respect to salaried employes.

The value of the General Motors income security plan is that it greatly lessens the threat of temporary unemployment that constantly menaces the worker in a seasonal industry such as the manufacture of automobiles. Moreover, the worker does not acquire a heavy burden of debt, because the advance is not repayable in cash but in future labor, and is not interest-bearing. In the event of the worker's death, his unrepaid advance is canceled.

The General Motors plan is not an untried experiment, for similar plans have been successfully carried out in relatively small manufacturing concerns. But its extension to the 150,000 eligible employes of the leading corporation of the automobile industry is a notable step, and one that should have far-reaching beneficial effects.

The "Record" for Peace

WE WISH to express our enthusiastic appreciation of the November issue of the *Record,* the monthly publication of the Girls' Friendly society. The entire November issue of this well-edited periodical, of which Miss Sarah Morrison is the editor, is devoted to study material on the subject of world peace. Its purpose is to give help in planning branch meetings of the Girls' Friendly Society on this subject. The material that it contains, however, is valuable far beyond the ranks of the GFS, and we hope that Churchpeople and especially leaders of classes and study groups on the subject of peace will send for copies of this issue and make use of the excellent material in it.

Through the Editor's Window

THE CHRISTMAS number of the *Woman's Home Companion* (which in typical American fashion went on sale the middle of November) contains an account by Mary Berkeley Finke of an interesting Advent custom started centuries ago in the Thuringian forests of Europe, and that might well be revived in our homes.

The custom is to gather fir and spruce boughs on the First

Sunday in Advent and to arrange them in a heavy jar containing enough water so that they will retain their freshness. These are called Advent boughs, and near them are placed four small candles and one large Gospel candle. At the time of family prayers the tall candle is lighted by a parent and the first of the small ones by the smallest child present. Then the appropriate Gospel story is read and the family sings Christmas carols or listens to good records of Christmas music. The ceremony is repeated each Sunday evening in Advent, one more of the candles being lighted each time, until on the Fourth Sunday in Advent all of the candles are burning to herald the imminent approach of Christmas.

Here is a delightful custom that is not in conflict with the penitential character of the Advent season, since it takes place on the Sundays of Advent, and which serves admirably to put the family in proper mood for the approaching festival of the Nativity.

NEWSPAPERS continue to "pull boners" in their reports of ecclesiastical events. A Southern reader sends us a clipping from the Asheville *Citizen-Times* with the following startling headline and subhead: "PAPAL RECORD FOR ELEVATION SET BY PIUS XI. *3 Nuns' Beautification will be completed in November.*" Our correspondent wants to know whether this was really a religious ceremony or just a face-lifting operation.

WE HAVE BEEN enjoying the unfinished memoirs of the late Bishop Restarick of Honolulu, edited by his daughter, Constance Restarick Withington, and privately published with the title *My Personal Recollections*. The volume contains some delightful stories that bear retelling. A particularly amusing chapter is the one on Marriages and Funerals, which contains one story that is truly hilarious.

It seems that a young army lieutenant was about to be married, and before the ceremony his fellow-officers admonished him to speak up like a man so that all might hear his answers. All went well until the priest came to the words, "With all my worldly goods I thee endow," which the officer repeated in a loud voice such as he might use in commanding troops: "With all my girly woods I thee endow." The gravity of the congregation was completely undermined by this response and the young officer was known for the duration of his military career as "Girly Woods."

SOMEONE sends us a Scotch story that we had not heard before and that we pass on to Bishop Stewart for his collection. It seems that Sandy went to a Western Union office to telegraph home, and when he found that there would be no charge for the signature signed his telegram "Man-Who-Won't-Be-Home-Till-Friday." When the operator mildly protested he explained that he was an Indian and that that was his tribal name.

ACKNOWLEDGMENTS

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Alaska's Bishop

A Tribute

By the Rev. Warren R. Fenn

Priest in Charge, All Saints' Mission, Anchorage, Alaska

THE STORY of Bishop Rowe's life marks the story of a true missionary of the Church. Peter Trimble Rowe was born in Canada, the son of a missionary to the Canadian Indians. He spent the earlier years of his life in a village of Indians in Ontario. Upon his graduation from Trinity College, Toronto, he was ordained and served as a missionary to the Ojibways from 1878 to 1882. The late Archdeacon Stuck in his book on Alaska Missions says:

"For 14 years he had charge of 11 widely scattered missions among White people with headquarters at Sault Ste. Marie in the diocese of Michigan, from which charge he was called to the episcopate. Familiar all his life with canoe and snowshoes, with axe and rifle, inured to all sorts of pedestrian fatigue, he entered his fortieth year a few days before he entered his new office, and brought the vigor of his prime to the strenuous task before him."

November 20th marked the 82d year of Bishop Rowe's birth and on St. Andrew's Day he will celebrate the 43d year of his consecration, which took place in St. George's church, New York City. Bishop Rowe's vigor still persists, for we find him today the oldest active American bishop in point of service. This past summer the Bishop left his headquarters in Seattle early in March for one of the most extensive visitations he has ever made in recent years, entailing thousands of miles of travel by steamer, train, and airplane. The arrival of Bishop Rowe in any town or parish is an occasion long to be remembered by old and young. Bishop Rowe has won the hearts of all Alaskans—he is known as *The Bishop* wherever he goes. On his way up the coast he visited the mission stations of southeastern Alaska while the steamer was in port, although he intended visiting them all on his way back after a long trip into the interior. He arrived at Fort Yukon, held services and took a plane to Arctic Village—the first trip he had ever made to the natives of this section—came back to Fort Yukon for confirmation and Holy Week services, then went to Beaver for baptisms and confirmations, took a plane to Fairbanks where he visited St. Matthew's for a week, then flew to Anchorage where he spent another week for confirmations. Out to the Eklutna government school—then on to Seward, holding services there, and also at Valdez and Cordova and Sitka—thence to Juneau—up to Skagway—then over the White Pass railroad, on his way to the head-waters of the Yukon river. It was the same trip he made afoot and by dog-team and river boat his first visitation 43 years ago. He still shows more vigor than a man half his age. After four months of continuous travel, services, and conferences he was back again at Fort Yukon to ordain the late Grafton Burke, M.D., to the priesthood.

Following the services at Fort Yukon the Bishop made the return trip up the Yukon through Yukon Canadian territory back to Skagway where services were held in St. Saviour's church—thence to Juneau and on to Wrangel where he ordered Mr. Arnold Krone deacon—more services at St. John's and St. Elizabeth's in Ketchikan—and on back to his office after six months spent in the vast field of his labors.

All of his clergy marvel at the amount of work and the stamina of the Bishop. Our prayers and our congratulations go out to Bishop Rowe, the great apostle to the North, on his two anniversaries.

Harvest Festivals

By Edith M. Almedingen

"WHY do we have harvest festivals at all?" someone asked me the other day, "Why should it be considered necessary to bring flowers, loaves of bread, and vegetable produce and dump them all over the church?"

The question was not asked by a heathen. She was a church-going female. She knew her Prayer Book—but, as she informed me, she disliked the lectern to be festooned with green garlands and the sanctuary rails to be adorned with fat, ripe pumpkins. She knew nothing about the harvest festival being a fitting gesture of thanksgiving to God for all the help and abundance gleaned all through the summer months. She had sung often enough:

"We plough the fields and scatter the good seed through the land,
But it is fed and watered by God's almighty hand.
All good gifts around us are sent from heaven above,
Then thank the Lord, Oh thank the Lord for all His love."

But the words must have somehow slipped off the edge of her mind. Fat pumpkins annoyed her, and she would see no further. I said something about thanksgiving and added that the idea of harvest festivals went back much further than our Lord's days.

"They used to thank their gods for fruitful harvest in ancient Rome and even still further—in Egypt and Chaldea."

"A church is made for worship—not for a display of vegetables," she said acidly, and I changed the theme.

The trouble is that the very words "harvest festival" have come to conjure up little else than those sometimes tiresome pictures of altar rails hidden behind cottage loaves, the litany desk adorned with hefty cucumbers and the pulpit festooned with none too artistically arranged greenery—most of which gets into the preacher's way. In so many parishes the harvest festival has come to mean little more than the task of carrying flowers and vegetable produce from garden to church and decorating the latter—not always with fortunate results. Sometimes the ladies exult in brittle and vinegary arguments as to whether Mrs. Pink's tomatoes should be put at the foot of the pulpit or near the lectern and whether Mrs. Jones' untidy bunch of rather startling chrysanthemums would really do for the War memorial. On other occasions the issue is actually joined. . . . Once an energetic lady placed a huge bunch of black grapes in the middle of the altar. It was rather dim in the sanctuary, and another well-meaning helper came along and put a cottage loaf on the very top of the grapes. She put it down rather too firmly, and the heavy loaf squashed the grapes, and there followed an extremely acid interchange of doubtful compliments—to say no more.

But church-decorating, harvest hymns, and so forth, in no wise sum up the idea of a harvest festival. Of course, it is something done in the spirit of humble thanksgiving and acknowledgement of our utter dependence on Him by yielding Him the first-fruits—but it is also something more than that. The occasion should turn our minds to another harvest—still to come—when our souls will be sheaves, and He their Reaper.

Like ears of golden corn, so may we be gathered,
Like apples and cherries, crimsoned to ripeness,
May we fall into Thy hands,
Corn without blemish, fruit without stain,
To be garnered into Thy granaries.
This will be the Harvest Thy Son once died for,
This will be the Harvest the world was made for,
From the soil that lives, and dies, and renews itself,
Into the soil of no-autumn-knowing, immortal Gardens.
Come then, Master-Reaper, Gardener, Friend,
We are Thy sheaves, watered abundantly
By Thy Son's precious, life-bringing Blood.
We are the fruit of Thy sowing and growing,
Gather us lovingly, piteously, gather us in—
Even as Thou hast fashioned the way of our growing.
Away from Thy barns we are nothing but stubble and straw
Fit for an idle bonfire, a plaything for tempest.
Gather us in to pollen the streets of Thy City,
Gather us in unto the Harvest Eternal,
Lest the hands of corruption mar all the beauty God-fashioned,
Lest the corn of God-sowing perish away from God's barns.
Gather us in where we would be.

And every Harvest Festival, coming round, should stir in us the reminder of that final great Reaping. There need be nothing staggering in the thought. Rather, it should yield infinite comfort. "Away from Thy barns we are nothing but stubble and straw. He does so want us in those glorious Barns. He let His Son live and die in this world that we might come to find the right way to those eternal Barns."

Well, then, though the flowers have long since faded, the vegetables and the corrage loaves long since been removed from altar, lectern and pulpit, don't let us think we have done with the very idea of a harvest festival until the next autumn. The reminder should be constantly with us. And when next the time of the festival comes round, let us rivet our thoughts on more important themes than Mrs. Jones' untidy bunch of chrysanthemums and Mr. Brown's unsightly pumpkins. Let us rather remember what the festival really stands for and let us carry its solemn, deep, and joyous meaning right round the four seasons of the year so that the soul may be a little less inadequately prepared for the Great Reaping when it does come.

HARVEST THANKSGIVING

OEVER bounteous King,
Our praise to Thee we bring,
Thou who dost crown the seasons of the year;
Accept the thanks which we
Now offer unto Thee,
As we within Thy sacred courts appear.

From Thee all blessings flow,
All gifts to Thee we owe;
Creator of the earth and starry sky;
Bright sunshine and cool showers,
Sweet fruit and fragrant flowers,
Reflect Thy grace and beauty, Lord most high.

The precious stores we gain
From fields of golden grain
In silent speech proclaim Thy love divine;
And all the gifts which we
Now offer unto Thee
Proceed from Thee; we offer only Thine.

Again we yield to Thee,
Most Holy One in Three,
High praise for all Thy care and gifts of love;
Grant us to love Thee more
And bring us to adore
Thine unveiled presence in our home above.

WILLIAM EDGAR ENMAN.

Youth and Its Cure

By the Rev. William M. V. Hoffman, S.S.J.E.

Member of the Staff of Church of St. Mary the Virgin, New York City

IT HAS BEEN said that more flies can be caught with honey than with vinegar. So far as I know, this statement has not been subjected to rigorous scientific testing; but this much is sure—the object of employing vinegar or honey is ultimately to secure dead flies. When we examine some of the methods used to beguile the youth of the nation into the Church of God we may suspect that whatever success attends them, they result in a flock of dead youths—dead mentally to the need for accurate knowledge about the Church and her doctrines; dead spiritually to the demand for sustained prayer and sacramental practice; dead morally to the claims of a supernatural ethic which will produce a righteousness above that of the scribes and Pharisees. Vinegar and honey have been tried. Parental coercion; compulsory school and college chapel; fight talks to freshmen by the occasional football hero who takes religion seriously, or solemn quotations from scientists who are content to postulate a super mind with mathematical leanings operating distantly in the universe. These may be termed the vinegar methods.

The honeyed techniques are more easily recognizable. They include popular spellbinders who toss phrases about with a disarming facility; church socials of every conceivable variety, with basketball or dramatics tagged on for bait; societies and guilds galore, complete with pins, pamphlets, and ritual.

With all this earnest effort a goodly number of our youth are persuaded into becoming Churchmen; the misery of it is that when you look at them a few years later you discover that they have become dead Churchmen. This is a painful surprise, yet not a rare one. Let us be honest enough to admit it.

And now, let us first turn to consider the obstacles that the Church faces in its attempt to get live youths to become live Churchmen, and second, weigh the possible advantages of one or two new approaches to the problem.

The greater part of this paper must be spent in an analysis of the obstacles which tend to block the missionary efforts of the Church. Only when these obstacles have been correctly defined and appreciated, can we intelligently lay down the lines for an effective campaign. The nature of the obstacles must govern the slant of our apologetic, and must form the background against which we may build up a more adequate technique for Christianizing the youth of our modern world.

For the sake of clarity, let us consider first those difficulties faced by the Church which are inherent in the social pattern of our times; and, second, those difficulties for which we are primarily responsible, because they occur within the Church itself, and represent our corporate failure to give visible expression to the ideals of the kingdom of God.

The first obstacle to the missionary effort of the Church needs only a bare statement. The young man growing up in our midst is faced with a divided Christendom, each part of it clamoring for his allegiance, and making a more or less exclusive claim to certain knowledge in matters of divine truth. Roman Catholics, Anglo-Catholics, Baptists, Presbyterians, Mormons, Spiritualists, Christian Scientists, Groupists, and the Disciples of Unity—what a confusion of tongues he is faced with! How excusable it is if the young man turns skeptic, and says, in effect: "They can't all be right, yet each claims to be. It is therefore highly probable that they are all wrong." Thus he goes on his way rejoicing, until some calamity shatters his workaday philosophy, and leaves him broken and speechless, perhaps bitter, before the mystery of an unknown God. This kaleidoscope of Christian sects is a fact we can't avoid, nor can we alter it by passing resolutions. But we can weigh it and allow for it.

Next—the secularization of education. Obviously, the curriculum of our public schools is based squarely on a materialistic philosophy, tinged with a faint idealism in terms of good citizenship. The existence of God is ignored, and His negligible importance, if He exists at all, is taken for granted. Six days a week our children are steeped in an unreligious atmosphere, where success in life is presented to them in material terms of wealth or power or luxury. Sunday school and a sermon on the seventh day cannot possibly redress the balance. Parochial schools do not seem practicable at present. The Church schools offer a hope to the favored few who can attend them; but I think you will agree that up till now their product has been spiritually disappointing. There remains the possible influence of really Christian families. If only our children could once in a while catch their parents on their knees, saying their prayers, and occasionally hear God mentioned at the supper table in ordinary conversation!

The last obstacle to be found in the general social set-up is a more subtle one. It arises most unfairly out of the very success of the Christian mission to the world, and emphasizes the curious paradox that the greatest barrier to the conversion of the world is the fact that it is already half converted. Christian schools, Christian hospitals, Christian charity, Christian honor have in principle been accepted by a pagan world. The Sermon on the Mount is taken for granted as of obligation, however feebly it is practised. Social service, community welfare, organized relief, commercial credit—all rest squarely on the revelation of God in Jesus Christ, but their good works are done in the name of man and not in the name of God. So you have good deeds done from an imperfect motive, with no supernatural power to direct and sustain them. The result is that our young men and women will tell you that they don't have to become Christians in order to be generous, high-minded, clean-living, and sensitive to their social obligations. They cannot foresee the inevitable failure of mere humanitarianism, in which man becomes an end in himself, rather than an instrument in God's hands for the bringing in of His kingdom and the accomplishment of His purpose.

LET ME give you an example. Last spring I was talking with one of the officers of a prominent club in Harvard university. He was a graduate of a Church school, where he had practised his religion pretty faithfully, but he had dropped it all on coming to college. The family background was no help. In talking with him, I asked him how many men in the club, all of whom he knew intimately, had any active religion whatever. I put it in its lowest terms. "How many of them say their prayers, even once in a while, or ever go voluntarily to a Church service?" He thought for some time, running over the list of his clubmates, and said at last, "Honestly, Father, I can't think of a single one." Yet I am positive that this group of young men represent a high average of intelligence, morality, generosity, and attractive decency. They are going out in the world, where they will do a number of good things

for entirely inadequate motives, with no spiritual equipment to meet life's tragedies, and with an idea that the Church is an out-of-date organization concerned with sermons and hymn singing.

Turn, now, to the obstacles within the Church itself which tend to make dead Churchmen out of the live youth who in one way or another have joined our ranks. If all this seeems to be destructive criticism I ask your indulgence, and point again to the necessity for accurate diagnosis before we tackle the question of therapeutic methods.

First, then, the diversity of Churchmanship—high, low, broad, modernistic, Anglo-Catholic, and the rest. We can't help that, if we have any regard for truth and are not simply pragmatists or subjectivists. The root of these differences is historical, and their gradual disappearance will some day be a matter of history. Some of us believe that the Anglican Church will recapture her Catholic heritage; others believe that a liberal and dynamic Protestantism will sweep away encrusted error and superstition; still others hope for an individualistic liberty of thought, tinged with a corporate reverence for time-honored forms. We are sure, at least, that God will guide His Church into the truth, and that she will prevail against the floods of time and the gates of hell.

We cannot, then, avoid in this generation the conflict of different points of view represented by the various groups within the Church; but we can and must overcome the lack of charity and trust and tolerance which is only too often manifest among both clergy and laity. It is just because truth itself is involved in our differences that charity is so difficult. But for this very reason the obligation of charity is paramount. Again and again we must check the easy sneer, the flippant remark that ridicules another's sincere convictions, the mean imputation of insincerity to one who feels in conscience bound to contend for a theology we cannot approve. If we of the clergy were scrupulous in giving all honor to our brother clergy who differ profoundly from us in their concept of the Church, we should not lose the respect of so many young people who are at times repulsed by our display of animus.

Next, is it not true that we have largely failed to give definite, direct help to our young men and women in moral and spiritual problems? Church services and sermons and social affairs are not enough. We are not getting the gospel into action in any young person's life, until we know that person inside out—his perplexities about prayer, his moral problems, his doubts about the vocation God wants him to pursue, and all the rest of it. Whether in the confessional, or in the rector's study, or out in a boat fishing, or on the golf links, we must gain their confidence, so that they will tell us things they probably won't tell their parents, and we must win their respect so that they will act on our advice. Of course, that is only half the battle—the other half is to lead them to our Lord, and fix their loyalty so strongly there that we can gradually withdraw from the picture and leave them in His hands.

Now for the last obstacle—to my mind the most important of the lot. And this one, again, is our own fault. I mean the abysmal ignorance of elementary doctrines on the part of most of our young people.

A few months ago I was invited to speak at a young people's fellowship, and I tried the experiment of asking questions for the first 15 minutes to see what they knew of Christian fundamentals. First, I asked about Jesus Christ. "Who was He?" A long silence; then someone said, "A prophet"; and a girl said, "The Son of God." "You read that in the Bible," I countered; "what do you mean by that definition?" Silence again, but another girl took up the challenge. "Well, He was a very good man." "Where was He born?" "Bethlehem." "Right. Where was He before He was born?" That floored them. At last one said: "He wasn't anywhere. God saw the world was very bad, so He created Christ to show us how to be good." That answer aroused no comment.

I turned to another field. "What is man—a human being?" Again silence, till a young man of 20 answered with considerable assurance: "Man is an animal with a super-intelligence." That seemed to satisfy them, but I pressed for more. Someone mentioned a soul. "What is a soul?" I asked. "The part of you that goes on living when you're dead." "Well, you're not dead yet," I replied; "what good is your soul doing you now?" Complete silence for a minute or more.

This was an average YPF in a flourishing parish. The ages ran from 17 to 22; boys and girls about equally mixed. Most of them were high-school graduates probably; all of them had been several years to Sunday school and they were regular at church. Moreover, I am afraid most of you can duplicate that experience if you try those questions or similar ones on your own young people.

Now for the positive side—what can we do to overcome these obstacles, those in the world, and those within the Church, so as to train a group of live young Christians who can furnish Christian leadership for the next generation? I have two very modest suggestions to make.

FIRST, we can insist that in our Sunday schools, our instructions, our sermons, the elementary dogmas of the Christian faith be presented again and again, persuasively, clearly, authoritatively. There is no question of Churchmanship here. We all agree that the Blessed Trinity, three Persons in one God, is the sum of reality, to be adored and worshiped; that the eternal Word, the second Person of the Trinity, became Man for our salvation; that by His atoning death on Calvary penitent sinners have the assurance of pardon; that by His glorious resurrection and ascension we can become victorious over evil, sin, and death; that because Jesus Christ is God, His earthly life is our example, and His word our law; that power comes to us through prayer and through the worthy reception of sacraments in His Mystical Body, the Church. We must get our young people to know these things, to understand them, to believe them with a conviction based on spiritual experience, to practise them so persistently in daily life that they cannot help sharing with others the joy and power that they have found for themselves.

That leads me to the second suggestion. Can we not form, in every parish, a small group of young men and women who will undertake to train themselves for work as lay missionaries? A very few—perhaps three or four at first—not another organization, not a guild or a league or a club—but a few young friends meeting every week with the rector for intensive training to fit them for the lay apostolate. There would be thorough intellectual work to be done; what does the Church teach about God? about man? about morals? about prayer? Why does she teach these things, some of them hard to grasp and understand? How can I meet the objections of my friends who don't believe any of it? How can I convince them that it is worth trying?

Then, discipline. A rule of life, with its chief emphasis on prayer, and discussion of difficulties and failures. A bit of ascetical theology—how can you cultivate virtues you haven't got, and make some headway against habits of sin?

Then, worship. Regular Communions, and how to make

(Continued on page 546)

Anglicans and Presbyterians

A Plan for Dual Membership

By the Rt. Rev. Frank E. Wilson, D. D.

Bishop of Eau Claire

NEWSPAPER HEADLINES have created dubious impressions regarding the conversations carried on recently between the Commission on Approaches to Unity of the Episcopal Church and a similar Commission of the Presbyterian Church. They have convinced many people that an approved plan has been presented by our Commission which waits only for acceptance by the Presbyterians to go into immediate effect. This is far from being the case.

The proposed concordat was considered by our Commission on Approaches to Unity together with other proposals—all of which were to be presented to the Presbyterians as bases for further discussion without any specific approval from either side. Furthermore, it has been clearly understood that any plan which might emerge must first pass through the Lambeth Conference of 1940 before it could qualify for action by either of our governing bodies. The Presbyterians would not think of moving without close consultation with the Presbyterian Church of Scotland. Neither could we act without similar consultation with the Church of England.

So far as the proposed concordat is concerned several pertinent questions were raised in our Commission which have not yet been resolved. Let me mention four of them, without pausing over certain additional minor points which are likely to occur to readers of the text of the concordat.

(1) Confirmation is quite ignored in the concordat. It is doubtful if the Episcopal Church is ready to abandon this apostolic rite around which so much of our Church life centers.

(2) No provision is made for any assurance as to the "matter" and "form" to be used in the administration of the sacraments by the Presbyterian-Episcopalian (or Episcopalian-Presbyterian) minister. The "Book of Common Worship" in the Presbyterian Church is optional where our Prayer Book is required. Some understanding should be reached that the essential elements in Holy Baptism and in the Holy Communion should be properly conserved.

(3) No provision is made in the Concordat for mutual respect for Church discipline in both directions. This is particularly important in connection with our canon on marriage. It would scarcely do for a couple to be necessarily refused by one of our clergy and promptly betake themselves to a Presbyterian minister who was also possessed of our Orders, there to receive without question what we had been unable to give.

(4) The concordat contemplates cross-ordination only in cases of small communities where one or the other of our Churches is not at work. This launches an important experiment under the most inauspicious circumstances, subject to a minimum of careful observation and direction.

It should also be added that the concordat, by implication, carries far beyond the Presbyterian Church. It sets a precedent which demands weighty consideration in view of the increasingly friendly relations which we have built up with Christian people of very different backgrounds.

Because of all this I have made bold to draft a tentative proposal which, I think, might be acceptable to our Presbyterian friends and at the same time escape the difficulties referred to above. Without putting it in formal shape, I would call it a plan for Dual Membership. It is as follows:

AT THE beginning of the 17th century the Presbyterians were definitely part of the Church of England though operating a movement of their own on Presbyterian lines. Due principally to political pressure, there was strife and dissention which eventually led to a definite separation. Nevertheless for two or three generations the Presbyterian movement lived within the life of the Anglican Church.

Today the occasion for political pressure is gone and the question arises whether it might not be profitable to make a fresh start with the Presbyterians, going back to the situation as it existed in the days of Elizabeth and the Stuarts. Might there not be such a thing as "Dual Membership" whereby a person could be a Presbyterian in good standing and an Episcopalian in good standing at the same time, somewhat as they were 300 years ago? For purposes of organization, voting, etc., such a dual member would be formally enrolled in one body or the other, a distinction being made between membership and enrolment. Acting on such a precedent of three centuries ago, a plan of operation might be worked out as follows:

(1) Any Presbyterian minister recommended by his presbytery could receive membership in the Episcopal Church by confirmation. He could then be conditionally ordained by one of our Bishops by a special form which need not conflict with the regular Ordinal since he would not be enrolled as a priest of the Episcopal Church. Similarly, one of our clergy might accept membership in the Presbyterian Church by "profession of faith" or such other formal act as they might require, subsequently going through their regular steps of licentiate and presbyter, though still enrolled as a priest of the Episcopal Church.

(2) Any Presbyterian layman could acquire similar dual membership by accepting confirmation. Episcopal laymen could do so by the required form of admission to the Presbyterian Church. Technically they would remain enrolled in the Church to which they first belonged.

(3) In the event of a change in enrolment from one Church to the other, a period of a year or two might be provided before one could vote or hold office in the Church to which he transferred.

(4) In the case of a town having a Presbyterian Church but no Episcopal Church, any resident Episcopalians might be admitted into this dual membership and receive the ministrations of the Presbyterian minister having our Orders. The question of enrolment one way or the other could be left to the choice of the individual. *Vice versa,* where one of our clergy took over the care of a mixed congregation, the Presbyterians would be asked to accept confirmation, thus acquiring a dual membership with such enrolment as they saw fit.

(5) In a city where both Churches are operating this dual membership could be opened both ways and lead to an interchange and the building up of very close relationships. In the course of time prejudices could be eliminated and differing habits reconciled by force of proximity.

(6) If a Presbyterian minister should wish to move over formally into the ministry of the Episcopal Church after having

received supplemental ordination as above, it would be necessary for him to comply with our canons regarding canonical examinations, the constitutional declaration, etc., and go through the regular Ordination Office without the Laying-on-of-hands. The same would be the case if one of our clergy wished to transfer formally to the Presbyterian ministry. Already possessed of dual membership, he would change his enrolment by examination before the Presbytery and all the other requirements they expect.

(7) In case an entire congregation should desire, on the basis of dual membership, to shift its allegiance from one Church to the other, it would be done by vote of the congregation and the approval of the minister, with an understanding that Church property should be released in either direction.

(8) A definite understanding would have to be reached regarding the administration of the Sacraments and mutual respect for Church discipline in either direction.

(9) The vexed question of Holy Orders would be frankly suspended. Both would be accepted for what they claim to be and would be completed from each side without arguing the question as to what there might have been before.

THE ADVANTAGES of such a plan would be as follows:

(1) It would have some historic precedent for both of us.

(2) It would avoid the minimizing of confirmation practically to the vanishing point. This might well be acceptable to the Presbyterians as it would be offset by such form of admission as corresponds, for them, to confirmation in the Episcopal Church.

(3) It would offer a broad field for increasing intermixture without the invidious distinctions involved in the selecting of an occasional minister here and there for special treatment. It would also include the active participation of the laity and would not leave it purely a clerical adventure.

This plan would not achieve the ultimate unity which we both desire. It might, however, serve as an experimental first step which would facilitate further advances at a later date.

The critical matter is, of course, the question of Holy Orders. The Presbyterians have formally recognized Anglican orders and the query has been raised as to why we do not reciprocate. The answer is that the situation is quite different. The Anglican Church has perpetuated its apostolic orders in the ancient traditional form through all these many centuries and stands in the same position today as that which it occupied three centuries ago. But in the 17th century the Presbyterians seceded. When they left, they left something behind them. Otherwise there was no reason for secession. For the Presbyterians to question Anglican orders would be to repudiate their own origin. But we Anglicans are bound to ask what it is the Presbyterians have left behind them. They may be quite satisfied with what they now have but however satisfactory it may be, it is, in the nature of the case, something different. To debate the difference would be merely to revive the old issues of three centuries ago and would quickly get us nowhere.

Would it not be more sensible, and more Christian, to let the old issues rest and merge our orders without arguing their relative merits? Rather than battle over the obstacle, would it not be better to surmount it and let a possible controversy wither from malnutrition? No particular sacrifice would be entailed because we would both follow the identical procedure, each contributing what we have to a mutually recognized ministry. After all, we are not seeking a minimum of agreement but a maximum of achievement.

CHURCH MUSIC

Rev. John W. Norris, Editor

Choir Festivals

INTEREST in choir festivals is growing rapidly if the number of programs received is indicative. The impossibility of printing each of these programs in detail is regrettable, since they would serve as useful guides for festival leaders in other parts of the country. It is noteworthy, however, that in the majority of cases the music selected for these programs is of a type that is truly suitable for a church service and not of the type which, although good musically, should never be employed in public worship.

One of the most difficult problems faced by festival organizers is the matter of rehearsals. In sections where the choirs cannot meet together except on the day of the festival, the conductor may not have more than one rehearsal with the full group. This difficulty is overcome in the diocese of Albany by employing deputy conductors who train the choirs in their neighborhoods in accordance with the plan laid down by the festival director.

In the diocese of Vermont the festival director sends out a detailed instruction sheet to every choirmaster of the associated churches. Each choirmaster then trains his own group in accordance with these instructions, and a final rehearsal under the festival director is held on the afternoon of the date set for the program.

The Vermont diocesan choir festival was held this year on the eve of All Saints' day under the direction of Ray F. Brown, in Trinity Church, Rutland. Approximately 150 singers, representing 10 to 15 parishes, participated. The festival opened with Evensong. The canticles were sung to a simple setting, largely unison, composed by Geoffry Shaw. The anthem was "Give laud unto the Lord," an arrangement of a melody taken from Langdon's Divine Harmony and ascribed to Kelly. The arrangement was made by Dr. Ernest Bullock.

It has been found impossible to bring the choirs together for a morning service when a choral Eucharist might be held. In order that the choirs may become familiar with proper music for the Eucharist the expedient was adopted of having an address on the subject, The Singing of the Eucharist, which could be illustrated by the choirs' singing the various parts of the service to which the speaker referred. The address was delivered by the Rev. Dr. Cuthbert A. Simpson of New York.

The *Missa Sancti Niniani* by C. E. S. Littlejohn was used for the settings of the ordinary of the Eucharist. This is a fine simple service which may be sung throughout in unison. Hymnody was employed in the place of psalmody for the propers. The Creed and the Our Father were sung in plainsong.

Another type of festival is the hymn festival. Recently such a service was held at St. Mary's church, Burlington, N. J., when more than 200 singers from a dozen parishes and institutions in Burlington county met together. In this festival hymns were used in place of the canticles at Evensong, and a hymn took the place of the anthem.

This festival is held each year. The rector of the entertaining parish selects the program and the hymns that will be used. Owing to the difficulty of obtaining rehearsals, the use of hymns only has been adopted. It is a real joy to hear so many fine voices raising their praise to God in the great hymns of the Church.

The Validity of the Gospel Record*

By the Rev. Burton Scott Easton, S.T.D.

NOW THAT LITERARY criticism of the gospels has reached results that are generally accepted, the interest of specialists has in the past 20 years shifted to the pre-literary period. The first tradition of Christ's words and works was purely oral; this is quite certain. But how was this tradition transmitted? How was it safeguarded? What confidence can be placed in its reliability? These are all-important questions.

As anyone can see, the first three gospels are composed of short sections, each more or less complete in itself. These separate sections form the elements of the tradition; they have been arranged by the Evangelists like strings on a bead, and it is the student's task to unstring them and examine them individually. The question is, then, what part did a given section play in the Church's message? What was its "seat in life" of Christianity in the apostolic age?

Often these inquiries can be settled by the form of the wording. For instance, in the question about fasting, the contrast is drawn not between Christ and the Baptist but between their respective *disciples*. Are we to deduce from this that the practice of the Masters was different? Obviously not; the simplest explanation is that the wording corresponds to the use of the section in the early days: "The disciples of the Baptist fast frequently; we disciples of Christ do not, for we are children of the bridechamber." In other words, the story was told by the teachers to explain how the Christian customs differed from those of other Jewish ways.

This method of reasoning is "form criticism," a discipline that is definitely established as an important branch of New Testament research.

As it was not employed explicitly until 1919, it is of very recent origin; and—as is quite natural—enthusiasm for a novelty has led many of its votaries to attribute to it almost miraculous powers, to treat it as able by itself to solve all historic problems. The form of a section is assumed to be inseparable from its content; if even the introduction to a story is phrased to meet problems in the apostolic age, then the story as a whole is dated in that age.

Extreme devotees claim even more; that apostolic origin must be predicated of everything that the apostolic Church found useful. One writer (Dr. Kundsin) notes, for instance, that the earliest Church used the Lord's Prayer congregationally—and from this deduces that Christ could not have taught the Prayer at all! The most relentless following of the method is seen in the Bampton lectures of Dr. R. H. Lightfoot, who finds community interests—and therefore "community creations"—so universal in the gospels that Christ is obscured to the point where we can hear "little more than the whisper of His voice."

Drastic critiques of such procedure have not been lacking, of course, and among these the volume by Dr. Scott occupies a high place. A veteran scholar and an expert in gospel criticism, he has waited quietly until the issues were thoroughly clarified; and he gives us an analysis and summary of the situation as it is today.

With form criticism itself he has naturally no quarrel. Indeed, he reminds us that without its use much in the gospels is confusing. "It is hardly conceivable that Jesus regularly spoke in pointed maxims, one succeeding another without a break." His use of the epigrammatic form is certainly not to be questioned in principle, but such sayings "cannot have stood alone, but must represent the hammer blows by which He finally drove home the truths He had been expounding" (pp. 126-127).

Yet even with this reservation Dr. Scott thinks that there are too many epigrams in the tradition; the constant use of the form may well be due to later modification for pedagogical purposes, especially in the sayings that have definite poetic structure. Addition of explanatory comments was likewise always very possible and perhaps inevitable. But such modifications or additions are wholly different from the "community creations" of which we hear so much.

Indeed, has this hard-worked phrase any real meaning? "The truth is that a community, as such, never produces anything. For whatever it decides or does some one man is ultimately responsible, although the consent of the many gives the necessary weight to his action. A group is never creative. Left to itself it only stands still. . . . It is necessary to insist on these obvious facts, because in our time the notion of communal activity is so often employed, even by serious thinkers, to do duty for real investigation into the sources of ideals and movements" (pp. 58-59).

The first Christian community was no exception to these rules; what the "community creation" theory really claims is that the primitive Palestinian Church contained spiritually creative geniuses who were the real authors of the gospel sayings—a conception of Palestinian Christianity contradicted by every bit of evidence that we have. To put it differently, the claim is that a Teacher whose own message contained nothing distinctive enough to be worth preserving none the less somehow inspired anonymous disciples to produce the Sermon on the Mount. This is simply incredible.

AS DR. SCOTT says, "the instinct of a community has always been conservative" (p. 85). This must have been extraordinarily true of the first Christian community, whose belief "could not be apprehended and explained except through the constant repetition of those deeds and words of Jesus in which the will of God had been revealed" (p. 75). So "we are to conceive of the Church's record as in some sense officially preserved. It belonged to the public worship and was treasured as a common possession. . . . Peter, recalling after twenty years an incident in which he had himself borne a part, would be a less trustworthy witness than a Church community in which the incident had been continually retold" (pp. 75-76).

Fixation of the essentials of the tradition therefore goes back so far that it was in contact with the events themselves, and in this way "no definite line can be drawn between the gospels as we have them and the tradition out of which they grew" (p. 7). Or more precisely, such lines as can be drawn are indications that fidelity to the tradition was sometimes embarrassing to the Evangelists.

To taken an example not used by Dr. Scott in the instances on pages 96-99, St. Mark draws from the long section 7: 1-23 the moral he states in verse 19, "this He said, making all meats clean": Christ abolished the Mosaic food restrictions. St. Mark's conclusion, however, is a deduction that he draws

* THE VALIDITY OF THE GOSPEL RECORD. By Ernest Findley Scott, Scribners. $2.50.

from Christ's words, a deduction that Christ Himself did not draw. Nor, as students of the contemporary Judaism have noted, does so sweeping a deduction necessarily follow; St. Matthew in his own version of the passage refused to accept it, eliminated St. Mark's note and (15:20) limited Christ's teaching to the concrete question that had been raised.

The trouble, then, is not with form criticism as a method but with a misapplication of form criticism; the analysis stopped with the surface phenomena without investigating the passages as a whole. This does not appear once or twice but is a constant problem which the student must recognize, no matter at what cost in time and patience. At present only one commentary on the Second Gospel (Lohmeyer's) has made a systematic effort in each instance to distinguish between the Evangelist's use of the material and the material itself—and the result is obviously a commentary of portentous dimensions.

BUT every careful investigator recognizes the fact, whose bearing Dr. Scott summarizes thus:

"The evangelists, then, have failed to disguise the cleavage between the tradition and the later beliefs, and of this there can be only one explanation. A record had come down in the Church which was known to contain the authentic memories of Jesus' life. With this record no liberties could be taken beyond a certain point. It was not fully consistent with the doctrines and practices which were now based on it; but as the historical record it had to be allowed to stand. The Church made what it could of the facts, and strained all probabilities to suit them to its purpose, but it could do no more. Behind the accepted beliefs there was a body of historical fact out of which they had grown, but with which they could not be fully reconciled. This is perhaps our strongest proof that the tradition is rooted in an authentic history" (pp. 98-99).

The strongest proof truly, but by no means the only proof; Dr. Scott gives others as well. For these, however, the reader must be referred to the book itself, written with all Dr. Scott's simple lucidity; it is one of those rare volumes behind which lies a wealth of exact knowledge but which can be fully relished by the tyro.

One or two comments only need be added. Dr. Scott hardly emphasizes sufficiently the fact that the "tradition" began in Christ's lifetime. When the disciples were sent out to preach, they were certainly not left without guidance as to the selection of material—and it was these same disciples who were the first formers of the tradition after Pentecost. Again, did not the *catechesis*—the instruction of converts—play a more active part than is suggested on pages 80-81? One wonders also whether in the doubts raised about the strophic sayings sufficient allowance has been made for the Palestinian outlook. A modern teacher assuredly could not use the strophic form without self-consciousness and artificially; but would the same be true of a Hebrew in the first century?

Youth and Its Cure

(Continued from page 542)

better ones. The secret that worship is giving rather than getting, and real instruction in the technique of offering ourselves to God.

Then, quiet missionary efforts—one person at a time to begin with; later, perhaps, a short address to a young people's organization on some fundamental doctrine. Who can foresee what might not be the influence in five years of even five young men and women adequately trained to present the claims of Christ and the Church with intelligence, sincerity, and a sense of proportion, not omitting a saving sense of humor?

Our young people are not cowards. Nor do they want to be flattered and cajoled. They want a job to do that is serious and important; they want the training which will fit them to do it; they want the joy that comes from knowing Christ and bringing others to know Him. They look to us to provide the training, to answer their questions accurately and persuasively so that they can give an intelligent answer when their own faith is questioned. Most challenging of all, they expect us to demonstrate the fruits of Christian experience—to prove to them by our lives that what the Church teaches in doctrine, in spirituality, in morals, can definitely produce a character which bears the stamp of the supernatural and the likeness of Christ Jesus. God grant we may not fail them!

A Morning in the Cathedral Offices

FOR THOSE persons who think Church work is easy, here are a typical morning's events in the offices of Christ church cathedral, Springfield, Mass.:

A war veteran had died. The relative is entitled to a war risk insurance benefit, running into a large sum. His birth record in the city hall is not in the name that he used in later life. His confirmation record is in still another name. His baptismal record is not available. The Red Cross is doing all that it can to prove that this person and the heir are one and the same person. They have appealed to us for help. This means going back over records of many years and it may mean calling in a former assistant minister of the parish who served here many years ago to swear to the authorities the information needed. Is it important that we keep accurate records? Is it important that your contacts with the church be regular and consistent—and known?

A young woman came in for advice about her marriage, which her erstwhile suitor had postponed. It involved going over a long story and giving some very plain advice.

A man had a position which he wanted to offer to a deserving person of whom certain qualifications were demanded. This involved a complete survey of our parish.

Another man had some part-time work to offer. This meant another canvass of our lists.

There was a mass of correspondence and a constantly ringing telephone.

There was a man in very deep trouble—he has had many in the past few months. He needed consolation and strength.

There was another man in search of a job and he wanted a contact with a prospective employer.

There was a message from a girl out of town, personally known to me, of whom references were required for an important post.

There were rearrangements of the church school.

There was a succession of callers, one of whom was ill and needed ministrations.

There was the *Chronicle*.

And we knew that people still were asking, "What does a minister do with his time?"

—Very Rev. Percy T. Edrop.

When Prayer Fails

I WANT to suggest a thing that you know as well as I do. When you find you cannot pray, why try to do it? Why not sit quietly and let Him talk to you? After all, this is likely to be more useful, and I am sure that you will find that it brings you the serenity you long for, and the quietness that will at once save you from the temptation to be sorry for yourself; giving you the understanding to know what He wants you to learn.

—Bishop Lloyd.

NEWS OF THE CHURCH

Church Groups Hit Nazi Persecutions

President's Criticism of German Government Actions Lauded by Religious Leaders

NEW YORK—Nazi persecution of Roman Catholics and Jews, carried recently to new extremes, has brought down on the German National Socialist government a multitude of protests from Church and secular groups throughout the country. In this city the International Society of Christian Endeavor, through its executive committee, gave approval November 15th to the action of President Roosevelt and Secretary of State Hull in expressing the "deeply shocked public opinion in the United States" at the Nazi acts of oppression.

The Associated Church Press (of which THE LIVING CHURCH is a member) and the young men's board of trade have likewise given their approval to the action of the President and the Secretary of State, according to the Associated Press.

The Christian Endeavor said, through its president, Dr. Daniel A. Poling, that the movement "deeply deplores the tragic racial and religious persecutions taking place in Germany and regards them as a return to barbarism."

SYMBOL OF ABHORRENCE

The steps now being taken in the United States are "symbolic of that abhorrence with which Christians view the fruition of hatred fostered by the Nazi government," said Dr. John van Schaick, Jr., editor of the *Christian Leader,* in reference to action opposing the recent brutal restrictions applied to German Jews. He is president of the Associated Church Press.

The League of American Writers, a national organization with headquarters in New York, has begun a campaign through its members to urge further show of disapproval of the German government's attitude toward Jews.

WORKERS, WOMEN PROTEST

An organization of unemployed, the Workers' Defense league, also proposed that immigration laws be relaxed to admit all refugees from Nazi Germany who apply for entry into the United States. The National Council of Women of the United States also made a public protest.

Mrs. Ruth Haller Ottaway, president of the council, received a telegram from Mrs. Ida B. Wise Smith, president of the National Women's Christian Temperance Union, which said in part:

"In this hour so close to the Thanksgiving season my heart is stirred beyond expression

(Continued on page 557)

REV. DR. A. R. McKINSTRY

44 Bells Arrive in San Francisco for California World Fair Tower

SAN FRANCISCO—Forty-four bells, ranging in weight from 13,000 to a few pounds, for the Tower of the Sun on Treasure Island, Golden Gate International Exposition here, were unloaded recently from the hold of the American-Hawaiian steamer *Iowan.* They will ultimately be installed in Grace cathedral here.

Together these bells form the carillon which Dr. Nathaniel Coulson donated to the 1939 exposition for the duration of the California world fair.

Bishop Stewart Will Ask Diocese for Assistance

EVANSTON, ILL.—That he will probably call for episcopal assistance at the annual diocesan convention meeting in February, 1939, was announced by Bishop Stewart to a special convention meeting at St. Luke's pro-cathedral, Evanston, on November 8th. The Bishop said he had not yet decided what form of assistance—coadjutor or suffragan—he will ask for.

"The recovery from a coronary thrombosis is, as I am learning, very slow," the Bishop stated, "and I am warned that while I shall probably be fully and completely restored to health, I can never again risk going the pace maintained throughout the past eight years.

"It is not unlikely, therefore, that at the next annual convention (in February) I shall ask for episcopal assistance, though I am not yet decided as to the form that request will take.

"I do want, however, to reassure you that so far as I can learn from the external evidence of the physician and the internal evidence of my feelings, I am not permanently crippled."

Elect Dr. McKinstry Bishop of Delaware

Christ Church, Nashville, Tenn., Furnishes Choice for Episcopate Twice in One Year

WILMINGTON, DEL.—The Rev. Dr. Arthur R. McKinstry, rector of Christ church, Nashville, Tenn., was elected Bishop of Delaware by a special convention held here November 15th. He has not yet announced whether he will accept.

Dr. McKinstry went to Christ church, Nashville, this fall to replace Bishop Dandridge, who had recently been elected Coadjutor of Tennessee. Bishop Dandridge had been rector of Christ church since 1923. Previously Dr. McKinstry had been rector of St. Mark's church, San Antonio, Texas.

BORN IN KANSAS

Arthur Raymond McKinstry was born in Greeley, Kans., on July 26, 1895, the son of Leslie Irwin and Cevilla Surbeck McKinstry. After attending public school in Chanute, Kans., he went to Kenyon college where he received the degree of Bachelor of Philosophy in 1918. Kenyon gave him the degree of Master of Arts in 1920 and Doctor of Divinity in 1937.

He attended Harvard and Bexley hall. The Episcopal theological school gave him the degrees of Bachelor of Divinity and Bachelor of Sacred Theology, and the University of the South gave him the degree of Doctor of Divinity in 1937.

He became a deacon in 1919, Bishop Reese ordaining him. Bishop Wise made him priest in 1920. The same year he married Isabelle Van Dorn; they have three daughters and two sons.

Dr. McKinstry was for a time a canon at Grace cathedral, Topeka, Kans. In 1924 he became rector of the Church of the Incarnation, Cleveland, and corresponding secretary of the Field Department, National Council. In 1927 he went to St. Paul's church, Albany, N. Y., where he remained until 1931 when he was called to St. Mark's, San Antonio, Tex.

HELD MANY OFFICES

His various offices in Texas included member of the Bishop and standing committee, member of the executive board, examining chaplain, president of the standing committee, and several others.

In 1931, 1934, and 1937, he was a deputy to General Convention.

Active in Church and social work, Dr. McKinstry has been a member of the Forward Movement Commission, the Budget and Program Committee, and the Committee of Fifteen on Social and International Questions of General Convention.

Bishop Freeman Hits American Isolation

Calls It Impossible and Immoral in Armistice Day Speech at Tomb of Woodrow Wilson

WASHINGTON—"Isolation is both impossible and immoral," Bishop Freeman of Washington stated November 11th at the annual commemorative service held before the tomb of World war President Wilson in Bethlehem chapel at the cathedral here. The United States, the Bishop explained, cannot at this critical hour consider itself as unrelated to the problems that concern the stability and peace of nations other than our own.

His address, which was broadcast over the blue network of the National Broadcasting company, was given before a congregation which included Mrs. Woodrow Wilson, widow of the late President, and other members of his family, four Cabinet officers and their wives, World war veterans and workers, and personal friends and admirers of Woodrow Wilson.

Special significance was lent to the service by the fact that it was held on the 20th anniversary of the signing of the Armistice. Prayer was offered at the half hour service by the Rev. Dr. James H. Taylor, pastor of the Central Presbyterian church where President Wilson worshiped during his eight years in the White House. The Cathedral choir of men and boys sang three hymns.

SIGNIFICANCE OF MEETING

In his address, Bishop Freeman said:

"There is a deeper significance in our meeting on this Armistice day at the war President's tomb than at any time since the close of the World war on November 11, 1918. We are sobered by the tragic events of recent months. We are compelled to record that the high hopes and expectations of President Wilson for a war to end war have proved futile and disappointing.

"As the strong voice of America during the critical days from 1914 to 1918, this great lover of peace voiced the deep feelings and yearnings of the peace-loving peoples of America, if not of the world. He dared to break with precedent and to affirm with eloquent determination that the hope of the world and of Christian civilization resided in the readiness of nations to accept the settlement of national and international disputes through peaceful and conciliatory measures."

Bishop Freeman brought out that "when and how Woodrow Wilson's dream of a warless world is to be effected is as yet still the most commanding and persistent question of the nations of the world. All other questions," he declared, "are subordinate to it."

He said further that the United States, "greatest of world powers, confident in her isolation by two mighty seas, conscious of her strength of men and resources, must be challenged to recognize her incomparable place as the mediator and reconciler and highly consecrated advocate of peace in a war-minded world."

REV. DR. JEROME L. FRITSCHE

Dr. J. Fritsche, National American Legion Chaplain, Talks in Nation's Capital

WASHINGTON—The Rev. Dr. Jerome L. Fritsche, rector of St. Luke's church, Kearney, in the district of Western Nebraska, preached at a memorial service on Armistice day in Walter Reed general hospital here. Afterward he was taken by police escort to Arlington cemetery, where he participated in the service at the tomb of the Unknown Soldier. Dr. Fritsche was elected national chaplain of the American Legion a short time ago.

Leaving Arlington cemetery, Dr. Fritsche went by plane to New York City to participate in the dedicatory exercises at the court of peace, New York World's fair.

Dr. Fritsche is a charter member of Schofield barracks, post 7, Honolulu, T. H. For two years he was commander of the post. He has been chaplain of the Leyden-Wickersham-Chiles post 5 in Denver, Colo.; Leslie Kreps post, Salina, Kans.; and Wright-Irion post 5, Scottsbluff, Nebr.; and at present he is chaplain of the Buffalo county post 52, Kearney, Nebr. He has also held a number of other American Legion positions.

His Church positions include alternate deputy, General Convention, 1934; delegate to the province of the Northwest; member of the board of examining chaplains; member of the department of missions and Church Extension; and diocesan chairman of the Forward Movement.

Indianapolis Deaf Work Grows

INDIANAPOLIS, IND.—More than 50 deaf persons in the diocese of Indianapolis have become actively interested in the program for the deaf, since its inception less than a year ago. Many of them took part in a program at All Saints' cathedral here November 5th.

The Rev. Arthur O. Steidemann of St. Louis read Dumas' *The Black Tulip* in sign language, and the next day conducted the service and preached in the sign language.

New York Churches Observe Armistice

Dean Gates Is Preacher at Special Service in Cathedral; Compares Hopes and Realities

NEW YORK—Armistice day was observed in all the churches of the city, in most instances the observance consisting of continuous intercession for the peace of the world. This was planned by the Woman's Auxiliary and carried out by both men and women. At the Cathedral of St. John the Divine there was a special service, at which Dean Gates preached, this being his second appearance in the cathedral pulpit since his return.

The dean said in part:

"For 20 years we have kept Armistice day, and it is a tragic circumstance that it is still Armistice day, not Peace day. There is not as much peace in the world today as there was on the first Armistice day. Nations and peoples are at variance. It is sad enough to compare our hopes of that day with the realities of this.

"The world was then to be safe for democracy. It is certainly far from safe today. There is, however, one hope. The rise of tyranny has drawn the democratic nations more nearly together. We have found that we have got to unite if we are to keep freedom; and it is evident that the tyranny of the so-called tyrant is no worse than the tyranny of the so-called proletariat.

PERSECUTION OF JEWS

"One of the darkest menaces to the peace of the world is the persecution of the Jews in Europe, especially in Germany where there is an attempt to revive the ghetto. This treatment of the Jews is a return to the darkest age of the dark ages.

"But we must not lose heart. Courage was never more needed: courage to hold fast to justice and honor. It is a call to us all as Christians."

Make Pilgrimage to Burial Place of First Angelica, N. Y., Cleric

ANGELICA, N. Y.—A pilgrimage to the grave of the first clergyman of any faith to hold regular services in this village was made by the congregation of St. Paul's church on November 6th. The Rev. Roy L. Webber led the people.

After devotions at the grave in the village cemetery, the pilgrimage moved to the burial ground at the county home, where a large oak cross was dedicated. The cross had been set up on a high spot overlooking the briar-covered cemetery. The Rev. Mr. Webber then blessed the cemetery.

Negro Church Marks 30th Year

LOS ANGELES—St. Philip's church, the largest Colored church in the diocese of Los Angeles, of which the Rev. H. Randolph Moore is vicar, celebrated its 30th anniversary this month. Highlight of the celebration was a service at St. John's church, with Bishop Stevens, Dean Edwin Lewis, and the Rev. W. H. Marshall speaking.

Chicago's Corporate Structure Changed

Charter Granted by Secretary of State; Board of Trustees Made Up of 12 Churchmen and Bishop

CHICAGO—Establishment of a new diocesan corporation—the bishop and trustees of the diocese—was effected November 11th, and a charter for the new corporation was granted by the secretary of state of Illinois.

Action which brought the new corporation into being was taken at a special convention of the diocese, held at St. Luke's pro-cathedral, Evanston, on November 8th. The convention, after explanations by Bishop Stewart and George A. Ranney, chairman of a special committee on the matter, adopted canonical changes which permitted the setting up of the corporation.

The convention, on nomination of the Bishop, elected the first trustees of the corporation, three presbyters and nine laymen. The Bishop is *ex officio* chairman.

Those elected were: the Rev. Messrs. Ray Everett Carr, G. Carlton Story, and Christoph Keller; Messrs. George A. Ranney, John D. Allen, Edward L. Ryerson, Jr., H. A. Scandrett, Austin J. Lindstrom, Hill Blackett, Harry Judd, Fletcher Durbin, and Britton I. Budd.

All the laymen except Messrs. Blackett, Judd, and Lindstrom were on the original committee which made the proposals.

TO RELIEVE BISHOP OF BURDENS

The reorganization is designed especially to relieve the Bishop of some of the heavy burdens of financial responsibilities. It also will assist in the re-financing of certain diocesan obligations which mature this fall.

As the money-raising department of the reorganization plan, a laymen's association shortly will be launched. The purpose of the association will be strictly to raise money for the diocesan debt. Various classes of memberships will be established for this purpose.

Bishop Stewart closed the special convention with a ringing challenge of rededication, saying:

"I don't care who you are, out of gratitude to God who has given you every gift you have, I want you to dedicate your life, your substance, and your service, not as something that deserves return from God, but as something that belongs to Him and that you are bound to give to Him."

An adjourned session of the convention met at St. James' church, Chicago, on November 15th, and formally ratified the action taken on November 8th by the convention.

Hold Acolytes' Service

HORNELL, N. Y.—The two southern deaneries of the diocese of Rochester united November 19th in holding an acolytes' service in Christ church here. Invitations were issued to all parishes in the diocese. The Rev. Thomas A. Withey was preacher.

Election as Coadjutor of Indianapolis Is Accepted

MOBILE, ALA.—The Rev. Richard A. Kirchhoffer, rector of Christ church here, announced on November 12th that he would accept his election as Bishop Coadjutor of the diocese of Indianapolis. Acceptance was made tentatively, pending the canonically necessary consents. His consecration will probably take place in Mobile in January.

A special convention of the diocese of Indianapolis elected the new Coadjutor on October 26th at a meeting in the Church of the Advent, Indianapolis, Ind. Election came on the second ballot.

The Coadjutor-elect and his wife had spent November 3d and 4th in Indianapolis conferring with Bishop Francis and the committee on notification. They were entertained there by Mr. and Mrs. R. Hartley Sherwood.

Rochester Delegates Form Young Churchmen's Group

AVON, N. Y.—Delegates from each parish and mission in the diocese of Rochester were summoned to Zion church here on November 11th by Bishop Reinheimer, Coadjutor of Rochester. The delegates, 14 to 21 years old, gathered together to form a young Churchmen's convention.

They adopted a proposed constitution which outlined the purpose of the organization, "the unification of the younger Churchmen of the diocese in the realization of the Christian life and the practice of Church loyalty." Affairs of the assembly, which is to meet annually, are to be vested in a continuing body which will consist of officers chosen at large from the diocese, members from each deanery, and advisory members nominated by the department of religious education.

There will also be representatives from organizations already established in the diocese such as the Girls' Friendly society, the junior Auxiliary, the Daughters of the King, the young people's fellowship, the Gamma Kappa Delta, St. Vincent's guild, the bishops' men, and other young people's organizations.

Special Detroit Service Honors Memory of Missionary to Deaf

DETROIT—The ministry of the late Rev. Horace B. Waters, for 15 years missionary to the congregations of deaf persons in the diocese of Michigan, was commemorated at a special service of Ephphatha mission for the deaf, meeting in the chapel of St. John's church here November 6th. Mr. Waters, who died last June, regularly served congregations of deaf Episcopalians in Ephphatha mission, and also in Flint, Saginaw, and Lansing.

The service was partly signed, that is, rendered in the sign language, by the lay reader in charge, A. N. Struck, and partly spoken by the Rev. W. R. Blachford of Royal Oak, with Mrs. Grace D. Lacey interpreting to the congregation.

Youth Council for Social Action Begun

100 Young Churchmen Gather in East to Discuss Religion, Society; Organize New Movement

NEW YORK—Formation of the Catholic Youth Council for Social Action, an organization with a Christian rule of life which includes intelligent social action, was the important result of a conference of young Churchmen which was held November 5th and 6th at St. Luke's chapel, Trinity parish, here, and which attracted more than 100 young lay Churchpeople from three dioceses.

Held to discuss Catholic social action, and having grown out of the work of a smaller group in New York, the conference drew young people from New York, Long Island, and Newark, together with several of the younger clergy.

The doctrinal basis of the organization includes the centrality of God for all life, recognition of the fact of sin, recognition of the Incarnation as God's entrance into the world to renew it, and of the Church as the agent of this renewal with its offering of all life to God in the Eucharist.

SOCIAL PRINCIPLES

Members are expected to agree on the doctrinal basis, to accept the common rule of life, and to subscribe to at least two of the social principles listed in the call of the conference.

The social principles are political democracy "as opposed to any form of totalitarian state," economic democracy, "coöperation with organizations which defend civil and democratic liberties," and a "practical program for world peace."

The rule of life includes attendance at the Eucharist every Sunday, Communion at least monthly, daily prayer, observance of the Prayer Book rule of fasting, and work for the kingdom of Christ.

Further organization problems and possible affiliation with the Church League for Industrial Democracy and the Church Union's sociology committee were left to the judgment of a committee of the officers.

Henry White was elected chairman of the organization, and Miss Elsie Garten, secretary. Also on the committee are the Misses Mary Hall, Elizabeth Richardson, and Pauline Johnson; Hamilton Crabbs; and the Rev. John T. Golding.

FR. PITTENGER SPEAKS

The Rev. W. Norman Pittenger delivered the keynote address of the conference. He took three significant words from the call to the conference as his theme.

He said in part:

"Let us consider these three terms—youth, social problems, and Christian doctrine—in the reverse order from that in which they occur in your leaflet; for in doing so, we shall, I think, find that there is a sequence of ideas that may be of value to us all.

"Therefore, let us first of all turn to Christian doctrine, to the teachings of the Church. We need, all of us, first of all to think deeply on the question of the dogmatic

background and incentive for Christian action of any kind whatever.

"Precisely as our Communist friends have a whole view, a whole outlook on life, a whole philosophy of life, which provides them with a background and an incentive for action; so we Catholic Christians have a whole world view, a whole outlook on life, a whole philosophy of life, which must provide us with a background and an incentive for action. . . .

COMMUNISTS ARE EXAMPLE

"Sometimes we think that it is too hard to wrestle with these problems, too much for our small minds or too tedious when there are great things to be *done*. May I point out that no Communist would make these objections to the careful study of *Das Kapital*, Karl Marx's great work on labor-capital relations, and his way to their solution? And *Das Kapital* is stiff reading. Now, you and I believe that our world view is more inclusive and satisfactory than that of the Communists; yet we do not seem to concern ourselves very much with it. . . .

"Your second term is social problems. It follows directly from Christian doctrine. For, if Christianity makes the assertions which it does in fact make, about God, man, and the renewal of man in God's likeness, it has an interest in, a concern for, the social institution which is so deep, so radical, that it makes Communism look a pale pink.

"Christianity, believe me, is the reddest thing that has ever struck this planet. It penetrates to the very root of our social disorder, as it also penetrates to the very root of our personal lives; and it demands, when it is true to itself, that we so transform this social system that it conform, as much as in it lies, to the pattern of Christ, who is the image of God.

SOCIAL OBLIGATIONS

"Not that you and I are ever going to build up the kingdom of God here in this world. That kind of Utopian idealism is dead, if it ever was alive. But it is apostasy from Christ, it is the most damnable denial of His whole life and work and it is the completest renunciation of Catholic doctrine to assert that we have no social obligation. . . .

"You and I are young. We have come here as young Churchmen; and that means that we wish to have open minds, to be alert to the problems of our day, burning with zeal and driven by a great compulsion. We do not feel, as do some of our elders in years and all our elders in the way of looking at life, that there is nothing we can do. . . .

"We know that *we* cannot bring in God's kingdom; but we dare to say that we can do something. There are many ways in which youth can carry on this call. I suggest one: that we should organize in our several parishes and communities cells or centers of young people."

DISCUSSION GROUPS

The conference, following Fr. Pittenger's address, resolved itself into discussion groups which met for the remainder of the afternoon. Each group later brought in a report of its findings.

The group on doctrine was led by the Rev. Charles R. Feilding of St. Mary's, Staten Island. It stressed the importance of the Christian doctrine of the nature of God and the Christian judgment of the sinfulness of man. It recommended, however, immediate social action, such as voting for leaders of good causes and investigation of labor problems.

The group on economic democracy, of which Spencer Miller, Jr., was chairman, based its conclusions on the Catholic sacramental principle that all matter is meant to be controlled and directed by the Spirit.

SEE FASCIST PERIL

The Rev. William Kernan of Trinity church, Bayonne, N. J., led the group considering political democracy. It declared as its finding that Fascism is not merely a distant danger but something which must be fought in the United States right now.

Mrs. E. M. Herrick led the group on cooperation with labor and that on peace was led by the Rev. Dr. Edward R. Hardy, Jr. Their reports were in general terms of the importance of working for true coöperation and abiding peace. The group on spiritual life, led by the Rev. H. Bonnell Spencer, OHC, agreed on the proposed rule of life which was later adopted.

The Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, summed up the conference. Fr. Fletcher emphasized the importance of basing a Christian social philosophy squarely on Christian principles, saying in part:

"We must avoid the errors of secular Utopians who believe that men can be saved by their own power. Christian groups must not shut themselves and their programs up in an ivory tower, but be willing to coöperate with others who are willing to work for social justice.

"We must study the present situation as it is, and not, for instance, too easily use such a term as totalitarianism to cover movements of very diverse character."

PREACHES AT EVENSONG

The Rev. Thomas J. Bigham, Jr., of the General theological seminary, was the preacher at the concluding Solemn Evensong.

He said in part:

"Redemption is something that concerns not only the individual but also the group. God's dealings with men are not just with a few selected individuals quite apart from their relationships with other men, apart from society. On the contrary, His dealings are through society, through the new society of the whole Church.

"We have again today that same divorce of individual and society that so distressed the early Church. For example, it is sometimes said that religion is purely an individual matter, that it is the flight of the alone to the Alone, that it is what man does with his solitariness.

"But the burden of our Lord's teaching was incorporation into the kingdom of God; and no kingdom can exist unless the subjects of the king are in some way related to one another as well as to the king. Essentially, religion is at once both individual and social.

"There are immediate and practical social as well as personal tasks for Christians. First, so deeply to enter into the life of the world with the sensitive conscience that is fitting to sons of God that we may recognize the works of the devil: that is to say, Christians needs must fearlessly stand as critics of any and every order of society. . . .

TRUTH AND LIFE

"Secondly, we must *do* something: for the Faith is not only the Truth; it also is the Life; because if action without thought is futile, thought without action is sterile. We cannot sit down and be devotional while acquiescing in conditions that make it impossible for other souls even to obey the moral law. We must face up to facts. . . ."

The conference aroused considerable interest among older Churchpeople. A few "listened in" at the general sessions. A large number sought occasion to discuss with the young members of the conference, in the days following it, the topics under consideration and especially the conclusions reached both by the several groups and by individuals.

The Rev. Dr. Frederic S. Fleming, rector of Trinity parish, attended the session in which future plans were discussed. He welcomed the conference to the parish. The Rev. Edward H. Schlueter, vicar of St. Luke's chapel, where the conference met, officiated at the Solemn Evensong which ended the conference.

Registrations showed that there were a number of parishes represented, as were various professions and trades. Many college students and seminarians from theological schools attended. Young men and young women were about equal in number.

Bishop Tucker Names New Council Youth Committee

NEW YORK—A Committee on Youth has been appointed by Presiding Bishop Tucker, according to a recent announcement. This was asked for at the October meeting of the National Council.

Members of the committee are Bishop Quin of Texas; Miss Eva D. Corey of Brookline, Mass., and the Rev. Albert R. Stuart of St. Michael's church, Charleston, S. C., a new member of the National Council.

Name 5 Noted Americans as Collaborators for English Life and Culture Magazine

NEW YORK—A group of five noted Americans have accepted designation as collaborators for the new *Theology*, the SPCK monthly publication in England. Under the Rev. Alec R. Vidler, well-known English theologian, it is proposed to make the magazine a journal to establish a new liaison between Anglicanism and contemporary culture and life.

Two special American representatives have also been appointel: the Rev. W. Norman Pittenger of the General theological seminary and the Rev. P. M. Dawley of St. David's church, Baltimore.

The American collaborators are: the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General theological seminary; the Rev. Dr. C. W. Lowry of Virginia seminary; Prof. William A. Orton of Smith college; Prof. George R. Elliott of Amherst college; and Allen Tate, the novelist and poet.

The English collaborators include many distinguished leaders in the theological and literary world; among them are T. S. Eliot, J. Middleton Murry, the Very Rev. Dr. W. R. Matthews, dean of St. Paul's, London; Canon Oliver Quick; the Rev. Noel Davey; Prof. J. M. Creed; Prof. Claude Jenkins; and Miss Evelyn Underhill.

Bishop of Durham to Resign in February

Ecclesiastical Court Rules Against Stone Altar in English Church; Sir George Middleton Dies

LONDON—Dr. Herbert Hensley Henson, called the most brilliant debater on the English episcopal bench, means to resign the bishopric of Durham in February, 1939, "on grounds of age and length of active service," he has announced.

Dr. Henson's resignation, to be followed later in the year by that of the Bishop of London, will mean new appointments to two of the most important bishoprics in England. The emoluments of Durham are £7,000, those of London £10,000.

Dr. Henson will be 75 this month. After a notable career at Oxford, he went to the East End of London as head of Oxford house, Bethnal Green, and had parochial experience before going to a canonry at Westminster abbey. Thence he went to the deanery of Durham, was consecrated Bishop of Hereford in 1918, and translated to the see of Durham two years later.

KNOWN AS ORATOR

Dr. Henson has never been afraid to change his views, or to air them, and he has never lacked forcible, incisive, and epigrammatic language in which to express them. His oratory has been one of the highlights of the Church assembly and of the House of Lords. During his later years he has been convinced that the Church of England can only be truly free if it is disestablished.

"We English Churchmen," he once declared, "gathering in our assemblies, are not really free. We are only free as birds in aviaries."

On the vexed question of the admission of women to Holy Orders, he remarked:

"The world wants desperately not female priests and bishops, but Christian wives and mothers."

STONE ALTAR ORDERED OUT

An ecclesiastical court decision on the legality of stone altars has excited considerable attention and revived the demand for the reform of the Church courts. The case in question related to the remote but now well-known Church of St. Hilary in Cornwall, where for years past Protestants have been agitating for the discontinuance of "Romish" services and the removal of the many beautiful objects with which the former vicar, the Rev. Bernard Walke, filled it.

The present incumbent, the Rev. C. G. Roffe-Silvester, has modified the services in order to appease the Protestant objectors, but he appealed to the ancient Court of Arches against a Consistory Court order to remove from the church its six stone altars.

The deputy dean of Arches decided that the stone high altar must be removed because a "holy table made of stone is an illegal ornament in the Church" (and this despite the existence in a number of churches and cathedrals of altars made of this material); but he allowed the other five side altars to remain, subject to the discretion of the chancellor of the diocese.

He also ordered the removal of the aumbry in which the Blessed Sacrament is reserved, but allowed a confessional to remain.

"There is no doubt about it," he declared, "that Confession in the Church of England is perfectly normal."

SIR GEORGE MIDDLETON DIES

The Church lost one of its most valuable and devoted laymen on October 25th, with the sudden death at a London meeting of Sir George Middleton, the executive head of the ecclesiastical commission and Queen Anne's bounty. Sir George had a romantic and meteoric career. He was educated at a Church school, and began his career as a clerk in the post office.

A member of the Socialist party, he was elected a member of Parliament for Carlisle, and it was under the premiership of the late Ramsay McDonald that he first undertook the onerous administrative work for the Church which he continued with ability, good humor, and devotion to the hour of his death.

A close friend of the Archbishop of Canterbury, Sir George died in his Grace's presence. The two had walked together to a meeting of the council of the Church House in Westminster, at which Sir George collapsed and died. There is no doubt that he had overtaxed his strength in the Church's service.

To Receive Nominations for Diocesan in Easton

EASTON, MD.—Nominations for a successor to Bishop Davenport, former diocesan of Easton, will be considered December 13th by a special session of the diocesan convention meeting at Trinity cathedral here, the Rev. Dr. Charles L. Atwater, president of the standing committee has announced. The actual election will be left to a later convention.

Bishop Davenport's resignation was accepted by the House of Bishops at its recent meeting in Memphis. The Bishop was Easton's third. He was consecrated September 15, 1920, and his resignation became effective November 7th.

Northampton, Mass., Has Memorial Service for Rev. A. C. Ockenden

NORTHAMPTON, MASS.—The late Rev. Albion Charles Ockenden was honored by a memorial service in St. John's church here on All Saints' day. The service was conducted by the Rev. Hervey C. Parke, priest in charge. The Rev. Dr. Fleming James preached the sermon.

Mr. Ockenden was rector of St. John's for 12 years. During these years he did much to build up the church. He was well known as a civic leader in Northampton.

Youth Will Be Asked for Amsterdam Fund

Young People to Be Challenged to Raise Enough to Send Delegates to Holland Conference

NEW YORK—The youth of the Church, it was decided at a meeting of the Council of Representatives of Youth Organizations held here November 4th, are going to be challenged to raise enough money to send their own delegates and also at least two young people from the Far East to the World Conference of Christian Youth to Amsterdam, Holland, next summer. The challenge is to be presented by means of an Amsterdam fund.

Each youth group in each parish will be asked to contribute at least $1.00. This amount, it is felt, though it will work no great hardship on the young people, will make possible the raising of a good sum.

This fund is the first national project in which all the youth of the Episcopal Church have coöperated. It is hoped that it will be so successful that it will demonstrate to young people, adults, and the Church as a whole that the youth of the Church are alive, alert, and able to accomplish something worth while.

The Council of Representatives of Youth Organizations includes the executive heads of the various youth groups within the Church. Its meeting revolved on this occasion around the World Conference of Christian Youth. Recommendations for delegates were discussed carefully. The recommendations will be sent to the Presiding Bishop for appointment.

OBSERVERS MAY ATTEND

Miss Cynthia Clark, National Council secretary for young people, announced that 40 young people and adult leaders of youth, who are not delegates, may attend the conference as observers. A special trip is being arranged at low rates.

The council spent a good deal of time in discussing the recent action of the National Council in regard to youth work. Several recommendations were made for the consideration of the National Council Committee on Youth. These had to do particularly with the place and program of the various organizations in the total picture of the Church's work with youth.

The Pi Alpha fraternity, which has national headquarters at Blue Ridge Summit, Pa., will be invited to send a representative to future meetings of the council, it was voted.

Bishop Reifsnider of Tokyo and Bishop Roberts of Shanghai have been asked to nominate a young Japanese and a young Chinese to attend the conference.

100 Years in Brockport, N. Y.

BROCKPORT, N. Y.—On November 6th St. Luke's church here completed the celebration of its 100th anniversary. Bishop Reinheimer delivered the sermon.

Hold Bishop Rogers' Funeral in Cleveland

Six Bishops Take Part in Service; Body Removed to Detroit for Burial Rites and Interment

CLEVELAND—The Bishops of the dioceses of Michigan, Northern Indiana, Pittsburgh, and Erie gathered on November 9th with Bishop Tucker of Ohio and retired Bishop Jones of Utah to take part in the funeral services of the late Bishop Rogers at Trinity cathedral, Cleveland.

As reported in THE LIVING CHURCH of November 16th, Bishop Rogers, because of ill health for more than a year, had presented his resignation to the House of Bishops, meeting in Memphis, only a week before. He had gone from Detroit to his summer home at Gambier, Ohio, to prepare for a trip to California, where he had expected to spend the coming winter. On November 6th he was stricken with paralysis. He was hurried to Mercy hospital at nearby Mount Vernon, where he passed away shortly before midnight.

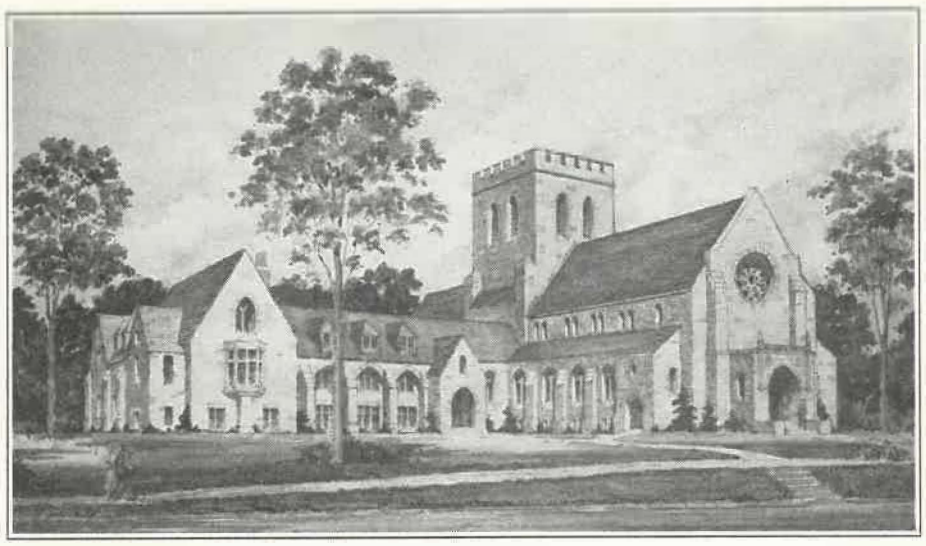
The body was brought to Cleveland and placed in the chapel of Trinity cathedral November 9th, where it lay in state with a guard of honor of students from Bexley hall, Gambier, until shortly before the service of Holy Communion. It was placed in the chancel, the casket being covered with a purple pall, upon which rested the crozier. Lighted tapers were placed at either end of the casket. The Requiem was celebrated by the Bishop of the diocese, assisted by the Bishops of Michigan, Erie, and Northern Indiana; the Very Rev. Dr. Chester B. Emerson, dean of Trinity cathedral; and the Ven. Dr. Gerard F. Patterson, archdeacon of the diocese.

The clergy of the diocese and many from neighboring dioceses were robed and in the procession. At 2 in the afternoon the burial service was conducted, the full choir being in attendance, together with the vested clergy and a congregation completely filling the cathedral. The standing committee, the honorary canons, the trustees of the diocese, and the cathedral chapter were honorary pall-bearers.

BISHOP PAGE READS SENTENCES

The opening sentences were read by Bishop Page of Michigan, the psalms by Dean Emerson, the lessons by the Rev. Dr. Walter R. Breed and Bishop Jones, the prayers by Bishop Tucker, and the benediction was pronounced by Bishop Mann of Pittsburgh. After the services the casket remained in the chancel with the guard of honor until the time of its being taken to the train for Detroit, where interment took place on November 10th.

A memorial program was broadcast over WGAR. Bishop Rogers during his life in Cleveland had broadcast from the Cleveland stations many times in the interest of the public welfare. The studio orchestra rendered the musical parts of the memorial program and addresses were made by Dr. W. G. Leutner, president of Western Reserve university; Dean Chester B. Emerson of Trinity cathedral; and Bishop Tucker, paying high tribute to Bishop Rogers as a Christian citizen, a devoted friend, and a man of influence not only in the diocese but in the Church at large.



ST. THOMAS' CHURCH, NEW HAVEN, CONN.

St. Thomas' has nearly 500 communicants. The Rev. Dr. R. S. Flockhart is rector. When completed, the church is to have a cross on the gable over the main entrance.

SERVICE OF INTERMENT

DETROIT—A service of interment for the late Bishop Rogers of Ohio was held in St. Paul's cathedral, Detroit, on November 10th. Bishop Rogers, dean of St. Paul's from 1920 until 1925, when he was elected as Bishop of Ohio, had hundreds of friends in Detroit, and the cathedral was well filled for the service.

The Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's, pronounced the opening sentences; Bishop Tucker of Ohio read the psalms; and Bishop Page of Michigan, the lesson.

Bishop Creighton, Coadjutor of Michigan, read the prayers, and Bishop Page pronounced the benediction. Music was furnished by the adult choristers of St. Paul's cathedral under the direction of Francis A. Mackay, many of this group having been members of the choristers at the time Bishop Rogers was dean of St. Paul's. A uniformed guard, composed of members of the Detroit commandery, of which Bishop Rogers was a member, acted as pall bearers.

Interment was at Woodlawn cemetery, Detroit, and the service there was conducted jointly by Bishop Tucker of Ohio; the Very Rev. Dr. Chester B. Emerson, dean of Trinity cathedral, Cleveland; and Dean O'Ferrall.

Also in attendance at the service in St. Paul's were Bishop Whittemore of Western Michigan and a number of clergy of Ohio and Michigan.

Bishop Rogers' mother, sister, and brother live in Detroit.

Dedicate Organ in Alaska

ANCHORAGE, ALASKA—A new organ was dedicated at All Saints' mission here on October 30th by the Rev. W. R. Fenn, priest in charge. The organ is the gift of the All Saints' guild, members of the congregation, and friends of the parish.

"Church Bonds" Solve Debt Problem for San Francisco Parish; Accounts All Paid

SAN FRANCISCO—"Church bonds" solved the problem of All Saints' church of this city and enabled it not only to meet all parochial, diocesan, and National Council obligations, but also to pay off a mortgage on the church. The mortgage was burned October 24th, at a dinner presided over by the rector, the Rev. Dr. Paul Little. Bishop Block, newly elected Coadjutor of California, was the principal speaker at the dinner.

The bonds were issued by the rector and vestry during Lent of 1936, and were to run for three years. Made up in legal form, they had attached to them 36 coupons for $1.00 each, with the date of maturity of each coupon marked on it.

The parish treasurer retained the bonds, and as the subscribers made payments the coupons were sent to them. Many persons paid in full, and others at their convenience. Within two months of issuing the bonds, 40% of the amount needed had been received.

No high pressure methods, it has been pointed out, were used in disposing of the bonds. In fact, no personal solicitations were made at all. The rector preached four weeks on Christian Stewardship, and this appears to have been sufficient to bring the parishioners to requesting the bonds.

Eight months before the bonds matured, all the indebtedness of the church had been liquidated. The balance to come in is to be applied to repairs and improvements.

Dean Welles at Conference

ALBANY, N. Y.—The Very Rev. Edward R. Welles, dean of the Cathedral of All Saints, took part in the recent conference, Community Action for Youth, held in the state capitol assembly chambers here, under the auspices of the New York state advisory committee of the National Youth Administration. Dean Welles said the invocation at the public meeting November 10th, when Mrs. Franklin D. Roosevelt was the speaker.

Maryland Marriage Mart Is Abolished

Organized Church Groups Succeed in Campaign to Detroy "Hasty Union" Trade in State

BALTIMORE (RNS)—Organized church groups in Baltimore and all parts of Maryland played an important role in abolishing the notorious Gretna Green at Elkton and defeating a proposal for state lotteries at the state's general election.

The church groups won considerable support for their campaigns on these two very much debated questions.

Abolition of the marriage mart at Elkton, long a source of income for marrying parsons, was accomplished through a referendum on the 48-hour marriage law. The statute, which will officially become a law this month, requires a two-day wait between the time a marriage license is applied for and the time the ceremony is performed.

Since the Elkton marriage mill is based on hasty, secret weddings—many of them ending up later in the divorce courts—the two-day wait will kill the trade.

The law will not only affect Elkton, heretofore one of the top-ranking Gretna Greens of the nation, but other small towns in Maryland, such as Bel Air and Ellicott City, where the hasty marriage trade has been growing in recent years.

To Publish Suggestions on Community Responsibility

LOS ANGELES—Specific suggestions regarding the responsibility of various cross-sections of the community for the building of a finer citizenship and communal life will be published, starting this month, by the county committee for Church and community coöperation here. Bishop Stevens of Los Angeles is chairman of the committee.

The November topic will be The Responsibility of Schools, and Especially Teachers, for the Character of Youth.

On the committee, appointed a year ago by the county supervisors, are Bishop Stevens, chairman; the Rev. Willsie Martin, Methodist; the Rev. Robert Freeman, Presbyterian; the Rev. James W. Fifield, Congregationalist; and several others. The Rev. Clarance H. Parlour, rector of St. Mark's, Glendale, is secretary.

Bishop Stewart to Broadcast

CHICAGO—An opportunity to give a Thanksgiving message to Churchpeople throughout the diocese of Chicago is to be afforded Bishop Stewart through a broadcast on radio station WGN, Chicago, Wednesday, November 23d, at 12: 30 noon. The Bishop will broadcast from Northwestern university campus by special arrangement, thus avoiding a trip into the city. He will speak for 10 minutes.

Annual St. Andrew's Day Offering of Japanese Men and Boys to Go to Tohoku

TOKYO—The annual St. Andrew's day thank offering of men and boys in the Nippon Seikokwai will be taken at the annual rededication service of the Brotherhood of St. Andrew in Japan on November 30th at the chapel of Central theological college, Tokyo.

Sixty-five chapter directors and representatives of the Brotherhood national council will present the offerings, which will be received by Bishop Binsted of Tohoku, to whose diocese the 1938 offering will be given for extension work. This is the seventh annual thank offering to be made by the men and boys of the Church since the formation of the national Japanese Brotherhood in 1931. It is given each year in turn to the 10 dioceses of the Church in Japan for specific missionary extension work.

Sectional and parish rededication services will also be held at the same time in various parts of the nation. A meeting of the national council of the Brotherhood will precede the annual Thanksgiving service in Tokyo.

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TACOMA, WASH.—A beautiful plaque of Carrara marble representing the Madonna and Child with three angels has been placed in the children's corner of St. Mary's altar in St. Paul's church, Bellingham. The plaque was secured by the Rev. T. DeWitt Tanner, rector of St. Paul's, when he and his wife were in Florence in 1936.

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74 Delegates for Uniting Conference to Be Sent by Methodist Bishops' Board

ATLANTIC CITY, N. J. (RNS)—The board of bishops of the Methodist Episcopal Church at its annual meeting here made plans to elect 74 delegates at large to attend the uniting conference, April 26, 1939, of the three branches of Methodism at Kansas City.

The 74 will represent connecting boards of the Church, such as the women's auxiliary and home and foreign missions. Two delegates will represent the young people. It will be the first time that the young people have been given a voice in the affairs of the Church.

The balance of the denomination's 400 delegates have been elected by the local conferences. The Methodist Church, South, will also have 400 delegates and the Methodist Protestant branch will have 100. Together they represent 8,000,000 members of the three merging denominations.

Alfred M. Landon, Republican presidential candidate in 1936, and U. S. Senator Robert F. Wagner of New York were elected by the board of bishops as delegates to the conference.

A committee was appointed to draft a special statement concerning economic intercourse with Japan. On the committee are Bishops Edgar Blake of Detroit, Herbert Welch of Boston, and James C. Baker of San Francisco.

Bishop Baker was also selected to represent the board at the international missionary council in Madras, India.

Fr. Viall, SSJE, Made Provincial Superior of Japan Cowley Branch

TOKYO—The Rev. Fr. Kenneth A. Viall, SSJE, of the diocese of North Kwanto, has been elected provincial superior of the Far Eastern branch house of the Society of St. John the Evangelist. He succeeds the Rev. Fr. Walter Morse, SSJE.

Fr. Viall has been teaching at St. Paul's university here. At the end of the school year, March, he will resign his position there. He has already resigned as chaplain of the American congregation of Holy Trinity church here. The resignation is to become effective November 27th. His address now is Cowley house, St. Thomas' church, Kiriyu.

Correction

INDIANAPOLIS, IND.—The Rev. William Burrows, one of the priests nominated for the position of Bishop Coadjutor of Indianapolis, is rector of St. Paul's church, Indianapolis, Ind., not Evansville, as was erroneously stated in the November 9th issue of THE LIVING CHURCH.

Connecticut Church 100 Years Old

SOUTH GLASTONBURY, CONN.—St. Luke's church here observed the 100th anniversary of the present church building October 16th to 18th. The parish, of which the Rev. Guy D. Christian is rector, dates back to 1806.

Presbyterian Synods Urge Church Union

Joint Session of Oklahomans Asks North and South Groups to Plan Consolidation of Branches

SHAWNEE, OKLA. (RNS)—A petition urging union between the two branches of Presbyterianism, the Church of the North and the Church of the South, was adopted by the Oklahoma synods of both Churches, meeting in joint fall session here.

The petition, formulated by Dr. William S. Meyer of Ponca City, will be placed before the general assembly of the Presbyterian Church, USA (North), at its next meeting in 1939.

It reads in part:

"The Synod of Oklahoma of the Presbyterian Church, USA, having met with the synod of Oklahoma, U. S. (South), and realizing anew the oneness of our faith and life and work, and realizing anew the need for a united Church with which to promote the program of Christendom; Be it hereby resolved that the synod of Oklahoma petition the 151st general assembly to make necessary plans and to take necessary action looking forward to an immediate reunion with the Presbyterian Church of the U. S."

A resolution passed by both bodies expressed the hope "that many other borderline synods will be taking similar action and that the day may not be far distant when the two bodies will again be one."

Bishop Van Dyck Dedicates Pulpit

DETROIT—The 64th anniversary of the founding of the Church of the Messiah, Detroit, was observed on November 6th, a part of the observance including the dedication of a new pulpit, parapet, and lectern by Bishop Van Dyck of Vermont. The anniversary sermon was also preached by Bishop Van Dyck.

The new articles, constituting another unit in the program of beautifying the church, are memorials presented by Mr. and Mrs. H. J. Maxwell Grylls in memory of their mothers.

Seattle Chapel Blessed

SEATTLE, WASH.—A chapel, the first unit of an extensive series of additions to the religious, educational, and social plant of St. Paul's church here, was blessed by the rector, the Rev. Walter G. Horn, on All Saints' day. When all the work on it is completed, the cost is expected to run to $25,000.

Bishop Jenkins in Indianapolis

INDIANAPOLIS—Bishop Jenkins of Nevada was in the diocese of Indianapolis during the last week of October and the first week in November to assist Bishop Francis, who is unable to travel. He has made several trips to confirm and speak in Bishop Francis' place.

Dr. Sheerin Points to Need for Courage

World Is in a Mess, He Says on First Visit to Chicago Since Taking Up New Duties

CHICAGO—A plea for new courage, renewed vision, and deeper consecration was made by the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, on his first visit to Chicago since assuming his new duties. He spoke November 7th at a dinner meeting of 350 Churchmen and women, called by the diocesan Woman's Auxiliary and Church club to welcome Bishop Stewart back to the diocesan family.

Bishop Stewart paid tribute to the clergy and laity of the diocese for carrying on during his illness, in his first appearance at a diocesan function since he became ill in June. He appeared to be greatly improved in health and spoke with his usual vigor.

Dr. Sheerin said:

"The fundamentals of economics, world peace, and human relations are all tied up in the problem of whether the Church and her mission is to be taken seriously. To the Christian, every problem at heart is a spiritual problem, just as to the Communist every problem is at base an economic problem.

"The battle today is whether men will be Christians or whether, denying God, they will have to find a solution of their problems in some other philosophy, notably Communism or Fascism.

WORLD IN A MESS

"We know the world is in a mess. Men are looking for leadership. Communism, Fascism, and ordinary cheap materialism are bidding for loyalty. To the world the Christian presents the appeal of our Lord and His Church.

"The Church says that God's Spirit is the only force powerful enough to settle the problems of the world. The Church needs her loyal sons and we must have new courage, renewed vision, and a deeper consecration than ever before. If we dare adventure in God's name, the problems of the world will be abolished."

Hold Memorial Service in Tokyo for Prince Arthur of Connaught

TOKYO—A memorial service for Prince Arthur of Connaught was held at St. Andrew's church, Tokyo, on September 19th in the presence of Prince Chichibu, as personal proxy for the emperor, the Princess Chichibu, the foreign minister, the British ambassador and Lady Craigie, the Canadian minister, the Australian commissioner, members of the diplomatic corps, and prominent Japanese government officers.

Prince Arthur's greatest service to his country lay in the friendship and understanding which he brought in his three missions to Japan, which left "indelible marks on the history of the modern world," the Most Rev. Dr. Samuel Heaslett, Primate of the Nippon Seikokwai, said in the memorial address.

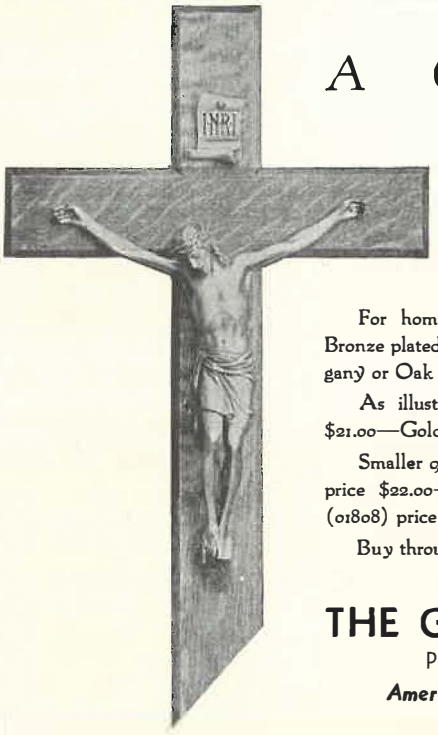
Dedicate Great Organ in Cathedral at Washington

WASHINGTON—The great organ in Washington cathedral was dedicated by Bishop Freeman of Washington November 10th. The service began with a processional of clergy and choir, after which Robert G. Barrow, cathedral organist and choirmaster, played a recital.

The great organ is the gift of an anonymous donor. With 125 stops and more than 10,000 pipes, the organ is particularly rich in its diapasons and octaves. For the first time in the art of organ building, an ensemble of muted strings has been achieved in such a construction that they will produce unusual effects of tonal beauty.

Both the service and the recital in Washington cathedral were open to the public.

Mendelssohn's Sonata No. 6 in D Minor; Bach's Three Chorale-Preludes: "Das alte Jahr vergangen ist," "Alle Menschen müssen sterben," and "Ich ruf' zu dir, Herr Jesu Christ"; Widor's Intermezzo for Symphony No. 6; and Barrow's A Legend made up part of the program.



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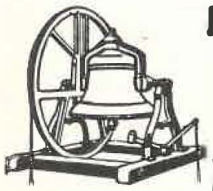

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Japanese People Yearning for Peace, World Is Told by Prof. Rusch of Tokyo

TOKYO—"With confidence, I know the Japanese people, as a people, yearn for peace in Eastern Asia," stated Prof. Paul Rusch of St. Paul's university, who is executive vice-president of the Brotherhood of St. Andrew in Japan, in a 10-minute international broadcast over JZJ from Tokyo on October 8th, to the Eastern districts of North America (New York time, 7:30 A.M.). "In their hearts they hold no hatred for the Chinese people.

"They sincerely long for friendly relations. Premier Prince Konoe has from the first stressed the peaceful solution of these difficulties. His imperial majesty, the Emperor, expressed his great desire for peace between China and Japan in his message to the imperial diet."

In his brief introduction to his talk on the current Sino-Japanese troubles from the viewpoint of an American resident, he stated that he deplored beyond words the present crisis in East Asia.

"This 15-month-old struggle is not an isolated outbreak in the relations of the two great and dominant peoples of Asia," he continued. "For centuries there have been conflicts that have clogged their relations.

"Deep-rooted are issues of national security over which Japan has already fought two major wars. In each she has offered the flower of her manhood in order to realize security at her back door. Again she offers a new generation of her manhood to secure stability in East Asia."

This was the second international broadcast made by a member of the North Kwanto mission staff. The Rev. Harold C. Spackman gave a 10-minute talk in March on a short-wave broadcast to England.

Two daily broadcasts are made now over JZJ to the Eastern districts of North America, one is heard between 8 and 8:30 P.M. Eastern standard time and 7 and 7:30 P.M. Chicago time, and the second period between 7 and 7:30 A.M. Eastern standard time and 6 and 6:30 A.M. Chicago time.

Grace Church, Pontiac, Ill., Is Renovated From Roof to Cellar

PONTIAC, ILL.—Upon the completion of the installation of a new slate roof, which is now in progress, on Grace church here, the parish will have, during the past year, completely redecorated the church interior, refinished all the furniture and woodwork, rewired the church, installed Gothic lighting fixtures throughout the building and floodlighting over the sanctuary, installed new lighting fixtures in the parish hall, purchased new robes for the choir as well as vestments for the acolytes and two chasubles and one cope, pointed the masonry of the church, redecorated the interior of the rectory, and presented a new processional cross and wall crucifix to the church. The Rev. Leon Harris is rector.

There are 125 active communicants, many of whom are unemployed. Some of the work was done by men of the congregation.

Chicago "Tribune" Begins "Religion Today" Feature

CHICAGO—The Rev. John C. Evans, religious editor of the Chicago *Tribune* and priest in charge of St. John's church, Flossmoor, is the conductor of a new newspaper syndicated feature, Religion Today.

The feature has been submitted to about 200 daily newspapers throughout the country, including papers in New York, Pittsburgh, Detroit, St. Louis, Kansas City, Los Angeles, and Portland. It is intended as a summary of Church events, past and future. It will be issued weekly.

Three Noted Anglicans to Address Buffalo Meeting of Federal Council of Churches

NEW YORK—Although the Episcopal Church in America is not a member of the Federal Council of Churches of Christ, several Anglicans will play an important part in its biennial meeting December 6th to 9th in Buffalo, N. Y. Among these Anglicans will be the Presiding Bishop, Bishop Davis of Western New York, Charles P. Taft of Cincinnati, and Harper Sibley of Rochester, N. Y.

The Presiding Bishop will address the gathering on The Path of Advance; Mr. Taft's subject is to be The Man in the Pew and Christian Unity; and Mr. Sibley's, an interpretation of the current program of Christian assistance to sufferers in China. Bishop Davis will be host to the meeting.

The meeting will be attended, according to the *Federal Council Bulletin,* by 350 official members named by the authorities of 23 coöperating denominations, together with invited guests, representatives of other interdenominational bodies, and participants in the seminars on special aspects of the Church's life and work.

Two popular meetings open to the public will be held on the evenings of December 6th and 7th. The general theme at the first of these will be Christianity and the World Today. The second meeting will be a public recognition of the 30th anniversary of the creation of the council.

Worship will be made a special feature twice each day, following the experience of the Oxford and Edinburgh Conferences. Both morning and evening services are being planned by Dr. Oscar Thomas Olson, chairman of the Federal Council's committee on worship.

Student Mission Marks Fifth Year

LEWISBURG, PA.—St. Andrews' mission at Bucknell university here celebrated its fifth anniversary on November 6th, and the fifth anniversary of the student counsellor who began the mission. There was no church in Lewisburg when the Rev. Morris W. Derr began his work with students, but in 1934 he celebrated the first Communion service in Bucknell's history of 88 years. In 1936 he presented the first confirmation class in Lewisburg in 150 years.

Church Groups Hit Nazi Persecutions

Continued from page 547

at the frightful persecution of people in Germany solely because of racial distinction and their desire to freely voice their own religious and political opinions."

WISCONSIN ACTION

In the Middle West, and especially in southern Wisconsin where Germans make up a large part of the population, denunciations of the Nazi attitude toward Jews were frequent and strong.

The Milwaukee county board on November 15th voted, according to the Milwaukee *Sentinel,* a scathing resolution of denunciation for Nazi atrocities, calling upon the United States to sever diplomatic relations with Germany if necessary.

The Milwaukee United Committee for Aid to Austrian Refugees on the same day laid the groundwork for a citywide protest meeting. It asked public servants to take a firm stand against the persecutions.

Another Milwaukee group, the members of the round table of the National Conference of Jews and Christians, condemned the actions which brought about the "plight of the persecuted on the front line" and stressed the necessity of laying the groundwork in this country for counteraction of any similar racial hatreds.

Commission on Unity Set Up by American Lutherans

RACINE, WIS. (RNS)—Another step toward union of the Lutheran Churches of America was taken by the delegates to the fourth biennial convention of the American Lutheran conference here with the passing of a resolution establishing a commission "to study every possible approach to closer unity."

In acting upon the favorable reception of the report of the commission on Lutheran coöperative endeavor, Dr. Oscar O. Gustafson, secretary of the conference, said that the new commission to be created will work for the next two years for a complete unity of all Lutheran general bodies. The resolution which was passed directed that:

"The American Lutheran conference take under further serious consideration the whole matter discussed in the commission's report in regard to the principles involved and the *modus operandi* of inviting and establishing fellowship and coöperation between the general bodies who are now members of the conference and those who are not members of the conference and the whole matter of Lutheran Church unity in order that the American Lutheran conference may more fully serve as one of the unifying agencies within the Lutheran Church in America."

Deaconess Fuller Stricken

CHICAGO—Deaconess Helen M. Fuller, head resident of Chase house for 18 years, was stricken with a cerebral hemorrhage recently and although removed recently from Washington boulevard hospital back to the settlement, still remained, November 15th, in a serious condition.

$12,000 Loan to Mason City, Ia., Parish May Be Gift in Five Years

MASON CITY, IA.—A loan of $12,000 which may, at the end of five years, become a gift was announced at the celebration of the 65th anniversary of St. John's church here on November 7th. The loan was made by parishioners, Mr. and Mrs. B. C. Way. The Rev. C. Burnett Whitehead is rector of St. John's.

Under terms of the loan, one-half the parish budget is to be underwritten for five years. If at the end of that time the parish has continued to maintain a progressive program, the loan will become a gift.

Dedicates Stone in Sanctuary Wall in Memory of Late Dr. W. De Vries

WASHINGTON—A stone in the north wall of the sanctuary of Bethlehem chapel here was dedicated November 8th in memory of the late Rev. Dr. William Levering De Vries, for many years canon precentor of Washington cathedral. Bishop Freeman of Washington performed the service.

The Bishop spoke with affection of "this companionable, stimulating, and helpful man." Dr. De Vries became canon chancellor of the cathedral in 1911 and canon precentor in 1929.

Correspondence

Continued from page 534

of the alternate form in our ordinal, with highly important and significant changes—the substitution of *presbyter* for *priest* and *in this Church* for *in the Church of God.* Is it intended as a form of ordination? If so, it is of more than doubtful validity. Is it a mere authorization like that often given to a lay reader, but unlike that giving power to offer the Eucharist? If so, we are asked to surrender by indirection the necessity of episcopal ordination for the exercise of the priestly office. Or is it—we hesitate to express the suspicion—intentionally ambiguous? Let us be honest at all cost.

(REV.) CHARLES C. EDMUNDS.

Old Lyme, Conn.

FOR editorial comment on this subject see page 537. —THE EDITOR.

Balanced Teaching

TO THE EDITOR: We are trying to make ordinary people, even children, theologians! Why not? Isn't that the teaching job of the Church? Whenever our leaders have balanced teaching and instruction, appealing to both the intellectual and the ordinary, a great revival has developed. Within our memory the thrilling Catholic revival in England was the result of the maintenance of this balance. If enthusiasm has waned, as

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many think it has, may it not be because we are off-balance? May not this off-balance cramp and hinder an American revival?

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How difficult it is for the ordinary member of the Anglican communion to explain why he isn't a papist! In spite of voluminous tracts on the papal questions, Mr. Ordinary Churchman is subject to embarrassment in trying to apologize for his loyalty.

The Church in America may be forced by its own great losses to recognize that it must more and more make available some form of catechetical instruction for every member, and catechetically instruct over and over.

We have other vital things to balance besides budgets. If all the sermons preached last Sunday, and much of the instructions given in our church schools were edited and submitted to the average high school student, he might wonder what it is all about. And this in spite of our orderly Church year and its very definite instruction each Sunday and otherwise.

The American Church Union is to be commended for its latest movement within its clerical membership over a period of years toward united action in teaching the same subjects. The danger today lies not in regimentation, but chaos, and we are being forced to face the facts.

(Rev.) Harry S. Ruth.

Burlington, N. J.

Novena of Prayer

To the Editor: May I, through the pages of The Living Church, direct the attention of its readers to the novena of prayer for the increase and development of the religious life which will again be observed among the members and associates and other friends of many religious communities throughout the world from the vigil of St. Andrew's day up to the Feast of the Conception of the Blessed Virgin Mary, December 8th.

Our society, which has sponsored this annual novena for the last 10 years or so, offers a scheme of daily prayer and meditation for the period of the novena. These leaflets may be obtained free in any quantities desired from the secretary, Society of St. John the Evangelist, 980 Memorial drive, Cambridge, Mass.

Concerning religious vocation, the superior general at Cowley has recently written:

"If we want vocations we must ask God for them. It is for Him to determine what is best for His Church and for individual souls. In an age like this when there is so much to claim our prayers, it may seem a great deal to spend nine days in a special effort of prayer for such an object. Yet it is likely that in days of public anxiety or acute distress God will call many to prayer, and when all the world seems to be 'a lunatic asylum run by madmen' houses of prayer and penance, bands of men and women renouncing every claim except that of the Divine Master to whom they desire to devote all their life and strength, may well be one of the ways in which the Church is called to answer the needs of the world. Our prayers are not sought just for the increase or development of some particular community, but for such a spirit of sacrifice and prayer in the Church that many may be alert to hear and prompt to respond to the Divine demand."

(Rev.) Oliver B. Dale,
Assistant Superior, SSJE,
Boston. American Congregation.

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Christian Nurture by Horace Bushnell, revised by Luther A. Weigle, Charles Scribner's Sons, New York, 1916; *Christian Nurture and Admonition* by Theodore Edson, Charles Stimpson, Boston, 1847; and *Christian Nurture Course* by William E. Gardner and others, privately printed, Boston, 1910, are three books needed in the Frederic Cook Morehouse Memorial Library, where they can be placed at the disposal of the public. Any person possessing these volumes would do the Church a favor by communicating with The Living Church, Milwaukee, Wis.

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QUIET EVENING

QUIET EVENING FOR WOMEN, Saturday, December 3d, 5 to 9 P.M., St. Clement's church, Philadelphia. Conductor: the Reverend Father Rector. Supper reservations should be made with the Sister-in-Charge, 110 North Woodstock street.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

HAUBER, Rev. JOSEPH A., is rector of Ascension Church, Silver Spring, Md. (W.), with address at Apt. 33, 935 Bonifant St.

JEWELL, Rev. GEORGE A. P., formerly rector at St. Andrew's parish, Kokomo, Ind. (N. I.); to be rector of St. Paul's Church, Martins Ferry, Ohio (S. O.), effective January 1st.

TROWBRIDGE, Rev. GEORGE A., rector of All Angels' Church, New York City; has accepted a call to St. Paul's Church, Chestnut Hill, Philadelphia, Pa., effective December 31st.

NEW ADDRESSES

AVERILL, Rev. Dr. EDWARD W., for the winter should be addressed at Westward Ho Apts., 640 N. 1st Ave., Phoenix, Ariz.

CAMERON, Rev. GEORGE F., formerly 2320 Broadway; 2350 Rusk St., Beaumont, Texas.

MICHAEL, Rev. Dr. OSCAR STEWART, formerly Ranke Str., Berlin, Germany; 5026 Westfield Ave., North Merchantville, N. J.

RESIGNATION

ENGLAND, Rev. HOWARD G., as rector of Edgefield Parish, in Upper South Carolina, effective December 1st; to retire from the active ministry after 43 years of service. Address, Penny Farms, Fla.

ORDINATIONS

PRIESTS

INDIANAPOLIS—The Rev. JAMES WILLARD YONER was advanced to the priesthood by Bishop Francis of Indianapolis in All Saints' Cathedral, Indianapolis, Ind., November 6th. The ordinand was presented by the Rev. Rudolph F. Keicher, and is vicar of St. Matthew's Church, Indianapolis, with address at 61 N. Campbell St. Bishop Jenkins of Nevada preached the sermon.

WEST MISSOURI—The Rev. JOHN RAYMOND ANSCHUTZ was advanced to the priesthood by Bishop Spencer of West Missouri in Grace Church, Carthage, Mo., November 10th. The ordinand was presented by his father, the Rev. Lewis R. Anschutz, and is rector of Grace Church, with address at 822 Howard St., Carthage, Mo. The Very Rev. Claude W. Sprouse preached the sermon.

CHURCH CALENDAR

NOVEMBER

24. Thanksgiving Day. (Thursday.)
27. First Sunday in Advent.
30. St. Andrew. (Wednesday.)

DECEMBER

1. (Thursday.)
4. Second Sunday in Advent.
11. Third Sunday in Advent.
14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. St. Thomas. (Wednesday.)
25. Christmas Day. (Sunday.)
26. St. Stephen. (Monday.)
27. St. John Evangelist. (Tuesday.)
28. Holy Innocents. (Wednesday.)
31. (Saturday.)

CALENDAR OF COMING EVENTS

DECEMBER

13. Special Convention of Easton to consider nominations for a Bishop.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que Street, N.W.

Washington, D. C.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Masses, 7 and 11 A.M. Benediction 8 P.M. Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05 A.M.
Thursday (Quiet Hour at 11 A.M.) and Holy Days: 10:30 A.M.

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.

Organ recital, Saturday at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

REV. DONALD B. ALDRICH, D.D., Rector

Sundays

8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

NEW YORK—Continued

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M. and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Choral Evensong and Sermon

Thursdays and Saints' Days

12:00 noon, Holy Communion

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass). Evensong, with Address and Benediction, 8 P.M. Weekday Masses, 7, 8, and 9:30 A.M. Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth Avenue and West 53d Street

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

Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily Services (except Saturday)
8:30 A.M., Holy Communion
12:05 P.M., Noonday Service
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.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

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

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

Colleges & Schools

DARTMOUTH COLLEGE

St. Thomas' Church

Hanover, New Hampshire

REV. JOHN HARRIS, Rector

REV. LESLIE W. HODDER, Associate Rector

Sunday Services: 8 A.M., Holy Communion. 11 A.M., Morning Prayer and Sermon; Holy Communion first Sunday each month. *Thursday Service:* 7:30 A.M., Holy Communion.

MILTON ACADEMY

St. Michael's Church

110 Randolph avenue, Milton, Mass.

THE REV. RICHARD R. BEASLEY, RECTOR

8 A.M., Holy Communion; 9:30 A.M., Church School, Student and Family Service with Sermon; 11 A.M., Morning Service and Sermon.

BOOKS
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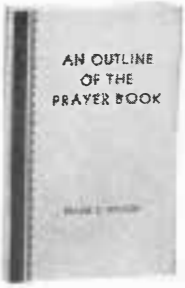

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