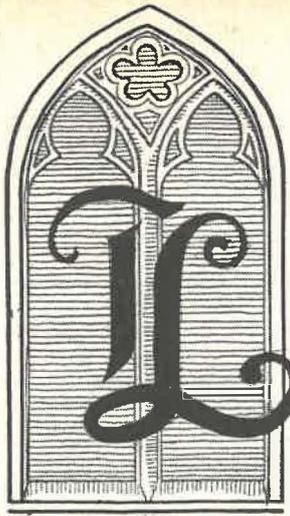
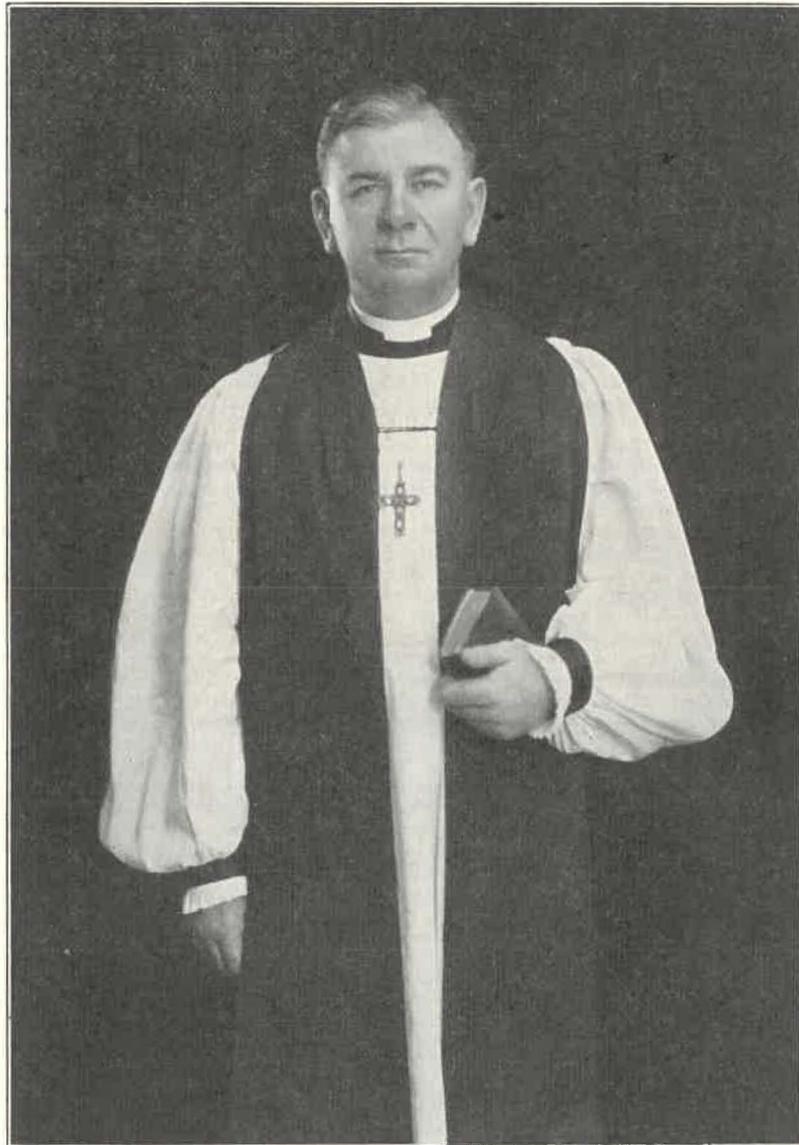
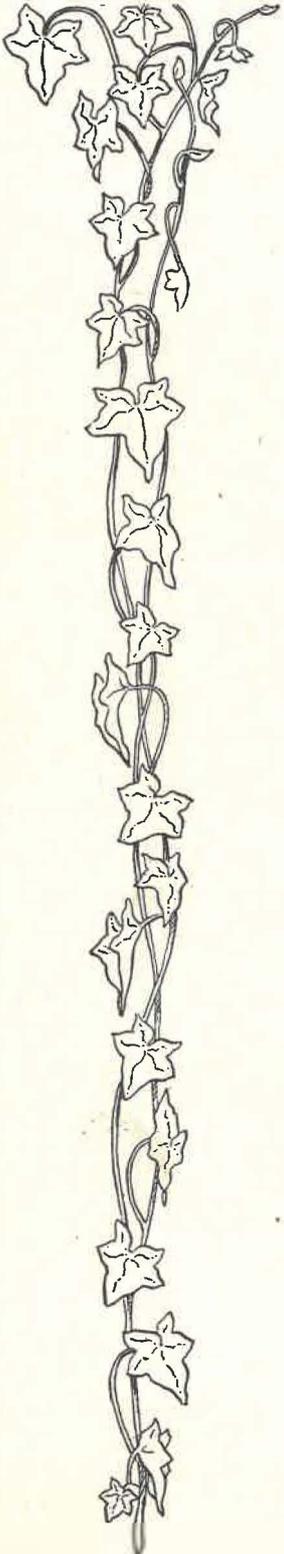


February 2, 1938



The Living Church



DEAN-ELECT OF VIRGINIA SEMINARY

Bishop Strider, Coadjutor of West Virginia, is expected to announce his decision whether or not to accept the deanship of the seminary early this month.

(See page 127)

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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. Letters must ordinarily not exceed five hundred words in length.

Joint Communion Services

TO THE EDITOR: That is a fine editorial of yours on The Case Against Joint Communion Services [L. C., January 19th]. I do not agree with it, but nevertheless it is excellent because it puts the case as you see it clearly and sympathetically. You are not bigoted or mean, but you believe that joint Communion services are wrong, and you frankly give your reasons for that belief. Because you are so frank, I venture to answer your arguments, and to state as best I can the other side of the case. Your division of the subject is excellent: so I shall follow it, and attempt to answer your points *seriatim*.

I. PRACTICAL POINTS

(1) Anglican participation in joint Communion services is contrary to the discipline of the Episcopal Church.

You base your case against our permitting others to partake of the Communion with us on a single rubric, an ancient rubric of uncertain interpretation. You do not like the liberal interpretation of the rubric. But you have no right to insist that your interpretation is correct and expresses the mind of the Church until General Convention has said so. Obviously the Bishop of Washington does not agree with you, and if one may judge by the common practice throughout the country, the great majority of bishops do not agree with you. And there would be no point in suggesting that these men are not loyal Churchmen.

Of course, this brings up the whole matter as to how rubrics are to be obeyed. We cannot have it both ways: we must either admit that there is to be latitude: or we must insist that all rubrics must be scrupulously observed. I doubt if there is a priest in the whole Church, or a bishop, who consistently holds to the latter position. In fact I have heard tell that some churches have substituted a new liturgy for the Holy Communion. We are not logical when we pick out a few rubrics and say that these are sacred; and we may play fast and loose with the rest.

I admit that there is a problem of discipline; but it is an extremely complicated one, and it will not be solved by attempting to make all the rubrics inviolable. That way lies legalism and pharisaism. The most we can

do is to demand loyalty to a few general principles and to the spirit of the Prayer Book.

The injunction in the preface of the Ordinal which says that "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 except he be called, tried, examined, and admitted thereto according to the form hereafter following, or hath had episcopal consecration or ordination" can hardly be applied to the subject of partaking of the sacrament in another Church. This preface has nothing to say about the validity of non-episcopal orders or sacraments. It only says that *in this Church* a certain form of ordination must be used. We should violate this preface only if a parish called a minister who was not episcopally ordained, and the Bishop permitted him to take office.

But these are legal matters. The heart of the matter is this: the Holy Communion is the table of the Lord. Are we justified in rejecting people whom we admit to be Christians; and in refusing to join with them when they are attempting to find Him, even as we find Him?

(2) Your second point is a very practical one. Intercommunion is disturbing to the faithful. I grant you that everything that is lawful is not expedient. But surely we cannot give up every practice that is disturbing to the faithful. What faithful? I can assure you that many of the faithful were greatly disturbed a few years ago when Bishop Manning forbade an intercommunion service in St. George's Church, New York City. Certainly the faithful were terribly upset when St. Paul began to preach to the gentiles. I daresay that a majority of the Apostles felt that he was on the wrong tact. But that did not deter him. And think how the faithful have been disturbed since the beginning of the Oxford Movement. The most we can do is to use the law of expediency when we think best, always remembering that it was expediency that crucified the Son of Man.

(3) It fosters the idea that we are just another "sect." I can see how some people may feel this; but I do not see how we can guard ourselves against this misinterpretation, except by falling into a greater one—that we imagine that we and the other "Catholic" bodies are the only Church. All we do by an intercommunion service is to show that we are humble—we do not presume to put bounds to the Table of the Lord. Furthermore, we admit that there are other sheep not of this fold. We have already admitted that the Presbyterians are as much a Christian Church as we are: on what possible grounds then can we refuse them admission to the Lord's Table? To be sure we are an integral part of the one, holy, Catholic, Apostolic Church. How does our admission of anyone to the Holy Communion invalidate this position, unless the Catholic Church is an exclusive organization which is rendered non-catholic by the presence of those who do not hold the same view of the ministry as we do?

Incidentally I should not worry too much about what Rome thinks. Again and again Rome has declared that we are heretical. Our only hope of reunion with Rome is by submission to the Pope. Such a thing to my way of thinking is beyond the range of possibility. One more item of heresy (from the Roman point of view) will make no appreciable difference.

(4) Everyone must be delighted over our friendly relations with the Eastern Orthodox and Old Catholic Churches. But here you are dealing in surmises. Have these communions protested intercommunion services? These Churches have much to gain from their friendship with us. They will not lightly break the bonds of that friendship. And after all from our point of view, in this day of world chaos, our relationship with the great Protestant communions is of much greater importance than that with the Eastern communions.

II. DOCTRINAL REASONS

It is impossible in a short letter such as this to go into the theology of the Holy Communion. Suffice it to say that I have no quarrel with your views. They are not mine exactly, but no two persons agree absolutely about so mysterious a matter. To avoid misunderstanding, let me say that I do believe in the Real Presence of Christ at the Holy Communion. Here again I would remind you that there is no Anglican doctrine of the Sacrament apart from this. Your theological interpretation while it may be shared by a large group is not official. With this slight introduction, I come to your four points.

(1) It is morally dubious, if not sacrilegious, on our part because we invite those "not discerning the Lord's body" to receive the Blessed Sacrament.

Your point here hinges on an interpretation of the words "the Lord's body." You read into these words your theory of the Sacrament. But is that what St. Paul meant by them? Archbishop Temple does not think so. He says (I think it is in his book on The Kingdom of God: I do not have the volume and therefore cannot give chapter and verse) that St. Paul means by the Lord's body exactly what he does elsewhere—the Church, the fellowship of the faithful. He is warning the Corinthians about their pride and lack of appreciation of, and sympathy with, their fellow Christians. We must be in love and charity with our neighbors when we come to the Lord's table, and especially must we be right with our fellow Christians. To come to the Communion in any other spirit is not to discern the body of the Lord. And those who do so come, eat and drink damnation to themselves.

Reprints of Communion Editorial

TO THE EDITOR: The editorial, The Case Against Joint Communion Services, is so clear and strong and so urgently needed in these days when many are bewildered by conflicting teachings that it seems to me that editorial might be of inestimable value if circulated as a pamphlet. Would it not be possible for you to issue it in pamphlet form? I should be glad to take 50 copies. Others would rejoice, I am sure, to be able to distribute such helpful instruction. Surely many priests would be thankful to have it. I earnestly hope that such a pamphlet may be printed. . . .

AGNES E. VAN KIRK.

Philadelphia.

AS STATED in a footnote to an editorial in this issue, we are reprinting our editorial in response to this and other requests. —THE EDITOR.

Last Year's Flood

TO THE EDITOR: A year ago today, January 21, 1937, I wrote you a letter setting forth as well as I could the conditions in this city and diocese caused by the rapidly rising waters of the Ohio river. You were good enough to publish that letter with some appropriate comments and I am now writing to tell you that we are still mindful of the service you rendered us and grateful for your interest.

I wish to take this opportunity also, once again, to assure our hundreds of friends around the country, who came to our relief, of our deep appreciation of their affectionate interest and the material aid which they rendered us. Their interest gave us courage and their generous offerings enabled us to carry on a program of rehabilitation which meant everything to harassed clergy and people.

(Rt. Rev.) CHARLES CLINGMAN,
Bishop of Kentucky.
Louisville, Ky.

Open Communion Service Condemned

TO THE EDITOR: As a layman, I want to denounce the "open Communion" service held in Washington cathedral recently. Such actions do not aid the cause of real Christian unity, but rather breed confusion and discord within our own Church.

There is a growing suspicion that the reverend gentlemen behind such outrages are trying to commit the Episcopal Church to a Pan-Protestant union, not one embracing all believers in our Blessed Lord. In fact, this must be their intention as they well know the Orthodox position on this matter.

Their argument as to their right in inviting Protestants to participate in our Holy Communion is usually based on the "invitation" in the service itself. This is the rankest kind of sophistry, for they know that when this "invitation" was written into the Book of Common Prayer, the framers of the Book had no idea that there would ever be anyone within hearing of this "invitation" who was not a member of the Church. They were writing a book of worship for the one Church that was to contain all English-speaking people.

These men who foster these distressing actions, whether they be Right Reverend or just Irreverent, are a menace to the cause of that real unity of peace and love which binds each one of us first to our Master and through Him to each other. Let us achieve first that unity within our own fold and refrain from doing things which will surely result in our own disunion. Let us trust the reunion movement to His leadership and discard these "false shepherds" who would sell out or compromise the faith once delivered to the saints.

EARL E. MILLER.

Chicago.

So this text may prove the exact opposite of what you intend it to prove. To refuse others the Sacrament when they come humbly as the children of God and the followers of Christ may be to fail to discern the body of Christ. And this we do to our condemnation.

Of course, Protestants do not understand the meaning of the Holy Communion, neither do children nor most Episcopalians, otherwise we should not have to preach so much on the subject. The Communion is something that grows on us. We do not have to understand a thing to get benefit from it. I think you misinterpret the way in which the average mixed congregation approaches the Lord's Table. They know very little about the deeper meanings of the service. But they want to find God and to know Christ. And God does more for us than we have any right to expect.

(2) It is a denial of the necessity of a sacrificing priesthood for the proper celebration of the Holy Communion. You avoided the use of the word "valid." I could wish that you had gone more deeply into the word "sacrificing." The word has so many connotations. I think I am a "sacrificing" priest; but I doubt if I am one in your sense of the word. Be this as it may, we all agree that Episcopal ministers should be ordained in a given way, as the Prayer Book provides.

But if my own views about the Holy Communion, if my own moral character even, if the understanding of my people (and I can assure you that very few of my people hold the views you do), does not affect the validity or efficacy of the sacrament for you, how does the presence of other Christians affect you or anyone else? As long as we are careful about who goes into our ministry and are sure that they are firm in the faith, I believe we are sufficiently protecting our people.

(3) It is an admission that human fellow-

ship can be a substitute for the Divine Society.

This section could be taken over bodily by a Roman Catholic paper and used against us. The seeds of disunity are within us. We broke with Rome. Of course, it is possible for us to say that we are the true Church and that Rome is heretical or schismatic (personally I think she is both). But how are we to determine such a point? If it is a question of numbers, then Rome has the better of the argument; for at the time of the Reformation, the great body of bishops and doctors stayed with Rome. To talk of Rome's leaving us is a case of the tail wagging the dog.

I should say that the thing that makes a man a Christian is the fact that he accepts Christ as his Lord and Master, and is trying to follow Him. Such a person is a member of the Church, no matter how badly he behaves or how many false doctrines he may hold about the Church and the sacraments. An intercommunion service is not based on any theory of a human fellowship being superior to a divine fellowship. It is a service of a Divine Society—of the body of Christ. Error does not exclude us from this Divine Society. God forbid, or we should all find ourselves outside the Church.

(4) It substitutes unity in action for unity in faith.

I should rather say that it aims at unity of faith through unity of action. Ultimately we only come to understand things by doing them. We learn best by teaching. We experience something and then we come to appreciate it. We do not wait until our children understand symphonies before we take them to concerts. The first few times we do take them they squirm and are unhappy, they had much rather be at a vaudeville show. But in the end they know good music when they hear it, and they love it. And I believe that this maxim of the unity of faith through unity of action is dominical. It was Christ who said, "If any man will do His will, he shall know of the doctrine."

There is danger of course that we shall become too liberal in our doctrine, but there is a much greater danger that we shall be too illiberal in fellowship. I agree that the rest of the Protestant world is becoming more conscious of the values to be found in our communion; and the reason I think is that we have in many places extended to them the hand of fellowship, that we have been less sure that we were the only Church. We all pray for Christian unity. We shall attain it, not by the use of a doctrinal club, and by being afraid of our fellow Christians, and by a closed communion, but through love. The parable of the Prodigal Son is a parable of Christian unity. Let us not be like the elder son who wanted his younger brother to renounce the old life and to do penance and to sign on the dotted line. He could not see that he was just as much a prodigal as his brother. We are prodigals and let us never forget it. But let us pray rather for the attitude of the father who saw his son afar off and ran to him, and kissed him, and asked no questions. From a legal point of view there is something to be said for the elder brother. But spiritually he was all wrong.

Pardon this long letter. But I am interested in this subject, as I know you are. I want to join hands with you in the struggle for Christian unity.

(Rev.) OSCAR F. GREEN.

Palo Alto, Calif.

TO THE EDITOR: I am constrained to write to you at once after reading your excellent editorial in THE LIVING CHURCH upon Joint Communion Services [L. C., January 19th]. It is the best and most concise summary of the argument I have ever read. I do not see how it could be better reasoned. I was particularly impressed with article 3, "Just another sect."

I labored here as a parish priest for over

13 years, in a community which is overwhelmingly Roman. My great handicap was that nearly all of them looked upon our branch of the Catholic Church as one of the sects. Many of them would prefer a church such as ours if they were convinced that it is a true branch of the Catholic Church. I have explained to them that we are not in communion with the Protestant bodies; and when they have discovered this Church their attitude changes at once, and there have been few confirmation services in which there were not some of them received. (Incidentally our Bishop has a very impressive form of reception.)

I have been worried lest our seeming eagerness for union with Protestant bodies might be misconstrued: On the part of Protestants, that our eagerness will lead to impossible concessions, and upon the part of Protestant-minded members of our Church that the bars are falling down to unlimited Communion. Too many of our people are just "on the fence," believing that Rome is far more terrible than Geneva.

(Rev.) CHARLES E. SHAW.

Covington, La.

TO THE EDITOR: You have treated in your editorial the subject of Intercommunion [L. C., January 19th] quite exhaustively from the standpoint of pure law, but there is a higher law of charity and love which must be considered in the present chaotic state of Christianity in the world. The rubric to which you refer is at the end of the Confirmation service. It is significant that it is not found in the service of the Holy Communion. It is intended to emphasize the importance of the laying-on-of-hands by the Apostle of the Church *viz*: that the greater measure of the Holy Spirit is imparted. No one in the Church I am sure would underestimate the importance of this scripture teaching and practice. This rubric represents the ideal of the Church, and was in the Church before there were our modern divisions. Today we are facing not merely a theory but a very serious situation. You well say: "The Catholic concept of the Church is that of a living organism instituted by our Lord Himself composed of all baptized persons," and that is the very reason why some of our bishops and priests in the Church invite the baptized members of all Christian communions who believe in the deity of our

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Lord Jesus Christ to receive the Holy Communion. They are members of the One, Holy, Apostolic, Catholic Church. No one claims that confirmation is necessary to salvation. We are not concerned with what the Roman Church thinks or teaches. We know that there was no Pope in the Roman sense in the early Catholic Church, and while we are very glad to have the good will of the Eastern Orthodox Church we are also very much concerned to have the good will, looking to unity with our Protestant denominational friends. Nothing is more important than to get our Protestant friends in this country to realize the importance of organic unity. Nor are we jeopardizing our Catholic position by inviting them to receive the Holy Communion at our Altars. They are members of the Catholic Church. As a matter of fact most of the ministers today teach their people that the Holy Communion imparts through faith, divine grace and strength, and is more than a mere memorial. This claim is out of date and many of them would not deny the teaching of a memorial sacrifice. The denominations are fast approaching the Church position. We can emphasize the importance of the priesthood in the Catholic Church and still invite all baptized persons to receive the Holy Communion. The Episcopal Church has a unique opportunity to promote unity but it is not by holding aloof entirely from all our Christian friends.

(Rev.) H. G. ENGLAND.

Edgefield, S. C.

TO THE EDITOR: Your editorial, *The Case Against Joint Communion Services* [L. C., January 19th], is very stimulating and will be appreciated by Catholics, but at the same time it is very provocative.

If the "lack of discipline within our own Church is a real danger today," how can we also claim that "The Anglican communion is in itself a unique example of Christian unity"? To say that we are "united in a loyalty to a common body of Scripture . . ." does not seem to be borne out by the facts. Loyalty to the teaching of the Book of Common Prayer would seem to prohibit many of the things of which you speak, and which are examples of the lack of discipline and lack of unity within the Church.

While it is splendid to restate the doctrinal reasons against "Anglican participation in joint Communion services," is it not a fact that those who partake in such services can do so, and do so simply because they do not accept such doctrine? I have found, in talking with priests who extend an invitation to "all Christians present," that they do it on the basis that "The Catholic concept of the Church is that of a living organism instituted by our Lord Himself composed of all baptized persons"; . . . and this simply rules out other considerations of doctrine, the concept of the Church, a sacrificing priesthood, etc. Such men do not think they are substituting a "human fellowship" for on the basis of Baptism these people are Christians, regardless of their "denominational" preference. In other words such priests do not excommunicate other Christians.

It is not my intention to contend that such a position is a correct one, but I do feel that this position is not rightly understood. While it is true that the "Holy Communion is the great Sacrament of Christian fellowship and unity," must we not also admit that the first great Sacrament admitting to the fellowship is Baptism? . . .

I am "old-fashioned" enough to believe that the rubrics of the Prayer Book should be obeyed by all the clergy but this idea is equally pooh-poohed by the "High" as well as the "Broad" Churchman. It is this "freedom" and lack of discipline which is a compelling force in the minds of many of those who eventually "go to Rome." . . .

With all that is being said and written

about these "Joint Communion Services" it does seem important that we examine our position first of all on the basis of the "Catholic concept of the Church composed of all baptized persons." If we accept this basis then every validly baptized person is a member of the Church. If this is true, then this must be considered. If it is not true, then "Confirmation" would seem to be the Sacrament of Unity, and not the Holy Communion which usually follows Confirmation. . . .

(Rev.) HERBERT HAWKINS.

Stamford, Conn.

The Church Unity Octave

TO THE EDITOR: It might have been in better taste if the executive secretary of the Church Unity Octave Council had refrained from the exultation evident in his letter in *THE LIVING CHURCH* of January 5th.

It is natural, however, that Dr. Morrison's disappointment in modern Protestantism should be hailed with delight by those who look to Rome as the depository of truth and the final goal.

They overlook the inestimable value of Protestantism's vital insistence on God's free grace and man's individual responsibility. It has given also to the human conscience a kind of "divine discontent," now taking form in the desire for its own stronger unity, in Christian fellowship corporately expressed.

For members of the Church Unity Octave Council, the ideal unity is to be achieved by the simple method of submission to an Italian bishop. One of their greatest regrets must be that in our own Church calendar there is no mention of "St. Peter's Chair at Rome."

(Rev.) ALLEN JACOBS.

Duxbury, Mass.

"We Three Kings"

TO THE EDITOR: May I please ask space for a brief line of correction? On page 7 of your issue of January 5th you are kindly speaking of the familiar Epiphany carol, "We three kings," and state that it was written by Bishop Hopkins. It was written, both words and music, by his first-born son, the Rev. Dr. John Henry Hopkins, Jr. Bishop Hopkins did write music for over 200 Church hymns, many of which have great beauty in melodic structure, but he did not write "We three kings." Thanking you for making this correction of a very pardonable slip.

(Rev.) JOHN HENRY HOPKINS, 3D.
Chicago.

"The Rectory Family"

TO THE EDITOR: I have just read with the greatest concern Canon Bell's review of John Franklin Carter's *The Rectory Family*, which appeared under Books of the Day in the January 5th issue of *THE LIVING CHURCH*.

In this review Canon Bell seems to infer that Dr. Carter's life and work have been a failure. I must deny this inference with all the force I can. I do this in the interest of historical truth, for *The Rectory Family* is not a novel in the ordinary sense in which the characters are the creation of the author's mind. Most of them are living today and the author calls them by their own names.

Dr. John Franklin Carter, the father of the author, lives next door to me. He was rector of this parish for some 30 years and is now rector emeritus. As rector of St. John's for the past year and a half I have been in a position to know the man and to know the fruits of his labor for Christ and His kingdom as I have seen them in the lives of my people. Therefore, in reply to Dr. Bell's inferences in regard to Dr. Carter and his life's work

in this community, I can only say that I have never met a man who has more faithfully served his God and his Church, who is a more faithful priest to his people, who is a more Christlike person, or who is so respected and beloved, not only by the whole community among whom he has spent 37 years of his life, but by all, and there are many in our Church and in the United States, who have come in contact with him. I hope and pray that there will be an increasing number of our priests who are like him. Since I have been in this parish I realize more and more what a sure foundation Dr. Carter has built. I cannot imagine a more cooperative parish, nor one more thoroughly trained in the fundamental teachings of the Church. Williamstown has suffered greatly during the depression and no mythical ideal of a "Santa Claus" could have seen some of these people through the trials which they have had to bear, but only the Living Lord of heaven and of earth whom they adore.

I am sure that Canon Bell unthinkingly wrote this article treating the characters as fictitious and not as historical, and that he would never have said the things he did, nor drawn the conclusion that the trouble with our Church is that "there are still too many rectory families like the Carters and too many Episcopal parishes like St. John's—living, working, worshipping, trying to train children in a world that no longer exists (thank heaven!), with a nice domesticated God to patronize, but rarely to adore—a God more like Santa Claus than like the mystic Lord of heaven and earth," if he had realized that he was talking about a living clergyman of our Church. I also regret and regret most deeply that such a misleading statement about a priest of our Church and about his life's work ever appeared in your columns.

(Rev.) A. GRANT NOBLE.

Williamstown, Mass.

TO THE EDITOR: We, the Woman's Auxiliary of St. John's parish, Williamstown, Mass., wish to register a vigorous protest against the misleading remarks of Canon Bernard Iddings Bell in his recent review [L. C., January 5th] of *The Rectory Family*, by John Carter.

We wish to state that Dr. Carter through his long ministry has come to be known affectionately as "Rector Carter" by the whole community, who turn to him for advice and help. He has been an example to us all in true religion—that which "visits the fatherless and widows in their affliction, and keeps itself unspotted from the world." And he has led us, not to the "nice domesticated God and Santa Claus" of Dr. Bell's review, but to seek and to know the living God.

We feel that Canon Bell's hasty implications in his review show him not only to be ignorant of that of which he is writing, but also that they are most prejudicial and unjust to our beloved rector emeritus and to his lifetime of work in our parish.

(Mrs.) EVELYN M. S. HICKOX,

President, Woman's Auxiliary,

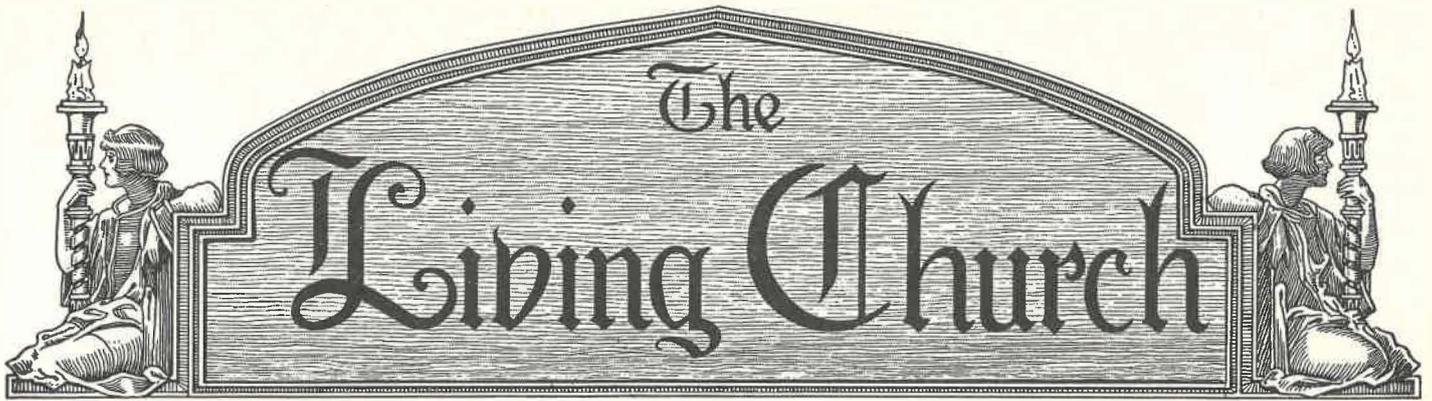
St. John's Parish.

Williamstown, Mass.

TO THE EDITOR: Mr. Noble's quarrel is not with me but with John Carter, who wrote *The Rectory Family*. My review only reflects the book. It may to Mr. Noble seem a little surprising that a son should write such a frank book about living people, including his own father; but there you are. I am personally very fond of the elder Mr. Carter, whom I know well, and honor. I have loved him, in fact, a good deal longer than Mr. Noble has been a priest. But love him or not, I must report, and did, that, according to this book, his Williamstown is now no more.

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.



VOL. XCVIII

NEW YORK AND MILWAUKEE, FEBRUARY 2, 1938

No. 5

EDITORIALS AND COMMENTS

I Believe

WE ARE NEARING the end of the Epiphany season, during which the Church has been teaching some of the tremendous truths growing out of the Incarnation of the Son of God. The constant theme of the Christmas and Epiphany seasons is the manifestation of God in human life. With Septuagesima Sunday the Church will begin to look forward to that other great truth which is the correlary of the mystery of the Incarnation—the mystery of the Redemption.

It is an appropriate time to take stock of our faith and appraise anew our own attitude toward the great central doctrines of the Church. We may wisely do so in the spirit of the collect for next Sunday, the Fifth Sunday after Epiphany: "O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen."

What exactly do we mean when we pray our Lord "to keep Thy Church and household continually in Thy true religion"? How can we determine what is His true religion and distinguish it from false religion? In this time of rapid change, have we any continuing permanent standard of values whereby we may test the true faith of the Church?

The question is a pertinent one, and one that may well trouble lay members of the Church. We hear so many strange doctrines today, even from the pulpits of the Church, that it is not easy to distinguish the true from the false. We are Catholic Christians and proud to own the name. That means that we wish to be loyal to the faith of the Holy Catholic Church—but where are we to find that faith?

Even the great word Catholic has ceased to be a reliable guide. The Episcopal Church seems to love hyphenated and compound words, so that we have in our communion those that describe themselves as Anglo-Catholics, Liberal Catholics, Catholic Modernists, Evangelical Catholics, and a host of other names. With those compound descriptions we have no quarrel, but when leaders of the Church attempt to use the word Catholic to cover their own doubts and deficiencies we feel that we must protest.

We have heard it claimed in the name of Liberal Cathol-

icism that such facts as the Virgin Birth of our Lord, His actual physical Resurrection, and the like are unimportant; it is only the doctrine behind these things that matters. We have heard even the doctrines themselves watered down and explained away in the name of Catholic Modernism.

We cannot condone this playing with words, this abuse of Christian terms which is so characteristic of modern religious liberalism. Walter Lippmann aptly calls it in his *Preface to Morals* "that weasel method of sucking the meaning out of words, and then presenting the empty shells in an attempt to palm them off as giving the Christian faith a new and another interpretation."

It makes no difference whether that method is followed in the name of Catholicism or of Liberalism, or of some other ism—it is a false and misleading method that has undermined the faith of thousands, even millions of Christians.

FORTUNATELY the Church has a reliable standard of faith which has endured throughout the generations, and which is as true today as it was in the early days of the Church, when it was formulated under the guidance of the Holy Spirit. The Creed, whether in the form that we know as the Apostles' Creed or that of the Nicene Creed, is an enduring and reliable statement of the faith of the Church. How long has it been since we tested our own faith by that divinely inspired standard? Can we not cut through these weasel words of modern interpreters and get at the solid outline of the essential elements in our faith? We must do so if we are adequately to reflect that faith in our own lives and in the life of the Episcopal Church.

In Baptism, the candidate or his sponsors promise to believe "all the articles of the Christian faith," and in Confirmation the candidate solemnly renews that promise, "ratifying and confirming the same," and acknowledging himself bound to believe and to do the things undertaken when he was baptized. Those articles of the Christian faith, which are not only the standard of the Church but the standard to which we as individuals have unreservedly committed ourselves, are contained in the Creed. They are generally considered as nine in number; and the Catholic Christian is bound by his own most solemn

vow to believe in all of them, not just those that may appeal to his fallible judgment.

What are these articles of the faith to which we have promised unswerving allegiance? Let us look at them for a moment:

(1) *The Mystery of the Trinity.* We believe in the existence of one God in whom are three Persons—the Father, the Son, and the Holy Ghost. We do not have to understand the Trinity; indeed the Church's description of it as a mystery implies that it is beyond human comprehension. The essential thing is that God is not just an impersonal force but the Father of all mankind; that Jesus Christ is the Son of God; and that the Holy Ghost is God expressing His life in the guidance and leadership of His people.

(2) *The Mystery of the Incarnation.* The Son of God, without ceasing to be God, came down from heaven, was conceived by the Holy Ghost, and was born of the Virgin Mary. This is the faith of the Church. It makes no difference whether learned clergymen or even doctrinal commissions tell us that historical evidence of the Virgin Birth is inconclusive. The fact is that Jesus Christ was and is perfect God and perfect man. If, as the proper preface for Christmas tells us, He "was made very man of the substance of the Virgin Mary His mother," it is equally true that He is very God of the substance of the Blessed Trinity. That is the essential fact. Presumably God might have accomplished this by the birth of Jesus to two purely human parents, but that would have involved a violent setting aside of natural law by virtue of which the offspring of two human beings is a third human being. Those who stumble at the Virgin Birth because they feel that it would violate natural law may well consider how much greater a violation of natural law the purely human birth of the Son of God would have been. Here again, however, the Church calls upon us not to understand but to believe.

(3) *The Mystery of the Redemption.* In the canon of the Holy Eucharist we are taught that by this "one oblation of Himself once offered" our Lord made the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Through His suffering and death as man our Lord saved and redeemed the world as God.

(4) *The Mystery of the Resurrection.* By His own power as God, our Lord rose from the dead to promise to the faithful that they also will rise to life eternal. This again has proved a stumbling block to many, and learned doctors of the Church have tried unconvincingly to explain away the stupendous fact. St. Paul says: "If Christ be not risen then is our preaching vain and your faith is vain also." Beware of the false prophets who explain away the Resurrection, for in so doing they are explaining away the very pillar of the Christian faith.

(5) *The Mystery of the Ascension.* This mystery teaches us that our Lord reigns in glory in heaven, where "He ever liveth to make intercession for us." It is not necessary to believe in a crude cosmology that considers heaven as a material place just above the clouds to accept the truth of this great mystery.

(6) *The Holy Ghost, "the Lord and giver of life."* The third Person of the Blessed Trinity is calmly ignored by most Christians most of the time, yet it is He that comes to us in Baptism, Confirmation, and Ordination, and who guides the Church and her members continually.

(7) *The Holy Catholic Church, the Communion of Saints.* The inclusion of the Church in the Creed shows its significance for Christians. The Church is no mere group of like-minded believers. It is the mystical body of Christ, the union of all baptized Christians, the divinely ordained dispenser of the Word and sacraments, and the Communion of Saints. It is true

that good lives can be lived outside the Church, and that bad lives can be lived inside the Church, but the fulness of grace and assurance of salvation are only to be certainly found in the Holy Catholic Church.

(8) *The forgiveness of sins.* This is God's greatest gift to the individual, since without it no human being could win his way to God's nearer presence which we call heaven.

(9) *The resurrection of the dead and the life everlasting.* Here is the great triumph of Christ and His Church over the forces of death and destruction. The Christian need not fear death, for he knows that Christ has overcome death for him. There is no doubt about this; it is one of the great certainties that makes the true Christian life one of joy and happiness rather than of sadness and despair.

HAS it been futile to go over these things, with which every Christian ought to be familiar because they are the very center and core of his religion? We think not; for too often we forget one or more of these great truths and they cease to have the influence that they should in our daily lives. To that degree we become less Christian in our thought and practice and the world is able to encroach a little more upon our lives.

The Creed is not an outworn formula. It is not something that modern Christianity has outgrown. Indeed most modern Christianity is of such small stature that it cannot begin to fill out the splendid garments of the Creed.

But the importance of the Creed is not that it provides a well-rounded philosophy of life, or even that it states eternal truth. Its real importance is its effect on the life and conduct of the Church and her members. Belief divorced from practice would be a perversion of the Christian faith. As Bishop Fiske has written: "Every doctrine of the Creed has its influence on conduct. Our whole thought of the purpose of life depends on our grasp of these spiritual realities." That is the real importance of the faith of the Church as set forth in her Creed.

When we say "I believe . . ." we are taking upon ourselves a tremendous responsibility. Do we really believe these things? Are we willing to live in the spirit of that great affirmation that we make so glibly? Are we willing if necessary to die for that faith, as Christian martyrs have died not only in ages past but also in our own day?

Some teachers tell us that it is enough if we accept the Creed symbolically as a historic document of the Church. That, we submit, is nonsense. The Creed is either true or it is not true. If it is not true it has no value as symbolism. If it is true it is worth living for, and if necessary it is worth dying for.

Let us be sure that we know the tremendous significance of what we are saying when we take upon our lips those solemn words: "I believe."

Dr. Goodwin's Retirement

THE ANNOUNCEMENT of the impending retirement of the Rev. Dr. W. A. R. Goodwin as rector of Bruton parish church, Williamsburg, Va., is of wide interest. It was Dr. Goodwin who conceived the idea of restoring Williamsburg to its appearance in Colonial days and making it a national shrine. This great vision of the rector was carried out by John D. Rockefeller, Jr., and has been an inspiration to thousands of Americans who have made a pilgrimage there. Moreover it has influenced others throughout the country to restore historical places and landmarks to their original condition, thus visualizing the early history of this country. Dr. Goodwin has also rendered notable service to the Church, through the restoration of Bruton church, by his ministry in the parish and

the diocese of Southern Virginia, and especially as a Church historian. He will carry into his retirement the good wishes of the entire Church.

Protestants and the Eucharist

WE ARE HAPPY to make an exception to our rule against publishing letters of more than 500 words in our correspondence columns, to permit a reply by the Rev. Oscar F. Green to our editorial of January 19th, *The Case Against Joint Communion Services*.^{*} We find in Mr. Green's letter all the virtues of charity, intelligence, and frankness that he graciously ascribes to our editorial.

We shall not at this time attempt to answer each of Mr. Green's replies to the points our original editorial made. Indeed, perhaps the fundamental point of difference between his view and ours is not brought out by the original division of the subject. Plainly stated, that point is this: we believe (and Mr. Green apparently does not) that within the Catholic communions there exists a bond of unity which has no parallel in the Protestant communions—that the historic Catholic Churches of the East and West (of which the Episcopal Church is one) are vital, functioning members of the mystical body of Christ, while most of the Protestant Churches are (according to their own formularies) free associations of like-minded Christians, who look to no supernatural sanction for their association. Thus while most Protestants are members of the Church by virtue of their baptism and their profession of belief in Jesus Christ as God and Saviour, they do not discern the Lord's body, either in the sense of our editorial or in that of Dr. Temple as given in Mr. Green's letter.

As Mr. Green points out, the section of our editorial on the Divine Society could be used by the Roman Church against us. In fact, it often is. The difference is that the Roman Church uses it where it does not apply (as has been explained at length by Anglican historians and apologists elsewhere), while Protestants themselves largely agree that Roman Catholics and Anglicans are quite correct in saying that Protestantism is a revolt against the "high" doctrine of the Church.

We do not believe that the effects of the Blessed Sacrament are of a magical character. Naturally, one does not have to understand the mystery to be benefited by it. But this is a very different thing from being in actual revolt against it. "Error" is always present when the human mind attempts to comprehend the mysteries of God; but it is the kind that destroys the efficacy of the Sacrament only when there is a firm intention to persist in error.

To refer to Mr. Green's comparison, few Protestants approach the Blessed Sacrament as children being taken by their (Anglican?) parents to a concert. They are mature in a belief which the Catholic Church has pronounced false. They do not come to learn the efficacy of the Sacrament, but to take part in the same kind of memorial meal that is practiced in their own churches. If the invitation were extended to them on the basis of Mr. Green's comparison, we believe that most Protestants would refuse to participate. Nor, to take his reference to the parable of the Prodigal Son, do we believe that they approach the Altar in a manner that can be described in that son's words: "Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son." It was

certainly exclusive and sinful of the elder son to object to the reception of the prodigal; but that did not make him another prodigal. The Catholic communions are not free from sin. Particularly, their refusal to allow divine charity to rule within the Catholic household is to be weighed against them, as is also their callousness in the past to abuses which led to the denial of the existence of the household by the Protestant communions. We may well repent our past—and our present—sins. But it does seem that we might wait until the household is restored to unity before we kill the fatted calf. And that cannot be done until the prodigal realizes that his prodigality is his peculiar sin, while his brothers' sins lie along somewhat different lines.

In brief, it is a denial of the family life of the Catholic Church to admit to the holiest and most intimate passages of that life those who frankly and repeatedly deny that such a life exists. All baptized Christians are, by virtue of their baptism, members of the divine family. But they cannot expect, and we must confess we cannot see why they should want, to be restored to full family life until their membership is given meaning by their own consent in intellect and will.

A Good Plan

WE READ with interest the following in the parish paper of St. Matthew's church, Worcester, Mass.:

"Bishop Lawrence will visit the parish on Sunday morning, February 27th, for the purpose of administering the sacrament of Confirmation. The Bishop requests that those who were confirmed last year also attend sitting together in a body, that he may again meet them and enquire as to their progress and loyalty to the Church."

We do not know whether Bishop Lawrence's plan of having last year's confirmands attend the Confirmation service this year is a unique one or not. We have never heard of it before, but we hope the practice is followed by other bishops as well. It strikes us as a splendid idea.

Some Faculty Changes

SEVERAL impending changes in the faculties of Church educational institutions deserve editorial mention.

At the Virginia Seminary Dean Wallace E. Rollins, who reaches the retiring age this year after a long period of devoted service, has consented to the request of the trustees that he continue in office another year. Bishop Strider, Coadjutor of West Virginia since 1923, has been elected to succeed him on his retirement in July, 1939. The Bishop is still considering that election, which would involve his resignation as Coadjutor and would therefore require the consent of the House of Bishops. Under Dean Rollins the Virginia Seminary has kept its reputation as a school for the training of missionaries as well as parochial clergy and the level of scholarship has been greatly raised. If Bishop Strider accepts the election he will doubtless continue both of these fine traditions, as he is himself noted for his scholarship and leadership.

At Seabury-Western Seminary the resignation of Dean Frederick C. Grant has been announced. At the close of this scholastic year Dean Grant will go to Union Theological Seminary in New York, where he has been appointed to the chair of New Testament. Dr. Grant's scholarship in this field is so well known that it needs no comment from us other than to wish him well in his new work. His successor as dean of

^{*}As we have received a number of requests for reprints of this editorial, we are publishing it in pamphlet form under its original title, *The Case Against Joint Communion Services*. Copies may be obtained from the office of publication, 1801 W. Fond du Lac avenue, Milwaukee. Prices, less than 50, 5 cts. each; 50 to 100, 4 cts. each; 100 or more, 3 cts. each, plus postage.
—THE EDITOR.

Seabury-Western has not yet been chosen, but in view of the splendid Catholic tradition of both of the institutions that have been combined to form this seminary it is to be hoped that the new dean will be one who will strengthen and enhance that tradition, as well as to maintain its high academic standing.

Still another change in the Church's educational institutions is the election of Dr. Alexander Guerry, president of the University of Chattanooga, as vice-chancellor of the University of the South. Dr. Guerry will succeed Dr. Benjamin F. Finney as the active head of Sewanee next July. A member of one of those splendid Southern families that have for generations been noted for service to the Church, Dr. Guerry, son of the late Bishop of South Carolina, will bring to the University of the South a long and noted academic record. Under his leadership it is to be hoped that the university as a whole, and especially its theological school, will achieve new high standards and enhance the reputation of Sewanee as one of the leading educational institutions of the South, and of the Episcopal Church.

Self-Denial for China Relief

LAST FRIDAY EVENING loyal Churchmen in the diocese of Duluth went without their suppers. Instead they used a prayer for the Church in China and the suffering victims of the war in that country. Moreover they sent to diocesan headquarters the amount that they saved by their self-denial, and the diocese in turn sent on the sum as its contribution to the \$300,000 China Relief Fund for which General Convention appealed.

The diocese of Duluth is to be heartily commended for this act of self-denial. Here and there Churchmen in other parts of the country have written to say that they have done the same thing in their families, and have sent their contribution to THE LIVING CHURCH RELIEF FUND marked "for China Emergency Fund." If any others care to do so we shall be glad to receive and transmit their contributions, or they may be sent directly to the treasurer of the National Council in New York. The \$300,000 fund ought to be subscribed quickly; it is urgently needed immediately.

Southern Senators Betray the South

THE SENATE filibuster against the anti-lynching bill has not been an inspiring spectacle. It has cost the taxpayers of this country a large sum in time wasted. It has held up important matters requiring action by Congress. It has provided a disgraceful exhibition of sectional intolerance; and perhaps worst of all it has given a false picture of a large portion of our country to the world.

It is of this last phase of the matter that we wish to speak. Surely the South is not the intolerant backwoods seething with race hatred that some of its own senators seem to have made it out to be. We are glad that the *Southern Churchman* has spoken out against these senators who, it says, "in the vilest and meanest terms possible to use in the United States Senate are giving a picture of the South that in foreign eyes will appear to be the crude picture that we had hoped was a false accusation." The *Southern Churchman* calls attention to the work being done by the Southern people themselves to abolish lynching and refers also to the appointment by General Convention of a Commission to study the underlying causes of the evil. The editor adds: "Possibly it is well for us to remind our friends of the North that our own Church is very small in

the South, and that the lynching element is the same element that exists in the gangster raids of the Northern cities, based upon ignorance and fear for its philosophy." Here we think that the *Southern Churchman* makes a mistake. The gangsters of Northern cities are avowed criminals who live by preying on their fellow-men. Those who participate in lynching in the South are not ordinary criminals but often pious churchgoing folk who become victims of mob psychology because of the race prejudice that has been instilled into them by the circumstances of their lives. That is why the evil of lynching has been so hard to eradicate.

We feel that the most certain method of wiping out the lynching evil is a strong Federal anti-lynching law with teeth in it. We appreciate however the fact that the Southern states themselves are endeavoring to cope with the problem and have achieved a considerable measure of success. In any event we agree with the *Southern Churchman* that the endeavor to eliminate lynching is made harder by "the obnoxious speeches of certain demagogues from certain Southern states in the United States Senate."

The Campaign Against Syphilis

THE social service commission of the diocese of New York is coöperating in the campaign against syphilis being conducted under the leadership of the United States Surgeon-General. In the January bulletin the commission calls attention to the resolution of General Convention, wherein the Convention "endorses the campaign against syphilis now being conducted, by the federal, state, and local departments of health and by the medical societies, and urges the members of this Church to coöperate effectively with these organizations, especially in the dissemination of knowledge pertaining to the control of this disease." General Convention further directed that this resolution be sent to each diocesan department of social service. We hope that other diocesan departments are taking an active part in this campaign. They can obtain pamphlets and further information of a reliable nature from the American Social Hygiene Association, 50 West 50th street, New York. Incidentally, February 2d has been designated as National Social Hygiene Day.

Through the Editor's Window

AN EVEN TEMPER is supposed to be a good Christian attribute. However, the editor of a department in the *Union Oil Bulletin* informs us that the most even-tempered man he knew was a man out in Santa Fe who was mad all the time. Moreover, when asked whether he had any organic ailment, he snarled: "No, I'm not the least bit musical."

LIKE LIMERICKS? That same *Bulletin*, which has a whole page of oily but clean quips headed "Refined and Crude," gives us this one:

"There was a young man of Calcutta
Used drain oil as you would use butta,
It softened his snore
From a thunderous roar
To a soft oleaginous mutta."

IT ALSO contains the sad story of a man who tried to make his own Christmas cards, and in the process absent-mindedly stuck a brush dipped in gold paint into his mouth. He has been suffering ever since from a consciousness of inward guilt.

The English Doctrinal Commission's Report

I. Background, Purpose, and Scope

By the Rev. W. Norman Pittenger

IN 1923, shortly after a controversy on certain aspects of Christian doctrine in which the protagonists included such distinguished theologians as Dr. F. H. Chase, Bishop of Ely; Dr. William Sanday, Lady Margaret Professor at Oxford; Dr. J. F. Bethune-Baker, Lady Margaret Professor at Cambridge; and Bishop Charles Gore, a Commission was appointed by the then Archbishops of Canterbury and York "to consider points of agreement and difference within the Church of England on matters of doctrine." The Commission was to prepare a report which would embody conclusions on Anglican teaching, in an effort to clear up disagreement and show the real measure of unanimity on central beliefs.

As a result of 15 years of labor, during which all the major doctrines have been studied and discussed, the Commission has issued a book of rather more than 200 pages, embodying its findings. This volume is unquestionably (as the *Church Times* and other English journals have been saying during January) the most important doctrinal statement issued on behalf of the Anglican communion, officially or semi-officially, since the days of the Reformation, although it is entirely different in form and intention, as well as practical application, from any statements which date from that troubled period.

The Commission was appointed because of a widespread desire among younger theologians and intelligent laymen for a consideration of Christian doctrine in the light of modern study. Hence the membership was largely composed of younger men, widely known as scholars, representing different points of view (Anglo-Catholic, Evangelical, Modernist, and "Central"). All of the members were alive to the movement of contemporary thought and keenly concerned for the consideration of Christian theology in its relation to the best modern knowledge in Biblical and philosophical fields. This fresh and alert outlook is reflected in the report itself; it is far from being stodgy or dogmatic in the bad sense of the word.

The first chairman of the Commission was Bishop Burge of Oxford. He died in 1925, and Dr. William Temple, then Bishop of Manchester, succeeded him. He has continued as chairman. The other members have included: Canon F. R. Barry of Westminster, whose book, *The Relevance of Christianity*, is widely known in this country; Professor Creed of Cambridge, distinguished New Testament critic; Bishop Darbyshire of Glasgow, a "middle of the road" man, interested in poetry and letters; Professor Grensted of Oxford, who has written on psychology and religion, the Person of Christ, and the Atonement; Canon Wilfred Knox, head of the Oratory of the Good Shepherd, a leader of the younger liberal Anglo-Catholics; Dean Matthews of St. Paul's, perhaps the most notable theologian of the Anglican communion; Sir Walter Moberly, layman and educator, and son of the Moberly of *Lux Mundi* fame; Canon Mozley of St. Paul's, author of many books, and most recently of a masterly little study of the Incarnation; Prof. O. C. Quick of Durham, whose volume on *The Christian Sacraments* is already a classic; Bishop Rawlinson of Derby, Paddock lecturer (like Dr. Temple, Dr. Quick,

THIS IS the first of a series of articles based on the report of the Archbishops' Commission on Doctrine in the Church of England, which will shortly be published in this country by the Macmillan Co. The publishers inform us that the probable price of the report will be \$1.75, not \$3.50, as stated in an editorial in last week's issue.

and others) at General Seminary some years back, and author of many theological and critical works; Dean Selwyn of Winchester, editor of *Essays Catholic and Critical*; the Rev. C. F. Russell, schoolmaster and a leader of Modernism, whose Hulsean lectures at Cambridge are an admirable

study of the meaning of certain doctrines such as the Trinity, Providence, and Forgiveness; the Rev. C. J. Shebbeare, a country parson who has written many small but valuable books of apologetics; Will Spens, master of Corpus Christi, Cambridge, a layman noted for his work on Eucharistic doctrine, and his study of authority in *Belief and Practice*; Canon Vernon Storr of Westminster, historian of 19th century theology and responsible leader of Liberal Evangelicalism; Prof. A. E. Taylor of Edinburgh, a layman, author of *Faith of a Moralist* and other works, perhaps the most famous philosophical apologist for Christianity in our day; Fr. Thornton, C.R., author of *The Incarnate Lord*; Prof. C. C. J. Webb of Oxford, who as a layman has written many books defending fundamental Christian theological, philosophical, and ethical views; Bishop Wilson of Chelmsford, best known as an administrator but also author of several books.

OTHER MEMBERS, who died during the past 15 years, included Canon B. H. Streeter, New Testament scholar and author of popular books like *Reality*; the Rev. C. W. Emmet, one of the best known of the younger Modernists; Canon Bicknell, author of a valuable *Introduction to the 39 Articles*; and Bishop Burroughs of Ripon, beloved schoolmaster and later administrator of one of the northern dioceses.

A survey of these names indicates that the Commission was indeed representative of all schools of thought. This, coupled with the fact that the decisions reached, and the final report as published, is the agreed work of *all* the members, makes an impressive picture of the vital unity of belief in the Anglican communion as found in England. The great doctrines are held in common by all members; differences have arisen only in regard to interpretation of details, to mode, place of emphasis, and method of presentation or actual practice. This agreement was reached freely, and no attempt has been made in appended notes or within the report itself to minimize the differences when they do exist.

The Archbishop of York, at the request of his colleagues, has written a prefatory statement. Dr. Temple indicates the friendliness and understanding which prevailed at meetings of the Commission, growing out of "a living tradition of personal devotion and freely moving thought." He emphasizes the fact that there is no special official Anglican philosophy, but makes it clear that the common sharing of the tradition and the atmosphere of intellectual freedom have contributed to a unanimity which is remarkable and gratifying.

The Archbishop feels, properly enough, that the theology of the Incarnation has been central to Anglicanism; but he goes on to say that with the shattering of "the security of the 19th century," in England as on the Continent, men are coming

more and more to a "theology of Redemption." But he would deny that the two are contradictory or incompatible. The Commission itself, in an introduction to the full report, makes the same assertion. And here we touch upon a very important contribution which Anglicanism can and must make to the Church Catholic. The tendency to separate these doctrines, or to stress Redemption at the expense of Creation and Incarnation, has been growing on the Continent (largely as a result of the crisis there). It is for us to insist that through salvation in Christ, new life brought by Him, Redemption effected through His work, men are inevitably brought to a doctrine of His person which throws light on the entire created universe as the sphere of a constant divine activity of which the Incarnate Lord himself is both focus and uniquely effectual agent.

Especially significant is Dr. Temple's explicit statement on the Virgin Birth and the physical Resurrection. We quote it in full:

"In view of my own responsibility in the Church I think it right here to affirm that I wholeheartedly accept as historical facts the Birth of our Lord from a Virgin Mother and the Resurrection of His physical body from death and the tomb. And I anticipate, though with less assurance, that these events will appear to be intrinsically bound up with His deity when the relations between the spiritual and physical elements in our nature are more completely understood. But I fully recognize the position of those who sincerely affirm the reality of our Lord's Incarnation without accepting one or both of these two events as actual historical occurrences, regarding the records rather as parables than as history, a presentation of spiritual truth in narrative form."

APART from the interest attaching to the personal views of Dr. Temple himself, this statement is valuable (and it is confirmed later by the Commission itself) as showing the movement of thought from peripheral to central matters. The Incarnation and the continued personal life and power of Christ after death are the vital points; and it is gratifying to have a semi-official recognition of the fact that there is nothing dishonest, unChristian, or disloyal in the position of those who accept the greater but find difficulty in the lesser belief. More than this could not be expected; less would have been unjust to many theologians and layfolk.

Following the preface by Dr. Temple, there is a long statement from the Commission itself, outlining the nature and scope of the report. The scope is as follows: Sources and authority of doctrine; God and His world, with discussion of providence and miracle, grace and justice; the fact of sin; Redemption in Christ, including Incarnation and Atonement; the Trinity; the Church, ministry, and sacraments (with special treatment of the Eucharist); future life, including judgment, resurrection, prayers for the dead, heaven and hell. Later review-articles in *THE LIVING CHURCH* will discuss most of these in detail. It remains for us to say a few words about the first section, concerned with sources and authority of doctrine.

The Commission maintains that in this area central place must be given to the Bible, as "the inspired record of God's self-revelation to man, and of man's response to that revelation, leading to the record of Christ and His direct impact upon men." We may trace in these words the influence of Dr. Temple, whose insistence on the priority of divine action has been most marked in recent years. Inspiration of the Bible is inferred from the character of the contents; it is not verbal, and it differs in degree. Full place is allowed for Biblical criticism, and the Commission dismisses the fundamentalist position in few words. It is frankly admitted that even in the

New Testament we have not always the actual words of Christ or first-hand reports from eye-witnesses; it is insisted, quite rightly, that what we do have is a faithful portrayal of the impression made on the apostolic Church by the Person of Christ, historic and risen.

THE CHURCH'S authority is next discussed. Here we have a *consensus fidelium*, confirming and expanding the Biblical witness, resting primarily on genuine continuity and free assent by countless types of believer. It has weight precisely because it is freely given; and its universality is an indication of its truth-value, although not rendering unnecessary careful study and historical investigation into origins and development. It is unfortunate (so this writer thinks) that Church and Bible seem here to be separated rather more than the facts warrant. Is it not more accurate to say that the fundamental authority is the tradition itself, of which the Bible is a part (howbeit the central, most significant, written, and classic part)? The tradition includes doctrinal pronouncements of Councils and theologians, liturgies, prayers, lives of the saints, religious customs—and much, much else besides. But the Bible finds its place in *that* context, and is not parallel to tradition, or even a prior authority to tradition; it is part of tradition, a classical statement in terms of background, origin, and early life of the Christian faith and life in God, Christ, the Church.

Appended notes discuss the Creeds as valuable in the Church's life for many reasons—assertions of continuity, for instance, but specially as declaring the historical character of our religion. It is admitted frankly that certain of the articles in the Creeds may appear to be pictorial expressions of spiritual truth, and no clear line is drawn as to this nucleus: what is essential is that there is some real "historical happenedness" (as Von Hügel used to say) which makes Christianity more than mere myth or symbol, but rather a factually founded religion. A closing note distinguishes between official Christian teaching and legitimate critical speculation.

The way has now been prepared for the more severely theological discussion of the following sections. We may summarize the report up to this point by saying that it is a clear and fair statement of the present doctrinal position, representing a large measure of unanimity on central beliefs, giving semi-official sanction to the distinction between central and peripheral beliefs—and in the judgment of the writer vindicating the claim that Anglicanism holds firmly to the essential facts, emphases, and values of the broad Catholic tradition of Christianity, while at the same time allowing scope for free study, difference of opinion, and rich variety of life. If the report means anything at all, it means that we are not wrong in saying that Liberal Catholicism is of the very genius of that communion whose mother church is the cathedral of St. Augustine in Canterbury.

ACKNOWLEDGMENTS

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The Religious Situation in Russia

I. The Dream of Churchmen for Freedom is Shattered as the Constitution is Interpreted

By Paul B. Anderson

Director, Russian Service, International YMCA

ALTHOUGH Church and State in the Soviet Union have been officially separated since January, 1918, the actual condition of Church life at any time has been determined largely by the current political policy of the government. The year 1936 was one of political liberalism, reflected positively in the new Constitution (November, 1936) and negatively in Trotsky's charges that the Revolution was being betrayed.

Article 135 of the Constitution restores civil rights to the clergy, including the right to vote and to be elected. Many Communists understood this to be a backward step, but the official interpretation is that the party program, drawn up in 1919, calls for deprivation of civil rights as a temporary measure only, such rights to be restored when the socialization of life has proceeded far enough to render harmless those who had been so deprived.

The Constitution was naturally greeted with joy by the religious of all confessions as a sign of greater freedom for religious life. The general census of January 6, 1937, further heightened this optimism, for the census blank, contrary to that of 1926, contained two questions related to religion. Some Churchmen felt uneasy at the inclusion of these questions, but others took them to mean confirmation of a more liberal attitude toward religion.

Undoubtedly, liberalism was in the air. The general good-feeling which marked the discussions of the Constitution, the loudly proclaimed boast of its democratic nature, and the current support of collaboration not only with Socialist but even with Roman Catholic workers' groups abroad in popular front movements, all combined to make the religious feel that their evil days had passed.

Within the USSR the blatant Union of Militant Godless had fallen into somnolence, with so few members that the number was concealed, and with a production of only about 20 titles of relatively innocuous anti-religious booklets during the whole of 1936. There were rumors that, in addition to the Constitution, new laws were in preparation to replace those of 1929, which had specifically reduced religion to a matter of conscience without profession, and of cult without expression in any social work.

A change set in at the end of March, 1937. One explanation is that the census revealed so large a proportion of religious in the population that the authorities were led to undertake new measures for their "reëducation and conviction" in atheism. In September the 1937 census was scrapped as unscientific in statistical preparation and execution, so the exact number of believing citizens is not known.

A second explanation of the change is that fresh attention to religion arose normally in line with the party program for applying the basic principles of Marx-Lenin-Stalin Communist

CONFLICTING REPORTS of the status of religion under the new Soviet Constitution have reached this country. Some reports state that the campaign against religion has been intensified, others that it has been relaxed. Mr. Anderson, a recognized authority on the Russian Church, has just returned from a visit to Russia, where he investigated the situation. He describes the present status of religion there in two articles, of which this is the first.

teaching—a revival of struggle on the religious front in connection with the revival of political alertness. This would explain why the government itself has taken the lead and actually carried through the major part of the anti-religious program during 1937, as regards both propaganda and supervision of Godless undertakings, rather than leaving this to the

"voluntary" organization of atheists known as the Union of Militant Godless.

A third explanation is related to the campaign for the general elections, which took place on December 12, 1937. To give the semblance of a real electoral campaign, and to increase the class-consciousness of the voters, an opposition had to be produced. There were no political parties, no social organizations of independent mind and purpose, with the single exception of the religious organizations, principally the Orthodox Church, the sectarians, and the Mohammedans. Trotskyism could be denounced, but even the GPU has not suggested a nationally organized Trotsky "party."

RELIGION, on the other hand, was organized and its leaders were legally entitled to vote and hold office. It was quite logical, therefore, that throughout the campaign religious ideology and its bearers should become the "opposition," and campaigning documents and speeches should play up cases of political disloyalty among clergy and faithful, charging them with espionage, wrecking, etc., in order to arouse the people to a higher degree of political sensitiveness in favor of the Communist régime.

In support of this explanation is the fact that since the elections much less attention has been given to anti-religion in the Soviet press.

There are two points at which the religious felt that they could have direct contact with the electoral process:

(1) Any citizen regardless of confession of faith, and including even ministers of religion, had the right to vote and to stand for election (Article 135);

(2) Churches or parishes, legally registered organizations of citizens, were thought to have the right of nomination, according to Article 56 of the electoral law.

The second was of particular importance for, if a parish could nominate, it could also campaign and anticipate support from other parishes in the township or province. This notion became very widespread shortly after the adoption of the Constitution, and was dispelled only in August, when numerous inquiries from all over the country led to official statements in elucidation of the place of the parish or congregation in the Soviet scheme of things.

Briefly, the answer was (1) that by the Constitution, Church and State were separated, therefore the Church had no part whatever in the political or social life of the popula-

tion; (2) that by the Constitution and the law of 1929 the only activity allowed to religious societies was the conduct of the cult, no other functions whatever being permitted; and (3) that although legalized, the Church by its nature and teaching was an anti-Soviet institution and by no possible stretch of imagination could it be considered an ally of the toilers in socialistic constructon.

Thus the dream of many Churchmen was shattered.

(To be concluded next week)

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EVERYDAY RELIGION

The Furnace Man

THERE'S A MAN two blocks down the street who says I talk his language. He has good offices in a high building with elevators. I have a little den in a walk-up converted tenement. But that makes no difference. We talk the same language.

Once in a while when I get down in the mouth, I think to myself, "Time to see Hal again." So we go arm in arm through the street no matter if people stare a little. We usually manage a quiet corner in a restaurant that suits us.

Today we got to talking about the Church. Hal is a Low Churchman but a good Christian. Delete that last sentence. I have already broken my New Year's resolution. I will rewrite it. Hal is what they call a Low Churchman. He is a genuine Christian.

"Say, did I ever tell you about the fellow who tends to our furnace and takes out the ashes and such? He was a good machinist before the depression knocked him out of his job. Well, what did he do but collect a string of fellows like me and get us to take him on for furnace tending, trash and garbage cans, grass mowing, and all like that.

"He lives with his good-size family over in the hollow and we've all come to trust him to the place where he has our cellar keys. He's a quiet fellow till you get him going. Now my wife says to me, 'What do you and Andrew find to talk about so much? I thought you had no time for the furnace, and yet when you hear Andrew down cellar you always go down to him. I hear you murmuring along like a pair of conspirators.'

"Sure I know when I talk to him, he can't work. And I'm paying a man wages just to talk to me. Funny thing, I get in most of my talks with him on Sunday afternoons. He's a Seventh-Day Adventist. Not a tap will he do for anybody on a Saturday. That's his day for church.

"Believe me, he's some Churchman. And from what I can hear, all the congregation are just as good. Look at what he does. I've got it all out of him. He keeps wanting to tell me about his doctrines, but I choke him off on that and make him tell me what he *does*.

"Would you believe it, that fellow with all the family he's got, turns over 10% gross of all he gets to his church. *Gross*, mind you, not *net*. They don't have any canvassers. They just believe in doing it. They're *happy* to do it. On top of that, if ever he gets an extra dollar bill he sticks it in an envelope and sends it to one of their missionaries.

"We got talking about that one Sunday when he asked me if he could have an old *Spirit of Missions*. I said, 'Sure,

take 'em all.' He said, 'They are about the Lord's work and I hated to make fire with 'em.' Come to find out, the Adventists have missionaries in China. The Japs killed one the other day. Saw it in the paper.

"Another thing he does is to join up with a buddy and go around from house to house trying to tell people about the Gospel. They get a good many doors slammed in their faces. But say, do you see you and me doing that?

"That fellow Andrew bothers me. I've a sneaking notion he's a saint; and what's more, his congregation stacks high. They fast. They don't scrap among themselves. They take care of each other. They're poor, but they're good to the poor.

"Oh, I know what our people would say. They'd say, 'Fanatics!' I guess they are fanatics about Saturday being Sunday, but you can't tell me they're not Christians. They're right on the job.

"And what about us? You can't get a quarter of our people to come and sit on velvet cushions. And when it comes to giving, Why, we don't average a percentage of decimal 005! Now, I've done all the talking. You say something. What's wrong with us?"

* * *

Maybe we need a little more fanaticism.

Ethics in Controversy

DEAN STANLEY long ago laid down some rules as the ethics of controversy which are still timely and still valid. Condensed, they are as follows: (1) Never condemn a book unless you have read it. (2) Never condemn in one man an opinion or sentiment which in another you condone or approve. (3) Never judge one side of a question without hearing the other. (4) Never impute to others opinions or motives which they themselves repudiate. (5) Never attack anyone without first finding out the points wherein you agree with him—after which it may be seen that the points of disagreement are not serious, after all.

The points are all good, but probably the fourth is most important and the one most frequently and seriously violated. Time and again do we hear or read charges made against opponents in which positions or opinions are imputed to them, which they themselves indignantly disavow. This is usually done by the one side's mixing up its own inferences with the other side's facts. No one has a right to draw inferences from another's teaching and then impute these inferences to him as if they were his own. Controversy seldom "gets anywhere," but if these plain simple rules be observed, it may be conducted in a spirit of truth and fairness, and even of brotherhood; and then it may clear the air and do good.

—The Continent.

THE LIVING CHURCH RELIEF FUND AUDIT

WE HAVE MADE an examination of the records relative to the various relief funds collected through THE LIVING CHURCH, and have satisfied ourselves so far as practicable that the recorded donations received for the period from December 31, 1936, to December 31, 1937, as published in THE LIVING CHURCH, amounting to \$1,811.63, together with the donations on hand at December 31, 1936, amounting to \$531, were distributed in accordance with the published wishes of the donors. The canceled checks in support of these disbursements were inspected by us, excepting two checks aggregating \$87.50, which were issued under date of December 28, 1937, and were outstanding at December 31, 1937.

No charge has been made for expenses incurred by the Morehouse Publishing Company in the collection and distribution of these funds.

The total amount collected and distributed from November 1, 1914, to December 31, 1937, is as follows:

Total to December 31, 1936, as previously reported	\$400,732.70
Donations on hand December 31, 1936	\$ 531.00
Amount collected from December 31, 1936, to December 31, 1937	1,811.63
Amount distributed from December 31, 1936, to December 31, 1937	2,342.63

\$403,075.33

PRICE WATERHOUSE & Co.

Milwaukee.

"George Herbert Cut Loose From His Church"

By the Rev. William Paul Barnds

Rector, Church of the Epiphany, Independence, Kans.

BEING QUITE an admirer of Whittier's poetry I have been impressed for some time with his using imagery taken from Catholic Christianity, although he himself was a Quaker. I was delighted lately, therefore, to find by chance an estimate of Whittier which Holmes made in a poem for the Quaker poet's 70th birthday.

"So fervid, so simple, so loving, so pure,
We hear but one strain and our verdict is sure—
Thee cannot elude us—no further we search—
'Tis holy George Herbert cut loose from his church!"

While Whittier denied the importance of organized Christianity, he showed much of the spirit of the Church. We have not let him get away, for there are four hymns in our Hymnal by Whittier. "Dear Lord and Father of mankind" makes a beautiful and fitting hymn for the Pre-Lenten season; "Immortal love" is a great witness to the immanence of our Lord, and a tribute to the Holy Name; "All things are Thine" is listed among the hymns for Church Building and Consecration. There is good churchly emphasis on objective worship in the stanza:

"O Father, deign these walls to bless;
Fill with Thy love their emptiness;
And let their door a gateway be
To lead us from ourselves to Thee."

Whittier was an abolitionist and interested in social righteousness. We have the hymn "O, Lord and Master of us all" in our Hymnal, expressive of a keen social consciousness. These hymns from the pen of a Quaker do not sound at all incongruous on the lips of Churchmen.

Whittier cared not for the outward sign, but was deeply concerned with the inward grace. Yet he did use language referring to the external, for instance:

"The heart must ring Thy Christmas bells,
Thy inward altars raise;
Its faith and hope Thy canticles,
And its obedience praise."

The Churchman will not quarrel with that, but he is willing to let bells ring on the frosty air to express the joy of the heart; he wants to bend before a gleaming Christmas Altar; he wants to sing real songs to express his faith and hope. Whittier uses the external signs of words; the Churchman goes farther and uses movement, form, color, and harmony.

There is a touching appreciation of Christian symbolism in his poem The Star of Bethlehem. The poem pictures a Christian stranger in Persia. He is discouraged. Everything is strange. The Moslem holds sway. Nothing reminds him of his own faith. It seems an impossible thing to bear the banner of the cross there. By chance he looks down and sees "the star-flower of the Virgin's child." This is a reminder of Christ, of Christmas, and of God's love for all mankind.

"With cheerful steps, the morrow's dawn
From Shiraz saw the stranger part;
The star-flower of the Virgin-Born
Still blooming in his hopeful heart."

So from a flower, a crucifix, a fish, a burning candle, and many a sacred emblem can the devout soul gain light and hope.

Whittier shows some appreciation of Catholic art in his poem, Raphael, when he speaks of that artist's painting of the Madonna.

"There draped thy more than mortal face,
O Mother, beautiful and mild!
Enfolding in one dear embrace
Thy Saviour and thy Child!"

In his poem, The Book, Whittier uses the symbolism of a church building to present the significance of the Bible. He calls it "a minster rich in holy effigies."

"Along the transept aureoled martyrs sit;
And the low chancel side-lights half acquaint
The eye with shrines of prophet, bard and saint."

We cannot read the tablets aright except in the white light that shines from "the one ineffable Face."

THERE IS some good Catholic theology in Whittier's The Minister's Daughter. The Calvinist minister and his little daughter are taking a walk "through the apple-bloom of May" one Sabbath afternoon. That morning he had preached on Man's primal fall; how God's wrath rested on all, and all save a chosen few were doomed to quenchless burning. This afternoon he speaks of God's goodness, who gives so many beautiful things of nature. But the little girl thinks blossoms are wicked.

"Had there been no Garden of Eden
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

The minister is startled. Has he failed to preach aright?

"No more as the cloudy terror
Of Sinai's mount of Law
But as Christ in the Syrian lilies
The vision of God he saw."

Thereafter he preached in a tenderer tone.

There is a pretty little poem on lilies, called An Easter Flower Gift, in which he says:

"In you, O sacred flowers,
By human love made doubly sweet,
The heavenly and the earthly meet,
The heart of Christ and ours!"

In The Eternal Goodness he sets forth the noble conception of God:

"Not mine to look where cherubim
And seraphs may not see,
But nothing can be good in Him
Which evil is in me."

Our idea of God must not be one which does violence to our sense of ethics and morals.

It is true that Whittier was a Quaker and did not like ritual and ceremony—there is much in his poetry that lets us see that, but it seems true that he has more of a Catholic "feeling" than he probably imagined. Someone has said that the strength of Protestantism is due to the Catholic elements in it. Whittier, in Puritan New England, anti-Papist, and apostle of the inner light, sang of God's love, Christ's preëminence, and Nature's loveliness. And in his language, imagery and appreciation he came about as close to the Churchly glories of Christianity as he consistently could. Holmes summed him up "George Herbert, cut loose from his church." It is a tribute to the Church that he reached out toward it, although he probably didn't know it.

The School of Prayer

At St. Peter's Church, Oakland, Calif.

By a Pupil

ALITTLE MORE than a year ago, on September 11, 1936, in a small "upper room" of St. Peter's Church, Oakland, Calif., Canon Lewis D. Gottschall began a "school of prayer." As its name implies, it is an actual school, where those attending are taught by definite and regular practice to meditate and pray effectively. There were those of the parishioners who knew there to be a way through prayer of restoring the body as well as the soul, yet without direction they were unable to find it. They felt a constant need for direction and encouragement, and systematic teaching seemed the most direct, possibly the only way. A few novices gathered with Canon Gottschall, following the Friday morning Communion service. So began the school of prayer.

Besides helping his students along the quiet way of peace and refreshment, Canon Gottschall urged them to set out with him on a more difficult journey. It was a sort of spiritual adventure, during the course of which he first revealed to them spiritual resources of which they had hitherto been unaware, and assisted them in the development of those hidden resources. It was an adventure in true spiritual unfolding and a constant search for the release of new forces.

The instruction was first to teach his students the steps essential to true prayer. First preparing the way by teaching them to relax and be quiet in body and mind until they became conscious of a deep stillness. Then by counsel and prayer, he brought them to a place where they might truly lift up their hearts and slowly ascend to the mind of God and communion with Him. At first this practice was weak and vague, but as

time moved on, it became stronger. The justification of prayer lies in the subsequent application of the energies released by prayer.

The school of prayer is satisfying a truly spiritual need in the community as manifest by the constantly increasing numbers that gather for instruction and meditation, Friday after Friday.

Then the school of prayer was requested to broadcast, to encourage and to help those who are ill. On October 15, 1937, accordingly, the first broadcast of the school of prayer was made over station KRE (1370 kilocycles), Berkeley, Calif. The school of prayer and the healing hour, as the broadcast is known, have both become a regularly established weekly retreat for those who are seeking the fruit of the Spirit, and who desire to learn of Its benefits.

The small upper room has given way to a larger one with the increase in attendance. After the service of Holy Communion at 8:45 A.M., a small breakfast is had at the long refectory table, and promptly at 9:30 A.M., the first part of the school of prayer, the healing hour, is broadcast. The broadcast closes at 10 A.M., but the school of prayer continues in session until past 11 o'clock.

CANON GOTTSCHALL does not teach that the spiritual and material worlds are antagonistic, nor does he offer the sort of contemplation that means a complete detachment from the affairs of this world. The Canon believes that the real accomplishment of prayer lies in the spiritual contact that passes between God and man, to be used in the everyday tasks and trials of living. Following these teachings of the Canon, the school has enlarged its scope of prayer from that of petition and intercession, through prayer for enthusiasm, gratitude, thanksgiving, and prayer that is actual converse with God—the deep inward mystical prayer without words.

All are adventuring—and as in everything else, the rewards and successes have been proportioned to the labor and practice. Some have been able to pray with complete success and have testified to answers received from prayer, while others have not met with success. Nevertheless, even these have felt the definite nearness to God in prayer. Many have felt that God might use them for the benefit of others in the accomplishment of His will; accordingly they have set aside definite hours during the week when they pray for those who have sent in requests, that they might help those in need.

After the school of prayer, the members return to their various tasks, trying to assimilate and interpret the experiences of the day, and to put into practice the teachings of the school.

A mission of healing closes the day with a service in the church at 7:45 P.M. Many attend this service to receive further instruction on prayer or on the teachings of Jesus and the cure of disease. At this service the Sacrament of Unction is used. Both the school of prayer and the mission of healing are open to all people, of all creeds and races. There are no dues.

"It is God's will that we be well," "All things are possible through prayer," are the initial thoughts throughout all of Canon Gottschall's teachings. With Tennyson's Arthur, the Canon believes, "More things are wrought by prayer than this world dreams of."

UNITY*

FORGIVE, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy Church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn long sought shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

JAMES GREENLEAF WHITTIER.

*This poem was written by Mr. Whittier while he was a guest at the Asquam House. A fair was being held in aid of the little Episcopal church at Holderness, and the people at the hotel were asked to contribute. These lines were Whittier's contribution, and the ladies in charge of the fair received ten dollars for them. They were written in an album now in the possession of a niece of Whittier's Philadelphia friend, Joseph Liddon Pennock.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

A Beautiful Record of a Lovely Art

TREASURES OF ILLUMINATION: ENGLISH MSS OF THE FOURTEENTH CENTURY. Described by Canon F. Harrison. Studio Publications. \$10.

THE ENGLISH school of illumination reached a very high point in the 14th century, but it is apt to be overlooked by the amateurs of later Continental work. It had a distinction all its own and a pronounced indigenous quality. Twenty-four examples have been reproduced in color and gold in this very valuable book, giving an unusually good idea of such masterpieces as the Trinity Colloge, Cambridge, *Apocalypse*, the Litlington *Missal* of Westminster Abbey, the *St. Omer Psalter* and the *Bible of Richard II.* The reproductions are excellent in color. Of course something is lost because of the fact that the "raised gold" that was used in the originals cannot be duplicated in any form of facsimile, flat gold paint having to take its place, but in spite of this unavoidable defect, the result is astonishingly good and the plates are of great beauty.

So much attention has been concentrated on the great Altarpieces of the Continent that we are apt to forget that these miniatures are just as great in point of artistry. The studies in line composition, as in the Cambridge *Apocalypse* are of great competence and beauty and the brilliancy and dramatic quality of the figure composition most notable. The stained glass artist and the painter of wall decorations, particularly for churches (if the latter are not under the present governmental influence) will find a vast lot here of value.

The St. Omer and Vaux Psalters are of a quite different type, with their minute medallions as delicate as fine jewel-work. The great Crucifixion plate from the *Arundel Psalter* is yet another type, and here the drapery of the three figures is a fine example of the feeling for exquisite line and space composition that marked medieval art equally with that of Greece.

Canon Harrison's Introduction is lucid and sympathetic and his description of the fashion after which these works of art were produced is most complete. By the 14th century the production of illumination had come largely into lay hands and these were to a great extent "professional" artists. The variety in style and technique as between one master or school and another is just what one would expect at this time of great individuality and freedom of spirit. However great the variation, spiritual and material beauty were invariably sought for, and almost as invariably attained.

In looking at these very lovely things, some of them the work of patient and devoted years, it is pretty hard to have to realize that for the few scores that remain as priceless treasures in a Cathedral aumbry or an art museum, literally thousands were burned, torn in pieces and used as waste material, or shipped off in cargo to the Low Countries to be used by book binders or shop keepers, at the time of the suppression of the monasteries and the Protestant revolution. From the few that remain it is possible to gain some faint idea of the irreparable loss the world sustained at that time. And the same destruction is going on now; in Russia, Spain, China. Time may change, but man never changes.

RALPH ADAMS CRAM.

Retreat Addresses of a Very High Order

GOD AND MAN. By A. W. F. Blunt. Morehouse. \$1.00.

DR. BLUNT is Bishop of Bradford and he attained a world-wide—and highly undesired—reputation about a year ago as the "catalytic agent" who precipitated the crisis concerning a certain international marriage. What is not so well known is that he is a fine scholar and a devotional writer of mark; a devotional writer whose insight is deepened and enriched by his scholarship. The present little manual contains the substance of addresses delivered at the annual retreat of the Mirfield Community, and their spiritual level is consequently set very high, but it is precisely because the level is high that the analysis is careful to avoid "phrases" and to penetrate to the underlying

fact. Typical of the whole is the following extract from one of the meditations on penitence: "The saints 'made things hum.' They felt the urge to good as well as the purge of evil. They did not merely say No to death but Yes to life. Their repentance did not merely cleanse the stream of their living but also reinforced its volume."
B.S.E.

A Study of Italy under Mussolini

MUSSOLINI'S ITALY. By Dr. Herman Finer. Henry Holt. \$3.75.

IN THESE DAYS when news from Italy fills so many columns of our newspapers, it is interesting to read a book that makes an honest effort to be impartial. Dr. Finer, lecturer on public administration at the University of London, has written a different type of book based on a year's sojourn in Italy. It is a study of the present situation and the man who dominates it, and is an effort by an outsider to appraise one of the remarkable movements of modern times. In the chapter on spiritual gains and losses of Fascism, we have a definite and, on the whole, a successful effort to get at the truth about it. He believes that only a small proportion of Italians are Fascists in the essential meaning of the term. "The rest are complying with the law, and prosecuting their interests in the most convenient way." The Fascist system is far inferior to the democratic, which looks to the succession of average men, of which there is an unbroken continuity; whereas Fascism depends on a genius and "with his passage it must pass." Dr. Finer does not write as a critic or an opponent or an advocate, but as an objective reporter. CLINTON ROGERS WOODRUFF.

Dr. Rawlinson's First Visitation Charge

THE CHURCH AND THE CHALLENGE OF TODAY. By A. E. J. Rawlinson. Longmans Green. Pp. viii-136. \$1.75.

THIS is the primary visitation charge of the new Bishop of Derby, who is known to all of us as a distinguished New Testament scholar and writer on the authority of the Christian Church. The book discusses the specifically English religious situation, but is not without interest to American readers. Among the most valuable sections is one on the importance of evangelistic work; Dr. Rawlinson believes that a presentation of the Christian message, in language understandable in our time, brings a significant response. A fundamental difficulty is that the clergy too often do not trouble to translate their message into such a contemporary language, he feels.

An interesting appendix deals with the books which should be in every parson's library. The list, like Dr. Rawlinson's book itself, is balanced and sane. Here is the Anglican Church at its best.

W. NORMAN PITTENGER.

Pastor Niemoller

FROM U-BOAT TO PULPIT. By Martin Niemoller. Pp. viii-223.

HERE I STAND. By Martin Niemoller. Pp. viii-227. Willett, Clark. \$2.00 each.

HERE we have the autobiography of Pastor Niemoller of Berlin, now in prison in Germany after arrest by the Nazi government last summer. And with it we have a volume of selected sermons by the great German Protestant leader, including the last sermon which he preached in his church at Dahlem before his arrest.

The autobiography tells the thrilling story of the U-boat commander in the World War who became a parson, and finally the pastor of one of the fashionable suburban Berlin churches. The account does not reveal any great regret for the rôle which he played in the war, and for some of us will indicate a somewhat amazing divorce between action and belief. But the more recent history of Pastor Niemoller makes one hesitate. For Dr. Henry Smith Leiper, of the ecumenical movement, gives a few final chapters telling of the courageous resistance of Niemoller to the

attempts at regimentation by the Nazi government, and a moving record of the final scenes at the Dahlem church, when the pastor was arrested and placed in prison—where he remains, still without trial.

The sermons are interesting largely because of the situation in which they were preached, and the personality of the preacher. They are by no means a full presentation of Christianity as we in the Catholic tradition would understand it. The theology behind them is Lutheran, almost Barthian in tendency—man a hopeless creature, God the remote Deity who miraculously gives grace in the sole person of Jesus, the religious life as the constant struggle of faith for assurance of salvation. But one forgets much of this because of the fire, the deep devotion, the sturdy courage and conviction of the preacher. They must have been great sermons to hear.

W. NORMAN PITTINGER.

John Drinkwater's Last Book

ROBINSON OF ENGLAND. By John Drinkwater. Macmillan. \$2.50.

ROBINSON DARE was named for Robinson Crusoe, and his life was no doubt influenced by that fact. For when he graduated from Oxford, with high distinction in classics and an equally enviable record in athletics and was "generally allowed to have the world at his feet," he began to act oddly, retired to a hermit's life in the Cotswolds and devoted himself to writing books about his own island—England. For he was in love with England and his longing was to interpret her. This longing was gratified up to the hilt when at the age of 52 an enthusiastic audience was provided by a nephew and two nieces. He escorts them all over their native land, letting them take it as it comes, telling them: "You are not seeing a new world as strangers; you are ready to take possession of your own." Whether it be the Oxford spires and colleges or the Black country living conditions and unemployment; whether it be a football match or a bullet from the battlefield of Naseby; whether it be bell-ringers or the Nature poets, they see it all. And, as one of the youngsters observed, "He seemed to know a great deal about everything." And why not? Was not the kindly uncle really Mr. Drinkwater, telling us just before his death a great deal about everything? Or at least about England—England in the narrower sense, with little thought about the Empire, the Continent, Hitler, or Mussolini. Both for what he does not tell us and for what he does we are grateful; he makes us feel that "what we call the past is just as much alive as ever." The pictures by Mr. J. H. Dowd are as charming in their way as the volume itself.

M. P. E.

"Arrowsmith" in an English Setting

THE CITADEL. By A. J. Cronin. Little, Brown. \$2.50.

IN THIS NOVEL Dr. Cronin undertakes to present the theme of Mr. Sinclair Lewis's *Arrowsmith* in an English setting. He does it by no means as competently; Mr. Lewis is a satirist of the highest rank and *Arrowsmith* is his finest book, while Dr. Cronin seems incapable of nuances and regards everything as either all white or all black. And mostly as all black: if his picture of the English medical profession is not utterly exaggerated, the most drastic reforms are imperative and without delay. Apart from the hero, whose virtue at times is oppressive, and an American scientist, who is not a physician at all, his medical characters seem almost all quacks and charlatans, seeking only for money and utterly indifferent to their patients. Still, it is just because the scenes of malpractice in this story are so lurid that the interest is sustained throughout; whatever else may be thought about this volume, it is certainly not dull.

E.

Brief Review

THE MAN THAT CHANGED THE WORLD. By Frederick B. Fisher. Cokesbury Press. \$2.00.

TWO CITATIONS from this work will probably characterize it sufficiently: "Another vibrant note, clear as a flute and sweet as a song, was caught and transmitted by Jesus" (p. 72); "The only way to serve is to achieve the conviction that black is lovely in color, that brown adorns the personality, and that yellow adds charm to humanity" (p. 193).

B. S. E.

What Good Would It Do Me?

By the Rt. Rev. B. T. Kemerer, D.D.

Bishop of Duluth

I AM TRYING to bring a friend of mine into acceptance of the Christian faith and to Church attendance. In many ways he is a fine fellow with no particular vices. He is honest in his business dealings, public-spirited, fairly charitable, has a happy home life, and is respected in the community. He is tolerant of religion but never goes to church except to weddings and funerals.

He has a wife and two children. The wife would go to church if it did not usually interfere with his Sunday plans, and the children attend Sunday school once in a while. Altogether, they seem to be getting along very pleasantly and comfortably without any religious life. From all outward observation their habits, attitude toward society, and general behavior bear favorable comparison with that of avowedly Christian people. I covet him for the Church because it would mean him and his whole family.

I have talked with him about it. He doesn't seem troubled about matters of faith such as a belief in God, or in Jesus Christ in a conventional sort of way. He has not mentioned the Virgin Birth. I think he is a fair average of millions of good citizens who seem so indifferent to religion. This man cannot be utterly indifferent because he responds with apparent interest to conversation on religious subjects; but he just doesn't think it at all important to become a Christian and go to church. He has asked or implied the following questions, which might be grouped under the general heading, "What good would it do me?"

"(1) What have you professing Christians got that I haven't got, and what good would it do me if I had it?"

"(2) Do you think your life is any happier than mine, and if so, in what respects?"

"(3) Since you admit that there is little apparent difference between the kind of life I lead and that of many professing Christians why do you think it would improve me as a husband, a father, and a citizen? It doesn't do it to most Christians I know. I drink, play poker, and do business with them, and I know."

Now, what convincing answers can be made to such questions as these? I have my own answers in mind but they do not seem to be effective, especially to the third one. Yet it seems to me that the latter is the crux of the whole matter. I believe that most people of the class of my friend would give serious consideration to becoming avowedly Christian if they could be convinced that the Church would help them to become better people than they are. Is there any answer save the seemingly unattainable one of making Christian people Christian?

A symposium of answers might make a valuable contribution to many of us who are trying in personal ways to interest unChurched people in the Church. Many important matters are discussed in the correspondence columns of THE LIVING CHURCH, but can anything equal in importance the problem of evangelizing the people of our own communities? If Dr. Glover is right in saying that Christianity triumphed over paganism because the "Christian out-thought, out-lived, and out-died the pagan," there ought to be a rich field for the Christian Church in pagan America, and we ought to be centering our attention upon it. We must turn our minds to answering the plain questions of the average man as to why he should be a Christian. He needs answers on his own plane of values, for I think that is the only plane on which he can be reached.

NEWS OF THE CHURCH

Christian Doctrine Report Discussed

Commission Report is Welcomed by English Public; Termed Impressive and Significant

LONDON—The Commission on Christian Doctrine, appointed by the Archbishops of Canterbury and York 15 years ago, issued its eagerly awaited report to the public on January 14th.

The task of the Commission was to show the extent of existing agreement within the Church of England and to investigate how far it was possible to remove differences. Considering the diversity of schools of thought to which its members belonged the presentation of a unanimous report is impressive and significant. At the same time, there is no denying that it is in the nature of a gentlemen's agreement to differ on matters, some of them of crucial importance. Of its own method it says:

"We have avoided the method of decisions by a majority, except in questions of procedure. We have tried by conference to reach real agreement; where this has proved impossible, we have set out the divergent views that are still found to be held among us. Sometimes we have stated our conviction that these should all be regarded as permissible in the Church of England; but we have considered that our function is to elucidate doctrine and doctrinal tendencies, not to declare principles of discipline except so far as these are themselves doctrinal."

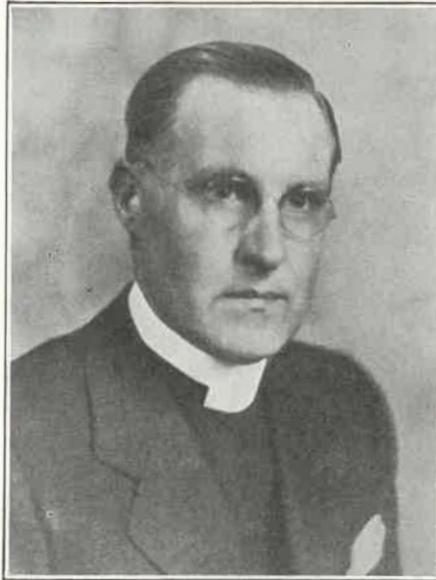
The report is signed by the Archbishop of York, Dr. Temple, chairman; the Bishop of Chelmsford, Dr. Wilson; the Bishop of Derby, Dr. Rawlinson; Canon F. R. Barry; Prof. J. M. Creed; Canon W. L. Grensted; Canon W. L. Knox; Dr. W. R. Matthews, Dean of St. Paul's; Sir Walter Moberley; Canon J. K. Mozley; Canon O. C. Quick; the Rev. C. F. Russell; Dr. E. G. Selwyn, Dean of Winchester; the Rev. C. J. Shebbeare; Will Spens, master of Corpus Christi College, Cambridge; Canon V. F. Storr; Prof. A. E. Taylor; Fr. L. S. Thornton, C.R., and Prof. C. C. J. Webb.

OPENS WITH SOURCES AND AUTHORITY

Being itself a summarized exposition of doctrine, it is difficult in brief to give any adequate impression of the report's contents. It opens with an examination of the Sources and Authority of Christian Doctrine, in which it is declared that all Christians are bound to allow very high authority to doctrines which the Church has generally united in teaching. The Commission has not attempted to define how sacramental doctrine should be expressed in outward forms of worship.

On the question of miracles it was divided as to whether or not events occur

(Continued on page 146)



DEAN GRANT

Dean Grant Elected by Union Seminary

Seabury-Western President Resigns to Accept New Testament Post at Interdenominational School

CHICAGO—Announcement has been made of the election of the Rev. Dr. Frederick C. Grant to the staff of Union Theological Seminary, New York, and his resignation as president and Dean of Seabury-Western Theological Seminary, an Episcopal Church institution, Evanston. Dean Grant will take up his new duties September 1st.

One of the best-known educators in the Episcopal Church, Dr. Grant has been president of the seminary for the past 11 years. Previously he was for two years Dean of Bexley Hall, Kenyon College, Ohio, and for several years he was rector of historic Trinity church, Chicago.

At Union Theological Seminary, Dr. Grant will be head of the department of New Testament, succeeding two noted theologians—Dr. Ernest F. Scott and Dr. James E. Frame. His first duties in his new position will be lecturing and conducting a seminar for graduate students. He also will do much writing and research.

"After 13 years in the administrative field," said Dr. Grant, commenting upon his acceptance of the New York post, "I desire to devote myself to teaching, writing, and research. I am greatly interested in the cause of Church unity and Union Theological Seminary, itself an interdenominational institution, is in the forefront of movements for unity. I would like to share in efforts in this direction."

Union Theological Seminary is one of the oldest theological institutions in the nation. It was founded more than 100 years ago. Today it has more than 300 students of various denominations and a faculty of nearly 50. Dr. Grant will be one of two Anglican members of the faculty. His election to the chair of New Testament at Union ends a world-wide search for a successor to the position.

ADVANCED SEMINARY

Dr. Grant has during his 11 years at Seabury-Western had an important place in theological education in the Episcopal Church. He was largely responsible for the re-location of the institution in Evanston, after it had occupied quarters on Chicago's west side for nearly half a century, and the building of a million dollar plant for the institution across from Patten gymnasium of Northwestern University. He also was a leader in the movement which resulted in consolidation of Western Theological Seminary and Seabury Theological Seminary of Faribault, Minn., to form the present institution, Seabury-Western.

(Continued on page 147)

Resignation of Dr. Goodwin Tendered; Ill Health Given as Reason for Retirement

WILLIAMSBURG, VA.—Announcement of the resignation of the Rev. Dr. W. A. R. Goodwin, rector of Bruton parish church, was made January 17th to the vestry of the church. Ill health was given as the reason for Dr. Goodwin's resignation, which is to take effect July 1st. If the vacancy can be filled at an earlier date, he will withdraw at the same time. It had been his intention to withdraw from the active work of the Church in his 68th year, but illness hastened the step.

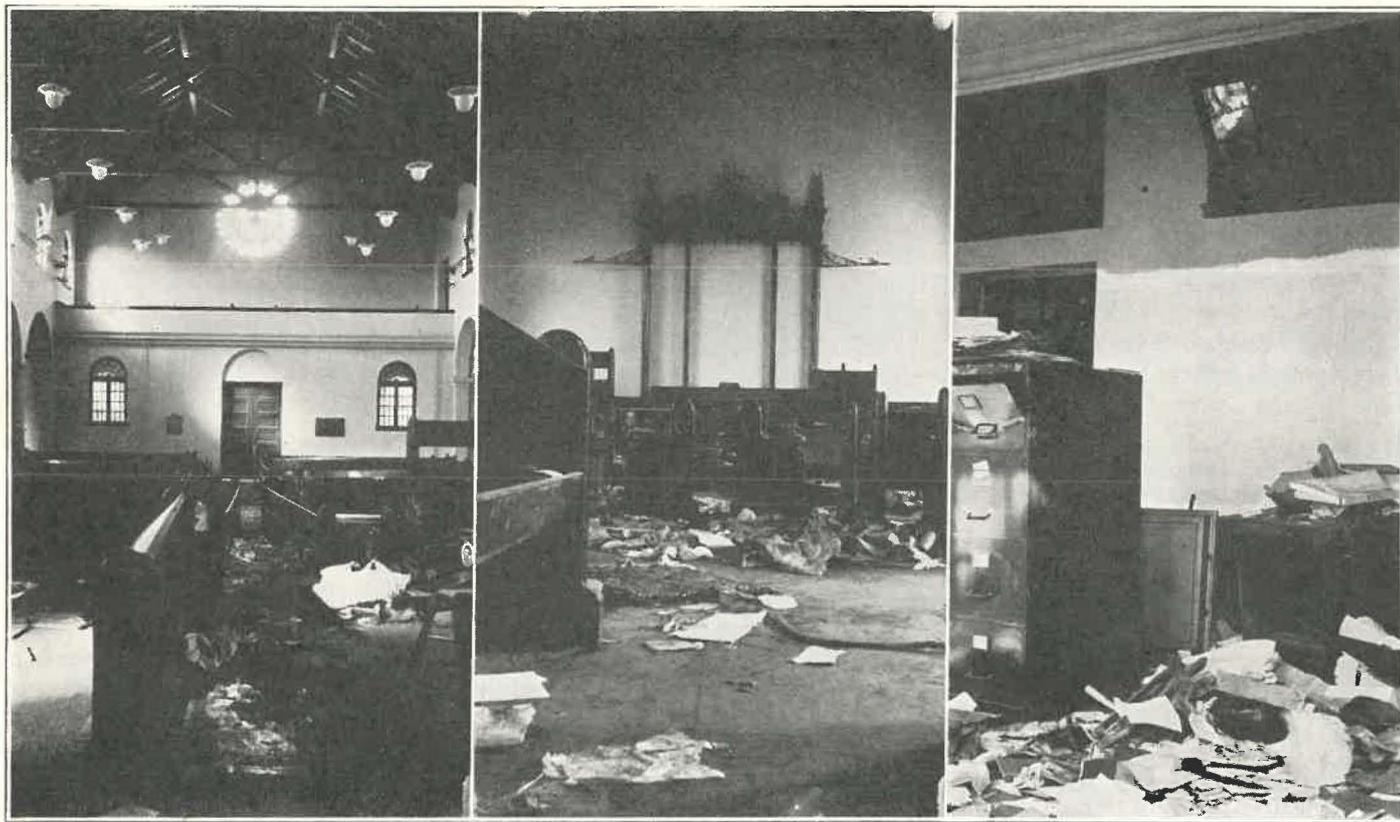
Dr. Goodwin had served as rector of Bruton parish from 1901 to 1908. In 1907 he caused the restoration of the church building, and in 1924 returned to the parish. At this time he became a member of the faculty of the College of William and Mary.

In the early days of his second period of service in Williamsburg, Dr. Goodwin conceived the idea of the restoration. He was able to interest John D. Rockefeller, Jr., in the plan. Not content to let things rest at this achievement, he began to find funds for the complete restoration of Bruton church.

Dr. Goodwin was honored in 1935 by a banquet attended by many citizens, including Governor Peery, to express the appreciation of the community and state for his services in this restoration.

Bishop Cook Operated Upon

BALTIMORE—Bishop Cook of Delaware underwent an operation here for the removal of a brain tumor, January 26th. On the following day his condition was reported hopeful.



ST. MARY'S HALL, SHANGHAI

The pictures at the left and in the center show the chapel as left by Chinese soldiers who had been quartered there before the arrival of the Japanese. The picture at the right shows the office of St. Mary's Hall as it was left by the Japanese. All the money had fortunately been removed from the safe, so that when the invaders forced it open they found nothing of value.

American Missionaries in Shanghai Show Practical Example of Christian Love

BY M. H. THROOP

SHANGHAI—A practical demonstration of Christian love is being given in Shanghai by American missionaries, who are spending all their time and energy in caring for the vast hordes of refugees in general and Christian refugees in particular, who have been left homeless and without means of supporting themselves.

St. John's University and St. Mary's Hall are carrying on in new quarters with more students than ever before, and the parishes in the International Settlement and the French Concession are extremely busy.

A number of churches have sustained severe damage as the result of looting and from fire. The Chapel of the Holy Spirit, Tsao-ka-tu, is still standing, but Japanese soldiers have been seen taking out the pews. Bishop Roberts recently visited Grace church in Shanghai city and found it intact, although some of the furnishings had been stolen.

Choral Eucharist Explained

CHAMPAIGN, ILL.—A choral Eucharist, explained carefully for the benefit of the congregation, was held recently at Emmanuel Memorial church, where the Rev. Herbert L. Miller is rector.

Much interest was shown in the service by local people and a number of strangers who attended.

Two Women Return to Shanghai to Resume Teaching Positions

MANILA, P. I.—Miss Rachel Walker of St. Mary's School, Shanghai, who has been teaching in the Sagada, P. I., high school, since August, has returned to her station in Shanghai, as has Miss Catherine Barnaby, also of St. Mary's School.

Mrs. B. L. Ancell has decided to remain in Manila until after the winter season is over in China. Dr. and Mrs. Hawks Pott spent a day in Manila en route to St. John's University. Miss F. E. Moore is awaiting further advices before proceeding to China, and meanwhile is teaching at St. Stephen's School for Chinese Girls, Manila.

Mr. and Mrs. Charles Whiston and their family from Wuchang are assisting at the Church of the Resurrection, Baguio.

Missionaries from Japan Visit Southwestern Virginia Diocese

ROANOKE, VA.—The Rev. Hunter Meriwether Lewis and Mrs. Lewis, who for five years have been serving in the diocese of Tohoku in Japan, and for most of that time have been located at Koriyama, were visitors recently in the diocese of Southwestern Virginia.

On January 9th the Rev. Mr. Lewis spoke at St. John's church, Lynchburg, the Rev. Robert A. Magill, rector. On the 11th he was at St. John's church, Wytheville, the Rev. Dr. Devall L. Gwathmey, rector, and on January 16th he was the preacher at both the morning and evening services at St. Peter's church, Roanoke.

\$400,000 Sought by Kent Building Fund Committee for Renovation of Plant

NEW YORK—Unusual interest was aroused in this vicinity by the announcement of the campaign of the Kent building fund committee to raise \$400,000.

This money will be used to erect a fire-proof building to replace the study hall dormitory and house the library and administrative offices, to recondition and make fireproof the east and west wings of Old Main House, and to pay off the bank loan by which final payments on the auditorium building were made. The meeting of the committee was held on January 17th at the Columbia University club. Governor Cross of Connecticut, the honorary chairman of the committee, presided, and the Rev. Frederick A. Sill, OHC, head of Kent School, made the chief speech.

Fr. Sill reminded those present that Kent School started in 1906 in a rented farm house, with \$200 and 18 students. The school now has \$1,313,000 in investments, 900 acres of land, 22 buildings, 23 masters, and 305 students. He mentioned also that the "Kent plan," whereby the boys do a considerable part of the routine manual work, saves the school \$60,000 a year in wages for help. All the boys, regardless of the family income, share in doing this work.

In addition to news stories with prominent headlines in the secular press the day after the meeting of the Kent building fund committee, the New York *Herald-Tribune* ran a laudatory editorial in its issue of January 20th.

Japanese Christians Send Message to China

National Christian Council Action
Unparalleled in History of East or
West; Hope for Speedy Peace

BY WILLIAM AXLING

TOKYO (RNS)—The National Christian Council of Japan, at its annual meeting held here, took an action that probably cannot be paralleled in the midst of war conditions, in the history of any nation East or West. The 81 regular delegates and the 73 associate and coöpted members voted unanimously to send the following message of greetings to the National Christian Council of China:

"To the chairman of the National Christian Council of China,
"Dear Colleague:

"Our National Christian Council this year again convened its annual meeting in Tokyo. Those in attendance, Japanese and missionaries, men and women, totaled 150.

"It was voted to send a message of gratitude and greetings to your esteemed organization. In accordance therefore with the annual meeting's expressed will, we herewith send you this communication.

"As we look back, it was at our annual meeting last year that we renewed our hope for an intensification of our mutual friendship in Christ and conveyed that desire to you.

"Fortunately your organization reciprocated, and taking the convening of your biennial meeting last spring as an opportune time you invited us to send a deputation to that gathering. It was only a few months ago that our representatives gladly became the guests of your esteemed body.

"From the reports which our representatives brought back we heard of the friendly feelings cemented through prayer and conference in the 'retreat' which followed that meeting and attended by the leaders of the Christian movements of the two countries, and we were profoundly grateful.

"However, since that time hostilities have broken out between our two nations and brought on the present calamity. We grieve with a grief so deep that we find it impossible to give it full expression. Especially so since we had looked forward to a visit of representatives from your esteemed organization which would have greatly enlivened our gathering and contributed much toward promoting friendly relations between our two peoples.

"However, our hopes were frustrated and not even the shadow of a single representative made its appearance. This left us with a deep sense of loneliness and was deeply deplored by our annual meeting.

COÖPERATE FOR PEACE

"This war, however, will not continue indefinitely. The roar of cannon will cease. We must heal the wounds caused by this clash. We believe that the day of peace will bring heavy responsibilities for the Christians of the two nations. We yearn that striving together we may not fail in that responsibility.

"This, however, rests in the bosom of the future. For the present we can only devotedly pray that the restoration of peace may speedily come. For this we earnestly pray. You, we believe, are joining us in this prayer.

"We yearn that we may be, and firmly believe that in our prayers we are, really and fully one.

"Thanking you for your kindnesses last

February 7th Set as Date for Trial of Niemoeller

BERLIN—The Rev. Martin Niemoeller, leader of the Confessional Synod group of German Protestants who have resisted government attempts to regulate Church affairs, will be placed on trial on February 7th for "malignant attacks against the State and party, continued misuse of the pulpit for political purposes, and public incitation to disobey State laws," it is announced.

Pastor Niemoeller has been in jail since July 1st, having refused offers to be released if he would give up preaching. Recently friends and members of his church in Dahlem, many of whom are influential in national affairs, have been disturbed by reports that his health was endangered by prison life.

spring and expressing our good wishes, we send you this message from afar."

Another unusual and notable action was the vote to launch a campaign for funds to send a medical unit—physicians, nurses, and medical supplies—to North China to minister to the Chinese refugees whose homes and farms have been devastated by the present hostilities. This unit will be sent as soon as funds and a suitable personnel can be secured.

The Sino-Japanese conflict is ushering in a totally changed situation for the Christian Church in Japan. Moreover, the post-war period will bring in a mass of difficult problems and new needs. In order to grapple with these problems and meet these needs it was voted to hold an All-Japan Christian Conference in the autumn of 1938 for the purpose of formulating a united program of advance.

The Nippon Seikokwai, Japanese branch of the Anglican communion, is not a member of the National Christian Council.

Enlarged Facilities Increase Usefulness of Retreat House

BERNARDSVILLE, N. J.—Extensive alterations have been made in St. Martin's House which have greatly increased its usefulness for retreats. Eleven separate bedrooms and three baths, as well as a large dormitory, are now available.

A successful retreat for the Friends of St. Martin was held from January 9th to January 11th, with 10 in attendance.

The house is available at all times for private, group, or parish retreats and quiet days, or for conferences.

Kenosha Parish Honors Rector

KENOSHA, WIS.—St. Matthew's parish held a reception on January 23d in recognition of 10 years of devoted service to the Church and the community given by their rector, the Rev. Kenneth D. Martin, and his sister, Miss Portia Martin. The parish has doubled in numbers during Fr. Martin's rectorate and has become increasingly active in the city.

Tennessee Diocesan Removes Dean Noe

Bishop States that Fasting Dean's
Manner of Living is "Foreign to
Traditions" of Church

MEMPHIS, TENN.—Bishop Maxon on January 20th removed as Dean of St. Mary's cathedral the Very Rev. Israel H. Noe, whose "plan" of fasting to prove immortality by making his body free of material needs has occupied much space lately in the secular press.

With his physical condition dangerously weakened by the effects of his long fast, which had reduced his weight by half, the Dean collapsed physically late Sunday night, January 30th, and was taken to a hospital. Artificial feeding was begun, and at latest reports a slight improvement was noted in his condition.

The Bishop's action followed promptly upon his own recovery from a two weeks' illness sufficiently to be informed of recent events in the see city. In a letter addressed to the Dean he said:

"For the first time, I am today well enough, though still confined to my bed, to be advised of what has transpired during the past two weeks.

"At the outset I wish to say that I am writing this letter in all kindness and love.

"I regret to advise that it is convincingly evident to me that it is necessary that you be removed as dean of St. Mary's cathedral. This removal will take place at once. However, your stipend will continue for the next six months and you will be permitted to occupy the deanery for that period.

"St. Mary's cathedral does not represent any particular individual or any particular group, but is the church of the whole diocese.

"Hence the manner of living and religious activities of the dean naturally carry the connotation of representing the whole membership of the diocese. Feeling, therefore, that your present manner of living and expressions of religious convictions are foreign to the views of the great majority of the membership of our Church and to its history and traditions, I am constrained to take the step above indicated. I do not think that you are at present your normal self and I wish to give you an opportunity to return to your normal self when you will be able to exercise the abilities and spirituality which you so abundantly possess in the spread of Christ's Kingdom.

"I am taking this occasion also to urge and beseech you to discontinue the fast which you are now undergoing, and under medical advice, to take the nourishment which you should have.

"I am therefore writing this letter, not doubting your sincerity but as your Bishop and your friend, who is deeply interested in you and yours.

"This is a painful letter to write, but it is written in all Christian fellowship and in obedience to duty, after prayerful consideration."

The chapter of the cathedral at a special meeting the following day concurred in the action of the Bishop.

The Bishop has designated to serve as acting Dean for the present the Rev. James R. Sharp of Nashville, canon to the ordinary and secretary of the diocese.

To Vote in April for Tennessee Coadjutor

Bishop Maxon Announces Intention of Calling a Special Convention During Easter Week

KNOXVILLE, TENN.—At the 106th annual convention of the diocese of Tennessee, meeting in St. John's church, Bishop Maxon, who was unable to attend because of illness, had announcement made that it is his intention to call a special convention, probably about Easter week, which will be in April, for the election of a Bishop Coadjutor.

It will be remembered that the Rev. Dr. Oliver J. Hart of Washington was elected Coadjutor in 1937, but declined the election.

[Bishop Maxon's health was greatly improved at latest reports.]

The convention was presided over by the Rev. Dr. Prentice A. Pugh, president of the standing committee, in the absence of Bishop Maxon. Bishop Cook, assessor to the Presiding Bishop, expected to address a missionary mass meeting, but was also detained by illness. His place was taken by Bishop Clingman of Kentucky.

A feature of the convention was the dinner meeting of the diocesan Laymen's League at which the principal address was made by Dr. William S. Keller of Cincinnati, followed by a historical pageant depicting episodes in the lives of the five Bishops of Tennessee, Otey, Quintard, Gailor, Beatty, and Maxon, presented by members of the Young People's Service League from all parts of the diocese. New officers of the Laymen's League are: president, E. W. Palmer of Kingsport; vice-presidents, Joseph M. Patten of Memphis, Vernon S. Tupper of Nashville, and Chauncey M. Mynderse of Knoxville.

The treasurer's report stated that for the first time in several years the books were closed as of December 31st with the diocesan objective for the general Church program, and all the missionary budget obligations within the diocese paid in full. Payments of parishes and missions on both diocesan assessment and missionary apportionment were paid over 97%—the best record since 1929.

The canon establishing the convocation of Colored people was amended to make its organization conform more closely to that of the territorial convocations of White Churchmen.

A committee is to be appointed to cooperate with the Commission appointed by General Convention to study the matter of social security for lay employes of the Church. A similar committee was appointed to cooperate with the Forward Movement Commission and carry on its program in the diocese.

The 107th annual convention will meet in St. Paul's church, Chattanooga, January 18, 1939.

Officers generally were reappointed or reelected. On the standing committee, the Rev. J. Francis McCloud succeeds the Rev. A. D. Ellis, retired, and no longer resident within the diocese.

New members of the Bishop and Council for term expiring 1941 are: the Rev. Messrs. William

Lisbon Cardinal Denounces "Cæsarism," Communism

LONDON (RNS)—All political cults which suppress the legitimate liberty of man and which render unto Cæsar the things which are God's were denounced by Manual Cardinal Cerejeira, Patriarch of Lisbon, in a broadcast to the nation.

Communism, he said, preaches class war and hatred; and totalitarian statesmanship and policy, while unfurling the flag of holy war against Communism, oppress consciences by the exclusive cult of race or nation, suppressing legitimate liberty, the rights of human beings, and the right of worship. All totalitarian attempts to dominate the body and the spirit have failed. Today, warned Cardinal Cerejeira, the peril is that Cæsar aspires to divine honors as absolute master of consciences.

S. Lea, Dr. E. P. Dandridge, Paul E. Sloan, and Samuel A. Walcott; Messrs. J. Sutton Jones, B. F. Finney, and Troy Beatty. Only Dr. Dandridge and Messrs. Jones and Finney have had previous service on the Council.

Deputies to provincial synod: clerical, the Rev. Dr. Prentice A. Pugh; the Rev. Messrs. James R. Sharp, Alfred Loaring-Clark, Eugene N. Hopper, Thomas R. Thrasher, and the Rev. Dr. George A. Stams; Drs. B. F. Finney, Alexander Guerry; Messrs. Z. C. Patten, Arthur Crownover, Jr., S. Bartow Strang, and Dr. W. S. Quinland. The last named in each order is from the convocation of Colored people.

Washington Council Promotes Religion in Public Schools

SEATTLE, WASH. (RNS)—Religious education in the state of Washington will soon be open to pupils of the state's public schools if a plan projected by the Washington State Council of Churches and Religious Education, is adopted.

The plan provides for the setting aside of one period a week in which children would be permitted to attend classes in religious education. These classes would be held in churches adjacent to schools. Teachers would be provided by the Washington State Council of Churches. All expenses of instruction would be paid by the council, which would include the salaries of teachers.

This religious instruction would not be considered a part of public school work, since no credits would be given for it. The only coöperation required by the school authorities would be the release of pupils from their school work classes one period each week. The religious classes would be non-denominational.

Rector Marks 20th Anniversary

DETROIT—In recognition of his 20th anniversary as rector of Grace church, the Rev. B. W. Pullinger was given a banquet at the church on January 19th. Three hundred and fifty attended the celebration. Harvey Campbell, executive vice-president of the Detroit chamber of commerce, acted as toastmaster, and the main speaker of the evening was William J. Cameron of the Ford Motor Company. A brief address was made by Bishop Page.

Throngs at Induction of Bishop Whittemore

Bishop Tucker Conducts Impressive Ceremony in St. Luke's Church at Kalamazoo, Mich.

KALAMAZOO, MICH.—In impressive and stately rites, the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Church, inducted the Rt. Rev. Lewis Bliss Whittemore into the office of Bishop of the diocese of Western Michigan in St. Luke's church on January 18th.

Bishop Tucker, who made the event the occasion of his first visit to the Midwest since assuming his new office, was assisted in the induction rites by the Rt. Rev. John N. McCormick, retired Bishop of the diocese, whom Bishop Whittemore succeeds in office. The service was written especially for the occasion by Bishop McCormick, and all the throng of more than 1,000 people who witnessed the service were impressed by the reverent dignity of the climax when the pastoral staff, emblem of the authority of the Bishop, was passed from Bishop McCormick to Bishop Whittemore.

Other bishops from the province of the Midwest who took part in the service were Bishop Gray of Northern Indiana, who read the first lesson; Bishop Ivins of Milwaukee, who read the second lesson; Bishop Essex of Quincy, and Bishop White of Springfield.

The ceremony was a part of the 64th annual convention of the diocese of Western Michigan, and it was announced that this was the first diocesan convention that the new Presiding Bishop had visited. In his convention sermon Bishop Tucker stressed personal sincerity and enthusiasm in spreading the Gospel of Jesus Christ in the world. He cited the fervor of anti-Christian movements in Italy, Germany, and Japan, and declared, "If we show less faith in our own cause and are unwilling to overcome jealousies and differences, what reason have we to believe that God through us is going to save the world?"

A 10% increase in missionary giving was voted. Grace church, Grand Rapids, will be host to the convention next year.

The convention sessions were presided over by Bishop Whittemore. New elections resulted as follows:

Standing committee: The Rev. D. V. Carey, Grand Rapids, who succeeds the Rev. H. R. Higgins.

Delegates to the provincial synod: the Rev. Messrs. A. G. Fowkes, Kalamazoo, D. V. Cary, Grand Rapids, W. A. Simms, Battle Creek, H. Nicholson, Niles; Messrs. C. L. Dibble, Kalamazoo, J. B. Jackson, Kalamazoo, H. G. Deam, Niles, and C. H. Walker, Grand Rapids.

Diocesan officers were reelected.

105th Epiphany Service

NEW YORK—The Church of the Epiphany kept its name-feast on January 6th for the 105th consecutive time, with a large congregation. There was a special service, held in St. Thomas' chapel, which the parish is using while its new church is being built. The rector, the Rev. Dr. John W. Suter, Jr., preached.

Primary Convention of New Diocese Held

Large Gathering Assembles in Oklahoma City to Make Plans and Organize Activities

OKLAHOMA CITY, OKLA.—The largest gathering of Episcopalians ever to assemble in Oklahoma met in Oklahoma City over the week-end of January 15th, 16th, and 17th for the primary convention of the Church's newest diocese, Oklahoma.

A group of more than 100 young people and their leaders, representing service leagues, branches of the Girls' Friendly Society, junior Altar guilds, acolytes' organizations, and other youth activities, came from all parts of the new diocese. They lost no time in working out a diocesan young people's organization, making plans for a summer school, and considering parish programs and the personal application of young people's work. One result of the convention was the formation of the Young Churchmen of Oklahoma. Officers elected were: Joseph Pounder of St. John's, Oklahoma City, president; Jack Albright and Betty Jane Taylor of Tulsa, vice-president and secretary; G. Katherine Smith of El Reno, treasurer; Lillian Vance of Ponca City, diocesan representative to the provincial conference at Winlow, Ark.

Before leaving for their homes the young people joined with the adults in the opening service of the diocesan convention at St. Paul's cathedral on Sunday morning, when the convention sermon was preached by the Very Rev. James Mills.

ORGANIZATION COMPLETED

Increased responsibility and new opportunities were faced by the clerical and lay delegates to the first convention of the new diocese. Bishop Casady's chairmanship and the excellent work of committees made possible the setting up of a complete dioc-

esan organization, with its constitution and canons.

An interesting feature of the convention was the designation of St. Paul's, of this city, as the cathedral of the diocese. Although it has been known as the cathedral for many years, there has not been canonical provision for its official position until this convention.

A large and representative group of women from all parts of the state met concurrently with the diocesan convention as the House of Church Women, with Mrs. Roy Hoffman of the cathedral presiding. Speakers from outside the diocese were Miss Elizabeth Matthews of Glendale, Ohio, a member of the National Council, and Mrs. Harold Woodward of St. Louis, provincial representative on the national executive board of the Woman's Auxiliary and the Girls' Friendly Society.

PROVIDE FOR EDUCATOR

Looking forward to the appointment of a diocesan director of religious education, the women approved the underwriting of a large share of the necessary expense. They also decided to include in the budget of the present triennium a fund to pay the expenses of delegates to the 1940 Kansas City Convention.

Among those elected or appointed to positions of responsibility in the new diocese were:

Chancellor, the Hon. Preston C. West, Tulsa; registrar, the Rev. Alvin S. Hock, Stillwater; standing committee: the Rev. Messrs. Hugh J. Llwyd, Muskogee, and James Mills, Oklahoma City; Messrs. Eugene Whittington, Oklahoma City, and C. P. Gotwals, Muskogee.

Bishop and Council: the Bishop; the Rev. Messrs. James Mills, missions; Gordon V. Smith, education; Arland C. Blage, evangelism; George Quarterman, social service, and E. H. Eckel, Jr., field and promotion; Messrs. Preston C. West, C. M. Greenman, A. N. Heaney, C. C. Carney, G. E. Stanbro, N. T. Noble, J. W. Hinkel, Alex McCoy, E. E. Million, and C. P. Canslor.

Cathedral chapter: the Bishop; the Dean; the Rev. Messrs. E. H. Eckel, Jr., Paul R. Palmer, Marius J. Lindloff, and J. Scott Budlong; Messrs. C. M. Greenman, O. A. Jennings, Eugene Whittington, L. T. Hill, Theodore Conner, Frank Harris, James B. Diggs, A. C. Edwards, R. U. Patterson, J. B. McClelland, Jr., A. D. Cochran, L. R. Chalmers, C. W. Tomlinson, E. M. Johnson, and H. C. Struble.

Group of Bishops to Meet in Atlanta, Ga.

Will Discuss Plans for Adequate and Efficient Administration, and Promote Work Among Negroes

NEW YORK—On February 3d a group of bishops, representing all the dioceses in the province of Sewanee and the state of Virginia, will meet with the Presiding Bishop and Bishop Bartlett in Atlanta, Ga., to discuss plans looking to more adequate and efficient administration and promotion of the work of the Church among the Negroes of the South.

The purpose of the meeting in Atlanta is to afford opportunity for the Southern bishops carefully to consider the whole matter, and to arrive, if possible, at some definite and uniform method for real, constructive missionary work among the Negroes of the South.

The bishops attending the meeting will not only bring their own views and hopes concerning the Negro work to the conference, but will also have before them carefully prepared statements and suggestions from Negro leaders in all sections of the Church.

Bishop Darst of East Carolina, president of the province and convener of the conference, writes: "It is hoped that from the Atlanta conference may come suggestions that will enable the Church with renewed determination and sympathetic unity of purpose to plan intelligently and effectively for the future promotion of the great missionary opportunity."

Altar Comforts Stricken Travelers

MANILA, P. I.—In a port city such as Manila it occasionally happens that illness and death come to some family, in transit. To meet a need felt in cases of this kind, there has recently been placed in the mortuary of St. Luke's hospital a small Altar.



AT THE PRIMARY CONVENTION OF THE DIOCESE OF OKLAHOMA

The Bishop, clergy, lay members of convention and the Woman's Auxiliary, and many visitors and friends are shown outside St. Paul's cathedral, Oklahoma City, at the first meeting of the new diocese, advanced from the status of missionary district by the General Convention at Cincinnati.

Work with Negroes Seen as Missionary Challenge

ROCK HILL, S. C.—“I believe the work among the Colored people is the major missionary challenge in this field of the Church,” said Bishop Finlay in his report of work among Colored inhabitants, at the 16th annual convention of the diocese of Upper South Carolina held January 18th and 19th. The sessions opened with a celebration of the Holy Communion in the Church of Our Saviour.

In his address, the Bishop reported steady progress during 1937 in the diocese. Practically every parish and mission is now served by a clergyman. Two ordinations were reported. There were 357 confirmations, 313 White, 44 Colored. This number, together with three received from the Roman Church in 1937, brings the total to 360, which is 108 more than the total number confirmed in 1936.

A satisfactory financial condition was reported. Every item in the diocesan budget has been met in full, with a balance of over \$500 in the treasury as of January 1, 1938. The convention voted unanimously to recognize the mission Church of the Incarnation, Gaffney, as an organized mission, and admitted it into union with the diocesan convention.

The Rev. A. Rufus Morgan of Columbia, chairman of the social service department in the diocese, presented a resolution asking the convention to amend the canon on marriage to the effect that no clergyman in the diocese be allowed to marry a couple until each party furnished a physician's report of recent date stating that both parties are free from venereal diseases. This was not passed, but referred to committee for consideration next year.

The invitation of the Rev. Robert T. Phillips, rector of Christ church, Greenville, to hold the next convention in his parish, was accepted. January 24 and 25, 1939, will be the dates.

210th Anniversary of Bishop George Berkeley Celebrated

NEW HAVEN, CONN.—Celebrating the 210th anniversary of the arrival of Bishop George Berkeley in America, the faculty and student body of the Berkeley Divinity School held a special service at the school chapel and immediately afterward, in a fleet of automobiles, drove to the Church of the Good Shepherd, Shelton, where the celebration was continued.

Bishop Berkeley came to this continent to establish a theological college that would popularize the teachings of the Church of England, the Very Rev. W. P. Ladd, Dean, said, in acknowledging the address of welcome extended by the Rev. L. L. Perkins. Although the project did not succeed at the time, the creation of the Berkeley Divinity School several generations later actualized Bishop Berkeley's plan.

Members of the school took complete charge of the celebration at Shelton. Those who featured especially in the agenda, besides Dean Ladd, were Prof. Fleming James and Dr. J. Chauncey Linsley. Robert Hampshire delivered the sermon.

Deplore Atrocious Lynchings in 1937

North Carolina Council Adopts Resolution to Prevent Future Violences

CHAPEL HILL, N. C.—Expressing its shame and deep sense of sin over the fact that the South was the scene of eight atrocious lynchings in 1937, the North Carolina Council of Churches, at its second annual convocation in Raleigh from January 18th to 20th, adopted the following resolution:

“The North Carolina Council of Churches expresses its shame and deep sense of sin over the fact that the South was the scene of eight atrocious lynchings in 1937. Our moral shame is deepened by the fact that in no instance was there a single arrest, indictment, or conviction. The situation reflects not only anti-Christian race relations, but also a gross failure to afford the weak and helpless the equal protection of the law.

“Be it therefore resolved, first, that the Council join with the Southern Inter-Racial Commission and its state auxiliary in an earnest effort to eradicate economic and cultural inequalities which breed mob violence; second, that the Council favors the adoption of such federal anti-lynching legislation as will assist the states in eradicating the lynching scandal from the civilization of the United States.”

A second resolution was aimed at some recent proposals to introduce military education into the high schools. There is really little danger that any such proposal could be carried through, but the resolution gave the opportunity to set forth American ideals as opposed to Communism and Fascism.

The convocation, with the theme, Thy Kingdom Come, brought together for three days' intensive study representatives of 13 religious bodies. The list of speakers included: Dr. Hornell Hart, Mrs. Grace Overton, Dr. John C. Bennett, Dr. Henry S. Leiper, Russell Colgate, Dr. B. R. Lacy, and Dr. Howard C. Robbins of the General Theological Seminary.

Dr. Henry S. Leiper made the leading speech of the convocation. He pointed out the great crisis facing Christianity today, and yet, in spite of many discouraging features, he saw the dawning of a new day, especially through efforts toward Christian unity. Dr. Robbins spoke along the same lines.

There was no union Communion service, nor was there any suggestion of it.

Dr. W. W. Peele, Presiding Elder of the Methodist Church, was elected president; Bishop Penick, second vice-president; and the Rev. F. H. Craighill, of Rocky Mount, was elected to the executive committee.

Divinity Students Aid CIO Campaign

NEW HAVEN, CONN. (RNS)—The CIO, with the assistance of a committee from the student council of Yale Divinity School, launched a campaign on January 13th to organize non-professional employees of Yale University.

1937 Confirmation Peak Reached by North Texas

ABILENE, TEX.—A new peak in confirmations for the district was reached in 1937, Bishop Seaman declared in his address to the 28th annual convocation of the missionary district of North Texas in the Church of the Heavenly Rest on January 16th. The churches in Abilene, with 40, and Lubbock, with 29, reached an all-time high as the district reported 139 confirmations. For the past 13 years the average has been 117¼. Bishop Seaman also pointed out that 1938 is the centennial of the establishment of the Church in Texas.

Bishop Spencer of West Missouri, president of the province of the Southwest, preached to a crowded church and a larger radio audience at the opening service on January 16th. Members of convocation from Lubbock, who were delayed by car trouble, shared in the first part of the service over their auto radios, and arrived during the sermon, thereby missing none of the service.

Convocation approved the appeal for the China Relief Fund and urged the participation of parishes, missions, and individuals therein. The observance of an annual Sewanee Sunday and the taking of collections for the University of the South were recommended.

Routine business was attended to, and the same officers elected except as follows:

The Rev. J. H. Alves was elected secretary and registrar. The Rev. Robert J. Snell replaced the Rev. P. Walter Henckell on the executive committee.

Bishop Scarlett Moves Date of Missouri Diocesan Convention

ST. LOUIS—Parishes and missions of the diocese of Missouri have been informed that, in accordance with Article 3 of the constitution of the diocese of Missouri, which provides that the ecclesiastical authority of the diocese shall have power, for sufficient cause, to change the time of the diocesan convention, the Bishop of the diocese has changed the time of the next diocesan convention from the fourth Tuesday in January to the second Tuesday in February.

Notice has been given that the 99th convention of the diocese of Missouri will be held at Christ Church cathedral on February 8, 1938, beginning with the opening business session in the Bishop Tuttle Memorial.

Drive to Aid Boys' Camp

PENDLETON, ORE.—The boys of Lenox School, Lenox, Mass., are making a drive to raise money to purchase a log cabin to take care of eight boys at the Ascension summer school camp in Eastern Oregon. The school feels that the ideals of Lenox are so nearly the same as Bishop Remington's summer school that any support given by them is a means of accomplishing their own ends in another part of the country. “Meatless” meals seemed to be the best means of raising the money, and the school will give up one meal of meat a week until it is raised.

"CMH"—Childhood, Motherhood, Home

Initials of Church Mission of Help Interpreted by Bishop Larned at National Meeting

NEW YORK—"The initials CMH can be characterized as expressing our interest in Childhood, Motherhood, and the Home," said Bishop Larned, Suffragan of Long Island, of the social work of the Church Mission of Help.

The extent to which these fundamental values are being conserved throughout 16 diocesan branches of CMH was reviewed at the annual meeting of the National Council Church Mission of Help January 17th in New York. During the year the workers of these Church agencies had been in close case work relationship with 6,316 girls, boys, and babies, helping them, said the Rev. Almon R. Pepper, the national executive, "to increase in wisdom and stature, and in favor with God and man."

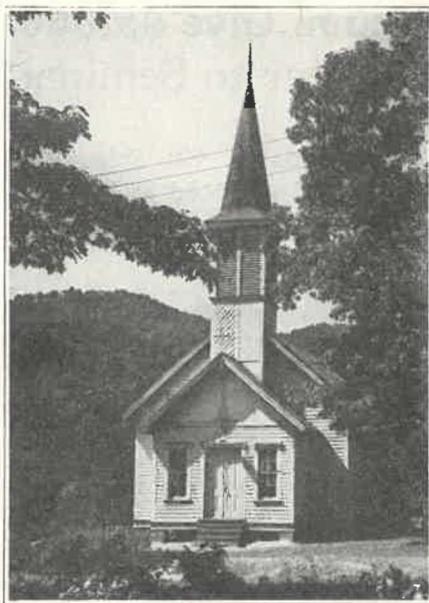
Mrs. Theodore W. Case, the president of national CMH, presided at the meeting which heard the reports of the standing committees and pledged its support for the coming year. The Rev. Shirley Hughson, OHC, led the devotions, and in his report for the spiritual work committee stressed the importance of Church relations in the work. Lewis R. Conklin of Newark and the Rev. Dr. Don Frank Fenn of Baltimore, as treasurer and chairman of the finance committee, brought to good news of a slight bank balance but the need for more individual contributors in 1938. The close supervision of the national work by the executive committee was reviewed by Mrs. John M. Glenn, its chairman. During the year, half of the diocesan societies had used the extended title Youth Consultation Service of CMH and it met with approval by the adolescents seeking help.

The publicity committee pledged its continuing help through its chairman, Miss Ethel Van Benthuisen of Albany. During the year, this committee had supervised the publication of two booklets, *CMH—Two Addresses by the Rev. Alfred Newbery*, and *Policies and Practice of CMH*. Miss Genrose Gehri of Chicago and Mrs. Frederick W. Brune of Baltimore presented reports for the illegitimacy and organizational membership committees.

CHAPLAIN'S REPORT

The meeting was attended by 47 board members and diocesan CMH delegates who listened with interest to the report that the chaplains of CMH had had 1,671 conferences with clients and staff members. Out of these relationships had come 139 baptisms, 48 confirmations, and 116 marriages. The Rev. Dr. Frank Gavin summarized this report by saying that in CMH the Church had the ideal combination of scientific social work and spiritual therapy.

The following new officers were elected: second vice-president, Mrs. Walter White, who succeeds Mrs. Stanley M. Rowe; third vice-president, Mrs. Bradford Locke, who succeeds Miss



TRINITY CHAPEL, HAW CREEK, N. C.

Seriously damaged by dilapidation and vandalism, this village church has been opened after being closed for a number of years. The congregation has repaid a loan from the diocese for purposes of renovation. A solitary set of white vestments for Altar and lectern has been dyed green and is being used on all occasions, and the congregation is hopeful that sets for other seasons, an Altar book, and a flag will be obtainable from persons who wish to aid the church's work.

Ethel Van Benthuisen; treasurer, Lewis R. Conklin.

The executive committee was elected as follows: Mmes. Theodore W. Case, John M. Glenn, Kendall Emerson, Dallas Wait, Reginald Belknap; the Rev. Dr. Don Frank Fenn, and Lewis R. Conklin.

Elections to the board of directors, class of 1941, resulted as follows: the Rev. Messrs. Alexander C. Zabriskie, Malcolm E. Peabody, James L. Whitcomb; Mmes. Kendall Emerson, Bradford Locke, Walter White; Dr. Herbert B. Wilcox, Jr., and Burton H. White.

Verdict of Court Favorable to Trinity Church at Elkton, Md.

ELKTON, MD.—The circuit court for Cecil county handed down a decision in a suit to construe the provisions of the will of the late Miss Lillie J. Tuite.

The court awarded 324 shares of Insurance Company of North America stock, valued at \$20,400, to Trinity church. Her will provided that the income from the stock be paid to the church. Trinity church is the central unit of the Cecil county cooperative parish of which the Rev. Dr. J. Warren Albinson is rector.

Bishop Freeman Honored

WASHINGTON—"For outstanding service to the republic and humanity," Bishop Freeman of Washington was presented with the highest honor that the government of Ecuador can bestow, on January 18th, in Washington. Ambassador Colon Aloy Alfaro bestowed the National Order of Al Merito, on behalf of Ecuador. It is understood that the honor was based particularly on Bishop Freeman's weekly contribution to the *Washington Evening Star*, in which for over 14 years he has dealt with problems of religion and life.

Decide on Election of Bishop Coadjutor

Special Convention of Alabama is Held to Settle Bishop Coadjutor Question and Examine Finances

MONTGOMERY, ALA.—To ascertain whether or not the time is ripe for the election of a Bishop Coadjutor, and for the purpose of examining into the finances of the diocese, with a view to increasing the support of the missionary work of the Church, diocesan and general—a special convention of the diocese of Alabama was held on January 19th in St. John's church here.

The sum of \$6,000 needed to complete the diocesan quota was underwritten, as was a similar increase for diocesan expenses, required to guarantee the salary and expenses of a Coadjutor. With not a dissenting voice, clerical or lay, it was voted to elect a Coadjutor at the regular convention in May, which meets in Carlowville. It is a singular coincidence that such election will take place in the same church in which Bishop McDowell, the present diocesan, was chosen in 1922.

An inspiring address by Bishop Barnwell of Georgia did much to make the delegates see their duty and opportunity. Much routine work was dispatched, so that the coming regular convention might devote more time to a proper celebration of the 100th anniversary of St. Paul's church of that city.

Bishop McDowell, at the conclusion of the session, urged that, as the Holy Spirit had manifestly guided the convention in its decision to elect a Bishop Coadjutor, so He be given full opportunity, at the time of the election, to direct the convention in the selection of a fit person for that exalted office.

On the evening prior to the convention, a banquet of the alumni of the Theological Seminary in Virginia was held, at which the Rev. C. C. J. Carpenter, rector of the Church of the Advent, Birmingham, presided. The visiting speaker was the Rev. Dr. Alexander Zabriskie, member of the faculty of that institution, who gave a picture of the seminary as it is today. He called attention to the fact that the home of "Miss Maria," former beloved librarian of the seminary, is now remodeled and occupied by Justice Black of the United States Supreme Court.

The Rev. Edgar R. Neff is priest in charge of St. John's church, at which the special convention was held.

Cuban Parish Paper Wins Award

MATANZAS, CUBA—A handsome "diploma of merit" was awarded to *El Divino Mensaje*, parish paper of San Pablo Church, Bolondron, at the Grand International Exposition of Periodical Publications held here December 10th, 11th, and 12th at the public library, under the auspices of the secretary of education. The Rev. V. A. Tuzzio, rector of the parish, is editor.

Plan Movement to Extend St. Patrick's Day Fete

SAN FRANCISCO (RNS)—Under the slogan, "St. Patrick's Day the San Francisco Way," a campaign is being undertaken to extend to the entire country the unique St. Patrick's Day observance in San Francisco, when Shriners invite members of the Knights of Columbus to take charge of the ceremonial in the Shrine temple.

Supporting the move are not only Catholics and Protestants, but also a number of Jewish civic and religious leaders. A fund is being raised to engage a promoter who will furnish national publicity and initiate a similar movement in all the large cities of the United States.

Colored Women Included in Sewanee Auxiliary's Scholarship Competition

SEWANEE, TENN.—A competitive scholarship examination for Colored women will be conducted by the Woman's Auxiliary of the province of Sewanee, which announces the offer of three scholarships for adult conferences in 1938. Two are for White women, one at the province's summer conference centers, Kanuga and Sewanee, and the third for Colored women at St. Augustine's conference, Raleigh. All three scholarships are prizes for the best papers on the question, What is the Church?

The judges will be the Rt. Rev. Dr. Philip M. Rhinelander, former Bishop of Pennsylvania, and the Rev. Phillips S. Gilman, rector of St. Mark's church, Gastonia, N. C.

The list of "conditions of the offer" is as follows:

"(1) The basis for the paper to be written in answer to the question, What is the Church? is to be found in the Book of Common Prayer.

"(2) The words used in the answer are to be the candidate's own and not copied from the Book of Common Prayer.

"(3) The White woman who wins the first prize shall have the choice of either Kanuga or Sewanee. The White woman who wins the second prize shall go to the one not chosen by the winner of the first prize. The Colored woman who wins the first prize shall go to St. Augustine's.

"(4) Each winner, White and Colored, shall study as one of her courses at the conference the Program of the Church and shall teach it on her return home.

"(5) Papers must be typed and must not be marked with the name of the writer. The name and parish must be enclosed on a separate slip. Each paper when received will be given a number and will be judged without the name of the writer being known.

"(6) Any woman within the province, of the age of 16 or over, may enter this contest.

"(7) Send papers to your Auxiliary representative on the provincial field department, Mrs. Sheldon Leavitt, 9 Evergreen Lane, Asheville, N. C. Papers must reach her not later than March 1, 1938, and must be accompanied by 15 cts. in stamps.

"(8) If questions arise, please write to Mrs. Leavitt."

Alumni Give \$5,000 a Year to Seminary

Contributions of 450 Friends and Alumni Announced at Midwinter Reunion of GTS in New York

NEW YORK—Friends of the General Theological Seminary among alumni and others have contributed \$5,000 annually for the past three years, it was announced at the 1938 mid-winter reunion of the members of the associate alumni assembled in Chelsea square on January 18th. Numbers thus far contributing are 230 clergy and 220 laymen and women.

The Rev. Dr. Howard Chandler Robbins spoke on Preparation for Marriage, and the second special lecture was given by the Rev. Dr. Donald Fraser Forrester on The Lord Jesus, the Critic and the Preacher.

An alumni dinner was held in Hoffman Hall. For the first time guests were not strictly limited to alumni, and the present senior class of the seminary was invited to attend. The speaker at the dinner was Dr. Francis C. M. Wei, president of Central China College. Dr. Wei's subject was Christianity and International Relations.

The alumni elected the following to serve as seminary trustees until January, 1941: Bishop Oldham of Albany; the Very Rev. Dr. Milo H. Gates, Dean of the Cathedral of St. John the Divine; and Robert W. B. Elliott, chancellor of the diocese of New York.

Elect Canadian Delegates to Attend World Council Meeting

TORONTO (RNS)—Duly elected representatives from the Anglican, Baptist, Presbyterian, and United Churches of Canada, and from the Salvation Army met in Toronto and organized themselves into an electoral conference to appoint delegates to a meeting to be held in Holland this spring, following the suggestion of the Conferences at Oxford and Edinburgh last summer, to draw up a constitution for the World Council of Churches.

The Rt. Rev. L. B. Broughall, Bishop of Niagara, and the Very Rev. George C. Pidgeon, former Moderator of the United Church of Canada, were named to attend the meeting. Alternates named were: the Rev. Dr. Hiltz, general secretary of the Board of Religious Education of the Church of England in Canada; the Rev. Dr. G. A. Sisco, secretary of the General Council of the United Church of Canada, and Principal Richard Davidson of Emmanuel College, Toronto.

Chicago Diocesan Kept Busy

CHICAGO—That the life of the Bishop of Chicago is a busy one is indicated by a recapitulation of Bishop Stewart's official acts for 1937. Here are a few of the items: sermons and addresses, 264; interviews and conferences, 542; confirmation classes, 103; number confirmed by the Bishop, 2,161; total number confirmed, 2,318; churches visited, 148; baptisms, 24; burials, 5; marriages, 7. In every item, the numbers for 1937 show an increase over corresponding items for 1936.

New Church Being Built by Illinois Parishioners

SPRINGFIELD, ILL.—Parishioners at St. Mark's church, West Frankfort, have been working on a new church building for the past six months.

Ground was broken last August 11th, and, since then, work has progressed slowly, as the men of the church are doing nearly all the work themselves. This loyal group of men with little or no building experience is working faithfully to make a dream of many years come true.

Lawyer, Social Service Worker, Priest, Talk at Epiphany Lecture Series

WILMINGTON, DEL.—A series of Epiphany Lectures on marriage was delivered at the parish house of the Cathedral Church of St. John before an audience representative of the community, this month. The lectures were delivered from the point of view of a lawyer, of an active social worker, and of a successful parish priest and pastor. They were arranged by the Very Rev. Hiram R. Bennett, Dean, as part of the cultural contribution of the cathedral to the community.

Henry R. Isaacs, a member of the Delaware bar, spoke on the Legal Aspect of Marriage, with special reference to the place of common law in general, and Delaware law in particular.

The Rev. Charles Penniman, who is an active leader of the social workers' group in Wilmington, spoke on the Sociological Aspect of Marriage, and the Rev. Dr. George C. Graham, for many years rector of Calvary church, Wilmington, spoke on the Religious Side of Marriage.

Although these lectures were delivered by different persons, none of whom heard any other, the entire series seemed a complete unit, and as such was a contribution to an intelligent view of the subject.

Each winter the cathedral presents a series of cultural lectures, and plans are being made for next year.

Fourth Annual Church Unity Session Sponsored by Pastors

ROYAL OAK, MICH.—A successful venture in Church unity is in its fourth annual season here: a community school of religion, meeting on eight Wednesday evenings in the First Methodist Episcopal church, sponsored by the Royal Oak pastors' association. The Rev. C. C. Jatho, rector of St. John's, is dean of the school.

Each session opens with a devotional period, followed by sessions on Church Music, Devotional Life, Youth Work, Christian Social Movements of Today, and classes for church school teachers. There is also a section for superintendents, secretaries, treasurers, and departmental heads of church schools.

Thirteen churches are coöperating in the school, which this year has enrolled 200 to date, the largest enrolment since its inception. The season will close February 23d.

British Dioceses in News of Chinese War

Shantung, North China, Chekiang, Other English Jurisdictions, in Thick of Conflict

NEW YORK—A number of English dioceses in China have been the scene of fighting between the Chinese and Japanese in recent weeks, as the theater of war has shifted. The dioceses of Shantung, North China, Chekiang, Fukien, Hongkong, and the two Szechuan dioceses have figured prominently in stories of war conditions and sufferings.

Shantung diocese (coextensive with the province) is in the care of the Rt. Rev. T. Arnold Scott, Bishop since 1921 and working in China since 1909. His see city is Tai-an and he has work in Tsinan, which was occupied by the Japanese late in December, and in Chefoo, Yenchow, Ping-yin, and Tsingtao, the seaport recently in the headlines, where many missionaries were summering when the trouble broke out.

Cheeloo University at Tsinan was gradually evacuated in the early days of the fighting but not before bombing of trains had started in October. With communications uncertain, the staff remaining in Tsinan could not learn whether their many students, boys and girls, and many of the teachers, made their journey safely. Four doctors remained in Tsinan, tending the wounded on trains passing through the city.

NORTH CHINA

The great province of Shansi is part of Bishop Norris' still greater diocese of North China. The Mosse memorial hospital at Tatung in this province is close to the Great Wall, on the Mongolian border. The man for whom the hospital is named was a London vicar who, during air raids in 1918, used to go out to be among his people. He was killed when the floors collapsed in the building where many had taken refuge during a raid. His son is now a doctor, enduring air raids in Shantung.

Hangchow is the beautiful ancient city where Bishop Curtis lives, in the diocese of Chekiang, on the seacoast south of Shanghai. The Chinese General Synod met here in 1931. The diocese was set off in 1872 from the older diocese of Victoria or Hongkong. Ningpo is in this province, where Bishop Sing came from, first Chinese bishop in the Anglican communion. The International Missionary Conference, successor to the one held in Jerusalem in 1928, was to have been held in Hangchow late in 1938 but has now been moved to Madras.

South of Chekiang, along the coast, is the province and diocese of Fukien, numerically the strongest in the Chinese Church, with some 15,000 members. The Rt. Rev. John Hind has been bishop since 1918. His Chinese assistant is the Rt. Rev. Ing-Ong Ding, whose musical name inspired a lyric in *Punch* at the time of his consecration in 1927. Both Bishops live in Foochow. Dr. Lin Yu-tang's native town of Changchow is in this province. The

first Anglican missionaries worked in the diocese for 10 years before a single convert was won.

The Rt. Rev. Ronald Owen Hall is Bishop of Hongkong. His Chinese assistant, the Rt. Rev. Mok Shau-tsang (1935) is Bishop of Canton. It is possible that Bishop Hall may go to Manila for the consecration of the Rev. Robert F. Wilner on St. Paul's day. Bishop Mok at his own consecration spoke courageously and prophetically of a great Church in South China hereafter, with many bishops.

NEW GOVERNMENT IN SZECHUAN

Far to the West, Chungking, the city where the Chinese government has re-established some of its offices, is 1,500 miles up the Yangtze river from Shanghai, in the province of Szechuan. The name of the province means Four Streams, referring to the four great rivers flowing through into the Yangtze. The province extends from the frontiers of Tibet and Kokonor on the west to the great mountain barrier on the east through which the Yangtze cuts its way down into central China, forming the famous gorges.

From 1895 to 1935 the province was one huge diocese but is now divided into Eastern and Western Szechuan, still huge enough, each with an English bishop and a Chinese assistant. Eastern Szechuan has Bishop Houghton and Bishop Ku, who came from a staunch Moslem family. For Western Szechuan there are Bishop Holden, on sick leave in England the past year, and Bishop Song, who was once a Buddhist. Bishop Song lives in Chengtu and has done some fine work among the students in the Chinese university there. Many students from Tsinan and elsewhere in the East were sent to Chengtu when the eastern schools closed. The Society of Friends has work in this province and some of their missionaries were on the faculty of Chengtu but resigned their posts a few years ago when the university adopted military training.

Illinois Rector Receives Gift of Chaplaincy on World Cruise

TISKILWA, ILL.—The Rev. George Franklin, rector of St. Jude's Church, sailed on January 6th from New York as chaplain of the Cunard White Star Liner *Franconia* on a cruise around the world, the gift of the steamship company in appreciation of his services in that capacity.

St. Jude's vestry has granted Fr. Franklin a four and one-half months' leave of absence. He has been rector of that parish for nearly two years.

To Broadcast Series of Talks

NEW YORK—The Rev. Elmore M. McKee, rector of St. George's Church, Stuyvesant square, will deliver a series of radio talks on the subject of Frontiers of Scepticism, to extend over a period of three months, beginning Thursday, February 3d.

The series will be carried over the national hookup of the National Broadcasting Company every Thursday, from 12 to 12:15.

The Rev. Mr. McKee was asked by officials of the National Broadcasting Company to take this assignment.

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Christian Doctrine Report Discussed

Continued from page 137

which are strictly miraculous, but it was agreed that God can work miracles if He pleases. "A miracle, if it occurs, is not a breach of order, but expresses the purpose of God, which also determines the order of nature. It is therefore nothing irrational or capricious." In regard to original sin, the Commission agrees in "asserting that man, as known to history, both now and throughout the ages, has been under the influence of a bias toward evil," but also lays it down that the sexual nature is not necessarily or inherently sinful.

"VIRGIN BIRTH" CONSIDERED

The members are, of course, also agreed on the Godhead of Jesus Christ, but while admitting that belief in our Lord's birth from a Virgin has been in the history of the Church intimately associated with its faith in the Incarnation, some members hold that a full belief in the historical Incarnation "is more consistent with the supposition that our Lord's birth took place under the normal conditions of human generation." On this point the Archbishop of York states: "In view of my own responsibility in the Church, I think it right here to affirm that I wholeheartedly accept as historical facts the birth of our Lord from a Virgin Mother and the Resurrection of His physical body from death and the tomb."

"SACRAMENTS AND MAGIC"

A sharp distinction is drawn between sacraments and magic. "In magic the use of the formula is held to enable the wizard to control powers other than human. Belief in the efficacy of sacraments is rooted in faith in the revealed will of God to bestow gifts of grace through certain appointed signs."

CONFESSION AND ABSOLUTION

An agreed statement on Confession and Absolution is a notable feature of the report. The Future Life is discussed under several heads. The Commission rejects the literalistic belief in a future resurrection of the actual physical frame which is laid in the tomb, but affirms that in the life of the world to come the soul, or spirit, will still have its appropriate organ of expres-

sion and activity, which is one with the body of the earthly life in the sense that it bears the same relation to the same spiritual entity.

REPORT CALLED "MOMENTOUS DOCUMENT"

Though the language of the report and much of its subject matter are necessarily "caviare to the general," it was the "star feature" in the London press, secular as well as ecclesiastical, on the day of its publication. Anglo-Catholic opinion, as voiced by the *Church Times*, is, on the whole, favorable and thankful for the report. A leading article describes it as a "momentous document. Not since the 16th century has a body of doctrine been set forth on behalf of the Church of England of such intrinsic importance or of such profound weight." It declares that the report represents the complete triumph of the principles of the *Lux Mundi* school of Liberal Catholicism. "Charles Gore would have found a number of points in the report with which he would certainly have disagreed, and at which he would have been profoundly grieved. But we are certain that the report, as a whole, would have been hailed by him with exultant satisfaction."

Somewhat unexpectedly, the *London Times* is inclined to damn the report with very faint praise. It considers that "the worth of this Commission lies far less in its somewhat disappointing report than in the spirit which, failing to unite its members in creed, yet made them one in devotion and fellowship." Meanwhile an extreme Protestant view has been expressed by the Church Association which dismisses the report as "merely an added ostrich egg."

NEXT STEPS UNDECIDED

Ecclesiastical authorities will now have to decide what the next steps shall be. As a preliminary, the Archbishop of Canterbury will consult with diocesan bishops, and less official attempts will probably be made to ascertain to what extent it provides a rallying-point for various schools of thought in the Church. Later the report, almost certainly, will be brought to the attention of the Convocations of Canterbury and York. Convocations met the week of January 17th, but at this stage there can be no question of "adopting" the Commission's conclusions as representing the official doctrine of the Church of England, which is at present formulated in the Thirty-nine Articles.

Fundamentalist Presbyterian Church is Denied Use of Name

PHILADELPHIA (RNS)—The Presbyterian Church of America, which in June, 1936, split from the Presbyterian Church in the USA over alleged modernism in that body, has been denied the use of its name.

In an injunction handed down here January 18th by Judge Frank Smith of common pleas court number 5, the fundamentalist body was prohibited from using the name or any name "similar to, or imitative of, or contractive of the name Presbyterian Church in the United States of America, or ever doing any act or thing calculated or designed to mislead the public or members of the plaintiff Church."

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Dean Grant Elected by Union Seminary

Continued from page 137

His resignation as president of Seabury-Western has been submitted to Bishop Stewart, president of the board of trustees. The executive committee of the board will meet shortly to consider it and is expected then to assemble the entire board to act finally.

Dr. Grant was born at Beloit, Wis., in 1891. He attended Lawrence College, Nashotah, General Theological Seminary, and Western Theological Seminary, Chicago. He was ordained to the ministry in 1913. In that year he was married to Helen McQueen Hardie, daughter of George F. Hardie, well-known Chicago banker. He served churches in Grand Rapids, Mich., DeKalb, Dixon, and Evanston, Ill., before becoming rector of Trinity church, Chicago, in 1920, where he remained four years, going then to Bexley Hall, Kenyon College.

Three Michigan Missions Benefit by Improvements

DETROIT—Three congregations in the mission field of the diocese of Michigan are rejoicing in the fact that new buildings, or enlargement and improvement of old buildings, will provide better facilities for them beginning with this year.

St. John's, Sandusky, has seen the fulfillment of a long-felt need in the erection of a parish house adjoining the church. The building is a one-story frame structure with basement large enough to accommodate the heating unit, and will provide room enough for all parish activities.

The church building of St. Michael's Mission, Lincoln Park, has been remodeled. This building was originally intended for a dwelling, and the addition of an extension will greatly expand its usefulness.

St. Clement's, Inkster, for Colored people, has recently been established. The church school and congregation have met in a rented store building, but the need of a church building is felt keenly, and construction will proceed immediately upon a one-story frame building suitable for worship and parish activities.

50 Years' Missionary Service Marked by Montgomery, Ward

CHICAGO—The export department of Montgomery, Ward & Company this year observes the 50th anniversary of its missionary service. In 1887, the first orders from abroad were received by the company's Chicago branch. They came from missionaries stationed overseas who had purchased from Ward's when they were at home and who wanted the same merchandise and values in their new locations.

These orders, from such points as the Congo Belge, Interior China, Nigeria, the Pacific Islands, Japan, were of especial interest to A. Montgomery Ward, founder of the company. As the overseas orders continued to come to Chicago in larger and still larger volume, Mr. Ward added the missionary unit to Ward's then but recently organized export department.

Indiana Invokes Statute of 1853 to Prohibit All "Gretna Green" Marriages

GOSHEN, IND.—The Indiana supreme court has decreed that this state can no longer be used as a Gretna Green for out-of-state couples wishing to circumvent the more stringent requirements of their own states, and has invoked a statute of 1853 to prohibit the crossing of county lines by the bride-to-be. Hereafter the license must be procured in the county in which the prospective bride is a resident, and it is further required that she be married in the county in which the license is issued.

This old statute was resurrected by the prosecuting attorney of Lake county, which borders on the city of Chicago, as a weapon against the infamous Crown Point "marriage mill" which, by practices of keeping its county clerk's office open until the morning hours, and directing couples to "marrying justices" and grasping ministers, was nullifying the effects of the marriage laws of the surrounding states.

In the past months both Michigan and Illinois have passed laws requiring medical examinations for prospective brides and grooms. Since these laws were passed, Crown Point, and later when an injunction was granted to the prosecuting attorney of this area, the neighboring town of Valparaiso, have done a thriving business in purveying licenses and marriages to hasty, and, in many instances, irresponsible couples.

Christian Unity Discussed by Bishop Oldham at Conference

CHAPEL HILL, N. C.—The highlight of the 56th annual convention of the Woman's Auxiliary of the diocese of North Carolina was the address of Bishop Oldham of Albany, whose subject was Christian Unity. He told of the accomplishments of the Oxford and Edinburgh Conferences, and outlined plans for further steps toward unity.

The convention met January 19th and 20th at the Church of the Good Shepherd, Rocky Mount. Mrs. W. J. Gordon, president of the Auxiliary, arranged the program, with the keynote Fellowship in Faith and Work. The Rev. Francis A. Cox spoke on Fellowship in China; the Rev. L. G. McAfee on Fellowship in the Philippines; Miss Mary Wood MacKenzie on Fellowship in Liberia, and Bishop Penick closed the meeting with an address on Fellowship with Christ. About 200 delegates were in attendance.

New officers elected were Mrs. Urban T. Holmes of Chapel Hill, UTO custodian; Mrs. C. Gordon Smith of Rocky Mount, vice-president, and Mrs. V. B. White of Greensboro, for representative on the executive council.

Algoma Bishop to Visit St. Mary's

NEW YORK—The Feast of the Purification will be celebrated at the Church of St. Mary the Virgin with a Solemn High Mass and procession. Bishop Rocksborough Smith of Algoma will assist at the throne and preach. The special intention of the Mass will be the religious communities of the American Church.

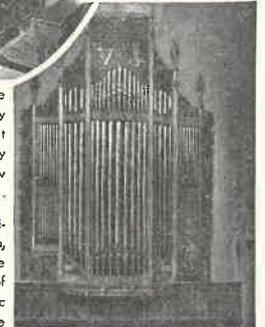
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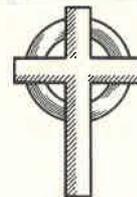
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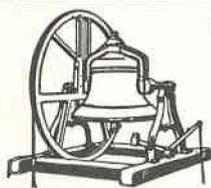
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of 1937 Reviewed****Situation of Rome-Free Churches
In Austria, Germany, Holland, and
Other Lands Described**

BY HUGO FLURY

MÖHLIN, SWITZERLAND—THE LIVING CHURCH has often in the year 1937 mentioned Old Catholic affairs such as the situation of the Old Catholic Church in Germany, the death of the Archbishop Kenninck of Utrecht, the election and consecration of his successor, and other affairs. But I think it very interesting for the members of THE LIVING CHURCH FAMILY to have a survey general on Old Catholic affairs in Europe during the past year.

For many churches and parishes 1937 was a year of commemoration of events in the 1870's.

IN AUSTRIA

In a festival synod in Vienna the Old Catholics of Austria celebrated the commemoration of the days of 1877, when the Austrian monarchy recognized the Old Catholics as a Christian communion with the right to celebrate its worship publicly, but not with the right to elect and consecrate a Catholic Bishop. As a leader of this Church a priest functioned with the title "Bistumsverweser." Notwithstanding the many hindrances, the Old Catholic Church had augmented its numbers.

In 1900 in Austria a great "no-popey movement" broke out. Many members left the ranks of the Roman Catholic Church and joined the Old Catholic or Evangelical Churches. The defeat of Austria after the Great War and its division into three republics gave the Old Catholic Church the possibility and necessity of erecting two bishoprics, one in Vienna for the Austrian republic, the other in Warnsdorf for the Czechoslovakian republic, with two duly consecrated Catholic bishops. Since the breakdown of the old Austrian monarchy the Old Catholic Church in Austria has doubled its numbers. The erection of a dictatorship under the protection of the Roman Catholic Church has in the later years hampered this progress and given the opportunity to consolidate the gains of a stormy growth by erecting new churches and chapels and by better introducing the growing youth into the Church's doctrine and life. The above-mentioned synod in October, 1937, has had many grounds for thankfulness. Bishop Tüchler read a paper on these struggles and events to the synod.

CZECHOSLOVAKIA

Since 1918 the Old Catholic Church in this new republic was divided from that of Austria, and elected with the agreement of the State's authority the Rev. Alois Paschek as Bishop of the Church. Bishop Paschek was formerly an Old Catholic priest in Passau, Germany. Since his election and consecration in 1924 he has ful-

filled an immense task in organizing this now autonomous Church. This task was rendered more difficult through the crisis of the industries and the miserable situation of the German-speaking working class, to which the greater part of this Church belongs.

Another difficulty arose in 1937 through the clash between Germans and Czechs in the republic. The majority of the Old Catholics are Germans, and but a minority in Prague and other towns belong to the Czechs. The Czechs called for a status of their own, and accused the Bishop and other members of the Church of Germanization of the Church, an accusation that rightly was rebuked by the fact that Bishop Paschek is a Czech himself. An agreement, ratified by the government and the synod of the Church in October, 1937, regulated this affair. The declaration of Bishop Paschek to retire because of illness was not accepted by the synod, who desired that the Bishop remain in his office. This declaration encouraged the Czech members to demand an Old Catholic bishop of their own. This new affair is not yet settled, but it seems impossible for this little Church to have and to pay two bishops.

GERMANY

The National Catholic Church movement of Germany, led by the Rev. Henrich Hütwohl in Essen-Ruhr, which is not to be confused with a movement in National Socialist circles to confound all Churches in one Church by State omnipotence, also had her successes in 1937, especially in Upper Silesia, where new parishes were founded. The Old Catholic Church organized a "Schlesienhilfe" for consolidating these parishes.

The discussions between Church and State in Germany are observed with great anxiety and interest in the other Old Catholic Churches, for we understand that the Churches in Germany are fighting for their existence in general and for Christianity. In this struggle the Old Catholic Church has had its liberty and opportunity of gaining many members. Its dangers lie in the fact that she could lose her Christianity.

HOLLAND

The Old Catholic Church in Holland has had a constant tradition and security. In the beginning of the Old Catholic movement she was criticized as conservative and reactionary because she stood firm on the basis of the Catholic Christianity. This Church has demonstrated that she is founded on solid ground and does not like to run away from this ground, but knows how to build on it and to fulfil the necessities of the time. The newly consecrated Archbishop of Utrecht, Msgr. A. Rinkel, former parish priest and professor at the seminary in Amersfoort, having the confidence of all members of this Church, will thus continue the traditions of his Church.

SWITZERLAND

The Swiss Church has had her greatest event in the inauguration of a union of men this year, referred to in THE LIVING CHURCH of December 4, 1937. One of the reasons of this inauguration was not mentioned in that report. In many cantons of Switzerland the government is paying the salaries of the parish priests of all

Churches; in Berne the government contributes to the costs of the faculty of Old Catholic theology connected with the University of Berne. Roman Catholic influences and financial difficulties of the governments have caused a shortage of these payments. It is now the task of the Church to restore this shortage in salaries and contributions to the faculty. And this requires greater contributions of the members of the Church in taxes and free gifts. Such payments cannot be made voluntary in every Church except by awakening the conscience of every member. And vice-versa, the financial difficulties in a Church are a test for the membership's loyalty, and faith in the Church. These difficulties are further reasons to this inauguration of the union of men.

The Old Catholic Churches in other countries, such as Poland and Yugoslavia, are in a troubled state. Difficulties in the Churches and heresies of all sorts have hampered their development. But an improvement seems to have developed and to give hope of betterment, especially in Poland.

We have, however, enough reasons to thank God, and to pray and to work for His Church on earth.

150 at Upper South Carolina

Woman's Auxiliary Convention

AIKEN, S. C.—The 16th annual convention of the Woman's Auxiliary of the diocese of Upper South Carolina, held here January 12th and 13th, was attended by 150 delegates, clergy, and visitors.

As guest speakers in addition to Bishop Finlay, the diocesan, the convention heard Mrs. James R. Cain of Columbia, a member of the National Council, who gave her impressions of the two summer conferences at Edinburgh and Oxford.

The meeting was addressed by Dr. John W. Wood of New York, executive secretary of the Department of Foreign Missions.

Mrs. Fred Ramsey of Knoxville, Tenn., president of the province of Sewanee Woman's Auxiliary, discussed the plan of the provincial set-up for the new triennium. She told of the provincial motto, Fellowship with Christ Throughout the World, to be realized through worship, work, and faith.

Mrs. Beverley Sloan began the last of her three years as diocesan president, and Mrs. J. E. Boatwright was named president-elect for 1939.

Goshen, Ind., Chapel Consecrated

GOSHEN, IND.—Bishop Gray of Northern Indiana consecrated the new chapel of St. James' church on January 16th. The chapel will be known as All Saints' chapel. The work was done by members of the parish under the supervision of Milton Latta, senior warden, who also designed the Altar and reareds. The work was funded by the congregation.

Following the Mass, at which there was a corporate Communion of the men of the parish, the Bishop was the guest of the newly organized men's club at breakfast. The Bishop, the rector, the Rev. E. W. S. Scully, and the wardens spoke briefly on ideals for men's work in a parish.

Observe Church Army Founder's 91st Birthday in New York City

NEW YORK—The 91st birthday of Prebendary Wilson Carlile, who founded the Church Army 45 years ago in England, was celebrated by a special service in the Church of the Heavenly Rest on January 16th. Prebendary Carlile was 91 years old on December 12, 1937.

Singing the hymn, "Where cross the crowded ways of life," the members of the American branch of the Church Army, led by Capt. B. Frank Mountford, marched in the procession. With Captain Mountford were the men, officers, and cadets of the Army. Led by Miss Katharine A. Wells, associate director, were the six Church Army Sisters.

The rector, the Rev. Dr. Henry Darlington, presented Captain Mountford, who spoke on some ways in which the Church Army in the United States is carrying out the ideals of its 91-year-old chief.

Rector Observes 10th Anniversary

ABERDEEN, WASH.—The 10th anniversary of the installation of the Rev. Sylvester P. Robertson as rector of St. Andrew's church was observed on January 9th. Bishop Huston attended the morning service. He had not only performed the installation 10 years previously but had also baptized the rector and presented him for confirmation and ordination. The Rev. George Foster Pratt, rector of the twin city of Hoquiam, also attended the service with members of his congregation.

Bishop Tucker Preaches at Washington Cathedral

WASHINGTON—On January 16th Bishop Tucker, the new Presiding Bishop of the Church, visited Washington cathedral, at the invitation of Bishop Freeman and the cathedral authorities, and delivered an impressive sermon on The Church and Its Mission. He was welcomed and introduced by Bishop Freeman, who told him "the cathedral is yours now and always."

The text was taken from St. Mark 3: 14, "And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Bishop Tucker said that the Church is the company of men, women, and children who "meet with Christ" and who go out to "bear witness by their lives" to His grace and power as Lord and Saviour. "The only power which the Church has is the power of Christ, through men." He asserted that "we face a world today that needs salvation as much and as evidently as at any time in history."

Bishop Tucker, who lived 24 years in Japan, referred to the "tremendous enthusiasm" of the 70 million Japanese "for a cause," and asked, "Is the Church as enthusiastic in faith and sacrifice as are other groups that claim to have cures for the world's ills?"

Taking part in the service were the Rev. F. Bland Tucker, rector of St. John's church, Georgetown, Dr. Z. B. Phillips, Canon Edward Dunlap, and others. About 50 of the Washington clergy were in the procession and attended an informal reception held in the College of Preachers.

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8. Resurrection, New York.
9. Christ Church, Media, Pa.

10. Holy Apostles', Hilo, Hawaii.
11. St. Stephen's, Buffalo.
12. St. Andrew's, Baltimore, Md.

Altar Guild Reëlects President

CHICAGO—The Altar guild of the diocese of Chicago reëlected Mrs. Herman L. Kretschmer, of St. Chrysostom's parish, as president at its annual meeting at diocesan headquarters on January 12th.

CALENDAR OF COMING EVENTS

FEBRUARY

- 1-2. Conventions of Chicago, Olympia.
2. Convention of Georgia.
- 4-6. Convocation of Honolulu.
- 5-7. Convocation of Arizona.
8. Convention of Missouri.
- 8-10. National Council Meeting.
- 13-14. Convocation of Colorado.
- 13-15. Convocation of Spokane.
22. Convocation of Panama Canal Zone.

CLASSIFIED

ANNOUNCEMENTS

Died

GAVIN—WILLIAM JAMES GAVIN, M.D., died January 19th. Requiem and funeral January 21st, Greensburg, Indiana.

"Requiescat in pace."

PAGE—LILIAN McCracken PAGE, daughter of the late Rev. William Charles and Mary Elizabeth McCracken and wife of James Benton Page, on January 20th, 1938, at her home in New York City.

"Blessed are the pure in heart: for they shall see God."

ANNE PERRY CLAGGETT SCHLEY ROSS,
Davidsonville, Maryland.

Funeral Services were held here in All Hallows' Chapel on January 19 for Mrs. ANNE PERRY CLAGGETT SCHLEY ROSS who died suddenly on January 19. The burial office was said by Bishop Helfenstein (her God Father) and Requiem Eucharist was celebrated by Father Henry N. O'Connor, Rector of Saint Luke's Church, Baltimore. Interment was at Olivet Cemetery, Frederick, Father O'Connor officiating. Mrs. Ross was the wife of Rev. Victor S. Ross, Rector of All Hallows' Church. She was the daughter of the late Thomas Schley and Mrs. Mary Martin Claggett Schley of Frederick, Maryland. Her father was first cousin of Admiral Winfield Scott Schley of Spanish American War fame and she was the great, great, great granddaughter of Rt. Rev. Thomas John Claggett, Maryland's first Bishop. She is survived by her husband and a son, Victor S. Ross, Jr.

Memorial

GEORGE COOLIDGE HUNTING

In loving memory of GEORGE COOLIDGE HUNTING, Bishop of Nevada, entered into Paradise, February 6, 1924.

"Jesus said, I am the Resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

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LIBRARY

THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY, Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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LITERATURE

SEND DOLLAR TO REV. JOSE ROUREDO, 1277 Pedro Moreno, Guadalajara, Jalisco, Mexico, two year subscription to El Herald, monthly in Spanish of Church in Mexico.

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FUNDED LOAN WANTED. \$6,000 by city parish. Repaid by endowment policy covered by assured income. Details on application. Box G-265, THE LIVING CHURCH, Milwaukee, Wisconsin.

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ORGANIST AND CHOIRMASTER, seventeen years experience male and mixed choirs desires position. Cathedral and Conservatory training. Excellent references. Box C-264, THE LIVING CHURCH, Milwaukee, Wisconsin.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARR, REV. FRANK T., formerly rector of the Church of the Nativity, Cincinnati, Ohio (S. O.); is rector of St. Luke's Church, Whitewater, Wis. (Mil.).

BLATZ, REV. FREDERICK W., formerly in charge of St. Peter's Church, Philadelphia, Pa.; is rector of that church. Address, 904 Clinton St.

BURGESS, REV. JOHN M., formerly in charge of St. Philip's Church, Grand Rapids, Mich. (W. M.); is in charge of St. Simon of Cyrene, Woodlawn, Cincinnati, Ohio (S. O.). Address, R. 5, Box 206, Lockland, Ohio.

CROMEY, REV. E. WARREN, formerly rector of St. Michael's Church, Brooklyn, N. Y., on January 1st became rector of Emmanuel Church, Great River, N. Y. (L. I.).

HYNDMAN, REV. IVOR G., vicar of St. George's Church, Terre Haute, Ind.; is vicar of Trinity Church, Anderson, Ind.

LARSEN, REV. JOHN G., is in charge of St. Paul's Church, Freeport, and of Holy Comforter Church, Angleton, Texas. Address, Freeport, Texas.

LIEF, REV. RICHARD, has taken up duties as superintendent of the Church House, Providence, R. I., which will become the City Mission of the diocese of Rhode Island. The Rev. Mr. Lief will also be a canon of St. John's Cathedral, Providence, with charge of the social service work of the diocese.

MACDONNELL, REV. A. H., formerly in charge of St. Andrew's Church, Camden, and of Holy Trinity Church, Delair, N. J.; is vicar of the Hawthorne field, with charge of the missions at Mina and Yerington. Address, Hawthorne, Nev.

NIKEL, REV. FRANK, formerly assistant at St. Paul's Chapel, Trinity Parish, New York City; is curate at St. David's Church, Roland Park, Baltimore, Maryland.

RICHARDS, REV. GEORGE S., will serve on the staff of St. James' Church, Madison Ave. and 71st St., New York City.

SMITH, REV. GEORGE W., formerly rector of St. John's Church, Bedford, Ind.; to be vicar of St. Paul's Church, Columbus, Ind.

WILCOCK, REV. EDGAR W., formerly curate at St. David's Church, Roland Park, Baltimore, Maryland; is rector of St. Philip's Church, Wiscasset, Maine.

NEW ADDRESSES

COLTON, REV. WILLIAM N., formerly 1317 E. Speedway; P. O. Box 44, Tucson, Ariz.

DUBOIS, REV. ALBERT J., formerly 51 W. Division St., Fond du Lac, Wis.; 44 Q St., N. W., Washington, D. C.

GRATIOT, REV. DONALD H., formerly 68 Loraine Court, Pontiac, Mich.; 407 Austin Ave., Albion, Mich.

MITCHAM, REV. WILLIAM M., retired, 7 Lawrence Ave., West Orange, N. J.

RATHBUN, REV. GEORGE ST. JOHN, formerly Box 35, Linwood, Detroit; 3450 Chicago Blvd., Detroit, Mich.

SHARPLEY, REV. GILES H., formerly Waverly, Iowa; 1306 Main St., Cedar Falls, Iowa.

RESIGNATIONS

CORNWELL, REV. ARTHUR T., as rector of the Church of the Ascension, Clearwater, Fla. (S. F.). The Rev. Mr. Cornwell was made rector emeritus and will continue to reside in Clearwater, Fla.

SHORE, REV. FRANK A., has announced his intention to retire as rector of St. Luke's parish, Fort Myers, Fla. (S. F.), effective August 1st.

ORDINATIONS

PRIEST

INDIANAPOLIS—The Rev. **LOUIS W. JOHNSON**, vicar of St. Philip's Church, Indianapolis, Ind., was advanced to the priesthood by Bishop Francis of Indianapolis in St. Philip's Church, January 16th. The ordinand was presented by the Rev.

William Burrows, and the Rev. Francis H. Tetu preached the sermon.

DEACONS

ARIZONA—**RICHARD EARL DICUS** was ordained deacon by Bishop Mitchell of Arizona in Christ Church, Jerome, Ariz., January 16th. The ordinand was presented by the Rev. D. J. Williams, and is in charge of Golden Gate Mexican Mission, Phoenix, Ariz. Address, 110 W. Roosevelt St.

SHANGHAI—**CHU YUN-CH'ANG** was ordained to the diaconate by Bishop Roberts of Shanghai in All Saints' Church, Shanghai, China, December 19th. The candidate was presented by the Rev.

H. S. Wei and is assistant at All Saints' Church. The Rev. Dr. M. H. Throop preached the sermon.

CHURCH CALENDAR FEBRUARY

1. (Tuesday.)
2. Purification of B. V. M. (Wednesday.)
6. Fifth Sunday after the Epiphany.
13. Septuagesima Sunday.
20. Sexagesima Sunday.
24. St. Matthias. (Thursday.)
27. Quinquagesima Sunday.
28. (Monday.)

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
 Sunday Masses: 7:30, 9:30, and 11 A.M.
 Weekday Masses: 7 A.M. Thursdays and Holy
 Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street
New York City
 Sundays: 8, Holy Communion. 10, Morning
 Prayer. 11, Holy Communion and Sermon. 4,
 Evening Prayer and Sermon.
 Weekdays: 7:30, Holy Communion (on Saints'
 days, 7:30 and 10). 9:30, Morning Prayer. 5,
 Evening Prayer.
 Saturdays: Organ Recital at 4:30.

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. 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
 7:30 P.M., Organ Recital
 8:00 P.M., Choral Evensong and Sermon
 Holy Communion, 8 A.M., Monday, Wednesday,
 and Friday; 12 Noon, Thursdays and Holy
 Days.

St. Thomas' Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
 Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service: 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
 In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. R. T. SARGENT, D.D., Rector
 8:00 A.M., Holy Communion.
 11:00 A.M., Morning Service and Sermon.
 9:30 and 11:00 A.M., Junior Congregation.
 4:00 P.M., Evensong.
 Holy Communion, Thursdays and Saints' Days,
 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. JOHN GASS, D.D., Rector
 Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days: Holy Communion
 at 10 A.M.
 Fridays: Holy Communion at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Evensong, with Address and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays,
 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
 Sunday Masses: 7:30, 9:45, and 11:00 (Sung
 Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00. 7:15-8:00.

Books on the Christian Faith

"... be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—I Peter 3:15

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In this little book is a collection of five sermons on the Trinity, the Incarnation, the Atonement, the Sacraments, and the Church. Each one offers good material for more extensive sermons. 60 cts.

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THE CHRISTIAN POINT OF VIEW and Other Broadcasts

By the Rev. Eric Southam

"In these radio addresses the vicar of All Saints', West Southbourne, gives some very sound and practical advice concerning life from the Christian point of view. The addresses may be said to be a reply to the attacks constantly being made in Christianity by those of different thought in the fields of science and philosophy. This little book is most refreshing and stimulating, and should be widely read by the laity." — *American Church Monthly*. Paper, 40 cts.

THE FAITH OF A CATHOLIC

By the Rev. Marcus Donovan

"This book may well prove invaluable for the information and instruction of intelligent inquirers as to what the Church stands for and teaches. It is readable and not scrappy in its treatment of manifold details. It is written, of course, definitely from the Catholic point of view, but with no Romanizing elements. . . . It is an admirable handbook for the private instruction of adult candidates for Confirmation, and should serve as a useful textbook for clergy who must hold classes for Confirmation." — *The Living Church*. Cloth, \$1.20; paper, 80 cts.

THE FAITH OF THE CHURCH

By the Rev. Kenneth D. Mackenzie

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