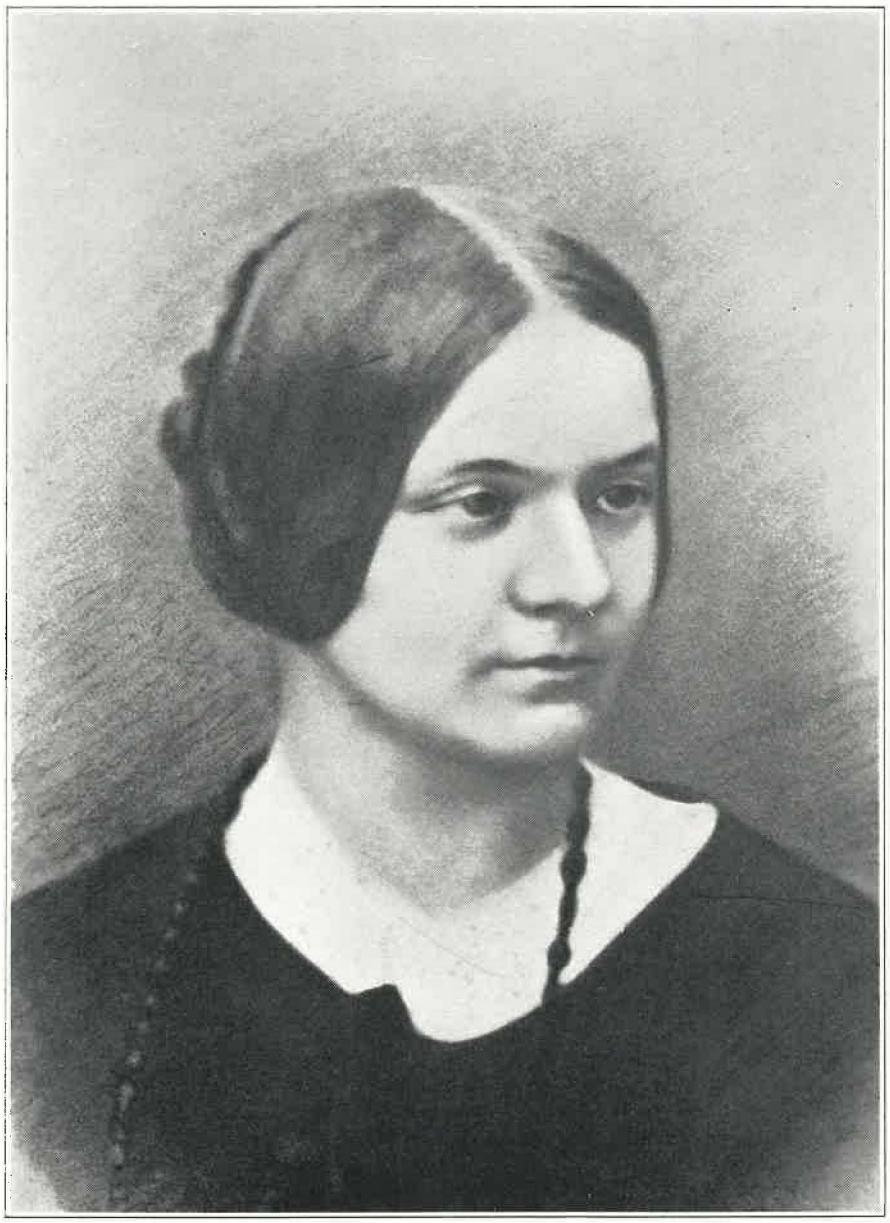
September 28, 1938

The Living Church



PRISCILLA LYDIA SELLON

Just 90 years ago this autumn, Miss Sellon organized the Devonport Sisterhood which pioneered in a wide range of social service activities.

(See page 285)

Vol. XCIX, No. 13

Price 10 Cents

How Much Shall I Give to the Church?

By the Rev. Frederic J. Eastman

A modern and sensible plan for giving to the Church, this article caused much favorable comment when it appeared in the September 21st issue of THE LIVING CHURCH.

So well has the plan worked out in St. Paul's parish, Jackson, Mich., that THE LIVING CHURCH *feels many rectors will want to propose it to their parishioners. To facilitate action, the article has been reprinted in six-page leaflet form and is offered, while reprints last, at*

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THE CATHOLIC CONGRESS

of THE
AMERICAN CHURCH UNION
ST. LUKE'S CATHEDRAL
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October 11th through 13th, 1938

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WEDNESDAY OCTOBER 12th, 11 A. M

Cards of admission may be had free of charge from The American Church Union, Rosemont, Pa., or St. Luke's parish office, Evanston, Ill. Admission without card after 10:45.

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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.

Touring English Choir

TO THE EDITOR: This is to ask you, in view of your recent article about English choirs, whether there are clergy who will get together and sponsor a trip to the States by my singing boys. My plan is to get a dozen parishes in cities each to be our hosts for a week. This is a way we go about England and the Continent.

You yourself have seen our work at first hand and know that we have something to offer the States which has not yet been given it by any boys' choir in existence. Our boys are drawn from the poorest of quarters in the slums, and start with no musical accomplishments.

I have a letter to hand from a lady—an Evangelical. She says: "The whole conception of the school thrilled me. My friends do not believe me when I tell them of the boys' reverence and amazing concentration and rapt sincerity, an evangelizing power wherever they go."

Here in sleepy England we can draw congregations numbering 1,000. Dissenters come to church to hear the boys. Lapsed choirboys return. Unruly choirs reform themselves. I should be blind if I did not see that, despite the unworthiness of those of us who have tried to found this work, God was not blessing and using it, and opening, by our boyish minstrels into human hearts, the windows of heaven.

I want a three months' tour of the States. Hospitality. The use of churches in great cities. Guidance over advertising. And so on. We would come if we could be sure of covering the cost by collections. The boys have also an extensive repertory suitable for halls and hotel lounges, all of the best music, and all sung without music in front of them. Memorization is to us essential.

I have a special right to ask this help because I am in charge of the English custody of the American congregation of Franciscans, and want to visit the mother house!

(Rev.) DESMOND MORSE-BOYCOTT.
Cholmeley Park,
Highgate, England.

WE ARE GLAD to endorse this proposed tour. —THE EDITOR.

"Men of Mercy"

TO THE EDITOR: I was baptized into the Protestant Episcopal Church in my infancy and am now a matured woman, still a communicant of the Church. For years I subscribed to THE LIVING CHURCH, then dropped it for some other Church paper, not coming back until recently. Today I received a copy of your issue dated September 7th, containing your editorial, Men of Mercy. That a presumably religious paper should sanction with such zeal and unction the torture in medical laboratories of *living animals*, is an in ult to the spiritual motive of the priesthood, and to all intelligent laymen and women.

Another religious paper, published by the Jesuits in St. Louis, Mo., called the *Queen's Work*, for April, 1938, carries an interview from the newly elected president of the American Medical association, the motive of which is exactly on a level with your editorial.

Has the Church fallen back into the hands of illiteracy and political preferment? With an open Old and New Testament in a free country, aided by the light coming through from the Eastern scriptures of India, Egypt, and China, thinking people care nothing for the opinions of the moss-grown clergy who find it easier to follow the lead of the wealthy, influential vivisecting doctors, than of the Divine Healer. Fortunately, for the Church spiritual, the "little leaven" of righteousness remains, and the time will come when decent men and women will look back on the vivisections of animals, and human beings in charity wards and institutions, as they now look back with same on the days of the inquisition. (Mrs.) M. S. WEEKES.

Baltimore, Md.

Clerical Salaries

TO THE EDITOR: I am not equal to saying much about Mrs. Weigle's article in THE LIVING CHURCH of August 24th, but I am a bit staggered over her $1,000 budget for a celibate priest. What chance is he supposed to have for buying books—surely a rather necessary item—for recreation of any kind, and $20 would not go far with a car in missionary work. On the other hand, how many *married* folk would be ticked to death with $1,000 a year certain!

It would be interesting if Mrs. Weigle—or somebody else—would submit a budget for the sick married clergy on disability pensions of $500 and $600 a year! Would not an increase to the amount suggested for a single man be a Godsend? . . .

The *lack* of money is often truly the root of evil; but it is still true that the *love* of money may be a greater evil, for it often produces the *lack* elsewhere.

ALTON PIERCE.

Rosemead, Calif.

The Living Church

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

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EDITORIALS AND COMMENTS

Angels

WE HAVE REFERRED rather lightly to angels and their ministrations in various recent editorials and comments. Of course we were using the term "angel" in its simple sense as equivalent to "messenger"—a messenger of God. That is the literal meaning of the Hebrew and Greek words used in the Scriptures, and it was for this reason that in the early Christian Church the title was applied to the chief pastor or bishop in a particular Church, as, *e.g.,* "the angel of the Church in Smyrna."

But next Thursday when the appointed round of the Church's seasons brings us once again to the festival of St. Michael and All Angels, we shall be thinking of something more than this. St. Michael, the holy standard bearer, St. Gabriel, whose angelic salutation brought to the Blessed Virgin Mary the first tidings that she was to be the bearer of the Eternal Word, St. Raphael, who presented the prayers of the saints—are these and their confrères mere figments of the pious imagination?

Certainly the writers of the Old and New Testaments did not think so. Holy Scriptures are full of the ministry of angels, and there is no doubt that the early Christian Church believed in them as implicity as did the Jews of the old dispensation. Indeed, St. Paul had to warn the Colossians against "worshiping of angels," though he did not deny their existence or ministry.

The Catholic Church has always taught the existence of angels, and the Anglican communion offers no exception to this universal belief. Not only do we celebrate an annual feast in which we commemorate the fact that God has "ordained and constituted the services of angels and men in a wonderful order," but in the liturgy of the Holy Communion we recognize that it is "with angels and archangels and with all the company of heaven" that we join in the worship of Almighty God. In the daily offices, too, we acknowledge the ministry of angels, most specifically in the *Te Deum* and by implication in the *Magnificat,* which is St. Mary's reply to the Annunciation by the angelic visitor.

Intellectually speaking, it is more reasonable for a Christian to believe in angels than to disbelieve in them. When one considers the tremendous gap between man, the highest of earthly beings, and God, is it not only a sane and reasonable conclusion that there is room here for heavenly beings?

Then there is the warrant of Scripture, and of the tradition of the universal Church, to tell us that not only does this heavenly order exist, but at least the angels and archangels are directly concerned in the affairs of men. Other still higher orders are mentioned in Holy Scripture—seraphim and cherubim, principalities and powers, dominions and thrones—mysterious beings, not divine but created like ourselves, yet having different attributes and living in different surroundings. Sometimes they appear in visible form (especially archangels, it seems), and very often indeed their influence is found to be at work.

We do not have to visualize angels as effeminate beings with white robes and improbable wings in order to believe in them. Such figures are merely the concept of a once-prevailing school of art; there is no warrant for them in the Bible. On the rare occasions that they are represented as appearing to human eyes, they seem to have looked like men. If it was an angel that spoke to Mary Magdalene and the other women when they visited our Lord's sepulchre that first Easter morning, no wings were visible, for he appeared simply as "a young man." How angels look normally nobody knows, for their life is on a different plane from ours. For the same reason, no evidence of them can be found in test tube, microscope, or telescope. Would it not be strange if spiritual beings could be discovered through material media? But it does not matter what angels look like or what are the physical properties of their bodies, if any. The important thing is their place in the eternal plan of God for the redemption of mankind.

THE CHURCH tells us that not only has God created this glorious order of beings, but also He has given them the duty of helping us as we toil stumblingly along on our pilgrimage to heaven. And to the guardian angels of the little children, our Lord Himself has said, is granted a special relation to the almighty, all-loving, all-powerful Source of Being. Small children are indeed near to heaven, as many a poet has testified—Wordsworth perhaps most memorably, with his "trailing clouds of glory do we come." Wordsworth thought

that the soul lived in heaven before it came to earth. But it is at least equally possible that this atmosphere of holiness is due to the perpetual communion of children's angels with the great Heart and Center of heaven.

Many very old people seem to have that same supernatural quality in their faces and their lives. Might it not be that their angels, too, have been granted that perpetual vision of the face of the Father which our Lord mentioned? In the turbulent middle years of our lives, perhaps we keep our angels too busy rescuing us from one contretemps after another for their attention be fixed so fully on the beatific vision!

In thinking along these lines, there is much of profit for the spiritual life. Heaven, we find, is not so wholly divorced from earthly cares and interests. Indeed, what seems at first to be an interposition of created beings between man and God turns out to be a kindly posting of angelic sentinels along the way to help our feeble human souls ascend the path to heaven, which is our home. The awful majesty and power of the Most High is mediated to us through beings not quite so far beyond our understanding, who love and help us because He loves and helps us. In every Eucharist, the veil between them and us is lifted for a space, if we are but keen enough to perceive it, and they and we bow down before the throne of heaven together, saying "Holy, Holy, Holy."

Indeed this function of worship seems to be the greatest duty and privilege of the angelic host. They are the attendants upon God's throne in the court of heaven; whatever the imagery of the book of Daniel or the Revelation of St. John may signify, the fact that their chief occupation is worship stands out clearly. In this there is a lesson for us men who, the Psalmist tells us, are created to be but a little less than the angels. Worship is also our greatest duty and privilege. Herein we have a common bond that knits us closely to them, and with them to the throne of God Himself.

NEXT THURSDAY most parish churches of the country will be well-nigh empty; and in those (we hope a majority) where the Prayer Book liturgy of the day is celebrated, a priest and a handful of faithful communicants will honor St. Michael and the holy angels with a proper collect, epistle, and gospel. It is not the official formularies of the Church that neglect the supernatural order of created beings, but rather the dull timidity of the Anglican mind. Would it not be wise to celebrate this Michaelmas by dedicating ourselves anew to a life of worship as taught us by the example of the angelic witnesses?

International Ethics

IS THERE any such thing as ethics or morality in international relationships? The events of the past two or three weeks would seem to indicate an overwhelming negative reply.

We recall how indignant the British government and people waxed when Italy in defiance of its obligations under the League of Nations and the Kellogg-Briand Pact invaded, conquered, and annexed Ethiopia. We joined with our English-speaking brethren across the seas in that moral indignation, as we did when Japan carved out the puppet state of Manchukuo and later invaded the heart of China itself. Are treaties still only scraps of paper to be ignored by their signatories whenever it suits their inconvenience to do so? Is there no such thing as international morality? These and similar questions burning with righteous indignation thundered from the editorial desk, the pulpit, and the platform of the English-speaking nations.

Now the shoe is on the other foot. It is Britain that is today advocating the dismemberment of Czechoslovakia in order to appease the wrath of the German dictator. Moreover, it is Britain that has prevailed upon France to desert her ally in that ally's hour of greatest need.

Now with her other neighbors, Hungary and Poland, seeking like vultures to get their share of the spoils when Czechoslovakia shall lie prostrate, the brave leaders of that only country in central Europe which until 10 days ago was a democracy, turn to Soviet Russia as their last hope for friendship in a Europe that has virtually abandoned them.

Well may Czechoslovakia feel bitterness toward the friends who have failed her. Well may she complain that it is not her enemies but those whose friendship she had counted upon that have betrayed her. Well may she cry out reproachfully, as the dagger is plunged into her heart not by her enemies but by her friends, *"Et tu, Brute!"*

BUT LET us look at the other side of the picture. Perhaps it is not only expedient but wise and humane that one nation should be sacrificed for the peace of the world. For one point at least seems now to be very clear—the preservation of the integrity of Czechoslovakia could be accomplished only at the cost of a war in which all of Europe and perhaps all of the world would be involved. That would mean the loss of millions of lives—perhaps more than the entire population of the Czechoslovak republic. It would mean moreover the destruction of most of the real wealth that the world has been able to develop since the First World War; and in the background is the sinister shadow of the possible collapse of civilization itself.

Looked at from this broader point of view it will be seen that perhaps the betrayal of Czechoslovakia by her allies is the lesser of two evils. Greater by far would be the betrayal of civilization itself by sacrificing it upon the bloody altar of the God of War.

Then too it is an inescapable fact that the creation of Czechoslovakia in the First World War settlement was not itself done on principles that could be justified by any known code of international morality. Certainly the Czechs were entitled to self-determination under the principles by which the treaty makers professed to be guided. Moreover, they were doubly entitled to reward by the victorious powers because they had in no small measure contributed to the result by their own courage and force of arms. But why were the three and one-half million Sudeten Germans placed under Czech domination, thus substituting one minority problem for another? Why, indeed? Simply because the Sudeten mountains are a valuable natural frontier and it was hoped that fortification of this area by the Czechs in alliance with the Western Powers would effectively estop Germany from any expansion to the East. It is just such expansion, with ultimate domination of all of southeastern Europe and access to the treasures of the Ukraine, that leads Hitler today to interest himself even to the point of war in the fate of the Sudeten Germans, while he manifests no interest whatever in such other groups of expatriated Germans as those in the Italian Tyrol.

The fact is that Czechoslovakia was created as a pawn in the old game of European intrigue and her short life of 20 years, during which she has enjoyed an extraordinary amount of democracy and a relative prosperity, have been allowed her because she suited the purposes of her allies. Now her dismemberment will suit them better because they are not in a position to fight for her; therefore she is abandoned.

What is to be the result? The outlook for the immediate future is that Hitler will probably have his way with Czechoslovakia, as he did with Austria, and the tenuous "peace" of

Europe will be preserved a little longer. Meanwhile, Germany will fatten on her new conquest and will become stronger so that she will be still more of a menace when the next crisis shakes Europe, as inevitably it must.

Ultimately, it seems to us, there must be one of two ends to the constantly recurring European crises. Either the dreaded Second World War will break and devastate Europe until it is brought to an end by revolution or exhaustion; or else Europe must find a more excellent way. That way must probably lie along the lines indicated by the League of Nations, though with a very much more solid foundation and surrounded by more binding sanctions. Indeed, we cannot see how it can function adequately if it be anything less than a United States of Europe, with the various constituent nations sharing the task of governing the Continent in some such way as the American states share in the governing of this country.

A visionary dream? Perhaps; it certainly seems so at the present time. When nations can scarcely speak to one another civilly it is difficult to visualize a future in which they will work together in friendship and amity as part of a whole that is larger than any of them. In order to achieve this end certainly dictatorships must go, and they show no sign of going at the present time. Yet we can see no ultimate hope for the permanent peace of Europe and the world except a great nation of nations in which all shall have a responsible part but none shall dominate.

The "Book of the Year"

ONE OF THE MOST valuable reference books in any library is the *Encyclopædia Britannica.* This notable publication has now added to its usefulness by inaugurating an annual "Book of the Year" in which the events of the previous year are summarized and new facts are given to bring the encyclopedia itself up to date. The first *Book of the Year* is the 1938 edition, published last April and just reprinted owing to the large demand for it. It is an attractive volume typographically and in its format, which matches the encyclopedia itself, and it is profusely illustrated with photographs, many of which have been obtained by a special arrangement with the weekly publication, *Life.*

As in the case of the *Encyclopædia Britannica,* the *Britannica Book of the Year* gives due attention to religious matters, though it strikes us that developments in the field of religion are not as fully and adequately reported as, for instance, those in the spheres of science and history. For example, the great world conferences held last year at Oxford and Edinburgh are each dismissed with a brief paragraph in a short article on Church Reunion. Statistics are given as to attendance but no attempt is made to evaluate the accomplishments of the two conferences nor to indicate their significance in the general picture of Christendom.

The individual Churches fare somewhat better. The article on the Church of England, though unsigned, is an interesting one, giving a fair picture of the progress of the Anglican Church during 1937. The number of communicants in England only at Easter, 1936 (the latest period for which statistics were available), is given as 2,382,857, a decrease of 59,086 on the total for the previous year. A decrease of 82,688 pupils in Sunday schools is also noted as "the largest falling off reported for five years." Details are given as to the internal administration of the Church of England.

The article on the Protestant Episcopal Church in the United States is written by Bishop Manning of New York, who also wrote the corresponding article in the 14th edition of the *Encyclopædia Britannica.* Bishop Manning notes as the two particularly noteworthy features of Episcopal Church life in 1937 "the general participation of the clergy and laity in the Forward Movement, undertaken with the object of stirring and strengthening the faith and spiritual life of the Church, and the earnest efforts which have been made in spite of the unfavorable financial condition for the maintenance of the Church's missionary work at home and abroad." Bishop Manning also touches upon the participation of this Church in the Oxford and Edinburgh conferences and in the Utrecht meeting, and refers briefly to the General Convention held in Cincinnati. Of this he writes: "The subject which attracted the greatest attention was a proposal that the bishops should be given power to authorize the clergy to remarry persons divorced by a civil court whatever might be the ground on which the divorce was obtained. This proposal was overwhelmingly rejected."

An article on the Anglican communion gives the statistics of the Churches in Wales, Ireland, and Scotland, the first of which shows a considerable decrease in the number of Easter communicants and Sunday school children. Similar comparisons are not given for the other two Churches. The jubilees of the bishopric in Jerusalem and of the Chinese and Japanese Churches are mentioned together with the triennial General Synod of the Chinese Church and an evangelical campaign in the various dioceses of the Japanese Church. It is noted that "there are now 248 dioceses outside of England, Scotland, Ireland, and Wales in the Church of England communion." The growth of a native ministry is shown by the fact that in the three dioceses of South India, of 312 clergy, 287 are Indians and 25 European, while in Africa two-thirds of the 600 clergy are Africans.

Other interesting religious articles are those on foreign missions, on Church membership (in which it is noted that while the population growth of the United States has been .6 of 1%, the Church membership growth has been an even 1% in 1937), and on the various individual communions and denominations, notably the Eastern Orthodox Churches.

One weakness that we have heretofore noted in the *Encyclopædia Britannica* and that is noticeable also in the *Britannica Book of the Year* is the lack of adequate articles on movements of thought in Christendom. There is, for example, no article on Anglo-Catholicism nor on Barthianism nor the Liturgical movement nor the Ecumenical movement. References to all of these are scattered through various articles but it seems to us that each of them is deserving of an article in itself and we hope that this omission will be rectified in future editions. More biographical sketches of religious leaders would also be interesting and worth while. On the whole, however, the *Britannica* is still the world's leading encyclopedia, and the new *Book of the Year* adds tremendously to its value and usefulness.

Through the Editor's Window

ONE WHO is superstitious about cats could doubtless discern an omen in the experience of the Rev. E. D. Butt, chaplain of Valle Crucis School for Girls at Valle Crucis, N. C. Fr. Butt had until recently a cat to which he gave the name Prosperity, "because she was always just around the corner and difficult to find." Before her disappearance she gave birth to two kittens, one white and the other black. The white kitten was named New Deal and the black one Depression. New Deal has died but Depression at latest reports was "waxing big and fat and seemingly blacker than ever."

The Newspapers Go Religious

By the Rev. William G. Peck, S.T.D.

I DO NOT KNOW whether the popular press in America has yet "discovered religion," but in England that discovery has already taken place. Bishops are news. They wear gaiters and top-hats of strange contour; or sometimes purple cassocks, with pectoral crosses upon their breasts. And as the average British citizen rarely sees a bishop or anybody whose appearance remotely resembles one, bishops are news. They are unusual, surprising phenomena in our secularized world, like threepenny-bits in a birthday cake; and editors believe that the modern masses, all dressed alike, housed and fed alike, may find a bishop mildly sensational. For the same reason our cheap newspapers frequently publish pictures of clergy in cassocks and cottas, the assumption being that the hordes of people who never go to church will find a view of the Rev. Fr. Tomkins as interesting as a view of a Tibetan lama or a Peruvian llama.

Even Church affairs are reported at some length, if anything startling can be manufactured out of them. More than once the editor of THE LIVING CHURCH has cabled me for the truth of some doings of Convocation or the Church Assembly, of which the widely distorted reports of the English press have immediately appeared in the American papers. And further, from time to time an editor persuades a miscellaneous group of people distinguished in various walks of life, novelists, biologists, business men, dentists and undertakers, to join in a literary discussion of Christian doctrines which they manifestly do not understand.

I have sometimes heard Churchmen growing enthusiastic about all this, because they believe that it points to what they call "a widespread interest in religion." I am by no means convinced that these signs are to be thus interpreted. If religion were the normal and accepted basis of our life, if the people of England were really inside the Church, it would never occur to a newspaper editor that religion was news. Bishops can be regarded as sensational only because they are supposed to be remote from the ordinary man's life. Christian doctrines are considered worthy subjects for newspaper discussion, precisely because it is taken for granted that ordinary people regard them as very extraordinary ideas. Indeed, it may be that the particular sort of attention which our popular papers pay to the subject of religion is no proof of any widespread interest in religion, but only of a widespread craving for the unusual. If this is so, it means simply that the modern English crowd is far away from religion.

But the subject makes another and different sort of appearance in our press. The Sunday newspaper is now an established institution in England. We have two Sunday papers of decent literary level, though neither of them exhibits much regard for the vital beliefs and practises of the Christian Faith. We have many others, with enormous circulations, which every Lord's Day supply our nation with vast quantities of printed rubbish, dealing in the crudest and most slipshod manner with matters of secular importance, but specializing in crime and as much indecency as can safely be purveyed. Now, some of these papers, seeking to suit various sections of their millionfold clientele, believe that just as there is a place for an article on gardening or rabbits, so there is also a place for a "religious article" amid the confusion of unpleasantness, sentimentalism, and balderdash which fills their columns.

I have before me a copy of an English Sunday newspaper of recent date. My eye travels across its pages. I observe an article concerned with how shop girls can tell whether a gentleman is buying underclothing for his wife or for another lady. I perceive advertisements for all sorts of "commodities," some of them entirely unnecessary, but several of them ornamented with pictures of females wearing insufficient clothing. One page interests me, amidst all this welter. It has an article bearing the headline, What Happened to the Apostles?

I am interested to learn what this organ of public opinion has to say upon that subject. The article turns out to be a scissors and paste affair, betraying no real learning and but slight grasp of what the apostles were really doing. Yet there is nothing in it with which I have any violent desire to quarrel. The editor hopes that people like myself who are not thrilled by blood-stained carving knives, or entranced by his other seductions, will buy his paper for the sake of its "religious article." I shall not do so. I did not buy this copy. It was given to me by a friend who hoped that I would make an article for THE LIVING CHURCH out of it. But the conclusion of the story of What Happened to the Apostles strikes a note which I find especially interesting, for reasons which I will explain.

THE WRITER, revealing a somewhat inadequate knowledge of conditions in the Roman empire, does come to the point that the Christian religion, opposed to the whole spirit and genius of that empire, brought comfort to the poor and oppressed, broke down the divisions between men, and gave them a new purpose in life. It is in no sense a profound statement of the contrast between Christian and pagan philosophy; but it is certainly suggested that the contrast was a vivid one. But the editor, who offers this fare for those of his readers who like it, places in the very next column his leading article which presents the following thesis:

Everything in the present situation is favorable to a great expansion of British industry and wealth. (This, of course, is bosh.)

Certain great firms have recently declared large dividends. (Those he mentions are directly concerned with the manufacture of armaments.)

Britain's wealth is enormous and indestructible. She has £800,000,000 of gold. (But this is neither wealth nor a guarantee of wealth.)

She has £4,000,000,000 invested abroad. (Which we know to be an embarrassment to the peace of the world.)

"Riches and strength," says the editor, "go together. And every man and woman in Great Britain should strive to serve their country by going out into the world and making money." He continues in this strain of bombastic materialism for several paragraphs. He ends by again calling on young men to become "money makers." He holds up the example, not of the apostles, but of certain millionaires. He tells his readers that these are the people to follow, the makers and saviours of our nation, and that the future depends upon those who will do as they have done.

I will not pause to reflect upon this editor's ignorance of the fact that the wisest minds in the world differ from the conclusions of his vulgar scrawl. They are convinced that the era of the expansion of industry and "wealth" along the old lines is closing. It is revealing its fundamentally irrational

(Continued on page 288)

Antichrist on the Campus

By the Very Rev. Eric Montizambert

Dean of St. Matthew's Cathedral, Laramie, Wyo.

THEODORE WEDEL never tires of telling us that the priest who ministers to college men must live "on the intellectual firing line." But this talk about matters of the mind does not imply that the student is an intellectual being. It simply reckons with the fact that the high school boy enters the university only to find himself embroiled in a conflict from which escape is impossible. His new universe is either a desert of loneliness or a sea of bewilderment. If he endeavors to escape by becoming a recluse he forfeits the real values in education. If he plunges into campus life he exchanges a dull security for a dazzling chaos, and is soon the victim of an incessant bombardment of conflicting ideas and social contrasts. For the first time he sees Antichrist in action. A student Communist ridicules the "archaic ideology of the Church." A faculty sceptic asserts that all religion is illusion. A star athlete cheats to the tune of laughter at ecclesiastical morals, and brands the members of young people's fellowships as psychopathics seeking comfort in mutual praise.

Sometimes our freshman wonders why he was not prepared for this strange, confusing world; yet he struggles to adjust his faith to its new environment. Often he accepts the environment as reality, and decides that the Sunday school of yesterday was but another of the futilities of childhood. Probably it was. For it told him much about Moses and missions while it failed to reveal the glory of worship, or to exhibit the reasonableness of the dogmas of religion as among the basic facts of human experience! Hence he questions the worth of the student pastor. This parson is but another champion of a decadent way of life.

If all this be true it is clear that the university priest dare not substitute "bun feeds" and "back-slapping" for intellectual competence. He must be able to contend intelligently for the faith at each of the many points where it is in conflict with modern scientific theory, and at a dozen other places where moribund conceptions of orthodoxy prevail in the thinking of academic Doctors of Philosophy. One new to a college pastorate is certain to be shocked by the discovery that influential faculty men often are possessed of hopelessly twisted understandings of the nature of religion. Naturally these distortions are passed on to the helpless student who, impressed by professorial authority and without the means of defense, accepts them as sound. Thus the priest's mission is made singularly difficult. He may be a devout man, but his piety helps him little because it has already been authoritatively described as the product of illusion. Modern psychology has infected the student mind with this concept of religious origins and evolution; and, since psychology is the dominant study, we must reckon with its teachings. Freud and Jung are still names to conjure with, and their hypotheses concerning the beginnings and growth of religious faith remain as effectual antidotes to Christian propaganda. While Freud's mania for discovering the start of religious feeling in sex emotion is coming into disrepute, Jung's insistence that "the divine in us is in the libido"[1]—plus his rooting of the Gospel story wholly in mythology—persists in the doctrine of many an American psychologist.

Certainly the most mediocre of historians could disrupt Jung's fantastic history and so invalidate his "Christ myth" idea. But his doctrine of the "libido" presents a problem more difficult because, assuming it to be true in principle, we are compelled to separate religious conviction from other emotional reactions which, in psychological theory, have the same origin and the same manifestations. If we once admit that so-called "mystical states" issue from the "libido" it is almost impossible to draw the line when we come to religion. Unfortunately some eager apologists have rejoiced in Jung's acceptance of the ancient claim that man is a religious animal whose feeling for the "Other" has been a controlling factor in his evolution, only to forget that this teacher's concept of belief is the antithesis of the Christian faith. For Jung is not saying that God has so revealed Himself to man. Instead he is describing a beautiful illusion!

There is always danger in the apologist's attempt to convert the ideas of the scientist or the philosopher to the purposes of faith. For example, we cheered when McDougall played havoc with Behaviorism's assault upon the foundations of the Gospel of freedom and redemption;[2] yet McDougall did no more than transmute Jung's ideas into a practical modern stoicism which removes the need of God by making man completely self-reliant. The *whole* man has no need of the "Other." He lives for and by himself. Teachers of this school would be swift to say that Otto and Underhill have not found God; that they have created their own deities in the imaginational fulfilment of a "wish" which is itself but the issue of ancestral fears and wonderings!

CERTAINLY, the trend of modern psychology is in this direction, and in this direction lies our peril. While psychology has nothing to say about God, its very apathy is the secret of its deadliness. Psychology, content with its findings, yawns at the claims of the theologians and wearily turns back to the watching of white rats in a maze. Psychology recognizes in Christianity certain personal and social "values" the loss of which would be grievous indeed; for to it the "myths" of the faith serve a purpose not essentially different in kind from that fulfilled by the mythologies of ancient Greece in which man was rescued from despair by a redeeming fantasy. So they say that the moral and spiritual collapse of the old pagan empires may be attributed to the loss of a mythological religion, and that a like decadence may ensue if Christianity is eclipsed today. Thus, Christianity at its best is a useful mythology.

The significance of this attitude becomes apparent when one realizes that the intellectual firing line is now set in the field commanded by psychology. Its teachers at last occupy the thrones so recently and so happily held by the great physicists. No more is man enthralled by the stars in their courses spelling out the reality of God! He is engrossed in contemplation of the soul within him. No more is man concerned about eternal life and the conquest of the world for Christ! He is fascinated by "what manner of man he is." A philosophy of life so preëminently selfish can do no less than separate its victim from the consciousness of God. Yet, given his chance, the competent spiritual director can turn this very habit of introspection into a means by which the individual may rediscover the necessity of the Gospel of redemption.

[1] *Psychology of the Unconscious*, pp. 120-124.

[2] *Outline of Psychology*, pp. 47 ff.

Some will assert that none of this matters. "It is an intellectual pursuit, and the average college man is not greatly concerned with matters of the mind." Such a statement, while partly true, misses the point. Certainly the everyday youth is not deeply interested in any of the problems that agitate the world of thought. But he becomes a problem himself immediately after his first term's contact with the no-religious-preference man who holds the spotlight on every campus. This is especially true in the great state universities attended by the majority of the ill-trained youngsters turned out by the Sunday schools. There, thousands of youths for the first time experience the disruptive power of militant unbelief, as well as the infinitely more discouraging faculty indifference toward the practice of religion. The freshman is likely to be stunned by the discovery that he is unable to contend with either the faithless older student, or the professor who takes advantage of his protected position in order to attack the faith. When a teacher of history supports the contention of an instructor in psychology to the effect that the Church doesn't matter, what is to be expected of the high school graduate who writes this new knowledge into his notes?

PRIESTS engaged in student work long have been convinced that the roots of the trouble are in the home parishes. Church schools do not prepare youngsters for an adult religious life. University pastors thus are compelled to spend thought and time in nurturing Anglicans when they ought to be converting pagans! If the mission of the Church is missions we must have missionaries whose full time may be devoted to the evangelization of the pagan hosts which flood the campuses. And here the missionary task is hardest of all. The missionary is released from physical suffering, but he stands at that point of the intellectual firing line where the issue of the day is settled for the nonce. He may not succeed in making any conversions, but his victory will have been glorious if he wins from the student body a real measure of respect for the Christian claim.

But the attack upon campus paganism has recently been taking an unfortunate form. American scholars, intrigued by German methods, have adopted the custom[3] of applying the term "myth" not only to the etiological Genesis legends but to the central events of the Gospel story. This usage becomes positively dangerous when applied to the *realities* that belong to history. In conformity to this method a good Catholic friend writes: "To understand Christianity without understanding the deep significance of man's mythmaking imagination and its role in religion is to be lamented. Plato used myths as the chief vehicle for his religious insight. The Christian epic of salvation is a myth. Christian faith consists in believing this myth to be truth and fact."

There is a place in religious apologetic for such reasoning provided a sharp distinction is made between ideas invented and events occurring. The myth was a stage in man's reaching out for truth and God. Man had to crystallize his religious feeling in a practical form. He had to give substance to his dreams, his hopes, and his fears . . . nature myths, culture myths, theogonic myths: all pure figments of his searching mind, none of them discoveries of the soul which has found the ultimate and the absolute! The quoted reference to Plato points our argument as it exhibits the sharp separation between myth and fact. The grand old Greek had a vivid awareness of God that he was compelled to express in philosophic allegories; stories not in themselves true, which yet served as vehicles for the conveyance of truths. Plato was doing what our Lord did in parables. But neither our Lord nor Plato did what modern man does when he describes the Christian epic as a myth; for, while both Plato and Jesus freely used fictions as channels for the movement of truths, neither fell into the error of mistaking the fiction for the truth. It is difficult to speak of the life of Jesus as a myth without seeming to imply that the historic circumstances are no more than the imaginative expression of some spiritual belief or experience. In a word, are we prepared to attribute to our Lord only that degree of reality which we grant to Zeus?

When I put this question to a psychologist friend, he answered, "Precisely. In the present state of our knowledge we are not ready to define *reality* more exactly. The character in a novel is as *real* as the hero in the history book. We may not distinguish between them." Many years ago a school of philosophers espoused this amazing position, and certain theologians borrowed it for an expediential apologetic which said that reality is a creation of the mind. But surely Bishop Barnes is correct when in criticism of this attitude he says, "Any belief which can find a place in our scheme of reality can be accounted true if it have emotional value. The result of this type of argument is that we may believe what we like provided the belief gives us emotional satisfaction."[4]

BUT WHAT happens to the Christian Creed when its advocates so treat it? And what happens if the evangelist is prepared to say, "Christian faith consists precisely in believing this myth to be truth and fact"? Loisy and Tyrrel might well have spoken so in their strange advocacy of the right of a man to hold as an act of faith any belief that is repugnant to the mind! Fortunately, the common sense which saves the ordinary man from the fanciful philosopher reduces the danger of this game with reality. Yet the gravest objection must be taken to this modern use of the word "myth" on the ground that it puts us at the mercy of those psychologists who accept and proclaim Jung's mythological account of Christian origins. Theirs is the accepted use of the word and, as they use it, they mean that the whole body of New Testament history is the child of pure fantasy; the stuff of which dreams are made—Puck and Oberon, Mercury and Christ! Nor can this use of the word "myth" in theological speech be successfully defended by reference to Plato. Plato used it simply to express truths beyond the reach of logical analysis. Jung uses it to describe fictions: racial dreamings perfectly paralleled by the mince-pie nightmares of a child. Moreover, in the history of historical criticism, the names of Robertson and Drews still stand for the theory of the "Christ myth." Critics are no longer concerned with that exploded thesis, but it survives and grows in the Marxist's campaign against religion simply because it is the easiest way to attack the historical character of Christ. Similarly it continues to carry weight in the minds of many college teachers whose specialization blinds them to developments in other fields of research. Students infected with Communism invariably speak of the "Christ myth" as an apt dismissal of the Christian message from the realm of the real.

WHAT has been said above is offered as an illustration of the difficulties in the path of the student priest at the point where leadership is most needed. The student is peculiarly susceptible to current intellectual fads. The artificial nature of academic life so cuts him off from the hard realities of normal existence that he is the easy prey of the popular

(Continued on page 292)

[3] Gunkel, Dibelius, and the *Formgeschichte* school.

[4] *Scientific Theory and Religion*, p. 9.

Priscilla Lydia Sellon

An Early Victorian Pioneer in Social Service—Part I

By the Rev. Thomas Jay Williams

Priest in Charge, St. Augustine's Chapel, Trinity Parish, New York

ONE MORNING in January, 1848, the daughter of a retired naval captain, busy with plans of going to Madeira for her health, picked up the current issue of the *Guardian* Church newspaper. As she glanced over the news, her attention was arrested by the signature of Henry, Bishop of Exeter; for Henry Phillpotts was a man whom all good Churchpeople revered.

The Bishop's communication was an appeal for the poor in Devonport, one of the "Three Towns" of which Plymouth was the nucleus. The ground which Devonport covered, the Bishop stated, was probably the most densely populated in England, since the population rate was 130,000 to the square mile. He wrote of the need of more adequate church accommodation for this dense population and urged the necessity of increased educational provision for children.

The sea captain's daughter, Priscilla Lydia Sellon, then in her 28th year, had from childhood exhibited ability to lead others. Her father says that in the large family circle "it was to her that every little trouble was brought; it was with her that every joy was shared; whilst persons many years her senior, friends and neighbors, consulted her in any difficulty, because they ever found in her a mature judgment, a ready ear, and a sympathizing heart."[1]

ST. SAVIOUR'S HOUSE, LONDON

The first religious house erected in England since the dissolution of the monasteries by Henry VIII, St. Saviour's was built in 1850 for the Sisterhood of the Holy Cross. It later passed into the hands of the Devonport society founded by Miss Sellon.

Like her contemporary, Florence Nightingale, she found little satisfaction in looking forward to the life of a "lady of family and means." She had some means of her own. Her father might consent to give her the additional portion of goods that would fall to her by inheritance. She would respond to the Bishop's appeal. Obtaining her father's hesitant consent (which later was to become enthusiastic coöperation), she presented herself to the Bishop.

During a visit to London the previous year, Miss Sellon had made the acquaintance of another sea captain's daughter, Catherine Chambers. Miss Chambers' brother, an ardent upholder of Tractarian principles, was interested in a Sisterhood recently established by Dr. Pusey, Mr. Gladstone, and other gentlemen in the parish of which Mr. Chambers was a warden. Probably through the Chambers, Miss Sellon was introduced to Dr. Pusey and the little group of women who, in their effort to reëstablish conventual life in the Church of England, were grappling in the slums bordering on Regent's Park with the same problems that were to face Miss Sellon in the Three Towns. Consequently, the field of work she was now entering was not entirely strange to her.

Dr. Pusey, impressed by her ability and enthusiasm, gave Miss Sellon a letter of introduction to the incumbent of St. James', Devonport. The problems and needs of this district, recently set off, were particularly pressing. She began work in Morice Town, Devonport, in April, 1848.

"Her methods were simple but effective. She would go into the streets and lanes of the district, and ask the children she met whether they would like to come to her and learn to read and write. If they responded, she would follow them to their homes and gain the permission of their parents."[2]

Three schools were started in this way, one for boys and two for girls. It soon became evident, however, that the educational problem was not the only one. Overcrowded and unsanitary dwellings were a breeding place of physical and moral evils; and these, Miss Sellon saw, must be attacked at the source.

She herself lived for a time in a tenement next to her milkwoman. She learned at first hand the discomforts and the dangers of such housing. Nor was she less alive to the problems of the young girls, who wandered about the streets and docks, exposed to the advances of sailors and longshoremen.

But the adolescent boys, mostly the sons of seamen, many of them orphans, who hung about the docks, fascinated by the vessels that lay in port, picking up odd jobs in the dockyards, learning much that was interesting and useful, much more that was harmful and demoralizing—these sailor boys made a particular appeal to the heart of a seaman's daughter. The need of organization, made evident after four months of working alone in this poverty, ignorance, and vice, suggested to the practical Miss Sellon the idea of establishing a Sisterhood to carry on the increasing variety of work growing out of her educational venture.

In her friends, the Chambers, she found sympathetic and intelligent helpers. On one of her visits to London, in the summer of 1848, their home in Regent's park was the gathering place of a "small party . . . of friends much interested in her undertaking. Sir John Coleridge and Baron Alderson were among the number. Miss Sellon sat in the middle of the room, and with great modesty and diffidence gave an account of what she proposed to do. She had no personal attractions, but was very pleasing in manner."[3]

CATHERINE CHAMBERS, "young, . . . of extraordinary beauty and a most winning manner," with prospects of a brilliant social career, determined to join her friend, thereby exchanging the comforts of Oakley Hall, Bucks, and the cultured society of Regent's Park for a slum lodging in Devonport.

The recruiting of Catherine Chambers was followed short-

[1] W. R. B. Sellon, *A Contradiction . . . and Refutation of Certain Statements,* London and Plymouth, 1852.

[2] Sister Margaret Theresa, CSMV, *The History of St. Dunstan's Abbey School,* Plymouth, 1928, p. 10.

[3] From reminiscences of Mrs. John David Chambers, *S. Margaret's Magazine,* East Grinstead, 1897.

ly by the arrival of two other ladies, one of them Sister Anne Terrot from the Regent's Park community. In November Miss Emma Taylor, another Londoner, joined them. All, except Miss Taylor, were a few years older than their leader.

By October 28, 1848, the organization of a Sisterhood had been effected, with the approval of the Bishop of Exeter. A simple rule of life was drafted, subject to expansion and elaboration as the future might require. The society's legal title, the Church of England Sisterhood of Mercy in Devonport, indicated the nature and sphere of its work.

An increased number of Sisters made it possible to meet other needs as pressing as the establishment of schools. In a seaport and garrison town such as Plymouth, the orphans and half orphans of sailors and soldiers abounded. For the care and education of these children an orphanage was opened. The appeal for supporters of the enterprise, issued early in 1849, brought a wide response. Even royalty was interested.[4]

Meanwhile, accommodation had been provided for the schools already established: "We covered in our courtyard and part of the garden [of a house taken to replace the tenement lodgings of the first four months] for some of our schools for children," Miss Sellon wrote later. "We got a large barn to receive more who came for instructions. . . . We took some houses for the parents of these children, letting them out as lodgings, opening schools in them for the children and reading rooms for the men. . . ."

Commander Sellon bought for his daughter a large unused Dissenters' meeting house, which, she wrote, "we turned . . . into an industrial school for young women who were without proper protection and employment. We converted two houses into a college for boys who were homeless in the streets, and determined on educating them for the sea."[5]

ST. ANDREW'S PRIORY, HONOLULU

Among the farflung activities of Miss Sellon and her community, those which touch the American Church perhaps most closely are those in Hawaii. St. Andrew's Priory school, shown above, is now under the charge of the American Community of the Transfiguration. The beginnings of the Honolulu work will be described in part II of this article.

An old man-of-war's man gave instruction in nautical craft and enforced naval discipline. From 1850, elementary branches were taught by a delightful old lady, Sister Amelia, the "Deane" of the Sisterhood.

IN DEVONPORT a large building was fitted up as a kitchen "where the poor could have their dinner daily, and could have their cases inquired into." There was a similar office in Plymouth for the investigation of cases.

Dr. Pusey observed early in 1849: "The works of mercy opened in Devonport . . . embrace the whole range of which our Blessed Lord spoke relatively to the day of judgment."

Convinced that reclamation and restoration of the fallen was an important and necessary work, Miss Sellon believed preventive work to be of equal, if not greater, importance. The evils incidental to lack of employment for women "were keenly realized by her; and after studying printing herself, she took unwearied pains in adapting to young women what had hitherto been the work of men; and her success has been recognized by a distinguished printing establishment."[6]

Dr. Pusey's sympathy with her desire to furnish employment for underprivileged girls in large towns, "so as to save them from the temptation to eke out their narrow and insufficient wages by sin," took, in 1855, the practical form of purchasing a printing press, on which were produced the beautifully printed volumes of his own and others' works, with the imprint of the "Devonport Society's Press."

ANOTHER field of service, hitherto closed to "ladies," was entered by Miss Sellon and her companions in the summer of 1849. Readers of Dickens will recall the public attitude toward nurses and nursing during the early years of the last century. The experiences of Florence Nightingale five years later were to prove the difficulty of changing the conditions which had produced and tolerated "Sairy Gamp." To Miss Nightingale undoubtedly belongs the credit for raising the nursing profession from degradation to dignity, but the organized employment of sober and respectable women in this work had already been initiated by Miss Sellon.

The occasion was the outbreak of cholera in the Three Towns. "Stonehouse Lane, Plymouth, . . . was long the chief center of the malady . . . a locality peculiarly susceptible to the disease, from the crowded and unwholesome condition of the dwellings, and the character and habits of the people."[7]

In July the epidemic was spreading. The few rough nurses available were worn out with overwork; one had just died. People were doing their best, but "the magnitude of the calamity oppressed them—they could not grapple with it singlehanded"; so far there had been no one to organize and superintend. When this condition of affairs was at its worst, the word went around: "It will be all right now. The Sisters of Mercy are coming."

Miss Sellon and her band of helpers had come, during the previous February, into sudden notoriety (at first local, then nation-wide) as the result of sensational charges leveled against their conventual organization. Bishop Phillpotts at a "public inquiry" had fearlessly vindicated Miss Sellon and her Sisters, and had praised their work. Local sentiment, however, was still divided between appreciation of the Sisters as "angels of mercy" and suspicion of them as "female Jesuits in disguise" when Miss Sellon threw the balance of opinion to the side of the angels.

Mr. Prynne, vicar of St. Peter's parish, where the epidemic was most virulent, received a visit from Miss Sellon. "I am come," she said, "to ask if you will accept the services of myself and my Sisters in your parish."

Mr. Prynne hesitated a moment. "Shall I bring these devoted ladies . . . to such scenes and such dangers?"

As if reading his thoughts, Miss Sellon continued, "You must not look on us as mere ladies, but as Sisters of Mercy —and the proper place for Sisters of Mercy is among the sick and the dying. If you refuse our aid, I must offer it elsewhere."

"I will not refuse," he replied. "Come with me." And together they went "into the very worst of it."

[4] The patronage of the Queen Dowager was short-lived. Her support was withdrawn when Miss Sellon's institutions became the subject of press notoriety in the following spring.

[5] *Guardian*, March 24, 1852, p. 192.

[6] Obituary of Miss Sellon, the *Times* (London), November 26, 1876.

[7] Quoted in *The History of S. Dunstan's Abbey School*, p. 11.

The Future of Faith and Order

By the Rev. Francis J. Bloodgood

Rector of St. Andrew's Church, Madison, Wis.

SEVERAL important problems for the future course of the Faith and Order movement, in relation to the World Council of Churches, were discussed at the meeting of the Continuation Committee in Clarens, Switzerland. Fr. Bloodgood, who attended the meeting, here describes and interprets it.

IT HAS BEEN said that every English schoolboy can be counted on to know certain facts. Similarly every child in our church schools should know that Bishop Brent was the first leader of the Faith and Order movement. Yet Mrs. E. A. Stebbins, who represents the women of our Church on the Continuation Committee of Faith and Order, was the only member of the Committee this year who made a pilgrimage to the Bishop's grave in Lausanne. The Faith and Order movement had developed from the nursery stage when Bishop Brent was its guardian and is now in the stage of the young man who has been sent on the grand tour.

We met in that excellent school, St. George's, Clarens. We were fortunate in having as our chairman the Archbishop of York. The minutes of our meeting record our indebtedness to him for his "patience, humor, and courtesy." He conducted our first service in the school chapel and gave us the fourth chapter of Revelation for meditation during the conference.

We immediately heard reports of progress in Christian reunion made since the Edinburgh Conference. Pastor Boegner of France told us of the union of all the Reformed Churches in France; only the Lutherans, a small group in that country, not taking part. The Rev. A. Wellesley Jones described similar action in Wales among the Nonconformist Churches, except for the Baptists. Your correspondent was asked to relate the beginnings of the various proposed concordats between the Episcopal and Presbyterian Churches. The first formal conference to consider these proposals, and others that are likely to come from the Presbyterians, will be held in New York City October 26th.

It was a matter of great regret that no Methodist was present from the United States to speak of the new union accomplished in that large Christian communion. But we rejoiced when the Bishop of Gloucester made us acquainted with the very recent relationship of intercommunion between the Church of England and the Churches of Latvia and Esthonia. That has been done along similar lines to the intercommunion between the Anglican Church and the Churches of Sweden and Finland. Negotiations are continuing that look favorable for an eventual intercommunion with the Churches of Norway and Denmark. Bishop Palmer, the great veteran of the South India United Church, reminded us that the initiative in this had been taken by the native Christians of India, who form the great majority of this United Church, and announced that this same plan for reunion is being extended by native Christians in Africa and Persia. But the Bishop gave warning that such plans can never be carried out by a narrow majority.

Engaged in the grand tour, the Faith and Order movement has found a Christian companion of about the same age, the Life and Work movement. The proposal to join forces was made by Life and Work. The Oxford Conference announced a plan for a World Council, which had an especially American background in the Federal Council of Churches. The Eastern Orthodox were noncommittal, at first, about the proposed World Council. The tendency to hail it as "the voice of the non-Roman world" seemed to imply something anti-Roman about it, and Faith and Order is neither anti-Roman nor anti-Protestant.

The Utrecht Conference showed the Orthodox congenial to the idea of a World Council. But Anglicans who from the beginning have expressed grave misgivings about the World Council, continue to do so. The World Council is content with federated Churches. Faith and Order seeks the reunion of Christendom. Nevertheless, the chairman of the proposed World Council of Churches, the Archbishop of York, is certainly more identified with Faith and Order than Life and Work.

However, the Continuation Committee engaged in considerable debate about the relationship of Faith and Order to the World Council. Bishop Palmer put the question: "Does the assembly of the World Council take the place of the conferences of Life and Work and Faith and Order?" No certain answer could be given, as the World Council itself is in the provisional stage. But it is the pertinent question. This much is known. The World Council has taken its theological basis from Faith and Order. The Rev. Prof. R. R. Hartford of Trinity college, Dublin, Archdeacon Monahan of the Church in Wales, the Rev. Dr. A. J. MacDonald of the Church of England, and the Bishop of Gloucester were emphatic in requesting clear pledges guaranteeing the distinctive character of Faith and Order.

In consequence, the pledges in section D on page 48 of the Edinburgh Report are to be incorporated in the constitution of the proposed World Council of Churches as the condition of the membership of Faith and Order. The Bishop of Gloucester, who has been chairman of the two theological commissions of Faith and Order, deplored the change from a Faith and Order outlook to a World Council outlook. It is to be expected that the World Council will be a subject for consideration at the Lambeth Conference in 1940.

UNDER the leadership of the Bishop of Gloucester, with the coöperation of other distinguished scholars of various Churches, the Faith and Order movement has published two important books. These studies grew out of the needs expressed in the Lausanne Conference. *The Doctrine of Grace,* published about midway between Lausanne and Edinburgh, had a real influence in the Edinburgh Conference. *Ministry and Sacraments* appeared a few months before Edinburgh when energies were being given to problems of the organization of the Conference itself. As a result this thorough and ecumenical study received almost no attention. The section of the Edinburgh Report on ministry and sacraments is admittedly honest but muddled. The section had not dealt with the right questions at the start. There is general and enthusiastic agreement in the Continuation Committee that the study of the Doctrine and Purpose of the Church is the critical question for Faith and Order in the years to come.

Upon the nomination of the Bishop of Gloucester, the Rev. Dr. Newton Flew of the Methodist Church in England was unanimously elected chairman of the new Commission on the Church. Dr. Flew has long had the confidence of the

Faith and Order movement. He is a professor in Wesley college, Cambridge, and an acknowledged scholar in European as well as Anglo-Saxon theology. The Commission is to have an American section and the selection of this was left to the meeting of the American division of Faith and Order, which was to meet September 23d in New York City. Dr. Flew expects to have his Commission's Report on the Church ready within five years. In the meantime, ambitious study classes of friends of Faith and Order might well occupy themselves with A. M. Ramsey's *The Gospel and the Catholic Church,* and Dr. Newton Flew's own recent lectures, *Jesus and His Church.*

The other new subject before the Continuation Committee was the recommendation made by the Edinburgh Conference "to explore the possibilities of realizing a more vital understanding and deeper unity through acquaintance with each other's modes and expressions of worship." Both the Student Christian movement and the Society of SS. Alban and Sergius have taken the initiative in sharing in the worship of different traditions. A proposal that the Continuation Committee recommend action along these lines to the friends of Faith and Order had been mailed to all members of the Committee several weeks before our conference.

This proposal met with definite opposition from the Archbishop of Dublin who wrote: "If ecclesiastical allegiance were merely a matter of personal preference, and if worship in which one joined and encouraged others to join were simply a matter of taste, the proposals in the draft letter might be unobjectionable." The Archbishop of the West Indies spoke in support of the Archbishop of Dublin's letter and the Bishop of Lichfield spoke against it.

The Rev. Oliver Tomkins, who is a leader in the preparations for the World Conference of Christian Youth, to be held at Amsterdam in July, 1939, asked for a series of small booklets, to be prepared by Faith and Order, explaining the ideals in public worship of liturgical and non-liturgical Churches, "and that all of them should be concerned with drawing out the means by which the gospel is proclaimed and the Church is sanctified in public worship." The Dean of Chichester, also, had written and requested a liturgical conference. The influence of the Archbishop of Dublin predominated among the Anglicans and the Anglicans were prominent in this debate.

THE OLD CATHOLICS, at their recent international congress in Zurich, set up a commission on liturgical questions. Bishop Küry, who represents the Old Catholics in Faith and Order, was taken ill the last day of the Zurich congress, and so could not be present in our debate at Clarens. Mrs. E. A. Stebbins spoke of the recommendations of the recent triennial meeting of our Woman's Auxiliary to go ahead along the lines of the Edinburgh report. The Amsterdam youth conference expects to do the same. But the Continuation Committee is careful to be representative of the Churches, and not regulative, and thought it best to take more time to get Church opinion. Therefore, it was voted to hold a meeting of the Continuation Committee next year, of course at St. George's school, Clarens. The dates were set for the week of August 21, 1939.

Every conference has its moment of tension. Faith and Order tries to work ahead by unanimous agreement. Our problem came over the election of a new member to represent Faith and Order on the Provisional Committee of the World Council. Dr. Flew nominated Professor Hartford as a notable and fine representative young Anglican scholar. Bishop Stören of Norway nominated the Bishop of Oslo as a worthy disciple of Archbishop Söderblom. Dr. A. J. MacDonald nominated Bishop Theodore Heckel of the German Evangelical Church.

At present, Bishop Marahrens of the German Evangelical Church is a member of the Provisional Committee of the World Council and of the Continuation Committee of Faith and Order. But Bishop Marahrens is not permitted by the government of Germany to attend our meetings. Two visitors from Germany strongly urged us to elect Bishop Heckel, who is the official head of the German Evangelical Church for foreign affairs. They said our only chance to have Bishop Marahrens was to elect Bishop Heckel, who had sufficient authority to bring Bishop Marahrens with him.

Professor Hartford offered to withdraw his name and wished to make Bishop Heckel's election a unanimous matter. It was apparent that the question at issue was whether Bishop Heckel represented the State or the Church in Germany. Here Faith and Order had a problem that is supposed to belong to Life and Work. The Bishop of Lichfield asked that the matter be referred to the executive committee. After two executive sessions, the Archbishop of York reported on behalf of the executive committee that no unanimous recommendation could be made except that no action be taken in the election. The Continuation Committee accepted this recommendation.

Some words of Professor Lowry, of our Virginia seminary, who was in Edinburgh, ring out still: "We must show the same zeal for our common Christian faith that in times past has been shown in denominational strife."

The Newspapers Go Religious

(Continued from page 282)

assumptions in the economic field, and is now serving merely to frustrate mankind. Maritain, Berdyaev, Wust, Huizinga, Niebuhr, Ortega, and a score of first-class minds have, in various ways, demonstrated this. What I want to point out, however, is that the editor prints in a conspicuous position an article about the apostles, without displaying the slightest awareness of the alternative that either the apostles were fools, or he himself has a completely false philosophy.

It apparently has never dawned upon him that if the Christian faith is true, the modern world-system is certainly false: that is to say, it is not the proper method for man, if man is what the faith declares him to be. He never considered the point that if the article on the apostles was worth printing, his leading article was not.

But the mere fact that the leading article was published proves that he considers that the Christian faith has nothing to do with the affairs of this world. And all I have to say upon that point is that if this kind of thing indicates "a widespread interest in religion," it is not the Christian faith that is attracting men, but only some species of sentimental escapism from the sort of world the editor appears to admire.

To and From Rome

THE OTHER SIDE of the picture. From time to time we hear through the Roman press of one or another of our priests leaving our communion for that of Rome. I have known such. But what of those who leave the Roman for the Anglican communion? Only recently three have come to us—one of them an outstanding person in Rome. And as for lay people, we have received many more from the Roman obedience than have left us for Rome. But why boast about it? Church union will never come by a few individuals' changing their allegiance.

—*Bishop Jenkins.*

"The Truth Shall Make You Free"

An Address in the Church of the Air Series, Delivered September 25th

By the Rev. Daniel A. McGregor, Ph.D.

Executive Secretary, National Council Religious Education Department

DURING the past month the schools of America have reopened after the summer vacation. Millions of boys and girls and of young men and young women have turned their faces toward school again. They have gathered up their textbooks; they have met in classes; they have arranged their schedule of lessons, and they are beginning again that process which we call education.

The American people have tremendous faith in education—a faith amounting sometimes to a superstition. When any difficulty or problem arises we are told at once that it can only be solved by education. We are spending untold millions of dollars in our schools and colleges in the firm faith that the results of the expenditure will be the development of the kind of life in the individual and in the nation which we desire. We have lost a good many faiths in the past era, but we still retain our faith in this thing called education.

And yet it is a dangerous faith because we have no guarantee that a system of education can solve our problems for us. Sometimes our faith is too innocent. We do not recognize that there are good systems of education and bad systems of education. The right kind of education, if you can find it, can do great good. The wrong kind of education, if you fall into it, can do great evil. America needs to criticize her own faith in education, and to determine what kind of education she wants.

Totalitarian Education

THE totalitarian States which are arising in Europe pay a very great deal of attention to education. Each one of them works out a thorough system of education and sees to it that every person is fitted into this system. From earliest childhood the individual is under the control of the State system of education. This system determines for him what books and newspapers he shall read; what speeches he may listen to and what societies he may join. A thorough curriculum is organized and standardized lessons are given to everybody in the State. The mind of youth is molded and formed by constant drill in these lessons. Teachers whose ideas do not conform to those of the rulers of the State are expelled.

The result of this system of education is that all the thought and activity of the nation is brought into one pattern. Initiative is suppressed and the nation boasts about the fact that its people are all of one mind. A marvelous economic and social efficiency results from such a system, for the people are all made willing subjects of an omnipotent State. The State is made stable by this intense devotion of the people and the people are then made more secure. This is one system of education. It has its own results. If the result is one which we desire then this is the kind of education which we should adopt.

The American Idea of Education

THE TROUBLE with this system is that the American people do not want that which it produces. We do not believe in an omnipotent State under which we are to be subjects and serfs. The whole genius of the American life reaches toward the nation as a community of free men and women. The totalitarian idea is that the people are the servants of the State. The American idea is that the State is the servant of a free people. The American ambition is not to create the most powerful State in the world, but to create a community in which free persons shall have the fullest possible chance to develop and express that which is best in them. The end which we desire is a community of individual souls, intelligent and truth-loving, unselfish and coöperative. The object of our national life is not that we should have a race of obedient slaves to an omnipotent State but a community of men and women knowing and loving the best and ready to give themselves generously and helpfully to the service of all.

If this is the goal which we desire, then we must plan to educate people for such freedom. Educating a free people is a very different task from that of educating a subject people. If we are going to educate people for freedom we must plan to give them the best that the world has in thought and practice, and then we must trust that that best will work itself out in the life of the community. We must plan to give people the truth in the firm faith that the truth will make them free.

If we seek in this nation a community of free people we must bend all our educational methods consciously to produce this result. We must make our educational system a system for producing free and noble personalities, and we must recognize that our educational system exists not primarily for vocational reasons, but primarily to develop free personalities. Vocational education is a worthy activity but it must be secondary to education for freedom. If it is made primary it will result in producing a class of people who will be slaves of our industrial system.

The Place of Lessons in Education

THE LESSONS which boys and girls learn in schools cannot of themselves guarantee any worthy results. The way in which the teacher teaches the lesson is as important as the facts of the lessons themselves. We must use these lessons as tools for developing strong, independent, unselfish characters. In arithmetic we teach that two and two make four. A knowledge of arithmetic may help a boy to get a job, but there is possible a greater value in such teaching. Boys and girls may learn from arithmetic to think straight. That is to recognize that two and two *always* make four and that any attempt to manipulate them so as to make five is dishonest and futile. To teach a boy to think honestly is more important in education than it is to enable him to secure a better job.

The purpose of teaching languages is not merely that a boy may be able to read the "funnies" in the newspaper but that he may be able to read the best that this world has thought and done and that he may be able to express intelligently and clearly his own thoughts and dreams.

We must teach geography, not for the purpose of entertainment but that our boys and girls may know something of the world in which they live and of their own relative place in it. We must teach history not for national glorification but so that our boys and girls may understand something of the greatness of the past and have a decent reverence for peoples and times other than their own. We must teach civics so that our people may understand how a free people organize them-

selves, and we must implant in these boys and girls a strong desire to make their own contribution to the life of the community.

A Giving of the Best

THE EDUCATION of a free people demands that we shall give our pupils the very best that has been thought and done in the history of our race, so that they, in their turn, may be able to give their best to their fellowmen. No lesser or narrower concept of education is adequate to a free people. And if we are to do this we must make definite and concrete plans for the task. All of this cannot be done by the State through the public schools. America may well be proud of the magnificent contribution which her educational system has made to the life of our people; but it is impossible for us to surrender all of our responsibility for education to the school system established by the State. The State school system is simply not competent to transmit all the best that life has for children. The State can only give to children that irreducible minimum of education about which there is no dispute, about which all tastes agree. But most of the things that people love best do not appeal to everybody in the same way.

Therefore, a large part of our educational work must be taken in hand by voluntary groups. There is no reason why every person should have the same education. A free people cannot be all alike.

The supreme agent of education is, after all, not the school but the family. It is important to learn the right facts and these can be taught in school. But it is more important for human life to learn the right attitudes and these are always learned from the family and the community. A free people need not be a learned people but they will always be a people marked by tolerance and brotherhood. The virtue of a kindly tolerance which recognizes the rights of the other person is something which cannot be learned from books or lessons. If learned at all it is learned in the give and take of family life. The virtue of happy obedience to that which is right is something which the family alone can teach. Brotherhood and unselfishness find the best school in daily family life. The attitude of courtesy to others is something which can be really learned only in the life of the gracious family.

The family must recognize its own indispensable part in the education of the children. The family cannot delegate its own responsibility to the school. The family must definitely accept its responsibility for educating children in social attitudes. Free citizens will grow only in unselfish and harmonious families.

The Church in Education

THE SUMMIT and crown of all education is that which the Church alone can give. The greatest reality in life is God in whom we live and move and have our being. A system of education that ignores religion, as our State schools are forced to do, can give only the lower levels of education. The higher reaches of thought and experience in which personality comes into contact and communion with the greatness and majesty of God can come only through the influence of the Church. Children have a right to know the best that has been thought and taught and known about God, and this knowledge can only be given through that agency which is the messenger of God to men—the Church. The person who has not known the love of God is emotionally starved. The person who has not known the grace of God has not known the living source of power. The person who has not known the forgiveness of God is poisoned by the consciousness of guilt. Only the Church can lead her children to these sunlit peaks of human experience, and an education which refuses to give to people this vision of God is unworthy of the name education.

The noblest literature that has ever been written exists within the covers of the Bible. The writings of the Hebrew prophets and of the Christian apostles have been the inspiration of the world's greatest champions of freedom. No totalitarian State and no tyrannical ruler ever loved the Bible. All free peoples have fed their spirits upon its deathless teaching. If we are going to give to our children the best that we have, if we are going to give to them the greatest bulwark of freedom that the world has ever known, we must give them some knowledge of the Bible.

We must not only teach about the past of Christianity. The Christian faith and the Christian Church are living realities in the world today. That faith is the foundation of human freedom, that Church is the home where the true freedom of man is nurtured. It is very significant that the totalitarian States of today are vigorously opposed to the Church of Christ. They recognize in that Church an enemy of their tyranny, and in that faith a denial of their claims. The Christian faith proclaims that man is called to the life and dignity of a free-born child of God, and that man's freedom has been purchased by the blood of the Son of God. That Church is a new fellowship of those who have found the glorious liberty of the children of God, and who by virtue of that liberty cannot acknowledge bondage to any but Him who made them free.

If we are to provide a worthy education for a free people we must teach about that faith which alone makes free, we must present that fellowship of the Church of Christ which is the nurturer of freedom.

Freedom is not a plant that will grow wild in the deserts of life. It is a plant that grows in the Christian fellowship and which finds its rooting in the Christian faith.

Christian education is the most essential element in the education of a free people. "Ye shall know the truth and the truth shall make you free." But the truth that makes free is not the truth of mathematics or of science or of history. It is the truth as it is in Jesus. It is the truth that there is a God of love who cares for us even in our sins and failures; it is the truth that the Son of God died for us that He might bring us to God; it is the truth that Christ lives today in the fellowship of His Church, saving man from darkness and despair. This is the truth that alone can save man from evil, this is the truth that alone can set man free.

To give this education to our children is our highest duty. And such education can only be given as State and family and Church coöperate. No one of these can do the work of the other. Every parent must direct the education of the children seeing to it that each of these three agencies has full opportunity to make its particular contribution of the best that it has.

Then when our children have tasted the best that these three sources have to offer, we may trust them as free citizens to give back their best to the life of their day.

They who know the truth in freedom will find that the truth will make and keep them free.

An Early Start

"WHY CAN'T baby talk?" asked little Elsie.

"He is only a month old," said her father, "and babies can't talk."

"Oh, yes, they can," replied the little girl. "When we were studying my scripture lesson the other day Miss Wright told me that Job cursed the day he was born." —*Exchange.*

Wherein Do We Differ?

Results of a Conference With the Reformed Episcopalians

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

Bishop of Eau Claire

"A LITTLE patience and a little generosity," says Bishop Wilson, who is a member of General Convention's Commission on Approaches to Unity, might well heal the 65-year-old schism in the ranks of the American Episcopal Church.

"THE House of Bishops extends to the Reformed Episcopal Church its most affectionate greetings and hopes that the time will soon come when we shall all be united in one visible unity."

This resolution was unanimously adopted by the House of Bishops at General Convention in 1937. At the same time the Commission on Approaches to Unity was authorized by a joint resolution of the Convention to open negotiations with the Reformed Episcopal Church.

It will be remembered that the Reformed Episcopal Church broke away from our own Church in 1873 at the time when the "ritualistic controversy" was disfiguring the ecclesiastical landscape. The only serious doctrinal issue was the use of the term "regeneration" in the office for Holy Baptism. The Rt. Rev. Dr. George D. Cummins, Assistant Bishop of Kentucky, led the secession and resigned from the House of Bishops. The break has persisted down to the present day. The Reformed Episcopal Church is small in numbers, totaling about 8,000 communicants with approximately 65 clergy. Their work is all east of the Mississippi river with headquarters in Philadelphia. They have some work among the Negroes in South Carolina and a small foreign field in India. They operate a theological school in Philadelphia.

As the movement toward Church unity has accelerated in recent years, it has seemed to some of us to be most logical and desirable for us to make a determined effort to close this split in our own ranks. With the subsidence of the old controversial atmosphere, a spirit of reciprocity has seemed to be growing among the Reformed Episcopalians. Hence the action taken by General Convention.

A conference was therefore arranged which met at the General Seminary in New York on February 16th of this year. Eight of the Reformed Episcopal Church were present—Bishop Frank Cloak (Presiding Bishop), Bishop Howard Higgins, the Rev. Dr. Edward Sonne, the Rev. Thomas Percival, the Rev. Robert Rudolph, the Rev. Henry Trotter, Mr. Albert Arndt, and Mr. Henry Sinnamon; and four of ours—the Rt. Rev. R. E. L. Strider, the Rev. Francis J. Bloodgood, the Rev. M. Bowyer Stewart, and the writer.

After some preliminary general discussion we settled down to consider questions of the Holy Scriptures, the Creeds, the Sacraments, and Holy Orders. We sat from 10 in the morning until 5 in the afternoon with a short time out for lunch. It was all quite frank and friendly with everybody participating freely. Our points of difference were mostly incidental—largely differences of emphasis. The Reformed Episcopalians were reluctant about anything which, to their minds, savored of sacerdotalism and they tended to be much more rigid than we are in their rules of ritual and ceremonial.

The single doctrinal question of any particular moment was that of baptismal regeneration. We spent a long time over that, explaining and defining terms. In the end it was difficult to find a great deal of fundamental difference over what we both meant but there was much head-shaking over the terms employed. The "matter" and "form" of Baptism are identical with both of us. So are those of the Holy Communion, although in the Reformed Episcopal Church they often use grape juice in place of fermented wine. Confirmation is always administered by their bishops. Their forms of service are very little different from ours. Their Prayer Book is based on the Proposed Book of 1785 with certain points of revision.

There appears to be little reason for questioning their orders. Bishop Cummins was one of our own bishops and he consecrated two new bishops for the Reformed movement before he was deposed from our ministry. They have been very careful to preserve their episcopal orders. On one occasion, when they were reduced to two bishops, they invited in a Moravian bishop to make up the third in conferring orders on newly elected bishops. At times in the past they have received ministers from non-episcopal Churches into their own ministry with no additional ordination and there is a provision for such reception in their Prayer Book. But they assured us that there were no such instances in their ministry at the present time.

At the close of the conference it would have been hard to find reasons which would justify the continuance of our present division. There are inherited points of view and there is a residue of hurt feelings from an earlier generation but we were so very near to each other in really essential matters that one who was unfamiliar with the history of 70 years ago would be puzzled to understand why we were still separated.

In view of all this, the following suggestion was thrown into the conference before it adjourned. It was merely a suggestion for future consideration, nobody being authorized to offer any definite proposals. We could go on debating points of difference endlessly without ever arriving at complete unanimity—any more than complete unanimity would be found on all points in the Protestant Episcopal Church itself. Such a blissful state is neither possible nor necessary. But why should we wait for that?

RECOGNIZING certain points of non-agreement, could we not erect a formal concordat by which we would (following the example of our Methodist brethren) come together under the generous title of "The Episcopal Church," of which the Reformed Episcopal would be one part and the Protestant Episcopal another part? We would each retain our corporate titles for legal purposes and would each conduct our own internal affairs just as we do now. But there would be full intercommunion. Our bishops would share in the consecration of their bishops and theirs in ours. Their bishops would be invited to sit in our House of Bishops and ours in theirs. Clergy could move freely back and forth accepting calls to parishes in either direction and communicants would be

received without discrimination. Their candidates for Holy Orders could attend our seminaries and vice versa. We would each carry on our work in our own way and let the intermingling solve its own problems over a period of years. As our clergy and laymen were welcomed into their diocesan conventions and theirs into ours (without votes) the differences would soon adjust themselves. The question of the amalgamation of boards, properties, trust funds, etc., could be left for future solution when an atmosphere of working coöperation had been satisfactorily accomplished.

A few matters would have to be ironed out in advance of such an agreement—matters pertaining to mutual respect for the discipline of each of the two bodies. For instance, we would want some assurance about the reception of non-episcopally ordained ministers.

We must respect convictions both ways and we must reckon with inherited feelings. As long as we watch each other over a fence with critical eyes, we shall never get anywhere. If we wait until we have solved all problems in advance, we shall go on conferring forever with no conclusion reached. A little patience and a little generosity from both sides might effectively heal this old wound now.

Another conference is due to be held. Meantime it was agreed that the chairman of their Commission (Dr. Trotter) and myself would write some such statement as this to be published in our respective Church papers and ask for comments to guide us when we meet again.

Here it is. Comments are requested.

Antichrist on the Campus

(Continued from page 284)

theorist. Hence the teaching priest must take care lest he be over-intrigued by transient scientific theory as an aid to the presentation of the faith "in the terms of modern thought." Nothing could be more precarious, for the scientific world is ever in a state of flux. Its *results* are always open to question. Its *conclusions* may be abandoned tomorrow. This is particularly true of the working theories of the contemporary psychologists with whom the modernly minded priest is prone to go adventuring.

One example may suffice to illustrate this point. In *Our Faith in God* the dean of St. Paul's is thoroughly sound and conservative until he reaches the place at which it becomes necessary to discuss *The Trinity and Modern Thought*. Here he evolves an argument which seems unusually strong in its use of present psychological opinion: an argument that would be valid were there any assurance that the psychologists will stick to their guns. But there is no such assurance. Psychological theory is a transient thing upon which it is never safe to base theological positions, and the dean has seriously weakened his argument by tying it to a tentative premise that may be out-dated tomorrow. However, Dr. Mathews returns to solid ground when, forgetting the psychologists, he builds upon the agelong experience of believing men. When the student, in the midst of his doubts, realizes that the teaching priest is alive to the movements of the changing world, yet secure in his faith, he is ready to listen to the proclamation of our spiritual certainties. In the midst of chaos he secretly longs for a rock to which he may anchor head and heart alike, and that rock is the Catholic religion fearlessly proclaimed in the terms of the ages.

THE beautiful thing about a man is not that he won but that he played fair. —*Bishop Lloyd.*

"High" and "Low"

Is There Any Such Animal?

By a Layman

RECENTLY as I was in our sacristy, pouring the slim offering into my treasurer's bag, one of the altar guild burst out with the question "What *is* the difference between High Church and Low Church? Is our rector a High Churchman?"

To my amazement, I could not answer concretely. I was all the more puzzled because a few days earlier a New York City friend, having moved to a distant part of that great city and in search of a new Church home, had said "If there's anything I dislike more than a Low Church parish it's a High Church one"; and he goes regularly to confession and attends Mass at least once a week.

I suppose I could have told the lady there were no longer "High," "Low," and "Broad" parties, only "Anglo-Catholics" and "Liberal Evangelicals," wearing different collars and using different terms of address. I could have told her of the great differences that I knew in my boyhood, when the "High Church" services were marked by candles on the altar, vested choirs, and liturgical colors in sundry places; and the "Low" by bare "holy tables" and what an organist-friend calls "cock-and-hen" choirs. I might have mentioned that in the latter churches the Holy Communion was celebrated only a dozen times a year and few stayed to receive, while in the former it was celebrated at least once a week and most of the congregation stayed for the entire service even if not receiving.

Yesterday's New York paper advertises services of the Holy Communion from daily to thrice a week in parishes that I had known as fortresses of militant Low Churchmanship; and I have seen their vested choirs and enjoyed the beauties of their services of today, with all the externals that would have left their founders aghast. Vested choirs, altar crosses, and even candles are not unusual in the churches of many of our brethren whose forebears would have cried "Down with Popery!" How was I to answer my friend's question?

My Quaker grandfather was expelled from his meeting when he married a Baptist, who was excommunicated by hers; today the deputies of General Convention from Milwaukee vote with those of Virginia looking toward union with Methodists and Presbyterians.

The old times were not so good; better things lie ahead of us, less fretting over what to call our clergymen, less worrying over trivialities; more insight into the meaning of Christian life and Christian worship; a better realization that unity in essentials is more important even than liberty in non-essentials.

And so, I answered my friend "If there are any differences in these days between 'High Church' and 'Low Church' they are too slight for us laymen to understand; we use those terms in these days in reproach, meaning that the other fellow does things in a way different from that we are used to; which is neither good sense nor good Christianity, is it?"

But I am still puzzled!

L'ENVOI

GOODBYE: you go, I stay—yet are we still together
If in our lives the will of God be done;
You on His missions, I in your heart forever,
Life and God-living, love and self-giving—one!

LILLA VASS SHEPHERD.

BOOKS OF THE DAY

Edited by Elizabeth McCracken

Four Books Tingling with Vitality

COMMUNISM AND ANTI-RELIGION. By J. De Bivort de la Saudée. Kenedy & Sons. 35 cts.

REVOLUTIONARY RELIGION. By Roger Lloyd. Harpers. $2.00.

MUST WE GO TO WAR? A BOOK FOR MEN WITH A SUB-TITLE FOR WOMEN. By Kirby Page. Farrar & Rinehart. $1.00.

SWORDS OR PLOWSHARES? By Earl Cranston. Abingdon press. $2.00.

TWO BOOKS on Communism, two on war: issues closely intertwined, on which the attention of the Christian world is just now chiefly centered. Communism is the more fundamental; on the relation of Christians toward it the possibility of a peaceful world may in the long run depend. So let us first turn briefly to the vigorous, careful, and well-documented survey of Communist anti-religious activities, presented from the Roman Catholic point of view by Père de la Saudée. The position taken is well stated in the preface by Count Carton de Wiart: "If we seek for 'the doctrine of Bolshevism,' we find nothing but a contagion of negative and destructive ideas, with no ideal which has anything to offer in the sphere of social relations, in science, or in art. The first aim which the promoters of this furious offensive have set themselves is the liquidation of the supernatural."

Immediately, the question occurs: Is the denial of the supernatural in Communism inherent or accidental? The answer depends on one's definitions, and some readers may recall the searching study in Berdyaev's *Genesis of Russian Communism,* pointing out how deep the roots of Communism even in Russia strike into Christian and pre-Marxian soil. But the present author, taking Communism in its political aspects alone, and ignoring economic elements, presents a very valuable review of factual history; and the detailed story he tells certainly, with all its staggering details, bears out his contention.

Especially enlightening is his account of recent developments in France. There is a grudging hint that religious conditions in Spain were not all they should have been; nor does he fail to mention, though with aversion, the not inconsiderable number of French Catholics who, subject to "dangerous illusions," have been coquetting with Communism, forming a *Front Populaire,* or even finding areas of fellowship between Christianity and Marxism. The book as a whole is arresting and painful, and it offers a fund of information. It ends with a brief cogent plea for "Christian renovation, to create a new world for new times," and with appeal to those truly glorious documents, with which every Christian should be acquainted, the Papal encyclicals. This is all to the good. But there is no hint of the note of penitence for which the situation would seem to call.

More aware of the need for penitence, and also of the present ferment in Christian thought seeking the alignment of Christianity with Communism, is the next book before us: *Revolutionary Religion,* by Roger Lloyd. Canon Lloyd is a thinker, and a fine one. He is a man of the middle way, and despite his sympathy with much in the attitude of men like Macmurray and his followers, is earnestly concerned that Christianity should not yield to the tendency to swing either to the right or to the left, and that Christians avoid political affiliations. He is however by no means a neutral, in the sense of acquiescing in the *status quo.*

"Whether we like it or not, revolution is upon us," and the totalitarian revolution already here can be counteracted only by a better and stronger revolutionary force such as only Christianity can supply. For "the whole purpose of the Christian life is to produce precisely that profound interruption in life which is the very essence of a revolutionary idea." His book deals mainly not, like the preceding, with facts but with theories; and his interpretations of "the new imperialism"—Fascism and Communism—which "can command allegiance of a far higher type" are interesting and often fresh. He is as sure as Père de la Saudée that these are Antichrist, but he sees that this subtle personage wears the guise of a genuine idealist, and he is fair to genuine achievements.

Our helplessness and the vicious circle in which we are caught are vividly brought out. Especially suggestive is the treatment of renunciation, that highest reach of totalitarian ethic, in its provisional nature as compared with the Christian ethic of love. The book is acute and searching. But when the chapter on The More Excellent Way is reached, one experiences the usual disappointment. One does not demand a program, but one does long for more than moral generalizations. The "Colony of Heaven" is a lovely picture: "The fellowship of those who live *now* by the standards which they hope may one day prevail throughout the world. . . . The Christian achieves his ideal, the classless society, by living in so far as he can do so, as if it had already taken place."

But is not the trouble that he is so caught in prison that he cannot so live at all, except in the most limited sense? At all events, Canon Lloyd does urge social responsibility. Whether or no he satisfies one, he has written a sane, temperate, and honest book, an excellent contribution to the current symposium, so anxious and so lively, on the reaction to which in men's minds the future of civilization may well depend.

NOW FOR the books on war. Here we enter a different atmosphere. Communism is far from being repudiated as Antichrist, although it is by no means endorsed without many provisos and limitations. Kirby Page's *Must We Go to War?* is in a way a book of the moment, but it is as admirable a piece of work as he has ever done. An ominous feature just now in Christian radicalism is the frequent shift in the position of pacifists. The chivalrous passion, which was the best motive tipping the scales in Christian minds toward war when little Belgium was invaded 24 years ago, reappears as we contemplate Spain and China.

Kirby Page is largely occupied with this issue and with carefully analyzed rebuttal of the plausible if possibly fallacious arguments for collective security, which, as he thinks, point ultimately and inevitably toward war. There could hardly be better or more persuasive arguments in opposition to this policy than those he musters. In defense of his absolutist position, he goes back into the trenchant presentation of history. This is not the place to discuss the issue, which is so agonizing Christian thought. But certainly Mr. Page has an immense amount of knowledge. His material is admirably marshalled, and those queer people who long for statistical tables are amply supplied with them. The complete pacifist conviction was never presented with less sentimentality and with fuller command of facts. Needless to say, the appeal to penitence is constant and profound. Practical problems, such as the value of sanctions or the use of an international police force, are handled with rare competence and discrimination; and, underneath all, is Mr. Page's relentless yet realistic Christianity.

After demonstrating from various angles the futility of force, he comes out with straight Socialist conviction: "The fundamental change most urgently needed is the ending of the system of private property in the primary means of production and distribution, and the increasing of the volume of private property in users' and consumers' goods." Here, to him, is the only final means of averting war; nor is he despondent. After showing quite conclusively that what has happened in Russia can never duplicate itself anywhere else, he affirms: "To abandon hope of a pacifist transformation of the property system is to embrace despair." That hope, being a Christian man, he will not abandon. It sustains him from first to last.

Earl Cranston, in *Swords or Plowshares,* is equally optimistic. He has written a book which Jane Addams would have enjoyed. For he has resolutely set himself to present outer and inner history in regard to the vexed question of war and peace from the most cheerful angle possible. After recalling succinctly the story of the race in this matter from the beginning, he goes on to dwell on the modern growth of international comity. He brings forward a surprisingly large number of examples of disinterested action on the part of one nation or another, and traces with sober hope the acceleration of peace movements and the extension of peace psychology, despite all set-backs, since the great war. All this from

the point of view, not of the emotional Christian idealist, but from that of the Christian realist. He is full of hope for the future.

He avoids propaganda, although of course he chooses his facts, as we all do, from his own special angle; and he does succeed, with no falsifying of the record, even if with continued selection from it, in writing a book which is distinctly inspiriting rather than depressing. This is quite a feat just now. His views of history are often unconventional enough; in regard to the American revolution and to the Civil war, for instance. Concerning the latter, the present reviewer well remembers the shock to her New England traditions when Jane Addams serenely said to her that she herself thought the War Between the States had been a mistake. Application of the same principle to the birth-throes of our nation shocks the reviewer still; but what Mr. Cranston says in both instances is well worth pondering.

On the whole, four stimulating books, tingling with vitality.

VIDA D. SCUDDER.

A Book Every Priest Should Read

THE BUSINESS ADMINISTRATION OF A CHURCH. By Robert Cashman. Willett, Clark. Pp. 163. $1.50.

THIS INITIAL volume in *The Minister's Professional Library* is an eminently practical one, contributed by the business manager of the Chicago Theological seminary. It will prove of particular value to younger clergy or those suddenly shifted from the position of vicar of a mission to that of rector of a sizable parish demanding thorough organization.

With no pretense of any literary style, the volume treats the manifold administration problems, all the way from organizing the church office to the duties of the sexton. Particularly valuable are the chapters on The Use of Time and on Executive Leadership. The author heaps vigorous scorn on various forms of "preacher's graft."

"The pastor who must have discounts to live is likely to become a discounted man in his community."

The book is full of sound advice upon a neglected field of religious work. The suggestion, however, that one should not answer an anonymous letter does sound a bit naïve!

C. RANKIN BARNES.

A Notable Contribution to the Study of the Psalter

THE PSALMS: CHRONOLOGICALLY TREATED, WITH A NEW TRANSLATION. By Moses Buttenwieser. University of Chicago press. Pp. xviii-911. $5.00.

WHILE Dr. Buttenwieser has made a notable contribution to the study of the Psalter, his treatment is characterized by certain eccentric ideas as to what constitutes proof, and by his theory that practically all the difficulties, admittedly present, in the transmitted text are due to the accidental errors of successive copyists. The element of conscious revision and elaboration he reduces to a bare minimum. He therefore makes frequent transpositions of verses and lines not only within a single psalm but from one psalm to another.

His treatment of Psalm 68 may be taken as an example. He maintains that (using the verse numbering of the English version; the author uses that of the Hebrew) verses 7, 8 (with clauses transposed), 15-17, 11, 12, 13b, 14, 18 (in part), 24-27, 13a, in this order, form a separate poem, designated Psalm 68B, originally having no connection with the other independent composition, 68A, which, with the exception of verses 10 and 11, he claims comprises the rest of the psalm. Verses 10 and 11 are a misplaced and disordered fragment of Psalm 65B.

Even if one were to accept this analysis, it would seem that other causes than a succession of scribal errors must be postulated to account for the received text. Nor is this an isolated case; the book fairly bristles with similar instances, *e.g.,* Psalms 57 and 60, 107, 140, 141.

Having thus reconstructed Psalm 68B, Dr. Buttenwieser calls attention to the resemblance it bears in style, language, and subject matter to the Song of Deborah, leading up to the statement that this similarity "leaves room for one conclusion only—that both poems must be the work of one and the same author" (p. 42). This is scarcely convincing. Yet the same type of argument appears again and again, *e.g.,* in the ascription of certain psalms to Deutero-Isaiah, and of others to the author of Job. Nor does the fact that a psalm contains no allusion to exilic or post-exilic conditions point to the "obvious conclusion" that it is pre-exilic (p. 805, cf. 802).

This kind of reasoning inevitably has some effect upon the exegesis, so that the usefulness of the commentary is considerably lessened for anyone without the training necessary to weigh the soundness of the author's conclusions. To the specialist, however, the book will be of great value. It will compel him to reconsider many positions which have come to be taken almost for granted. It will call his attention to secondary material in the text, and may perhaps lead to a clearer recognition of the revision and elaboration to which the Psalms have been subjected. And it will, because of the copious citations from the other books of the Old Testament, be of enormous help in relating the ideas of the Psalter to those of the literature of Israel as a whole.

CUTHBERT A. SIMPSON.

Our Lady and Her Shrines

OUR BLESSED LADY: Sermons. By C. C. Martindale, S.J. Sheed & Ward. Pp. xii-292. $2.50.

FR. MARTINDALE'S collection of sermons and addresses falls into two groups. The first deals with doctrine concerning our Lady and the second contains discursive descriptions of a number of her noted shrines. The chapters on doctrine are as a whole well-balanced and without extravagance. He says, for example, that "Mary cannot be called 'Mediatrix' in the sense in which He [our Lord] is called Mediator. Her work and His are not on the same plane." He deprecates the erection of such statues and the use of such devotions as would imply the contrary.

He bases his teaching on "three truths, the Incarnation; the Mystical Body of Christ; the parallel between Eve and Mary." Herein "lies all the material out of which Catholic doctrine about our Lady, and devotion to her, are fashioned." He gives a number of pertinent quotations relating to the parallel between Eve and Mary from St. Irenæus, and claims that this writer has not "produced his theology of Mary as the second Eve all of a sudden." It can be traced back to Justin and Tertullian, and was current in the early Christian centuries.

The addresses centering about the shrines of our Lady are a fruit of the numerous journeys of the author. They picture devotional centers not only in England and on the continent of Europe, but as far distant as Ceylon and the Argentine. They contain much of interest, but much also that is fantastic.

Except for a few irritating phrases—Fr. Martindale has the bias of a convert against what he has left behind—Catholics of our communion will endorse his doctrinal exposition. The sermons have the characteristic qualities and defects of material not originally intended for publication. There is occasional careless writing as, for instance, where the author in his introduction speaks of having "definitely" stepped onto the launch that was to land him on the island of Ceylon.

MOTHER MARY MAUDE, CSM.

A Tale of Elizabethan Oxford

TOWERS IN THE MIST. By Elizabeth Goudge. Coward-McCann. $2.50.

AN OXFORD May Day in the reign of Elizabeth: spires emerging from the mist; bells ushering in the spring; singing on Magdalen tower; service in St. Bartholomew's chapel; morris dances up the High. Inside the Fair gate of Christ church the scholars in gowns are hurrying to prayers in the cathedral; among them gentle Philip Sydney and reckless Walter Raleigh.

They pass the home of Canon Leigh, whose eight children are as delightful as the enchanting youngsters in *The City of Bells.* Great experiences are in store for them, for it is in their house that Queen Bess will stop after she is borne through the Fair gate in her litter—turning out everyone but Great Aunt and the cat who refuse to go—to be right royally entertained by the university.

So Miss Goudge re-creates the life of the period and into her tapestry manages to weave reminiscences of the preceding 50 years as well. We see the growth of the new learning, of which Oxford was the center, we feel the violent changes in religion that followed; Henry and Mary appear; we witness the degradation of Cranmer and the burning of Latimer and Ridley. No doubt the fact that Miss Goudge, the daughter of a regius professor, actually lives in Canon Leigh's old house helps her give vividness and life to the tale she tells.

M. P. E.

NEWS OF THE CHURCH

Bishop of Milwaukee Will Guide Congress

Evanston Meetings of Catholics to Hear Professor Fairchild, Rev. O. R. Rice, and Fr. Whittemore

CHICAGO—The Catholic Congress, according to the program just released, will be presided over by Bishop Ivins of Milwaukee, when it meets October 11th to 13th at St. Luke's pro-cathedral, Evanston, under auspices of the American Church Union. The Bishop will lead the opening session in St. Luke's parish hall and introduce the speakers for that day, Prof. Hoxie Neale Fairchild and the Rev. Otis R. Rice.

Professor Fairchild will talk on The Intellectual Approach to the Catholic Religion. Fr. Rice's subject will be Psychology and Religion.

The following day there will be a children's Mass at the Church of the Atonement here, with instruction by the Rev. Frank Leeming. Later in the day Bishop Gray of Northern Indiana will pontificate at a Solemn Pontifical Mass in the pro-cathedral. The preacher will be the Rev. Granville M. Williams, SSJE.

Other events of the day will be speeches by the Rev. P. E. T. Widdrington of England on Catholic Sociology; the Rev. Dr. William H. Dunphy on The Catholic Religion and the Totalitarian State; and Prof. Howard Patch of Smith college.

The last day of the congress will open with a corporate Communion for priests. The Rev. Alan Whittemore, superior of the Order of the Holy Cross, will address the priests at breakfast.

On this day a pilgrimage will be made to the tomb of Dr. DeKoven in Racine, Wis.

The Rev. Joseph F. Fletcher, associate editor of THE LIVING CHURCH, will speak during the afternoon, as will the Rev. Daniel Corrigan of Oconomowoc, Wis. At the missionary mass meeting and benediction, Fr. Whittemore will be the speaker.

Congress headquarters will be established in St. Luke's parish hall, where registrations will be taken.

Catholic Club to Meet

CHICAGO—The Catholic club of this city will hold its monthly meeting on the evening of October 10th, the evening prior to the opening of the Catholic Congress, and at the same place, St. Luke's pro-cathedral, Evanston.

Install Clerestory Window

DENVER, COLO.—Installation of a new clerestory window in St. John's cathedral has just been completed. Given by Mrs. Henry McAllister in memory of her son, the window is by Charles J. Connick.

THE REV. OLIVER J. HART, D.D.
(Harris & Ewing Photo)

Pastoral Letter Issued by Austrian German Bishops

NEW YORK—A pastoral letter from Austrian Germany's seven bishops, read from the pulpits on September 19th, and expressing regret that their efforts toward an agreement with the National Socialist government had failed, was the first indication, according to an Associated Press report, of conflict between Roman Catholicism and Naziism in Austrian Germany.

The letter emphasized three grievances: (1) Roman Catholic clergy have been prevented from administering Church comforts to political prisoners; (2) The new marriage law makes civil marriages compulsory; (3) Confessional schools have been discontinued.

The faithful were told that the Church would recognize only marriages confirmed by the Church, and that disobedience of the marriage rule would entail refusal of Roman Catholic burial.

Roman Catholic young people, the pastoral letter charged, were being deprived of a Catholic education, and thus it was made difficult for them to enter the service of the Church.

Nazi authorities forbade publication and distribution of the letter.

Negro Workers Meeting in Boston

NEW HAVEN, CONN.—The 13th provincial conference of the Church workers among Colored people in the first and second provinces is meeting this year at St. Cyprian's church, Boston, on September 27th to 29th. Rector of St. Cyprian's is the Rev. David Leroy Ferguson.

Attention is to be given to discussion of the work and plans of the Joint Commission for Negro Work appointed by General Convention at Cincinnati.

Dr. Hart Elected to Delaware Bishopric

Special Convention Selects Priest Who Declined Central New York and Tennessee Coadjutorships

WILMINGTON, DEL.—The Rev. Dr. Oliver James Hart, rector of St. John's church, Washington, was elected Bishop of Delaware September 20th at a special convention held in Dover. Election came on the 15th ballot. If he accepts the election, he will be fifth Bishop of Delaware, succeeding the late Bishop Cook, who died on March 25th of this year.

[*In answer to a telegram from* THE LIVING CHURCH *asking whether he would accept the election, Dr. Hart replied that the committee of notification would come to him on September 25th and that his decision would be announced later.*]

Dr. Hart has already twice declined election to the episcopate. May 18, 1937, the 105th annual convention of the diocese of Tennessee elected him Bishop Coadjutor on the 23d ballot. On May 31st he announced that he would not accept the election.

September 14, 1937, the 69th diocesan convention of Central New York elected him Coadjutor on the fifth ballot. A short while later he declined election, stating that he did not feel truly called to this ministration.

QUALIFICATIONS SUMMARIZED

His qualifications, summarized by the Central New York nominating committee at the time of his election in that diocese, were given as follows:

"The Rev. Dr. Oliver J. Hart, aged 45 [now 46], and married, is a graduate of Hobart college and General and Union theological seminaries. After distinguished service in the U. S. army in the World war, he became rector of St. Paul's church, Chattanooga, Tenn. He was deputy to General Convention in 1925, 1928, and 1931 [and in 1937]. Since 1934, he has been rector of St. John's church, Washington. He is a man of exceptional ability and experience."

A member of the Forward Movement Commission, he is also a member of the standing committee of the diocese of Washington.

Fr. Goddard Marks 20th Year

LA GRANGE, ILL.—The Rev. Irvine Goddard, rector of Emmanuel church, La Grange, and dean of the Chicago-West deanery of the diocese, celebrated the 20th anniversary of his rectorship on September 18th. A special anniversary service was held in the morning and in the afternoon, the wardens and vestry of the parish were hosts at a reception to Fr. and Mrs. Goddard at the La Grange country club.

St. Anne's Convent Destroyed by Bombs

The Rev. Mother Ursula and Sister Eunice Escape Death as Building Crumbles About Them

BECKLEY, W. VA.—"Japanese bombs laid a trail over a half-mile in length through the heart of one of Wuchang's most populous sections, and one of the blazes along that trail was the Convent of St. Anne, home of the Rev. Mother Ursula and Sisters Geraldine and Eunice of the Order of St. Anne." Thus is described, in a letter from the Rev. Charles A. Higgins received here recently, some of the chaos caused by the Japanese invasion of China.

The Rev. Charles A. Higgins was sent to China last July by the American Church mission. Enthusiastic and happy in his work, he reveals in his letter much of the courageous spirit of the missionary to foreign fields.

Both the Rev. Mother Ursula and Sister Eunice, Fr. Higgins states, were in the Convent of St. Anne when the bomb struck. Though débris fell all about them, they escaped with minor bruises. Five Chinese, however, who had taken refuge inside the St. Michael's compound, were killed.

"'I was sitting at my typewriter in the refectory during the air raid,'" he quotes the Rev. Mother Ursula as saying. "'I suddenly realized that the noise of the explosions was becoming louder. We have had so many air raids that it was almost without second thought that I ran into the hall to take refuge under the stairs.

BUILDING CRUMBLES ABOUT HER

"'A moment later there was an ear-splitting explosion and the building began to shake and crumble all about me.'

"Several women in a nearby building were horrified as they watched the convent building 'settle rather slowly and become a mass of wreckage before our very eyes.' These eye-witnesses were certain that those who were inside the house had been crushed beneath the wreckage. They felt, therefore, that they were witnessing a miracle when, a few minutes after the explosion, they saw Mother Ursula and Sister Eunice picking their way out between fallen beams and over piles of broken bricks.

"The place of refuge under the stairs had saved Mother Ursula as the additional supports prevented this section of the house from falling. Sister Eunice had an even more miraculous escape when a sturdy bookcase wedged itself between the floor of one side of the hallway and the wall of the opposite side.

"She was underneath this impromptu lean-to, which was sufficient to ward off falling bricks, plaster, and beams that would have otherwise caused serious injury to her person. The injuries caused by being knocked down when the bookcase fell upon her were limited to bruises and sprains.

"Sister Geraldine was not at home at the time of the bombing.

CONVENT CHAPEL WRECKED

"The convent chapel, located in a separate building, was also a total wreck. A short distance from the convent, the Rev. Robert E. Wood likewise had a narrow escape when bombs destroyed several buildings just across the alleyway from St. Michael's church.

"Five Chinese, who had taken refuge inside the St. Michael's compound, were killed when a wall fell and they were buried beneath the débris. The church building and parish house were damaged to the extent of several hundred dollars but were not destroyed.

"Two days after the bombing, Fr. Wood was again celebrating at the St. Michael's altar and the St. Anne's Sisters were seen directing salvaging operations at the convent."

Christian Education Head Named for Public Schools

ELGIN, ILL.—Miss Evelyn Spickard, director of religious education at Church of the Advent, Boston, and formerly at Church of the Atonement, Chicago, has accepted appointment as supervisor and director of the newly created program of Christian education in the public schools of Elgin.

The program is being initiated this fall. The Rev. Crawford W. Brown, rector of Church of the Redeemer, Elgin, has been largely responsible for launching the weekday program.

Deeds Property for Establishing School

Bishop Perry and Two Priests to Be Trustees of Anglican Boys' Institution in Providence

PROVIDENCE, R. I.—Property for the establishment of an Episcopal boys' school was deeded September 10th to Bishop Perry of Rhode Island, the Rev. James Green, and the Rev. Nicholas Feringa, as trustees, by Arthur Leslie Green.

The property includes several acres of land on the north side of Training road station and a number of buildings and what furniture is in them. It adjoins the property on which stands the home of the donor.

The Rev. Messrs. Green and Feringa last month announced their plan to found a boys' school at Newport. The deed now provides that they shall raise money to establish, equip, and operate the institution. They, with Bishop Perry, are to be the trustees until September 1, 1939.

One condition of the deed is that Mr. Green, the donor, shall have the right to eat his noon meal at the school, so as to become acquainted with the boys.

If no school is founded on the estate, according to the deed, the property then will belong to the Bishop for use in charitable, benevolent, religious, or educational purposes of the Church, and preferably in welfare work for young people.

TO HAVE FULL CONTROL

The three trustees are to have full control of the school, and two of the trustees, the Rev. James Green and the Rev. Nicholas Feringa, may be paid salaries as instructors from the profits of the school.

The property never may be sold, except by direct order of the superior court, with due notice given the attorney general of Rhode Island. In the event of a sale, a certain part of the property would revert to the former owner.

Arthur Leslie Green has for long been interested in the welfare of Newport boys.

DESTRUCTION IN CHINA

On the left, Fr. W. P. Morse, SSJE, examines all that remains of the chapel at the Convent of St. Anne, Wuchang, China. A short time before this photograph was taken, he retrieved the altar cross and pyx containing the Blessed Sacrament from the ruins. On the right is the ruined convent. Here the Rev. Mother Ursula and Sister Eunice narrowly escaped death when the Japanese bomb struck the building.

Hold Consecration of Tennessee Coadjutor

Bishops Maxon and Bratton Assist Presiding Bishop in Elevating Dr. Dandridge to Episcopate

NASHVILLE, TENN.—In old Christ church, Nashville, largest parish of the diocese, with a record of five other former rectors in the episcopate, the Rev. Dr. Edmund P. Dandridge was consecrated Bishop Coadjutor of Tennessee on September 20th, four days after the 15th anniversary of his first service as rector of the parish.

The Presiding Bishop was the consecrator, with Bishop Maxon of Tennessee and Bishop Bratton of Mississippi, senior diocesan bishop in the province of Sewanee, as co-consecrators. Bishop Bratton read the epistle, and Bishop Maxon the gospel. The preacher was Bishop Darst of East Carolina, president of the province of Sewanee.

The presenting bishops were Bishops Quin of Texas and Hobson of Southern Ohio, with whom Dr. Dandridge had been closely associated in the work of the Forward Movement Commission.

Bishop Clingman of Kentucky read the Litany, and Bishop Mikell of Atlanta the consents of the bishops. The attending presbyters were the Rev. J. Francis McCloud, associate rector of Christ church, and the Rev. Dr. Churchill J. Gibson of Richmond, Va., a brother-in-law of Mrs. Dandridge.

THREE OTHER BISHOPS PRESENT

Bishop Campbell, formerly of Liberia; Bishop Colmore of Puerto Rico; and Bishop Demby, Suffragan of Arkansas, were also present and assisted in the Imposition of Hands.

The certificate of election and of compliance with the canon was read by the assistant secretary of the diocese, the Rev. Eugene N. Hopper of Knoxville; the canonical testimonial by the chancellor, S. Bartow Strang of Chattanooga; the evidences of ordination by the Rev. James F. Plummer of Bolivar, senior active presbyter of the diocese; and the consents of the standing committees by the Rev. Dr. Prentice A. Pugh, rector of the Church of the Advent, Nashville, and president of the standing committee.

The deputy registrar was the Rev. James R. Sharp, canon to the ordinary, who also served as master of ceremonies.

Bishop Dandridge will have jurisdiction over the missions of the diocese, "with such assistance in the visitation of parishes, throughout the diocese, as shall, from time to time, be needed, and mutually agreed upon."

80 Attend Presidents' Conference

PHILADELPHIA—More than 80 persons attended the annual presidents' conference of the young people's fellowship in the diocese of Pennsylvania, which was held September 17th and 18th at the holiday house of Holy Trinity parish here.

Condition of Dr. Burke Is Very Little Improved

SEATTLE, WASH.—The condition of Dr. Grafton Burke, director of the Hudson Stuck memorial hospital in Fort Yukon, Alaska, has shown little change, Bishop Rowe reported on September 12th. Dr. Burke suffered a nervous collapse during August, while at the hospital in Fort Yukon.

Bishop Rowe has placed the patient in a sanitarium, and this change has worked well. Physicians are still unable to find any physical trouble, and Dr. Burke appears not to suffer so much pain now as he did.

Miss Addie Gavel of the Hudson Stuck hospital staff, who had been attending Dr. Burke, has returned to Fort Yukon to take charge there. It was hoped that when she left it would be possible to get along with only a night nurse. This, however, could not be done; and now Dr. Burke again has both a night and a day nurse.

Lord Bishop of Montreal to Retire January 6, 1939

MONTREAL, CANADA—The Rt. Rev. John Cragg Farthing, Lord Bishop of the diocese of Montreal, announced on September 18th, that he was resigning as of January 6, 1939. Bishop of Montreal for 30 years, he has been in the ministry 53 years. He gave his advanced age, 77, as the reason for his action.

Born in Cincinnati, Ohio, the Bishop spent his youth in England. He was educated there and then came to Ontario, where he held a number of church posts before being elected Lord Bishop in 1908.

The Bishop's resignation came as a surprise to the Canadian Church when he read it from the pulpit of Christ church cathedral here on September 18th. He had decided last January, the Bishop said, to resign, but had not intended to speak his decision until the day of his 30th anniversary, January 6, 1939. Further reflection, however, convinced him that it would be to the best interest of the diocese and the Church to announce it now.

Former Newspaper Editor Becomes "Church News" Managing Editor

PHILADELPHIA—The managing editorship of the *Church News* of the diocese of Pennsylvania and the post of director of publicity for the diocese were filled September 15th, when William C. Faust, former picture editor of the Philadelphia *Evening Ledger,* was appointed to both positions. He succeeds the late Samuel H. Warnock, who served the diocese 17 years.

Workers Among Colored to Meet

PHILADELPHIA—The provincial conference of Church workers among Colored people of the Third province will meet in St. Philip's church, Richmond, Va., from October 12th to 14th, it was recently announced.

Bishop Rogers Still in Serious Condition

Doctors Insist on His Retiring From Active Work; Plans to Resign in November

CLEVELAND—Bishop Rogers of Ohio, who suffered two heart attacks during the summer, is still in a serious condition, although apparently recuperating slowly; and his announced intention of resigning in November is due to the fact that his physicians have urged that he retire immediately from active work.

The physicians have insisted on complete cancellation of all engagements, and a special diocesan convention has been called for October 10th to act on the resignation, which will be sent to the House of Bishops later.

The diocesan convention will be held the day after the inaugural service in Trinity cathedral for the then new Bishop Tucker, Coadjutor of Ohio. Dr. Tucker, being consecrated September 28th, will succeed, under the laws of the Church, to the diocesan bishopric when Bishop Rogers retires.

The Bishop will of course be unable to attend the consecration of Dr. Tucker. In his stead, Bishop Clingman of Kentucky is to act as co-consecrator.

Bishop Rogers is 61 years old. His first heart attack this summer occurred in the Adirondacks and the second, a more serious one, occurred in Muskoka during the latter part of August. Since it was impossible to move him at first, he was confined to the hospital at Muskoka. He remained there three weeks.

TAKEN TO DETROIT HOSPITAL

Having regained sufficient strength to be moved, he was taken to Grace hospital in Detroit. It was necessary to transfer him from one train to another in a wheel-chair. Bishop Rogers came to Detroit to avail himself of the services of Dr. William Kennedy, his physician for many years.

After a week at Grace hospital, the Bishop was removed to the home of friends, Mr. and Mrs. Fred W. Robinson, where he was on September 19th. It was then expected that the Bishop would remain with the Robinsons until about September 26th, when he would be taken to Kokosing, his home in Gambier, by Joseph Hall, his uncle.

Roman Organ to Become Daily

CHICAGO (RNS)—The *New World,* official organ of the archdiocese of Chicago, announced in a recent issue that plans are being made to launch the publication as a Roman Catholic daily newspaper. It was stated that, according to tentative plans, the regular weekly edition will remain unchanged and would be similar to the Sunday edition of a daily newspaper.

The announcement said that part of the expansion plans would be the operation of a feature syndicate which will supply Roman Catholic and non-Roman Catholic newspapers and magazines with copyrighted material.

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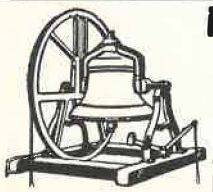

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Anglicans to Speak Before Chicago Club

Non-denominational Sunday Evening Group Lists Presiding Bishop and Bishop Freeman on Program

CHICAGO—Chicago's unique non-denominational Sunday evening club will open its 32d season in Orchestra hall October 2d. Founded and still led by Clifford W. Barnes, the club includes on its list of speakers this year at least four Episcopal Churchmen.

They are the Presiding Bishop; Bishop Freeman of Washington; Dean Sidney E. Sweet of Christ church cathedral, St. Louis, Mo.; and Sir George Paish of London, an authority on international affairs.

Last year the club had a social service night when Episcopal settlements and agencies presented a pageant. Another unique feature of the program this year will be seminary night, when theological students from various seminaries in Chicago attend.

Orchestra hall is located on Michigan avenue in the heart of the business district and each Sunday evening the hall, seating more than 3,000, is packed for the service and program. Bishop Stewart and the late Bishop Anderson have been frequent speakers on the program.

Many Churches Respond to Prayers for Peace Appeal Sent Out by 23 Communions

NEW YORK (RNS)—Churches throughout the country joined in a united prayer for peace on September 18th following a call issued by the heads of 23 national religious communions. The call was released by the Federal Council of the Churches of Christ in America, which announced that the Archbishop of York, chairman of the provisional committee of the World Council of Churches, had informed the council he would join the prayer movement.

The appeal said that "only a new and united will to peace, born of faith in God and fellowship with Him, can save the world from ever-deepening tragedy. Only the spiritual power learned from a united dedication to God's will for mankind is adequate to stay the currents of national selfishness and bring peace to a disordered and bewildered world."

The appeal further urged "forgiveness for the self-seeking national ambition, and the injustices that have given rise to conflict; for our apathy toward the constructive agencies of international coöperation through which a new world order might be achieved; for our proneness to suspicion of other peoples, to fear and ill-will; and for our forgetfulness of God."

"Cowley" Gets New Editor

CAMBRIDGE, MASS.—Fr. William M. V. Hoffman, Jr., SSJE, is the new editor of *Cowley*, quarterly magazine of the Society of St. John the Evangelist.

Hotel's Coöperation Helps Church Solve Difficulty

SPRINGFIELD, MASS.—Parking difficulties of Christ church cathedral here have been solved by the coöperation of the Hotel Stonehaven. The management of the hotel has offered the use of the hotel's parking space free to communicants during the hours of Sunday morning service.

Difficulty first arose several months ago because of new parking regulations, and police signs have forbidden any parking on the cathedral side of the street throughout an entire block. Consequently, many communicants had had to park at a distance from the cathedral.

The hotel's offer of coöperation was made to the Rev. Dr. Percy T. Edrop, dean of Christ church cathedral; and he very happily accepted it.

Laymen Discuss Forming Church Club in Diocese

GRAND RAPIDS, MICH.—Formation of a diocesan Church club was the central theme discussed at the second annual three-day conference of laymen of the diocese of Western Michigan held September 16th to 18th at Camp Roger, the beautiful 85-acre Little Bostwick lake property of St. Mark's parish, Grand Rapids, located 15 miles from the city.

Bishop Whittemore of Western Michigan will, it has been announced, appoint a small preliminary committee of representative laymen, charged with full responsibility to consider the various suggestions discussed at the conference and to present recommendations for the formal organization of such a club and nominations for the first directors and officers.

These recommendations are to be presented at a later meeting of laymen of the diocese, to be called for that purpose, probably in connection with the next annual convention.

Clifford P. Morehouse, editor of THE LIVING CHURCH, and Stewart A. Cushman, a director of the Church club of Chicago, both of whom are members of the Forward Movement Commission, were special guest speakers.

In the September 17th sessions Mr. Cushman gave a detailed outline of the work and methods of the Church club of Chicago.

The Next Phase of the Forward Movement was the subject of Bishop Whittemore's sermon at the service of Morning Prayer which ended the conference at noon on September 18th. He chose for his text, "The King's business requires haste."

At this service Bishop McCormick, retired diocesan of Western Michigan, read the Special Litany for Peace published in the September 21st issue of THE LIVING CHURCH.

Seventeen parishes were represented at the conference by some 75 earnest laymen who were inspired with new zeal for "the King's business" in their respective communities and throughout the diocese of Western Michigan.

Foundation Stone of Scotch Chancel Laid

History of Seabury's Consecration Reviewed by Joseph Kennedy in Speech at Aberdeen Cathedral

LONDON—"In the faith of Jesus Christ, and in memory of His servant, Samuel Seabury, we lay this stone, in the Name of the Father, the Son, and the Holy Ghost." So spoke Joseph Kennedy, American Ambassador to England, on September 2d, when he laid, at Aberdeen, Scotland, the foundation stone of the memorial chancel in honor of America's first Anglican bishop.

The memorial, Mr. Kennedy said in his widely quoted address, was of a character particularly suited to a combined effort of Scotland and the United States, since it typified a common reverence for principles which they still believed to be of prime importance in individual and national lives.

They were marking on this day, he went on, the consecration of the first American bishop of the Anglican communion. Samuel Seabury was forced to come to Scotland for refuge when he sought to serve God and his fellow countrymen in the vocation he professed.

FOUND EAGER HELP

There he found men of God ready and eager to help him on the road he had marked out for himself when he accepted the election of the former colonists to be their first bishop.

The Scottish bishops, who decided at considerable risk to themselves to lay their hands on the humble applicant from across the Atlantic, helped to erect a milestone in the history of religious freedom. They bore testimony to the principle that religion was authorized by One higher even than a king —that the apostolic succession was not instituted by any earthly political organization, and could not therefore, Mr. Kennedy said, be limited or stopped by any worldly authority.

Under the direction of Ninian Comper, the architect, the extension and alterations which will constitute the memorial will give a beauty and dignity to what is at present an undistinguished building. The wise and friendly act of the Scottish bishops which the memorial commemorates is too familiar to American Churchmen (who have never failed in generous recognition of it or in gratitude to the Scottish Church) to need retelling.

AMBASSADOR HONORED

In the city of Aberdeen a company of notables, including the Bishop and the Lord Provost, attended the luncheon given in the town hall in Mr. Kennedy's honor. In the afternoon the Ambassador, the Lord Provost, and other representatives were received at the west door of St. Andrew's cathedral by the Bishop, and conducted to the site of the memorial chancel. It is located outside the east wall of the present building.

After the singing of the national anthems of Great Britain and the United States, the Bishop addressed the people. The memorial, he said, would stand for generations to come as a witness not only to those Scottish fathers in the faith, who dared and endured for conscience' sake, but to one of the stoutest citizens of the new republic, who built better and more enduringly than he ever dreamed.

After the Bishop, using a chisel, had marked the foundation-stone with the sign of the cross and blessed it, the Ambassador made his dedication.

RATIONALISTS UNHINDERED

The minds of many members of the House of Commons have of recent months been greatly exercised over the question of the conference of internationalist rationalist societies (called the Anti-God conference) which has been held in London during September. At one time, it was proposed to introduce a bill to prohibit it; but, in common with influential Church opinion, many members decided that forcible restriction was not the Christian policy to adopt.

Christianity, it is believed, ought not to be afraid of letting its opponents have their say, or backward in making its own profession of faith. Accordingly 179 members of all parties in the House of Commons have subscribed to a document, entitled A Manifesto of Witness, expressing belief in the Fatherhood of God and the brotherhood of man, and asserting that "the hope of the world is in the freedom brought about by that brotherhood, and the practice, in the Spirit of Christ, of truth and justice which it entails."

REMARKABLE OPINIONS EXPRESSED

Some remarkable opinions have been expressed at the Modern Churchmen's conference, notably in respect to public school religion. J. T. Christie, headmaster of Westminster school, deprecated the tendency of religious teaching in the public schools to substitute ethics for religion, a substitution which he described as "one of the worst and commonest betrayals of the religious ideal of education." He told the conference:

"The public schools, like all thoroughly English institutions, give a vast importance to behavior. All the powers of religion are enlisted on the side of good conduct, sermons are exhortations to play the game, Confirmation is a clearing house for past failure and future resolves, and private prayers are an expanded version of 'Please make me a good boy.'

"I know that this state of things is passing away. I also know how unfair it is as a description of what is going on. But much of it is still left, both in schoolboys and adults, and its effects are obvious."

Another headmaster, the Rev. N. V. Gorton, of Blundell's school, described the modern boy as 50% better than his counterpart of 20 years ago. He added:

"Directly you begin to talk to the boy about the Church, his moral ears fly back with innate incredulity."

He believes it is a matter of services. They need above all a new liturgical movement if the priest is to do anything through the Church and its services for this generation, he said.

Catholic, Protestant, and Jewish Leaders Join in Cultural Project

BRIDGEPORT, CONN. (RNS)—Catholic, Protestant, and Jewish leaders of this city have joined forces in forming an institute of cultural subjects, an evening school whose prime purpose will be the promotion of the study of culture in this city. The Rev. Delmar S. Markle, rector of St. George's church, where classes will be held, is the administrator.

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Fr. Strong, Former Dean of Salina, Dies

Had Wide Influence in Diocesan Life; Served as Confessor to Younger Clergy of District

DENVER, COLO.—The Rev. Donnon E. Strong, 38, former dean of Christ cathedral, Salina, Kans., died September 13th at the Oakes home here after a five-year illness.

The body lay in state in the Sisters' chapel of Oakes home, where matins of the dead were recited by the clergy on September 14th. The funeral was conducted from St. Andrew's church September 15th. The burial service was read by Bishop Ingley and followed by a High Mass of Requiem sung by the Rev. Robert Crawford of St. Barnabas', Omaha, Nebr., assisted by the Rev. Gustave Lehman and the Rev. Thomas Haldeman. Absolution of the body followed.

Denver clergy acted as honorary pallbearers. Burial was in Fairmont cemetery.

A requiem Eucharist was held September 15th in Christ cathedral, Salina, the day of Fr. Strong's burial.

Fr. Strong, the son of a Methodist minister of Warrensburg, Mo., was a graduate of St. Stephen's college and the General theological seminary. On graduation from the seminary, he was called to be vicar of Christ church, Warrensburg, Mo., the same town in which his father had previously been minister of the Methodist church.

Fr. Strong came to Salina as dean September 1, 1929, at the age of 29. Not only as dean, but also as priest and confessor to the younger clergy of the missionary district, Fr. Strong played an important part in diocesan life.

A true "athlete of God," ascetic, avowed celibate, possessing saint-like qualities, Fr. Strong lived for the purpose of cultivating sanctity.

He felt that the Church had no place in giving a smattering of spirituality to cultural living, but that it exists for the purpose of developing saints. He often quoted the saying that "there can be middlin' doctors and middlin' lawyers, but there can't be middlin' priests."

PENS ADVICE TO ORDINAND

In 1932, he wrote to a young ordinand:

"I know just what you mean when you say that your devotional life is a puzzle to you. I very nearly ruined my priesthood by starting off on the wrong track, and I'm risking presumption by passing something on to you. Regardless of the temptation to a life of feverish activity, which every newly ordained priest has, you will find that there is nothing more important than keeping your own soul *en rapport* with God.

"I'm firmly convinced that no matter what the priest has to do, his Mass, half-hour meditation, Offices, and Intercessions, must be kept up at all costs. If he doesn't keep them up, he will surprisingly soon be gasping for the breath of his soul.

"I thought, my first three years, that as long as I was intensely busy ('After all,' said I, 'it's God's work, and has to be done!') that my soul would be automatically taken care of. *It wasn't!* Thank God, I believe I was caught in time—I came very near chucking the whole thing, as I felt it to be futile, stale, flat. If anything has to be sacrificed, then it must be activities, *and not the devotional life.*

"How can you keep up with activities, if you're not strengthened by devotion? But I'm quite convinced from my own experience, that neither really has to be sacrificed. By sheer determination and exercise of the will, I've learned at all costs not to skip the spirituals, and I think, since I've been converted to that ideal, my life as a priest has been infinitely richer, and I've been able to get more done in the way of activities. After all, as Fr. Mabry pointed out to us in retreat last summer, we're not only ordained to do the work of priests, but to *be* priests.

"Which comes first, doing or being?"

Fr. Strong, during his four-year deanship, was an examining chaplain of the district, a member of the ecclesiastical court, and a member of the Bishop's council. He was a priest-associate of the Society of St. John the Evangelist.

During his sickness, Fr. Strong, though a patient at the Oakes home, assisted in the establishing of St. Mary's chapel, in the vicinity of Denver university, assisted in priestly and instructional duties at St. Andrew's church, and, even when confined to his bed, would hear confessions of penitents.

After a partial recovery, Fr. Strong became bedfast in July. The Sacrament of Holy Unction was administered for the last time by Bishop Ingley, Coadjutor of Colorado, the day before Fr. Strong's death.

He is survived by his mother, herself a patient at the Oakes home, and by his sister, Mrs. Robert Johnson.

Floods Cause No Damage to Evergreen Conference

DENVER, COLO.—Serious floods in Bear Creek canyon caused by inordinate amounts of rain during this month fortunately did not affect either the Church of the Transfiguration or the Evergreen conferences.

State and county authorities, it is said, already have plans underway for rebuilding the Bear Creek canyon road. It will be constructed at a higher level, and the plans include having it ready for spring travel.

Romans Dominant in Czechoslovakia

NEW YORK—Of the 14,600,000 inhabitants of Czechoslovakia, 10,800,000 are Roman Catholics, according to the news bureau of the National Lutheran Council. Next largest religious group is the National Church with 850,000; 585,000 are "Greek Catholics"; 360,000 are Moravian Brethren; 400,000 are Lutherans; another 400,000 are Reformed; and 1,105,000 are unchurched.

Deanery Head Named

CHICAGO—The Rev. George W. Ridgway, rector of Emmanuel church, Rockford, has been appointed dean of the northern deanery of the diocese of Chicago by Bishop Stewart.

Must Redefine Objectives of Parish, Bishop States

NEWPORT, R. I.—Spiritual, educational, and social objectives need to be, at the beginning of the parochial year, redefined, Bishop Reinheimer, Coadjutor of Rochester, reminded the annual conference for clergy and laymen of the diocese of Rhode Island which met September 8th to 11th. Bishop Reinheimer was addressing the conference in St. George's school here, and dealing with technique to be used in the Every Member Canvass.

The conference was held under the direction of the field department of the diocese. Dr. John Wood, executive secretary of the Foreign Missions Department of the Church, and Bishop Reinheimer led the discussions.

The clergy conference was held from September 8th to 10th, with 46 clergy present; the laymen's conference was held from the 10th to the 11th, with 70 laymen present. The diocesan field department released for distribution a six-page illustrated leaflet, Do Churchpeople Know? describing the missionary work of the diocese and the national Church. It is expected that 20,000 copies will be used in the diocese.

Bishop of Colorado Saying Goodbye to Diocese; Visits 8 Parishes in Two Weeks

DENVER, COLO.—Bishop Johnson, who on July 31st announced his intention to resign in November [L. C., August 10th], has been spending the last two weeks of September in his diocese for the purpose of taking leave of the people. Between September 11th and 22d he visited eight different parishes.

He spent September 11th in Sterling and Fort Morgan, and on September 13th he was the guest of honor when Dean Roberts and Canon Watts of St. John's cathedral entertained the clergy of the diocese at luncheon.

The next day the Bishop attended a meeting of the northern deanery at Trinity church, Greeley, and the weekend of September 18th he spent in Colorado Springs and Pueblo. There was a meeting of the southern deanery on September 20th at Canon City, and another meeting at Grand Junction on September 22d, both of which the Bishop attended.

September 25th the Bishop was in Denver, where in the afternoon a joint service was held at the cathedral for all Denver congregations.

Omit Religious Questions From USSR Census Blank

PARIS (RNS)—The blank for the new census in Soviet Russia to be taken January 17, 1939, as reproduced in *Pravda,* official party organ in Moscow, does not contain the question on religious adherence of citizens, which appeared in the blank for the January 1, 1937, census. The only point where religion is mentioned is in connection with occupation, where "ministers of cult" is listed.

The 1937 census was scrapped in September of that year. While the official reason was that enemies of the people had crept into the census staff, and that officials had gone counter to elementary principles of statistical science, many observers claimed that a principal reason was that the census revealed a far larger number of religious believers than expected.

This view has been justified by the repeated statements in the Soviet press that Godless workers are wrong in assuming that religion has been liquidated in the USSR, and also by the declaration of Jaroslavsky, head of the Godless union, that up to one-third of the city population and up to two-thirds of the rural population have not broken with religion.

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Trailer Cathedral Present at Neighborhood Day Celebration

CARBONDALE, OHIO—The Wayside trailer cathedral was here for the celebration of Neighborhood day at the church center, and the trailer movie projector was used in showing pictures on the State of Ohio and Home Nursing. To 12 Carbondale women who had completed a course in home hygiene and care of the sick, certificates were presented by Mrs. Oral Daughtery of the Athens county Red Cross.

Greetings were given by the Rev. Robert G. Purrington of Athens, who is in charge of the Hocking valley work; Charles E. Ayers, of the Wayside cathedral staff; and Miss Eleanor Gifford, in charge of the Church's work at Carbondale.

Salina School Begins 52d Year

SALINA, KANS.—St. John's military school of this city began its 52d year on September 9th, when it held the first assembly of the term. New faculty members include the Rev. John F. Moore, chaplain; Wilfred Sanders, director of athletics; Dr. Frank Hannenn, instructor in science, and Lieut. L. Rex Long, instructor in foreign language.

Mark 100th Year at Lyons, N. Y.

ROCHESTER, N. Y.—The 100th anniversary of the founding of Grace church parish, Lyons, was celebrated September 18th, when the Ven. William T. Sherwood, archdeacon of Altoona, Pa., preached at the choral Eucharist.

Japanese Layman from Honolulu Beginning Seabury-Western Work

HONOLULU, T. H.—Andrew Otani, a postulant for Holy Orders under Bishop Littell of Honolulu, is beginning his studies at Seabury-Western seminary. Of Japanese descent and a graduate several years ago of Iolani school, Mr. Otani has been conducting a Japanese language school for the children of plantation laborers on the island of Molokai.

Though most language schools in Hawaii are under secular or Buddhist control, Mr. Otani insisted from the start that his was to be Christian in influence, and that he was to be free to act as a layreader of the Church. He soon built up a Sunday school of 60 pupils.

CLASSIFIED

ANNOUNCEMENTS

Married

BAILEY, the Rev. PERCIVAL C., vicar of Emmanuel church, Springdale, Conn., on August 16th, to Miss Blanche Emma Goodell of Ecorse, Mich. Ceremony at St. Stephen's church, Wyandotte, Mich., by the Rev. Bates G. Burt.

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POSITIONS WANTED

Clerical

PRIEST desires change to lower altitude. Nearly eight years in present field. Experienced in small cities, town, and rural work. Requires house and living stipend. Best of references. Box B-318, THE LIVING CHURCH, Milwaukee, Wis.

Organist-Choirmaster

ORGANIST-CHOIRMASTER, English training, fellow Royal College of Organists, desires full time position with adequate salary. Twenty years' experience. Successful with boy and mixed choirs. Excellent clerical references. Box A-314, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, Master of Music, desires position. Eighteen years' experience. Churchman. Box K-319, THE LIVING CHURCH, Milwaukee, Wis.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ARNOLD, Rev. KENNETH F., formerly rector of St. John's Church, Clifton Springs, N. Y. (Roch.); is in charge of St. James' Chapel, Lake Delaware, Delhi, N. Y. (A.).

AVERY, Rev. FREDERICK H., formerly rector of St. Stephen's, San Luis Obispo, and vicar of St. Barnabas', Arroyo Grande, Calif.; to be rector of St. Paul's Church, San Rafael, Calif., effective October 16th.

DALE, Rev. OLIVER B., S.S.J.E., will be in charge of St. John's Church, Boston, Mass., after October 1st. Address, 33 Bowdoin St.

MCANERN, Rev. ROBERT E., formerly in charge of All Saints' Church, Lynn, Mass.; to be rector of St. John's Church, San Antonio, Texas (W.T.), effective October 1st. Address, 815 N. Hackberry St.

PARDINGTON, Rev. GEORGE G., formerly in charge of missions in Mobile, Ala.; is rector of St. Paul's, Greensboro, and of St. Wilfred's, Marion, Ala. Address, Greensboro, Ala.

READ, Rev. RALPH D., formerly chaplain of Rectory School, Pomfret, Conn.; to be assistant at Christ Church Cathedral, Hartford, Conn., effective October 1st. Address, 45 Church St.

STAMS, Rev. Dr. GEORGE A., formerly in charge of Emmanuel Church, and associate missions, Memphis, Tenn.; to be rector of St. Philip's Church, Omaha, Nebr. Address, 1119 N. 21st St.

NEW ADDRESSES

MORELAND, Rt. Rev. WILLIAM H., D.D., formerly Saranac Lake, N. Y.; 311 Western Ave., Albany, N. Y.

CASLOR, Rev. ARTHUR D., formerly Limon, Costa Rica; Georgetown, St. Vincent, B. W. I.

COLTON, Rev. WILLIAM N., formerly Tucson, Ariz.; The Valley Ranch, Valley Ranch, N. Mex.

GRIFFITH, Rev. JOHN HAMMOND, formerly Orkney Springs, Va.; 1348 S. Main St., Harrisonburg, Va.

HARE, Rev. Dr. MARMADUKE, formerly 403 W. 115th St.; 31 W. 11th St., New York City.

KIRKBY, Rev. DAVID N., formerly 10 Park Ave., Bloomfield, N. J.; 258 Ridgewood Ave., Glen Ridge, N. J.

LINAWEAVER, Rev. PAUL G., formerly Navy Yard, Charleston, S. C.; Naval Station, Guam, M. I.

MADDOX, Rev. CHARLES D., formerly Plymouth, Ind.; 2255 Ridge Ave., Evanston, Ill.

MERRY, Rev. ROBERT E., formerly Gardiner, Maine; Princeton University, Princeton, N. J.

CALENDAR OF COMING EVENTS

SEPTEMBER

29. Consecration of the Rev. Dr. Karl Morgan Block as Coadjutor of California, San Francisco; consecration of the Rev. Malcolm E. Peabody as Coadjutor of Central New York, Syracuse.

OCTOBER

4-5. Northwest province synod, Sioux Falls, S. D.
10. Special convention, diocese of Ohio.
11-13. National Council meeting, New York. Catholic Congress, St. Luke's pro-cathedral, Evanston, Ill.
18-20. Midwest province synod, Flint, Mich.
20-21. Washington province synod, Richmond.
25-26. Sewanee province synod, Winston-Salem, N. C.
28. Southwest province synod, Houston, Tex.
31-Nov. 1. Forward Movement Commission, Memphis, Tenn.

NOVEMBER

1-3. House of Bishops, Memphis, Tenn.
6-11. International goodwill congress, San Francisco.

CHURCH CALENDAR

SEPTEMBER

29. St. Michael and All Angels. (Thursday.)
30. (Friday.)

OCTOBER

1. (Saturday.)
2. Sixteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
18. St. Luke. (Tuesday.)
23. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude. (Friday.)
30. Twentieth Sunday after Trinity.
31. (Monday.)

Rector Teaches Public Speaking

ABERDEEN, MISS.—The Rev. R. E. MacBlain, rector of Christ church, Holly Springs, is again this year teaching public speaking and debating at the Holly Springs high school. School officials asked him to take over the work last year, and his success has merited its continuance.

Christ church, of which he is rector, has recently remodeled its basement into church school rooms. The labor connected with the change was done by the rector and the men of the church.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church
46 Que Street, N.W.
Washington, D. C.

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

Sunday Masses: 7 and 10 A.M.
Daily Masses: 7 A.M. Confessions, Saturday, 7:30 P.M.

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 St.
New York City

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

The Church of the Ascension
Fifth Avenue at Tenth Street
New York City

REV. DONALD B. ALDRICH, D.D., Rector
SPECIAL SUMMER SERVICES
Sunday Evenings at 8 o'clock
The Rector will preach on
SEVEN STEPS TOWARD GOD

Sundays: 8 A.M., Holy Communion; 11 A.M., Morning Prayer and Sermon.
Daily: 8 A.M., Holy Communion.
THIS CHURCH IS NEVER CLOSED

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.
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, and 11 A.M.
Holy Days: Holy Communion, 10 A.M.

NEW YORK—Continued

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
11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Choral Evensong and Sermon

Thursdays and Saints' Days
12:00 noon, Holy Communion

Church of St. Mary the Virgin, New York
46th Street, between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).
Evensong, with Address and Benediction, 8 P.M.
Weekday Masses, 7, 8, and 9:30 A.M.
Confessions: Thursday, 4:30 to 5:30 P.M.; Fridays, 7 to 8 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.
Four Organ Recitals by ERNEST WHITE, October 10, 17, 24, and 31, at 8:30 P.M.

St. Thomas' Church, New York
Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 A.M. and 11 A.M.
Daily Services: 8:30 A.M. Holy Communion.
Thursdays: 11:00 A.M. Holy Communion.

Trinity Church
Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M. High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean

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

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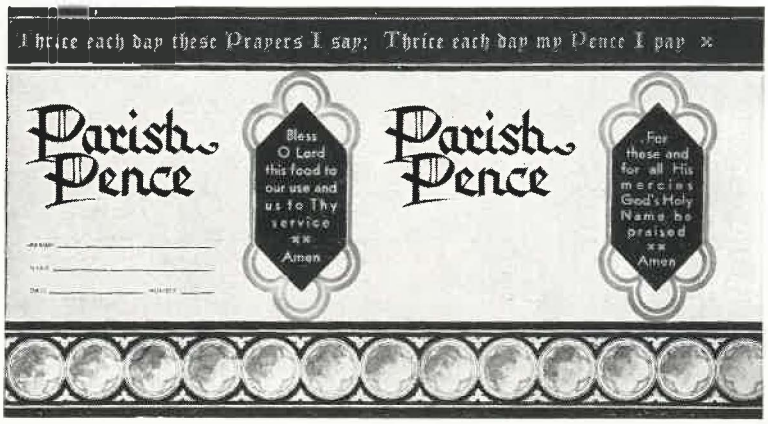

Two very attractive Pence Can Labels, Lithographed on white paper in rich shades of dark and light blue with copper-colored decorations. The labels are in two styles—PARISH PENCE and CHURCH PENCE.

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300 labels	3.75
500 labels	6.00
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500 cans	13.00
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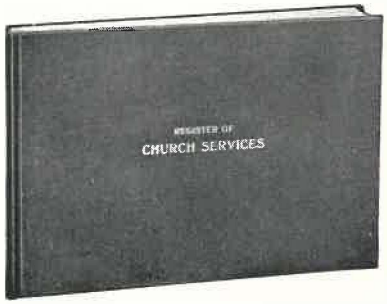
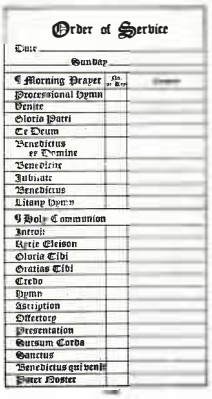
Columns providing for a day-by-day record of accumulated totals of attendance and of number of Communions. The total to date on these points is thus immediately available at any time of the year without paging back and adding amounts.

On each page columns are provided for the following: date, day, service, place, hour; attendance, accumulated total of attendance; Communions, accumulated total of Communions; serial numbers of all services on Sundays and other days; serial numbers of all celebrations of Holy Communion, public and private; amount and object of offering; name of celebrant or officiant, preacher, server; miscellaneous memoranda. Bound in strong vellum cloth, the book lies flat when open. Printed on best quality ledger paper; 208 pages 10×14½ inches; 23 entries to a page.




Order of Service

Date _____

Sunday _____

✠ Morning Prayer	No. or Key	Composer
Processional Hymn		
Venite		
Gloria Patri		
Te Deum		
Benedictus es Domine		
Benedicite		
Jubilate		
Benedictus		
Litany Hymn		
✠ Holy Communion		
Introit		
Kyrie Eleison		
Gloria Tibi		
Gratias Tibi		
Credo		
Hymn		
Ascription		
Offertory		
Presentation		
Sursum Corda		
Sanctus		
Benedictus qui venit		
Pater Noster		

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